

# The Flaming Sword.

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

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## The American Artist in Rome.

Before me lies the *San Francisco Chronicle*, containing nearly a three column article devoted to the special laudation of an American artist, now in Rome, Italy, to the general laudation of the American School of Art, and to the particular calumny of Dr. Teed. Of the fact that Arthur Teed is a rare art genius, there probably can be no question, and his father would be the last man in earth to untruthfully dissipate any of the public hallucinations upon which might hang the future glory of the artist. It is due not only to Dr. Teed and his cause, but to the public, that he correct some of the misrepresentations contained in the article referred to. It is headed: "A Student of Art. Experiences of an American Painter. Arthur Teed and his Work in Rome. A Son of the Koreshan Prophet, Who is Winning Fame Abroad." No man knows better than the father of Arthur Teed the particulars of his childhood days, and the circumstances leading to his present attainments as an artist. His career was defined before he was born, and before the lad was three years of age he manifested those rare traits of genius destined to render his name famous.

The article states that "The happy medium lies between, and happy is that artist who can so regulate his aspirations and work as to neither assume to be creator, nor descend into a too servile copyism, but who can sit down—kneel if may be—in the spirit of all humility and reverence, and try to become a simple interpreter of the beauty before him. There is in Rome, to-day, an American artist, Arthur Teed, who is

a marked exemplification of this phase in art effort, and who, through the varied experiences of half a lifetime, has held to his ideals and sturdily resisted temptation into the side issues of a materialistic or even of a decorative character, in the belief that the quicker success he might have achieved would be an ill gotten one for the future. He is a true idealist in art—a poet with his brush—giving the individualities of nature in a suggestive rather than a literal manner, and who invests every theme which he handles with a dream-like and idyllic quality. Though essentially a landscape painter, it would be difficult to assign him to any single field, for his ready pencil seems almost as much at home in the other branches of figure, animal, and marine painting.

"The story of his years of struggle is not a cheering one, but it is a story, in spite of many misfortunes, the later chapters of which are culminating in success. He was born near the city of Utica, N. Y., in the year 1860, but was, at an early age, removed to Binghamton, where the greater part of his life has been passed. It was there that the first instincts of an artistic nature were manifested, and where he obtained some rudimentary instruction from a local painter."

It is a fact that Arthur Teed was born near Utica, N. Y. This much acknowledged, the balance of the above history is not true. Dr. Teed practiced medicine uninterruptedly from 1859 to 1871, pursuing his profession under the legal right of a license till graduating in New York City, in a regular School of Medicine, in 1868, after which he continued to practice by right of a regular degree of Doctor of Medicine. During Arthur's infancy he was with his parents for a short time in Oneida county, between New Hartford and Utica; later he was with them for a few months in Penn Yan, when they returned with him to Utica, to remain for a very short time; subsequently they took him to Delaware Co. N. Y., where they remained again only for a short period. When Arthur was about two years of age his parents resided in New York City and in Brooklyn, New York. From Brooklyn, Dr. Teed went into the army, remaining something less than two years, during which time Arthur was with his mother at his grandparents' in Meredith, Delaware Co. After returning from the army Dr. Teed practiced medicine in Trout Creek, Delaware Co., Cannonsville, Delaware Co., and Deposit. He left Cannonsville for Utica when Arthur was about eight years of age. In Utica the boy attended the common schools, and stood on an equality, at least, with boys of his age. His schooling had not in any sense been neglected, and his love of art, which presented unmistakable indications of genius at the age of two and a half years, had been carefully directed from that time forward. His father believed that native genius could be stultified by the influence of artificial educators, and that true intrinsic greatness when

let alone would unmistakably unfold itself; therefore the usual routine of cultivation, by which genius is so often retarded and stultified, was avoided.

Arthur Teed was about ten years of age when he first went to Binghamton, N. Y., with his parents, to live, and they left there, about a year later, for Wayne Co., Pennsylvania. The circumstances under which he went to Wayne Co. were as follows: Dr. Cyrus R. Teed left Utica because the pastor of his church, with the laity of the same, circulated the report that he, the Dr., was insane, and because a systematic persecution was instituted which broke up his practice and made it impossible for him to successfully pursue his profession there. He had outgrown the strait-jacket of the church creed, and this was enough to condemn him. The same persecution followed to Binghamton. Equinunk, Wayne Co., Pa., was a little country town, somewhat removed from the common ruts of civilization, and it was thought that in this out-of-the-way place a country practice could be pursued without molestation from enemies. Everything went smoothly for a year or two, when a man, a runner for a Binghamton firm, and a member of the Baptist church, worked the little town, and while there happened to see the sign of Dr. Teed. This was enough. He went to the most influential man in town, a merchant, and patron of Dr. Teed, and wound off a few yards of falsehood which destroyed in an hour what it had cost about two years of arduous labor to build up. The practice was again broken up by a malicious falsehood. The Dr. then returned to Binghamton. Arthur was about thirteen or fourteen years old. Before going to Wayne Co. he had received some instruction from Prof. Boss, a local artist of considerable note in Binghamton. About this time the health of Mrs. Teed, which had never been good, began rapidly to decline. The family remained in Binghamton a few months and then left the city. The painful part of this history is, that, in a so-called enlightened and Christian country, a man should be unremittingly followed by malignant and malicious falsehoods because of religious and scientific convictions not circumscribed to the limitations of the hide-bound creeds of an adulterous church. Another painful part of the story is, that, through the malignity of the enemies of Dr. Teed, it should be rendered impossible for him to have carried forward the career of scholastic development mapped out for Arthur. Till the age of sixteen he was under the guidance and charge of his parents; he had no responsibilities, and did not differ in his life from the boy of ordinary circumstances, for, until then, though constantly persecuted by his enemies, Dr. Teed never failed to comfortably provide for his family.

Arthur was in his sixteenth year when he went with his mother to live with his aunt, Mrs. Teed's sister, in Binghamton, N. Y. Mrs. Wickham, the sister of Mrs. Teed, lived alone most of the time; Mr. Wickham being on the road, a runner for a Binghamton firm. She urged that Arthur's mother come to her, as she could care for her better than strangers would do, so the home of Mrs. W. in Binghamton became the home of Arthur and his mother, till death came to the relief of the great sufferer from Potts' disease of the spine. She died when Arthur was about twenty-five years of age. Immediately after the demise of Mrs. Teed, Arthur made his home with Mrs. Streeter. At that time he

had gained a good deal of local celebrity, his paintings meeting with a ready sale. In fact, from the time that he was sixteen years of age his paintings brought him a considerable revenue.

Dr. Teed has dared to promulgate a scientific and religious theory in conflict with the dogmas of the age. For this he is under condemnation, and to give force and efficiency to the effort to destroy the power and progress of Koreshanity, the story of Arthur's struggles through his childhood has been invented and enlarged upon, with exaggerations to meet the augmenting sentiment of opposition, as the Koreshan System becomes more apparently vital, and its success assured. Social, religious and scientific persecutions have followed. One story has been circulated to the effect that Dr. Teed deserted Mrs. Teed and her baby, and that the child was taken and reared by a very wealthy woman. The truth is, that Arthur Teed was a twenty-five year old infant when Mrs. Streeter adopted him. The malicious falsifications of lying church-members comprise an insecure foundation upon which to superstruct an enduring fame, and we take it that the friends of Arthur Teed, the artist, confer upon him no great favor when they malign his parentage. So far as that parentage is concerned, we will leave it for future generations to decide that which the present, in its gross corruption in sensuality and misconception, fails to appreciate.

