

# 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 TRUE SETTLEMENT OF THE FINANCIAL PROBLEM RESIDES IN THE DEMONETIZATION OF GOLD.

With the Destruction of Money, the Annihilation of the Wage System, and the Inauguration of Equitable Distribution, the Demands of the People Will be Met.

The Voice of the People is the Power of Government. What the People Demand They Can Obtain by United Purpose and Action. The Present So-called Government is a Usurpation and a Violation of the Rights of the People.

It is a well established and universally recognized fact that price depends upon the scarcity or abundance of the commodity upon which the price is fixed. The valuation of gold is regulated by the same law that determines the fluctuations in the price of all other commodities. If this were not true, the principle of competition would not engender a strife between two classes of men in conflict over the question of the merits of monometallism or bimetalism as the guarantee of a circulating medium, or medium of exchange. Why does the combination favoring monometallism object to the monetization of silver? This question correctly answered is one great step in the solution of the whole monetary problem. Let us suppose the London bankers to be in possession of two billions of dollars

in gold. The commodity is scarce, and valuable in proportion to its scarcity. Now we will suppose that by the monetization of silver, two billion dollars in silver is thrown upon the market. How is gold affected? Its valuation (price) is reduced, possibly, one half. Gold being depreciated in valuation one half, reduces the wealth of the man who was worth fifty millions in gold, to twenty-five millions of dollars. Herein is the whole secret of the opposition of the gold men to the free coinage of silver.

The settlement of the question of a metallic basis of guarantee, or security for a medium of exchange, is not between monometallism and bimetalism, though for a time it may be a difficult matter to convince the masses that their troubles reside in the fact that gold is watered to the extent of four or five times its intrinsic commercial value. The settlement will come through the opening of the eyes of the people to the fact that the fiction in gold is the source of all the trouble, and that to remove this fiction will be to destroy the money king, so that those who are in bondage to this power may go free. The argument of the silver men is, that there is not money enough in circulation to supply the demands of the people, or not enough metal, as a monetary security, to furnish the circulating medium for the actual demand. Silver added to the amount of gold in use will double or treble the quantity of metal, and it is claimed that the more there is of a metallic basis the greater the amount of money in circulation. Money is dear because it is scarce. Make it plentiful and it will be cheap. If money is cheap, all things else will correspond. This the gold bugs know, hence their opposition to the free coinage of silver. The increase of the metallic basis, whether monometallic, bimetallic or trimetallic, will not add to the wealth or comfort of the people. The speculators hoard it, and will continue to do so whether it be much or little.

Before attempting to meet the argument of the silver men, let us get at the true inwardness of the gold speculators, and the foundation of their fictitious margins. Gold has a marketable demand beyond its intrinsic commercial value, because it is monetized, and for no other reason. If gold were demonetized, it would lose three fourths of its valuation because the commercial demand would be comparatively limited. The gold men feel comparatively safe so long as the controversy can be diverted from the intrinsic gold secret, which they very well understand, but the knowledge of which they so carefully guard from the masses of the people. If the United States would demonetize both gold and silver it would have the bull by the horns; would possess the key to the financial situation; would control the commerce of the nations, and dictate commercial terms to the entire world.

The owners of the silver mines are rich in proportion to the ready demand of the silver taken from the mines. If there is no market, the silver remains in the earth because its mining



is not profitable, consequently the silver owners in their struggle to reach an equality with the gold speculators must invent some argument to induce the people, who comprise the voice of government, to declare in favor of its monetization. The free coinage and universal monetization of silver would give it an equal value with gold, hence they are the monkey to make a cat's-paw of the people in the political jugglery by which the people are made to pull the political nut out of the fire, but in proportion to its increase of the wealth of one class it would depreciate the wealth of the other. It is a fight between two classes of robbers, and can in no way interest the people only so far as they see the importance of dethroning both, and with it the destruction of the national banking system—the great enemy of a commerce for the interests of the people.