If Arthur Teed's reputation as an artist depends upon the sympathies that may be enlisted in his behalf because of some imaginary hardships through early life, instead of the genuine merit of his work, it were better that he now discover the real source of the little celebrity acquired, than later to bear the chagrin of an ephemeral notoriety and the odium of the hand of justice when she again stoops to apply the beam of equilibration. The article continues: "The load was a heavy one to be thrust upon a mere child, but there was the wolf, in the form of a constable, ever at the door, and the boy, having no time to be a boy, toiled on till the years of manhood came, carrying the burden that belonged to the father." It would be difficult to say upon whose head, Arthur's or the father's, this bludgeon would land the heaviest blow, though it was evidently intended for the latter. The home of Arthur and his mother with Mrs. Wickham was a perfect bandbox; so declared by those who visited it. It was made so through the directions of Mrs. Teed, who was a paragon of order and neatness, also by the untiring domestic skill of Mrs. Wickham, not much, if any, behind Mrs. Teed, in the arrangement of the home, and the scrupulous care of its appointments; and lastly, by the artistic transformations it underwent through the variegation of form and color, neath the pencilings of Arthur's hand, applied equally through necessity and the artistic worship of its application. The constable never troubled him, and in our opinion was never at his door.

Should future renown be hewn from the rocks of human criticism, by the aspiring genius of the artist, and future generations laud his achievements, whatsoever else may mark the glory of a righteous career, this scrap of history of his early life will pass down the corridors of the cyclic tortuosities of those generations as the authentic record of a devoted head. He can afford to stand the test of a *transmitted* truthful record, for not only will the offspring of a persecuted

father meet the just reward of merit, but hundreds of generations and millions of adorers will honor the name that was not only the instrument of his birth, but who has also brought to the world the true interpretation of the laws of God and his handiwork, as well as the artist who may represent it, transferred to canvas, transformed by the skillful manipulations of his pencil and brush. The day will come when all due credit will be given to him who, for more than a score of years, bore the odium and contumely belonging ever, as the first instalment of reward, to the primary investigator and discoverer. If in the meantime the light which shines in darkness, while the darkness cannot comprehend, shall transmit its radiations that the obscurity of the present may divulge the illuminations of the future, he rests content in the conscious conviction that justice, though delayed, will, in time, be manifest to right every wrong, and to efface every cicatrix left from the wounds of those he would gladly elevate.—K.

### Universities Based on Usury cannot Promote Morals.

But, gentlemen of the University, there is one thing that you cannot do; you cannot suppress vice and develop virtue. The heart is the mightiest factor in the universe. Human nature is bad in principle, and base in practice. The power to correct that moral evil is not in man nor of man, but outside of man, higher than man—high as God. Morals do not keep pace with intelligence. There may be a princely intellect and a beggarly heart associated in the same man. It was Bacon who said: "In knowledge without love there is somewhat of malignity;" it was Coleridge who said: "All the mere products of the understanding tend to death;" it was St. Paul who said: "Knowledge puffeth up." The history of the world is in proof that there is no purifying element in high intellectual culture, nor in the highest forms of art. A peaceful, pastoral people, living in sobriety and innocence, never decorate the shepherd's staff and plow-handle; but races who live by depredation and slaughter, exquisitely ornament the quiver, the spear and the helmet, and have the grandest temples, wherein are the trophies of war; out of the cottage come faith, courage, self-sacrifice, purity and piety; out of the palace come treachery, cruelty, cowardice, idolatry and bestiality.

Did high art or superior culture secure virtue to the Athenians in their golden age? Draw me a full length portraiture of some barbarous Hottentot, depict in his countenance all the lasciviousness and brutality of his nature, and I will show you his moral counterpart among the foremost men of Athens in the days of Pericles, of Rome in the time of Cicero, of France in the reign of Louis xvi., of England in the reign of the Georges, of America in the days of Washington.

Gentlemen of the Northwestern University whose *alumni* are in all our States and Territories, filling positions of honor and trust in state and church, you in happy co-operation with the universities of Christendom, can alter the course of history, change the face of society, give permanence to progress, perpetuity to our nationality, by the diffusion of knowledge, the promotion of virtue, the increase of happiness, the triumph of the Cross, symbol of a universal religion, and dominance to our Nation's flag, emblem of universal liberty.—*Bishop Newman, as reported in the Inter Ocean.*

To the average unsophisticated intelligence, the above utterances of Bishop Newman, at the Northwestern University commencement, seem very like contradictions. We can well understand how that men and institutions, whose education and support depend upon a system that exists in utter and

flagrant violation of God's law, such as the system of usury, "cannot suppress vice and develop virtue," especially if the power requisite to that end dwells not in men but in God, but we cannot see how that such God-defying men or institutions, however numerous they may be, can secure "permanence to progress" or "the promotion of virtue" or any real good to the great masses of men. Not even God can secure the ends of virtue by the practice of vice, only as He converts that vice to virtue by an entire change of its vicious quality to the quality of virtue. The Bible declares that "the love of money is the root of all evil." Jesus said: "And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." What was true then, and found speedy realization in the judgment that blotted out the Jewish church and state, will certainly find more marked fulfilment now in the end of the Christian age and of the grand cycle of twelve ages, or the twelve months spoken of in Revelation. At this time, being in the spirit on the Lord's day, John saw new heavens and a new earth wherein dwelleth righteousness. "And he that sat upon the throne said: Behold, I make," not somethings, but "all things new." In the very front rank of the agencies that are responsible for every vice and crime against the humanity of the present, are our very universities and colleges and churches. To right the wrongs under which humanity has groaned for ages, and bring in the peaceable kingdom of righteousness, God must needs destroy them; together the Master's gown and Bishop's crown must fall.—O. F. L.

### How They Grew Rich.

The New York *Recorder* has been interviewing Gould, Sage, Rockefeller and Huntington on the best plan to pursue in order to become rich. The writer of the article starts out by saying: "I never knew a very wealthy man who did not believe it was in the power of every one to get rich." It is not strange that wealthy men should assert this; being polluted in selfishness and narrow-mindedness themselves, they do not understand how any one else can help thinking of himself continually, and endeavoring to get the best of his neighbor in a bargain. Very rich men have made this the business of their lives and consequently they have not failed to secure much at the expense of the many who are left with little. Such methods are considered praiseworthy in these degenerate days, and the youth of the country is taught to emulate men who have accumulated vast fortunes in this way. The pulpit is not behind the press in this matter; the former is ever pointing to these millionaire lights (?) to illustrate "success in life."

The writer further states that "of all the millionaires, perhaps Russell Sage made his money in the most practical, matter-of-fact way. From a grocer in Troy, N. Y., he became the greatest money-lender, as an individual, in America." Think of it! Mr. Sage, the prominent church deacon, and eminently successful man to whom modern financiers point the coming generation with pride, is the GREATEST MONEY-LENDER IN AMERICA! What an exalted station to reach, to be sure, and what a shining mark for the church—the greatest usurer in America! The greatest practitioner of a com-

mercial crime which has enslaved the masses from time immemorial and which is repeatedly denounced and condemned in the Bible. Do you think that the beloved church would fail to seize such a plum as this? Oh no, Mr. Sage was long since gathered into the Christian (?) fold, where he can lend his money at a big rate of interest with perfect ease and rest. The church, you know, will make a son of God out of him providing he gives the church of his portion *as God has prospered him!* Brother Russell and the church understand each other perfectly. The one puts up the money, while the other contracts to attend to the salvation business. We think, however, that Mr. Sage will wake up some day to find that in this connection he has made a very bad business investment.

Let us, however, move on to Jay Gould's name. The *Recorder* says "he has a wonderful head for planning and likewise for the execution of plans, but he is practical in his business methods." Now there are none of the defunct stockholders of the railroads, whose stock this great schemer has depreciated and then bought in again when the small holders became frightened and let go at a great sacrifice, who will question this statement for a moment; neither, indeed, will the people say aught concerning its truthfulness, who have seen this man make millions out of the Union Pacific road on which the government held, all the while, a bonded indebtedness of \$50,000,000 soon to fall due, but which the Wall Street wizard has no intention of paying. Neither will the stockholders of deceased telegraph lines question its validity, in view of the most approved style in which Gould absorbed them into the Western Union. Mr. Gould undoubtedly has a wonderful head for planning, and likewise for the execution of plans. Listen to what he says in the matter of amassing wealth. "I believe in economy as the foundation of a self-made fortune. The one who saves patiently and persistently must in the end attain wealth."