It may be argued that gold does not fluctuate, and for this reason it should constitute the standard of valuations. It does not appear to fluctuate because the authority which constitutes it money declares its monetary valuation in dollars and cents, as related to a fixed metric standard, and whatsoever fluctuation there is must appear to be at the other extremity of the commercial beam.

#### “Senator Hill for Sixty-Seven Cent Silver Dollars.”

So says that first class financial liar, *The Chicago Tribune*, in an editorial head-line in its issue of June 20th. The proof of the statement is supposed to be contained in the following extract from a letter said to be written by that presidential aspirant:

“It is a scandalous misuse of the executive power to employ the veto in preventing remedial legislation from being carefully planned and passed—when so great a majority of the people's representatives have been elected by the people expressly for that very work—to repeal the Sherman silver law and to promote the return to free bimetallic coinage. Gov. Tilden implied a sounder view of the function of the Federal Executive when he said: ‘If summoned by the suffrages of my countrymen to attempt this work I shall endeavor, with God's help, to be the efficient instrument of their will.’”

I am indignant at the rapacity of the gold monometalists, so reckless both of silence and of public opinion. Free bimetallic coinage is the demand of a vast majority of the American people. No wonder. It gave us the parity of the silver dollar and the gold dollar for eighty years. *Free bimetallic coinage is the last word of monetary science.* To restore it safely, wisely, finally, is the mission of the democratic party.

It is a thankless and never-ending task to follow the tergiversations and tortuosities and falsification of fact and history on the subject of finance of those “intellectual prostitutes,” as John Swinton rightly calls them, who write editorials for the newspapers. I call attention again to twaddle like the above about a sixty-seven cent dollar and the outrageous, anarchistic statements contained in the editorial, mainly to emphasize two points; first, the utter falsehood of its statements; second, to show how utterly it scouts and sets at naught the idea that the people have any right to rule as against Wall Street bankers and speculators. According to the logic that talks of a sixty-seven cent dollar (as we learn from the report of the U. S. Silver Commission) the gold dollar, at the time that silver was demonetized by the help

of British gold in the interest of British holders of our bonds, was a ninety-seven cent dollar. There can be no question but that if at that time the conspirators, British and American bankers, had (as the same report informs us that at one time they talked of doing) demonetized the cheaper metal, gold, instead of the dearer one, silver—and several other foolish nations had not followed our vicious example in demonetizing silver—it would be the gold sixty-seven cent dollar these poor fools would be now talking about instead of the silver one and they would be trying to scare people with the bug-a-boo they have been so long and persistently and impudently holding up to scare gudgeons about the imminent danger of a sudden fall to a silver standard and a thirty-three per cent collapse of all values, only it would be a fall to a gold standard instead of a silver one.

These forever infamous leggers for bond holders and usurers approved every step of the most hellish aggression of the money power and monopoly that first forged fetters for free hands, in the shape of government bonds, and then, as that most supple and devilish representative and tool of Wall Street, John Sherman, in his report as chairman of the finance committee in the United States Senate (see congressional Record, Dec. 12th, 1867) shamelessly confesses, in order to adjust these fetters to the people's hands, concluded that, “It became necessary to depreciate the notes (greenbacks) in order to create a market for the bonds.” In pursuance of which conclusion, by the exception clause in the law providing for the greenback, they—traitors that they were—professing to act for the people, deliberately, in the interest of bond holders, provided for the depreciation of the people's credit, and then, to force that depreciation, passed another law providing that the greenbacks and other government issues that bore on their backs the express provision which made them receivable and legal tender for all government dues except interest on a public debt, (that did not then exist, and which they were seeking to make,) and customs dues unless invested in these badges of servitude—U. S. bonds—within four months, would not thereafter be thus received, despite the assurance on their backs that they would always be thus received. It was more than hinted—in the discussion of this diabolical measure of bad faith to the people—that unless they hastened thus to invest what was the only money they then had and what they cruelly needed for money, in the tokens of a bondage which the thievish rascals hoped to make perpetual as the basis of a so-called national banking system, they would be repudiated and lost altogether. Under the pressure of such unutterable knavery the public credit was forced down under the operations of a gold board, that for the first time in our history, the exception clause made possible, until \$1.00 in gold would buy \$2.85 in the people's credit, the treasury note, which was the money of account and all the money in general circulation.