Did you ever stop to examine the philosophy of this every day saying of rich men? Well, it means simply this: Given a fictitious money system, and a competitive system in which to operate it, and the circulation of that money is absolutely essential to the maintenance of competition, hence the man who spends freely what he has is the greatest supporter of the system, while the mean, narrow dog who buries all the bones that come his way is the greatest enemy to it; yet the latter desires the system maintained that he, by his meanness, may take advantage of the free purse of another, until he has gained sufficient capital to enable him to control the money market. This is the philosophy of such economy, and yet there is not a so-called "self-made man" who does not teach and practice it. It is a philosophy inimical to human happiness, and only to be entertained by a selfish, sordid Shylock. Hang up Mr. Gould's picture along side of Russell Sage's in the modern gallery of "Men of Mark."

Then comes John D. Rockefeller. He tells us that "no venture should be essayed where the probabilities are not in favor of success, and where the possibilities of failure depend on circumstances or conditions not likely to be encountered." How singularly felicitous this language is, coming, as it does, from the great manipulator of oil. With the Standard Oil Co. fully on its feet, there surely was no "circumstance or condition" to be encountered that could have admitted "the

possibilities of failure" in the wiping out of all other oil companies and aggregating, under one head, the oil industry which yielded last year a profit of \$26,000,000. Frame the photo of this princely (?) man, and hang it next to that of Gould's. We here reach the last of the "big four," Collis P. Huntington, whose daughter was lately wedded to a German Prince, whose enormous gambling and other debts Huntington is said to have paid. Let us hear what this great railroad magnate, and monopolizer of money has to say on the art of bettering yourself at the expense of some one else: "There is everything in seeing an opportunity," says Mr. Huntington, "and again in being in a position to improve it." Millionaires are very clear on this point. They ever have had their weather eyes peeled to spring upon the passing prey. "In a railroad enterprise," continues the railroad president, "I make it a point to possess or control 51 per cent of the stock. Then I know that affairs can be directed without interference, and in my judgment, with the best prospects of success." The reader has doubtless noted this peculiarity of Mr. Huntington's in the manipulation of stocks. What wise and commendable integrity, zeal and benevolence!

Thus we are told by the four greatest financiers in the country how to become rich. Boiled down, their plans are one and the same—the old every-fellow-for-himself scheme which has brought the millions to the very verge of starvation. No! Such philosophy will not do in this age. These men and their practices will soon go to the rear along with the church, and the government which supports them. A new era is dawning, and as its light is shed upon the horizon of humanity, we find it made glorious with the glow and hue of the Fatherhood of God, and the brotherhood of man.—C. J. M.

### OLD DECEIVERS.

Let the people read the money planks of the republican and democratic parties and then compare their practices with their theories. There can be found no similarity whatever. Nothing could be more barefaced than the lies in these platforms. Neither party wants bimetallism, and as for greenbacks without specie, they fairly howl their disapproval of such a monetary system. We delight to see this money question agitated; we are still more delighted to see Cleveland, by positive statement, and Hill, by dodging tactics, committed to the interests of the gold ring with which, at heart, they are both thoroughly in sympathy. THE FLAMING SWORD takes no stock in the silver question as a settler of the money problem. It regards the agitation of that question as very detrimental to the interests of gold-bugdom, also as a partial education of the masses on the financial problem. Specie basis money is unsound finance, as in fact are all fictitious money valuations; but if, for the time being, we must adhere to specie basis it is manifestly much better to employ both gold and silver at par, although even then sufficient gold and silver bullion could not be employed to cover the national bank notes.

Our whole system of finance is deplorably false. Show up the old deceivers, for that is necessary in order to break their power. Free coinage of silver, though, is not the ultimatum on the financial problem. It is simply a step in

the right direction. With competition abolished by the overthrow of the old system, the money question will solve itself by the institution of righteousness in governmental affairs.—C. J. M.

## THEOLOGY.

### The Ark of the Covenant, the Continent of the Law.

The Jewish dispensation was the foreshadowing, by types and figures, of subsequent realities. Not only is this true of one particular of prefiguration, but of every specific thing and act of Hebrew creation and progress as set forth through forms, ceremonies, architectural designs and construction, as in the creation of the typical tabernacle as foreshadowing the law and form of organic insulation, the ark of the covenant, as portraying in figure the anthropotic house of sacrifice and theocrasis, its lines of priestly and prophetic ministrations. The city of Jerusalem, typical of the new Jerusalem, as doctrine, seen by John, the Revelator, descending from God out of heaven prepared as a bride adorned for her husband, this signifying the doctrine of the new life, was prefigurative. The temple at Jerusalem was a type of the real temple, the divine good formulated in the acts of uses to be ordained in the kingdom of righteousness. A deep comprehension of the law of correspondential analogy is essential to a discrimination between the *types* of realities foreshadowed, and the *realities* themselves; as, for instance, the city of Jerusalem as a type of some anthropotic fulfillment. There are so-called "literalizers" of Scripture who maintain that there is to be built a literal temple, and that this temple is a reproduction of a material structure, the temple of Solomon, while the fact is, that the real literal temple is the perfected human life, and the real Jerusalem, in which that temple is situated, is the spiritual entities aggregated in the one personal mind, ready to descend as doctrine now being imparted through the propaganda of Koreshanity.

The specific purpose of this paper is to define the formation of the real ark of the covenant as the continent of the law of God. The tabernacle, with its tents and compartments, the holy and most holy places, the shewbread and ark of the tables, or of the law or testimony, was a symbol, but portrayed realities. It is the reality of which the world demands a knowledge. In the Jewish nation, and in the tribe of Judah, was a little village called Bethlehem (house of bread), so-called by divine providence because it was to be the birthplace of the real, *literal* bread from heaven, (the Lord's body,) to be appropriated by the world which he came to redeem. The Lord was the literal bread from heaven, and the twelve apostles, with the divinely directed women who accompanied him, comprised the anthropotic house of bread, the real and literal Bethlehem of which the little hamlet was a type. "Thou Bethlehem, in the land of Judah, art not the least among the *princes* of Judah." This reference pertains to the personalities who comprised that house. Upon this basis of interpretation we may institute a thorough analysis of the significance of every part of the ark, defining the various and correspondential parts of the reality till we

have discriminated, not only the abstract principles of the continent of the law of God, but the very personalities, who, of all the millions of people in the world, shall be selected for their divine adaptations to represent the ten foundation personalities of this age, as the twelve apostles were the foundations or walls of The New Jerusalem. The ark of the covenant, or the continent of the law of God, must be where the real law is ultimately written; which is in the heart of the brain—the seat of the soul.—K.

### SORCERERS; WHO ARE THEY?

One who had borne for a generation a prominent part in educational movements—especially the education of his comrades, who were clergymen—and who was not quite content to let his works praise him either, convened (in order to make sure of the posthumous fame he sought) an occasional meeting of his fellow-citizens, to whom he rehearsed his noteworthy exploits, or from time to time sought the columns of some newspaper with an article, the burden of whose message was of similar import. In an article of this kind, of recent date, was this statement: "As for Schweinfurth and Teed, they are, as Elymas and Simon Magus, bewitching the people with sorceries." I prepared and sent to a paper, printed in the same county, substantially the following reply to the statement, but before it could be printed the offender went suddenly, according to his own orthodox views, to his final account. As I have no controversy with dead men, I must needs countermand the order to publish the article. It is now submitted to whom it may concern with a challenge to find, if possible, any flaw either in its statements, or argument.

The word sorcery is derived from the Latin word *sors*, which means lot. In the only government God ever instituted for men, there were no bribed and biased attorneys or courts to convict of crime, or to determine punishments; but God himself, by means of the lot, through the agency of His priest—who, beside the awful solemnity of his office, administering in God's stead, and having no possible money interest in the result, purely and honestly, in the main, gave forth God's lot—justly settled all controversies among men. All God's institutions, which, as the words in the original language (which describe them clearly) show, are age-lasting only, as in the case of the sabbath and when the age to which they belong is passed. Becoming obsolete as God's institutions they are picked up by priests, and in their hands become the means by which, in one way or another, they extort money, or power, or both from their ignorant dupes from whom they have taken away the key of knowledge.