A vast debt was thus forced upon the people by a gang of conscienceless thieves, who professed to be the people's representatives, by compelling them by *ex post facto* legislation to invest what had been issued to them as money, and was all the money they then had, against their wishes and very evident interests, as the bonds compelled them to pay interest to a gang of usurers, and not being a tender for debts, as the issues they were compelled to give up were,



contracted the actual circulation to the extent of their amount. Thus the speculator, by the expenditure of one dollar of the commodity in which he gambled—gold—by first investing it in the only money in circulation, the treasury note at thirty-five to forty cents gold for \$1.00 in paper, and then investing those law-depreciated treasury notes in government bonds at par, and afterwards, by a series of legal measures the most damnable conceivable, raising the value of those bonds not only to par with specie (as it is in the law) but with gold, as it has become in practice by the most despicable criminal acts of the people's trusted servants, who have, without any law, made specie—which, when the bonds were issued meant both silver and gold—practically now to mean only gold, thus stealthily shrinking the debt-paying money of the country one half, and of course doubling the oppressive power of the other half, and this, too, on the back of the contraction and resultant ruin to the people of the destruction of the paper money, that had safely carried them through the war of the rebellion, in a short time accumulated by this means, and a half yearly prepayment of gold interest, more than four dollars of interest paying debt for every dollar of his capital.

During the long drawn out agony of the people, caused by a lessening volume, and hence more than quadrupled power of the creditors' money, (which in advance none understood more clearly, and described more graphically than the same John Sherman,) these same "intellectual prostitutes," who write editorials like the one under consideration, had no spasms of righteous indignation in favor of the creditor's right to pay his debts in a money of no greater value than that in which they were contracted, or against men, or parties, who should enact or sign laws enhancing the value of the creditors' money, at all similar to what they now feel for the poor creditor should the wicked people enact, not a law requiring debts to be paid in silver, for that, despite this editorial's lying implication, is the law already, but a law requiring government officials to obey the oath they take to execute existing laws.

The utter knavery of these poor voluntary idiots appears in nothing more than when they seek to cover up the fact that their only anxiety is for their millionaire masters, by dragging in where they do not belong, other, and poorer classes who, if they tell the truth, would be damaged by the course they condemn, as in the following: "Can Tammany hold its men in line for a candidate who extols free coinage of silver, and who says he will not veto a free silver bill which will expel gold from circulation, cheat all creditors, including millions of savings bank depositors and millions of pensioners, out of one third of their just dues?" The lying inference sought to be drawn is that all these poor people's deposits and pensions, but for the passage of such a wicked law, would be paid in gold, whereas no one knows better than the writer of the statement that such obligations are always paid in the cheapest money. We have seen how the greenback and treasury notes were depreciated by law to force bonds upon the people and how, to help the bond holder, the treasury note was dishonored. But how was it after the bonds were secured to Shylock? When the soldier returned, battered and maimed in the defense of his country—including Shylock's gold—how was he paid for his invaluable services?

Was it in the best the country had, in gold that was at a premium by iniquitous legislation? Nay, verily. Paper that had been iniquitously depreciated by law was good enough for him, and to pay any pension to which he, or, if he had given his life for his country, his surviving wife and little ones might be entitled. To make it look a little fairer, the disability that the treasury note had been put under to destroy, or damage its credit, so as to force its investment in bonds, was removed, and a nice lot of bran new ones were issued to please the brave defenders of their country's existence and liberties. But the unutterable nonsense of the stuff about a sixty-seven cent dollar is seen in this, that it will buy just as much of every thing that any honest man needs as any other dollar, and but for the illegal tricks of knaves, to some of which I have called attention, it would not be a sixty-seven cent dollar but a hundred cent dollar.

We write thus about the silver dollar, not because we have any interest in it, nor, indeed, in the gold dollar only to see them both demonetized, but to expose newspaper fraud and deception.