Consider now the case of Simon Magus. The apostles laid their hands on certain persons who had believed, and immediately they received the gift of the Holy Ghost. Seeing this, Simon offered the disciples money for the power of imparting this gift, or lot of God, to whoever he should lay his hands on. Among the early, and only real Christians, God had no part or lot or gift which could be bought with money, or which any class or order could monopolize and thus make the means of sustaining a higher order than that of the equal brotherhood of Christians. Such are the undoubted facts as given by Coleman, Neander, Mosheim and

all the reliable historians. Hence Simon met with stern denial and rebuke. The nascent apostasy, or falling away, as it is rendered, and "mystery of iniquity," of which Paul spoke as already at work in his time, took definite form, in the beginning of the third century, as a separate order distinct from and above the equal brotherhood of Christians, giving rise to the distinction and terms, laymen and clergy.

Of this new order, unknown among New Testament Christians, either in name or office, Coleman, in "Ancient Christianity Exemplified" says: "The clergy claim for themselves the prerogatives, relations and authority of the Jewish priesthood. Such claims advanced in the third century by Cyprian, were a great departure from the original spirit and model of the church derived from Christ and the apostles. It was falling back from the New to the Old Testament, and substituting the outward for the inward spirit. It presented the priesthood again as a mediating office between man and his God. It sought to invest the propitiating priest with the awful sanctity, as the appointed medium by which grace is imparted to man. Hence the necessity of episcopal ordination, the apostolical succession, and the grace of the ordinances administered by consecrated hands. The clergy, by this assumption, were made independent of the people; their commission and office were from God; and, as a Mosaic priesthood, they soon began to claim an independent sovereignty over the laity. No change, perhaps, in the whole history of the changing forms of church government can be specified more destructive to the primitive constitution of the church, or more disastrous to its spiritual interests." Neander calls it "an entire perversion of the original view of the Christian church."

Now every clergyman becomes, by virtue of his calling, not a rebuked and unsuccessful Simon Magus, but a regularly licensed and duly authorized one, protected—presumably by God himself—against all competitors who are not able to produce equal authoritative testimonials. Nay more than that, as the devil's institutions always beat the divine, at least, in the opportunity they give the oppressor and extortioner to practice his dreadful calling—unlike the administration of God's lot as it was provided for under his own system, in which the administrator had his support provided for otherwise, and might not exact a fee for his services—these newly-fledged usurping priests, having secured in outward effect, as regarded their lay brethren, the administering, or appearing to do so, of God's lot, added to it just what Simon Magus desired to do, the right to charge a fee for themselves for the use of it.

Now as then, in theory at least, when the hands of the presbytery, or official body of men, are laid in ordination upon the head of the applicant for clerical honors, some divine power is imparted by which it becomes fitting that only he, and such as have received the like gift, or lot of God, administer the ordinances of God's church on terms such as are acceptable to themselves. They become saving ordinances only when thus administered. I assert, without any fear of successful contradiction, that all such persons are in the practice of "sorcery" as intended and practiced by Simon Magus, and that Cyrus, whose only appeal is to the reason, is not "bewitching the people with sorceries."—O. F. L.

## SWORD THRUSTS.

The mission of THE FLAMING SWORD is to establish a standard of morals and of criticism, which, while our contemporaries pretend to ignore the fact, is quietly working in their minds and unconsciously to themselves, perchance, influencing their opinions. They find arguments in these columns that they cannot answer. They do not attempt to cross swords with us, but are looking on, waiting for the outcome. They are afraid to take the bold stand that we take on the fundamental social evil; the very fact, that they know that the sex evil is the primary societal evil, yet are afraid to oppose it, is an all-sufficient reason why THE FLAMING SWORD, as the great champion of the cause of woman, is the greatest of all reform papers. Our way is steep and rocky as is that of all gigantic movements for the betterment of the world, but no power can much longer stay the great culmination of truth's battle for the coming of heaven in earth.

Rev. Father S. G. Mollinger, who is alleged to have cured so many of bodily ailments, has at last succumbed, himself, to the great destroyer death. Since the devil has the power of death, and this physician succumbed to that power, we must conclude that his healing ability must have emanated from the devil.

John Sherman's efforts in the Senate, recently, to justify the demonetization of silver in 1873, are so deplorably weak as to almost excite sympathy for the millionaire-Wall-Street-Senator.

"Give us protection!" cries the republican. "Give us bread!" cries the workman in high tariff Germany. "Give us free trade!" cries the democrat. "Give us bread!" cries the workman of free trade England. "Give us bread!" cry in concert the workmen of all Europe and America, whether in protected or free trade countries. "Stick to a specie basis!" shriek all plutocrats in both hemispheres. Do you see the point?

As we go to press, the city is full of democratic roosters, but it is difficult to hear the names of Cleveland and Hill spoken in the hotel lobbies without getting a whiff of whiskey as a flavor, from which we must conclude that Messrs. Cleveland and Hill would not accept a nomination for the presidency from the prohibition party. It strikes us, however, that the class of candidates for that high office who enlist the administration of whiskey should be rejected by the sober and industrious masses. At Minneapolis the bar room of the West Hotel was too small to accommodate the patrons, so they converted the large billiard hall into a liquor shop. Where politics figures now-a-days the black bottle must be on hand and have plenty of room in which to sling itself.

"The tomb is but the cradle of a second life, and the cradle is rocked by a hand more tender than a mother's."—*Professor Swing.*

Here is a fine specimen of the trashiness of modern philosophy and imagery. Now we think this sentiment is pretty

hard on the mothers, for it distinctly declares that one's mother is worse than the devil. How? Doesn't the Bible declare that the devil has the power of death? If so, then he must preside at the tomb with a hand more tender than that of a mother. Again, we have interviewed many who never objected, as infants, to the heaving sensation produced by a rocking cradle, particularly when it was accompanied by a mother's lullaby; but, by all the stars, never have we yet run across that idiot who longed for a cradle in the tomb, in order that his bones might be rattled about by the Devil!

\* \* \*

Now that the campaign is about to open, look out for a torturing rehash of the free trade and protection arguments from the party organs and stump speakers. Really it would seem that the tariff farce had gone on long enough, but the people haven't got awakened to the truth regarding this buncombe. The tariff question has nothing to do with the financial situation. Free trade means reciprocity, which is healthful, while protection with the wage system means pauper labor. This is the whole tariff issue in a nutshell. Don't talk tariff or listen to its discussion. A spurious money system has done more to produce social misery than all the tariff bills enforced by Germany, France, Russia or the United States.

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We noticed that the daily press gave a very meagre and obscure notice of the death and burial services of the late Col. Polk, President of the Farmer's Alliance. He was not in their "set."—*C. J. M.*

\* \* \*

*The New Forum Publishing Company* of St. Louis has issued at considerable expense a list of all the reform papers in the United States. We are in receipt of one of these cards and think W. S. Morgan, editor of the *New Forum*, deserves the hearty appreciation of the reform press of the country for his labor in the matter.—*C. J. M.*

### CHALLENGE.

We will meet any clergyman in the United States or the world in a public discussion of theological questions, taking the Bible as the ground and premise of our argument, and will disprove—without the rejection or misinterpretation of any text—the tripersonality of the Godhead.

God is one in person, possessing the three primal attributes of perpetuity; namely, the begetting principle (Father, the Lamb of God), the gestating principle (Mother), by which generation (production) and regeneration (reproduction) progress, and third, the principle of being born of the Divine self, and therefore of reproducing the fulness of the Godhead bodily, in the Son, who, when reproduced, is Jehovah, the incarnate God, Creator of the universe, and biune parent of the sons of God—the fruit of the Tree of Life.—*Koresh.*

Usury is denounced by the Bible. Why do not church-members denounce usury? Why is it that Shylock can be a leading member of our churches?—*Chicago Sentinel.*

### CHALLENGE.

We will meet any scientist in America or the world for the public discussion of cosmogony. In the presentation of the cellular cosmogony, or the "Inside Theory," we maintain the logical and only conclusion—from a demonstrated premise—of the concavity of the earth instead of its convexity, as given through the Copernican system. We are prepared to scientifically answer every objection to the Koreshan philosophy, and demonstrate the weakness of the Copernican system and the puerility of the minds maintaining so gross a fallacy.—*Koresh.*

### The Reading Combine.

When the great Reading combination had been in active operation only three weeks, the following summary of its effect upon trade and labor was made by an eastern paper:

"In the great Lehigh Valley coal region it has thrown sixty thousand men out of their employment. In the flourishing cities of the lower valley it has deprived two thousand workmen of half of their employment and saved from their wages \$75,000. Its restriction of the coal product is a sure forerunner of the coming advance of coal prices, which is to increase the cost of manufacturing in all eastern states, the price of manufacturing and the cost of living for the people of New York. The only cause for all this disturbance of business and misfortune to the people is an attempt to make an unprofitable railroad pay excessive dividends for two other railroads which it has no right to possess."

To this may be added the statement that an increase in prices has already been made sufficient to add \$20,000,000 to the wealth of the "trust;" that a move has been made toward reducing the wages of their workmen and discarding union labor entirely; that the refusal of a governor to approve such a nefarious business has but made more defiant the spirit of corporate greed. We have here a combination powerful enough to laugh at law, despotic enough to enslave its employes, and fiendish enough to withhold the free gifts of nature from freezing women and children whom its policy of wage robbery has deprived of the means of obtaining either food or warmth. It is seldom that monopolies have grown so powerful as to laugh at public opinion or to show so plainly the wolfish greed that rules their actions. Monopoly is economy, but when in the hands of grinding corporations, the saving never reaches so far as to add one penny to the laborer's tiny hoard.

The bounties of nature are free gifts to all the people, and as such should be in the hands of the people's representative—the federal government.—*The Age of Labor.*

### Not the People's Party.

The money plank of the republican party is plainly expressed and undisguised. It is that all the debts of the world shall be paid in gold. There is in the whole world \$36,000,000,000 of gold. This is all in the control of banks and money-lenders. The interest and discounts on debts amount annually to more than all the gold in the whole world. Now, who will tell us how the debt is to be paid?—*American Non-conformist.*

## 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.

### Let Them be Included.

The World's Parliament of Religions will be, perhaps, the most remarkable gathering the world has ever witnessed. While loyal Christian men are its sponsors and organizers, the representatives of all religions will be warmly welcomed and expected equally to present their views and reasons for the same. A mountain peak gains rather than loses by having grouped around it hills and mountains of lesser altitude, so Christianity has nothing to fear and everything to hope by this comparison of other religions with its own over-topping glories. We earnestly suggest that in view of the fact that the religions of the world include the women of the world more generally than they do the men, women leaders in religion and philanthropy be included on the program of this parliament. To do less than this would be to ignore the steady momentum of eighteen centuries of the equal gospel of our Lord.—*The Union Signal*.

### The Simple Truth.

I never heard an argument against woman suffrage. I have heard expressions of honest and crusty prejudice, and the blunt, won't-have-it. I know the conservative faintness that is terrified at the fall of a rose-leaf, and I appreciate the weight of the inertia of custom. But I never heard a reason urged against woman suffrage that was worth considering, or that was not an insult to the understanding of a very small boy.—*Hon. John D. Long*.

### The Poor Ye Have Always With You.

The poor ye have always with you—therefore why  
Seek to improve a lot ordained of God—  
Dare to rebel beneath his chastening rod—  
Question the law on high?

The poor ye have always with you—plain to see  
Is this thing so far—stated by our Lord,  
Proved by the fact and also by his word—  
So it must surely be.

Yet wait—"have always" is in present tense—  
He said they had them always, and they had;  
Must we therefore believe a thing so bad  
Shall always crush us with its weight immense?

"You always have the headache!" and complain—  
'Tis not prediction that you always will.  
Nor yet a lasting curse to say, worse still,  
That you must always bear that pain.

The poor we have had with us in full store  
From senseless age to age. Let man to-day  
Rise up and put this human shame away—  
Let us have poor no more!

*Charlotte Perkins Stetson in the New Nation.*

### The Orthodox God Faileth.

You say there is a God above the boundless sky,  
A wise and wondrous deity whose strength none can defy.  
You say that he is seated upon a throne most grand,  
Millions of angels at his beck—why don't he lend a hand?

See how the earth is groaning, what countless tears are shed,  
See how the plague stalks forward and brave and sweet lie dead,  
Homes burn and hearts are breaking, grim murder stains the land;  
You say he is omnipotent—why don't he lend a hand?

Behold, injustice conquers; pain curses every hour;  
The good and true and beautiful are trampled like the flower.  
You say he is our Father, that what he wills doth stand;  
If he is thus almighty, why don't he lend a hand?

What is this monarch doing upon his golden throne,  
To right the wrong stupendous, give joy instead of moan?  
With his resistless majesty, each force at his command,  
Each law his own creation—why don't he lend a hand?

Alas! I fear he's sleeping, or is himself a dream,  
A bubble on thought's ocean, our fancy's fading gleam.  
We look in vain to find him upon his throne so grand;  
Then turn your vision earthward—'tis we must lend a hand!

'Tis we must grasp the lightning, and plow the rugged soil;  
'Tis we must beat back suffering, and plague and murder foil;  
'Tis we must build the paradise and bravely right the wrong;  
The god above us faileth, the god *within* is strong.

*S. P. Putnam in Independent Pulpit.*

### Demand a New Church.

Unbelievers admire, and generally accept, the simple utterances of Jesus, and, even in their attacks, profess to love genuine Christianity. Their common claim is that the churches do not teach Christianity; just as the several churches claim of each other that they do not teach it. The popular opposition, instead of being to the essentials of Christ's teachings and example, is to the "Christianity" which is embodied in the religious organizations, or in some of them. Many accept Jesus who reject the church, and these demand a new church, or the absence of all churches, so as to get Christianity and nothing else. The question, accordingly, is: Can we have such a Christianity?—*Austin Bierbower, in Twentieth Century*.

### True Reformers Hard to Find.

"The author of a great reformation is always unpopular in his own age. He generally passes his life in disquiet and danger. It is therefore for the interest of the human race that the memory of such men should be held in reverence, and that they should be supported against the scorn and hatred of their contemporaries by the hope of leaving a great and imperishable name. To go on the forlorn hope of truth is a service of peril—who will undertake it, if it be not also a service of honor? It is easy enough, after the ramparts are carried, to find men to plant the flag on the topmost tower. The difficulty is to find men who are ready to go first into the breach."—*Lord Macauley*.

"Better to sit at a master's feet  
Than thrill a listening state,  
Better suspect that thou art proud  
Than be sure that thou art great.

—*George MacDonald.*

## 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.

ELIZABETH C. ROBINSON.

C. W. L'AMOREAUX.

N. CORNELIA CRITCHER.

A. S. LANDON.

"HIRSCH."

*Special Contributors.*

## Showing up Wall Street.

Since the "Wall Street" article on the "Imperialism of Capital" appeared in *The View*, I have received quite a number of letters inquiring about it. I first saw it in THE FLAMING SWORD, a Chicago paper, credited by the SWORD to the Chicago daily Press. I copied it with pen and ink for *The View*, and I suppose I omitted to copy the credits. Afterwards I clipped it out of the SWORD and sent it to the *Kansas Commoner*, which paper printed the whole, with all the credits of authenticity.

To my mind it carries the evidence of being genuine. It is in harmony with the Hazzard circular letter. It is the ripe fruit—the Hazzard policy gone to seed. Our government adopted and has carried out that "European plan," in order to "control labor by controlling wages," until now it is culminating in the desired harvest. There is nothing new or surprising, to one who is posted, enunciated in the "Wall Street letter." The only surprising thing about it is that it leaked out. We knew, as well before as we do now, their intentions. It is valuable, coming from the source it does. It would be eminently proper, it seems to me, for reform papers to discuss the genuineness of the document. Some Wall Street organ has done so. But for them now to question it is a little previous, I think.

It may have been put forth, not exactly as a secret order, but as a *feeler*. There is an intimation, by innuendo, of force being necessary in certain contingencies. Nothing is more in keeping with their plans than that before they determine to use force, they would feel the public pulse. They don't propose to make any mistakes. They mean business. There is ten thousand times more couched in this conspiracy of the "Imperialism of capital to rule the world" than most men think. Indeed, not one man in ten thousand comprehends its magnitude and objects. There is nothing more natural in the world, nor better authenticated by history, than the fact that the money power will try to hold by force what they have secured by fraud. If the people are fools enough to quietly submit, as they have done for two or three decades, then there will be no need of force. But will they do it? If it was not for these "calamity howlers" they would. If the conspirators can buy off control in some way, or disrupt the people's party, then

the field is clear. If we have any Arnolds among our leaders we will find it out.

This political war, now raging between capital and labor, is the same war that has raged, under different forms, through all the ages. It is the same conflict between good and evil, right and wrong, justice and injustice, despotism and liberty, slavery and freedom, monarchy and republicanism. If the money power conspiracy succeeds here, our republic is a republic in name only, and monarchy is established in our world for ages. But if the conspirators fail here, monarchy is doomed everywhere. Hence it is no child's play. It is a death struggle and monarchy will die hard.

It is a battle that will decide the destiny of every government in the world. Hence it will, necessarily, be a desperate conflict. The masses in our republic have slept on their rights until they have nearly crossed the "dead line." Our government is in the hands of the conspirators. They control the people's money. They control the newspaper press, they own the railroads, telegraph, factories, mills, elevators, stock-yards and millions of acres of land. Indeed, capital holds a mortgage on our country, and no doubt tens of thousands of capitalists would be willing to use force; they would rather convert our republic into a monarchy tomorrow and put a king on the throne of its ruins than relinquish their grip on labor. The question now, is not so much what the capitalists of our country and of Europe own, as *what they don't own* in our country. They own the people; they gather in all the surplus of their toil: what more need they crave? The question now with them is how to hold their grip. Peaceably, of course, *if they can*, but forcibly *if they must*.

If the masses can be kept "sleeping on their rights" four years longer, then the chance for a peaceful emancipation will be diminished a hundred fold, if not hopelessly dispelled. This Wall Street *feeler* may have been intended to ascertain how sound asleep we are. And, alas, the result will be fairly satisfactory to the conspirators. "As they ate and drank, married and were given in marriage until Noah went into the ark and closed the doors," so now the masses—too many of them—snore on, apprehending no danger.—D. Oglesby, in *National View*.

## Tired of Senate Seat Purchases.

The purchase and sale of seats in the United States senate has proceeded quite far enough in California to disgust decent men in both political parties. There is not, perhaps, a reputable person in the state, unless he expects to profit in some way from the corruption which is so general in the purchase and sale of offices, who does not realize that the business must be stopped, or that the word California will become a synonym of disgrace throughout the country. How to stop it is now the question.—*San Francisco Call*.

## Free Coinage Cannot Hurt the Millionaires.

There is about \$3,800,000,000 worth of silver in existence outside of the mines. The amount of property in the United States is almost twenty times that, and it is mostly owned by a handful of millionaire capitalists. If all the silver in existence, including plate, watches, and everything else, were turned into coin and brought to the United States, the capitalists of this country alone could get it in exchange for one tenth of their property, and things would go on as before. Free coinage is not going to hurt and the politicians know it.—*Golden Rule*.

## KORESH ON ECONOMICS.

"Koresch" Cyrus R. Teed last night made his first public appearance on the Chicago lecture platform before the People's Debating Society at 116 Fifth Avenue, and incidentally to his subject, a socialistic one, made some startling denials of the stories which have of late been printed about him.

"The whole secret of the attacks upon me," he said, "is that I oppose a degenerate Christianity. They began in a little church in New York of which I was a member, and have grown into the wholesale falsification of the present time. It is said we are not Christians, but believers in primitive Christianity, not modern degenerate Christianity. We believe in Jesus Christ. He was a great reformer, a great socialist, and perhaps in the light of some definitions, a great anarchist."

To a group of hearers before the lecture he went further: "All this bosh about breaking up homes is the rankest nonsense," he said. "It is said that I broke up Mr. Cole's home. The facts in the case show the average truth of all the stories about me. Mr. Cole and his wife quarreled for seven years before I knew her, and they finally separated, he leaving her. After he had been gone a few days he returned to his home and found his wife had moved over on La Salle Street. That was before I knew her. And yet people say I break up homes."

In further support of his position, Dr. Teed called attention to the last copy of THE FLAMING SWORD, which had been freely distributed among the auditors. In the chief article, he entered upon what he is pleased to call a little personal history. He tells how in 1870, after devoting many weeks to the investigation of chemico-electrical science, he made the discovery of certain principles in physics which comprised the foundation of a radical revolution in religious and scientific convictions. The discovery became the basis of his subsequent religious formula. No sooner had he promulgated his theory than the church turned against him. His name became the synonym of everything corrupt.

"A hypocritical and bigoted clergy, a vilifying, slanderous, and lying press, a community wrapped in the guise of moral rectitude but rotten to the core with degenerating influences, impelled by the additional stimuli of fusel oil, nicotine, and gluttony, have conspired," he says, "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 moral and social lepers, whose prostitutions are poll evils of social degradation of the most pronounced type, with a heraldry of pronouncement 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."

The Doctor then set forth the principles of Koreschianity, and denied the accusations recently made against him.

The subject upon which Dr. Teed was advertised to speak was, "The Economical Adjustment of Labor and the Equitable Distribution of Wealth." He held that primitive Christianity is a degree of social evolution; that there has been a declination of the social ideas held by the founders of Christianity, and Christianity has fallen into Paganism, and that a reformed Christianity is a reformed socialism. He touched upon the subject of a bountiful provision of nature, assisted by art, for uses of humanity, and held that the lack of an economical distribution is conducive to poverty, and that the distribution between the capitalist and the laborer is simply a result of the shrewd application of competition. The accumulation of wealth is the robbery of the wealth creator. But all this is to be changed. Modern Christianity, with modern governments, is about to be dissipated.

The address was delivered in a masterful style of oratory, and was enthusiastically received.—*Chicago Tribune*.

## The Silver Plank of the Republican Party.

The silver plank of the republican platform may be aptly described as something "fearfully and wonderfully made." Here it is:

"The American people, from tradition and interest, favor bimetallism, and the republican party demands the use of both gold and silver as standard money, with such restrictions and under such provisions, to be determined by the legislature, as will secure the maintenance of the parity of values of the two metals, so that the purchasing and debt-paying power of the dollar—whether of silver, gold or paper—shall be at all times equal. The interests of the producers of the country, its farmers and its workmen, demand that every dollar, paper or coin issued by the government shall be as good as any other. We commend the wise and patriotic steps already taken by our government to secure an international conference, to adopt such measures as will insure a parity of value between gold and silver for use as money throughout the world."

Now, can any living human being tell what it means?

Barnum's famous "What is it" in comparison with this silver plank, wasn't "in it." It is about the sublimest piece of a hop, skip and straddle platform rhetoric that was ever conjured up by a gang of Janus-faced rascals pretending to serve God, knowing all the time that they were serving Mammon. It is true that "the American people, from tradition and interest, favor bimetallism" and it is just as true that for twenty years this same republican party has fought tooth and toe nail—by trickery, fraud, dishonesty, bribery, corruption and knavery—the earnest efforts of the people to restore the silver dollar and, in fact as well as theory, establish bimetallism!

"With such restrictions and under such provisions!" Well, we have had twenty years of "such damnable restrictions" and "such damnable provisions" under the manipulations of republican "legislatures" (always aided in time of need by a sufficient number of democrats) that the silver dollar is a dishonored dollar, and the bullion value of white metal has been knocked down more than 25 per cent!

"As will secure the maintenance of the parity of values of the two metals." The "parity of the value" of the *two metals* is the market value of gold and silver *bullion*. The "parity of the value" of the *two coins* is the debt-paying, legal tender value—both of which are at par. Now, can any human being outside, or inside, of a mad-house or a lunatic asylum, tell what these astute republican necromancers mean by "a parity of the value of the two metals," then adding that the "purchasing and debt-paying power \* \* shall be at all times equal?"

And then comes the sop to the "farmers and workmen" with the catchword that "every dollar shall be as good as any other dollar." It reminds us of the old darkey's remark that "every man is just as good as another, if not a little better." As a matter of fact, the gold dollar is the only one that is too good for "farmers and workmen." It is too good for old soldiers and the widows and orphans of dead soldiers. But it is "just the trick" for Shylocks and government bond holders. For thirty years this self-same republican party has been handing out what it calls the "good dollars," the "honest dollars," the "100-cent dollars" to untaxed bond holders, while to "farmers and workmen" it gave what it calls the "cheap dollars," "the dishonest dollars," the "70-cent dollars." And now, farmers and workmen, off with your hats, on with your monkey uniforms, fall into line and 'rah for the g. o. p.!

And then, at last, comes the trump card. The "international conference"! That is going to fix things up all right—but it can't be fixed till after election! Been trying for twenty years to fix it, and only just thought how to do it—a few months before election, and that by an international conference! Happy thought! Will some one kindly look up Washington's Farewell Address and see what he says about "entangling alliances with foreign countries"?

Will all those who believe in consulting the Shylock-cursed, monarchical governments of Europe as to what sort of money we shall use in the American Republic, please hold up their hands?

So much for the republican silver plank. But one thing they have overlooked, and that is the fact that there are two or three millions of people in the United States who know too much about the money question to be fooled with any such "slush" and "chaff."—*Chicago Sentinel*.

### A Crisis Approaching.

We are approaching a crisis, if the signs of the times are not misleading, says Joseph R. Buchanan, in *Plow and Hammer*. The next six months will see the greatest struggles between organized labor and capitalism that the world has ever witnessed, or I miss my guess. I do not want to be set down as an alarmist, but it is beyond my comprehension to understand how any observing student can shut his eyes to signs of the gathering storm which fill the sky. I have not become a pessimist; on the other hand, if I did not have faith in my fellow men, and did not believe that in time all things would come out right, I should not consider it worth while to warn them and to urge the producers to prepare themselves to meet, as best they can, what cannot now be avoided.

Every reading citizen of the United States admits that the conditions in Europe point to a break up, and all are expecting it soon; but it seems that the majority of our people are blind to the situation at home. Fourth of July patriots, so-called statesmen, capitalistic editors, and *dilettante* economists may

satisfy themselves (and their bosses) by long-winded dissertations and one-sided and meaningless tables that the industrial condition in the United States is so far superior to what it is in Europe that we have nothing to fear; while across the Atlantic, revolution is likely to rise with any morning's sun, but the satisfaction will be short-lived. The well-informed leaders of the labor movement in this country are making no such mistake.

It is to arouse the careless and indifferent in the ranks of labor that I call attention to this question now. It is not necessary to go into a discussion of the causes which have led us up to the brink of the chasm upon which we are standing—probably there is a wide difference of opinion upon that point. A condition confronts us; it is with that we must deal. I firmly believe that before the 1st of March, 1893, we will fall upon times harder for the wage worker than were those of 1873 and 1877.

With agriculture depressed as it is known to be by every intelligent person, notwithstanding the deception attempted by certain politicians and editors, business is bound to be dull almost to deadness this coming fall and winter. Shut downs of manufacturing concerns, attempted reductions of wages, curtailed working forces and short time, with the trains of disasters which follow upon them, must inevitably ensue when the farmers are unable to buy. Already we begin to feel the pressure. Consolidations of manufacturing concerns and of transportation companies are followed by reductions of the forces, which need not be so large when competition is eliminated from the business.

With wheat twenty cents a bushel lower than it was one year ago, and cotton selling for less than it has brought in over forty years, and with both these staples of the farmer on a greased toboggan, nothing but a famine or big war in Europe can save us. A gentleman who has made a study of this question for years, and who has during the past six months delved deeper into the question, probably, than any other man in New York, said to me the other day: "You and I will see within five months what neither we, our fathers, nor our grandfathers ever saw—that is, sixty-five cent wheat and six cent cotton." And this gentleman is not a labor crank or demagogue. There was a time, however, some forty years ago, when cotton was as low as six cents.

I think I hear some thoughtless union workman ask: "What has the price of wheat and cotton got to do with me?" It has everything to do with you. Cotton and wheat (and by wheat, of course I mean all the cereals that our farmers raise, for they will all follow wheat under normal conditions) are the result of the farmer's toil and represent his wages. You haven't learned much from your connection with a labor organization if you do not know that a reduction of wages in any considerable industry is sure to affect the rates in other callings. Don't fool yourself by imagining that low wheat and cotton will give you so much cheaper bread and cotton goods that you can stand a considerable reduction in wages! Take out your pencil and figure out how much difference it has made in your expenditures during the past six months over the preceding six months, and then on the other side of your paper see if you can estimate what change it would make in the labor market if half of the factories of the country were shut down because of the inability of over half of our population to purchase manufactured articles. You may think I am putting it strong, but do a little careful investigating and calculating before you say so.

Another point in this connection: labor in the mines, mills, factories, offices and on the railroads has too long blundered over the error that the wage worker had no direct concern in the condition of the farmer. The farmer has made the same mistake about the wage worker. Their interests are identical, and the sooner they find it out the better it will be for both. Willy politicians, in the employ of the money lords, have managed to keep the artisan and farmer apart—sometimes at dagger's points—but I firmly believe we are soon to see an end to such foolish and suicidal opposition. There is a new spirit of intelligence abroad in the land.

I probably have not adduced sufficient proof to satisfy the captious reader that there is justification for the prophecy I make; but within the limits of this article detailed evidence is not possible. It would be hard to discuss the subject exhaustively without laying myself open to the charge of talking politics, and the blind follower of any party would be able to lodge a complaint. I have made assertions and predictions; investigation will prove the former, and I believe the future will fulfil the latter. All I hope to accomplish is to put a few earnest men to thinking on the subject. Thought, I am sure, will be followed by action, and labor must act now. The unions must be strengthened, quarrels must be made up, treasuries must be replenished, and organized labor must be prepared to present a solid front. The excitement of the presidential election may blind the people to the real situation until after November, but no longer can they keep their eyes closed. Scoffers are respectfully requested to hold off for a few months.

I was talking the other day with a special agent of the national bureau of labor statistics on the subject discussed in the foregoing. He had just returned from an official investigation of labor in Pennsylvania, and he said the condition in some parts of that state could only be expressed by the word, "starvation." He also said that the situation of the working people was constantly growing worse. "Show me a place in Russia where the people are miserable and starving, and I will match it in Pennsylvania. Show me a community in Europe where the poor have lost all hope and are only waiting for death to release them from their sufferings, and I will match it in Pennsylvania." These are startling statements to come from an agent of the government just returned from an official inquiry in the section referred to.

#### Italy and Her Condition.

In a political sense, says a recent writer, Italy is the youngest nation in Europe, having barely attained its majority of twenty-one years, and they have been years of blundering rashness and inexperience. As soon as nationality had been attained, the people, intoxicated with success and filled with a desire to take rank with the great nations of the world, cheerfully entered upon great enterprises. They built railroads where they were not needed, opened canals, built bridges, established schools, equipped a great army and constructed a powerful navy, and did many other unwise and unprofitable things. Private individuals and corporations built great blocks of houses that are for the most part empty, constructed car lines that do not pay, and founded factories that are generally idle or unremunerative. Those who dance must pay the piper, and now Italy's time has come for settlement. The period of reaction has arrived and the national

government, the provinces, the cities, the communes and individuals are alike seized with a fit of economy, but they do not know where the retrenchment should begin. The cities of Italy, the communes and the provinces are threatened with political extinction as well as with financial disaster, if not ruin.

In Naples, for example, the city treasury is not only empty, but there is a deficit in the municipal revenue this year of \$600,000 or more. Rome is also in financial straits, and so are Genoa, Florence, Milan, Turin and other cities. The *San Francisco Chronicle* says that as a result of all this, the burden of taxation is becoming unbearable. Income from landed estates pays 43 per cent for national and local purposes, rent on houses pays 34 per cent, the earnings of merchants are taxed 40 per cent. All incomes above \$120 pay one seventh of the amount to the government. A school teacher receiving \$200 a year has to pay a tax of about \$27. To add to this, the government imposes a heavy duty on nearly all the necessities of life. There is a tax on imports and a tax on exports. The duty on sugar makes it cost from 15 to 20 cents a pound. Tea costs from 80 cents to \$1, coffee from 40 to 60 cents, according to quality. Bread is very dear, as there is a duty of 20 per cent on imported wheat. The people pay, either directly or indirectly, nearly one third of all their earnings to the government.

This is not the whole story, either. While the cost of living is very high, wages are extremely low. Farm laborers get but 20 cents a day on an average. Artisans receive from 30 to 40 cents a day, and are not regularly employed even at that. The wages of women are so small as to make a man blush to name them. In the rice fields of northern Italy women wade to their knees twelve hours at a time for 10 cents. The straw plaiters of Fiesole, Prato and Leghorn make from 6 to 10 cents a day, and work very hard to earn even that. Indian meal, Italian chestnuts and rice, with a little inferior fruit, constitute the staple diet of the majority of the Italian peasantry. Meat and wheat bread are unknown in thousands of homes in "Sunny Italy."

#### CONCENTRATION OF WEALTH.

The following interesting statistics were gathered by John Bright, Professor Allen and others, and will show the enormous amount of wealth in the hands of a few, while the great mass of humanity is only privileged to live upon the payment of rent and interest. As a single-tax argument it is invaluable.

In France there are 300,000 thatched cabins without a window, 1,500,000 with one window, and 1,500,000 with two windows. Out of 7,500,000 houses, more than 4,500,000 have less than five openings, including doors, and are thatched cottages, in which live nearly two thirds of the population.

In England and Wales one hundred persons own 4,000,000 acres. In England, in 1887, one thirteenth of the people owned two thirds of the national wealth.

Seventy persons own one half of Scotland; 1,700 own nine tenths; and twelve persons own 4,346,000 acres.

In Ireland less than eight hundred persons own one half the land; 402 members of the House of Lords own 14,240,012 acres, which rent for \$57,865,639. The total number of tenant farmers in England, Scotland and Wales is 1,069,127, and of these, Ireland furnishes 574,252 and England 314,814.

England's war debt is \$3,600,000,000 and the English bond holders fatten on an interest of \$312,004,360 annually drawn from the industrial population of that country.

In London relief was given to 88,164 paupers in one week. It takes 14,000 policemen to guard London's population.

In the United States seventy persons are worth \$2,700,000,000; and less than fifty of these can control the currency and commerce of the country at a day's notice. One hundred are worth \$3,000,000,000 and 25,000 own half the total wealth.

The census shows that the railroads of the country own 281,000,000 acres of land, and foreign and domestic syndicates own 84,000,000 acres, making a total of 365,000,000. The total number of farms in the United States is 4,225,955, and of these 1,024,701, are rented; of this number 702,224 are compelled to share their crops with their landlords, while the greatest share asked of the British farmers is one fourth.

In New York City 10,000 of the 2,000,000 inhabitants own nearly the whole city, and only 13,000 own any real estate.

In Chicago—population 1,200,000—less than two and one fourth per cent own all the real estate.

The total number of mortgages in this country, according to Census Superintendent Porter, is 9,000,000, or one to every seventy inhabitants.

Total number of millionaires, 30,000. Total number of people out of work, over a million. Tramps number nearly 500,000. Ex-Union soldiers in poor houses, 50,000; bond holders, none.

It is estimated that 10,000 children die annually in this country from lack of food. In 1880 there were 57,000 homeless children in the United States, from lack of food. In 1880 there were 57,000 homeless in the United States.

In New York 40,000 workingwomen are so poorly paid that they must accept charity, sell their bodies, or starve. In one precinct 27 murdered babies were picked up, 6 in vaults.

New York has 1,000 millionaires.—*Cleveland Citizen*.

#### Municipal Coal Yards.

The supreme court of the state of Massachusetts has decided against the constitutionality of municipal coalyards. Of course this is absurd when municipalities control and furnish consumers gas, water, electricity and education, and it so struck the minority of the judges. I fear if I discuss this to any extent I will be branded as a long haired socialist; but I cannot refrain from calling attention to one paragraph in the opinion handed down by a majority of the Massachusetts supreme court:

If there be any advantage to the inhabitants in buying and selling coal for fuel at the risk of the community on a large scale and on what has been called the co-operative plan, we are of the opinion that the constitution does not contemplate this as one of the ends for which the government was established, or as a public service for which cities and towns may be authorized to tax their inhabitants.

According to these learned gentlemen, then, the constitution of Massachusetts "does not contemplate as one of the ends of government" the performance of any service which is of "any advantage to the inhabitants." If the gentlemen are correct, the people of Massachusetts should provide an opportunity whereby the constitution of the state can "contemplate" anew. The dullness of perception of a constitution or constitution makers should not be allowed to defeat anything that would be of advantage to the people.—*Jos. R. Buchanan*.

#### SHARP CUTS.

There is no more insignificant thing, intrinsically, in the economy of society, than money.—*John Stuart Mill*.

"I conceive the establishment of a national bank dangerous to the safety and welfare of this republic."—*Henry Clay*.

"When all our paper money is made payable in specie on demand, it will prove the most certain means that can be used to fertilize the rich man's field by the sweat of the poor man's brow."—*Daniel Webster*.

"Gold and silver are not intrinsically of equal value with iron. No methods have been hitherto formed to establish a medium of trade equal in all its advantages to bills of credit made a legal tender."—*Benjamin Franklin*.

Falling prices, misery and destruction are inseparable companions. The disasters of the dark ages were caused by decreasing money and falling prices. With the increase of money, labor and industry gain new life.—*David Hume*.

"Our legislatures have been bought and sold till we think no more of it than the buying and selling of so many cattle and sheep in the market. Monopoly is a danger compared with which slavery was a small danger."—*Henry Ward Beecher*.

"Money exists not by nature, but by law."—*Aristotle*.

"Whatever the Government agrees to receive in payment of the public dues is money, no matter what its form may be; treasury notes, drafts, etc. Such bills or paper, issued under the authority of the United States, are money."—*Henry Clay*.

"The feudalism of capital is not a whit less formidable than the feudalism of force. The millionaire of to-day is as dangerous to society as were the baronial lords of the middle ages. I may as well be dependent on another for my head as for my bread. The time is sure to come when men will look back upon the prerogative of capital with as just and severe condemnation as we now look back on the predatory chieftains of the dark ages."—*Horace Mann*.

"Money is exactly what mountain promontories on public roads were in olden times. The barons fought for them, fortified them and then made all who pass below pay toll. So the fortified millionaire can make all who pass below pay toll to his million, and build another tower to his money castle. The poor vagrants by the road side suffer now quite as much from the bag baron as they ever did from the crag barons. Bags and crags have just the same effect on rags."—*Ruskin*.

"If a government contracts a debt with a certain amount of money in circulation, and then contract the money volume before the debt is paid, it is the most heinous crime a government can commit against a free people. I affirm it is my conviction that class laws, placing capital above labor, are more dangerous to the republic at this hour than was chattel slavery in the days of its haughtiest supremacy. Labor is the superior of capital, and deserves much the higher consideration."—*Abraham Lincoln*.

We give the *Chicago Tribune* the credit of giving a fairly true report of Dr. Teed's lecture before the People's Debating Society, Sunday evening, June 19th. The report is published in another column. Let it keep right on along the right track, and THE FLAMING SWORD will have a better opinion of it, as will also the world, for when people in general get to know the true character of Koresh, and the object and scope of Koreshanity, they will feel friendly toward the newspapers that have not abused this great humanitarian in the hour of his persecution.—C. J. M.

#### The Thing to be Longed For.

"Comtists, Positivists, or whatever else they call themselves, who dream the altruistic dream of a better time, apart from revelation, are doomed to disappointment; what they long for is coming, but not by any improvement in human nature, which is simply incurable, but by the coming again of Christ, and his ordering of the world aright."—James E. Mathieson, in *Missionary Review of the World*.

### 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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