The characterizing Mr. Hill's declaration that he would not, were it in his power, interpose a presidential veto to thwart the will of a large majority of the people of the country when they had deliberately and carefully decided in favor of free silver, as "a rascally and dishonest avowal," on the ground that the measure would be a rascally and dishonest measure which the writer appeals to a Wall Street ring to destroy, seems to smack distinctly, not of republicanism, but of aristocracy, if not of Caesarism.—O. F. L.

#### FRANCE NOT PROSPEROUS.

Why don't the gold all leave France? Gold and silver are both on a parity, and hence each is the equal of the other. This has been so for many years; and yet there is no trouble with the currency in France. Everything, in a financial way, moves on with regularity; there will be no such disaster as the gold prophets predict in this country if silver is placed on an equality with gold. Out on this pretense! It is baseless and vicious, and should have no place in the vocabulary of reason and common sense. France has a per capita of \$44, while ours is only \$22. France is prosperous. The laboring men are in better condition than the laboring men of this country. Herein lies an argument for free coinage which will give us more money, and, perchance, our per capita may come up to theirs.—*National View*.

That France has the best financial system of any nation in Europe or America will not be gainsaid by anyone who has regard for the truth. As stated in the above article, her per capita is \$44 while ours is only \$22. Her national debt is not large either, compared with that of many nations, and she paid off her enormous debt to Germany, incurred through the treaty between the two countries at the close of the Franco-Prussian war, in a very short time. Furthermore, when the Bank of England was pushed for funds through the heavy failure of the Baring Brothers, the British Lion did not turn to Germany, Russia, Austria, or Italy where her own money system—the gold basis—is maintained, but she turned rather to the Bank of France for the \$15,000,000 necessary to tide her over the crisis. This, indeed, was a great compliment for a nation, doggedly adhering to the gold standard, to pay to bimetallism, for in France gold and silver—as stated in the article quoted—are at par, and have been for many years.



There is no reasonable argument that can be adduced to show why, on a specie basis currency, there should not be employed sufficient specie—if the same is available—to cover the whole amount of a government's obligations in paper, for, admittedly, only thereby are the people protected in their money system. If you are going to have a specie basis, let all the money issued consist of specie; if, on the other hand, a government's money consists of paper, let it all be paper money, and no specie. If, however, with a specie basis system it is impossible—because of public ignorance and the non-employment of brass, copper or iron as coin, as well as gold and silver—to have an all specie system, then admittedly that system of money is best protected and rendered secure by employing all the metal available to cover the paper obligations, and since there is a great inadequacy of gold to fill this demand, silver should be employed; even then there could not be found sufficient gold and silver to liquidate the promises to pay, issued through our usurious banking systems. The superiority of the financial system of France over that of England, the great champion of monometallism, is an unanswerable argument in favor of the bimetallic system.

But with silver at par with gold, we—having conceded the superiority of the French money system—must take issue with the *National View*, when it says that France is a prosperous nation. The statement is not true. The laboring classes in that country are no better off than they are in England, America or other countries. Woman's virtue is sold cheaper in France than in any other country, which fact is an unerring indication of the rottenness of her economic system. Now, where is the trouble? France is a high tariff country, while England's ports are open. One practices bimetalism, the other monometallism; yet the industrial system in both countries is wretchedly bad. The cause is not in either a high or low tariff, or in the gold or bimetallic money basis. Where, then, is the evil to be found? We think it is in usury, or the competitive system.

The fact that France adheres to the bimetallic basis does not render her any the less a usurious nation. While we maintain that bimetalism, on a specie basis currency, is safer and more consistent than the single standard, we do not consider such a monetary system as either sound, or honest. The free coinage of silver can furnish no panacea for existing social woes, although we believe that an agitation of that question—not by THE FLAMING SWORD, but by those who think they understand the way out of the present financial dilemma—is an educator of the people as to the iniquity of the gold ring; hence it is a step toward social freedom, but nothing more. Senator Stewart, the champion of the silver question and owner of the silver mines, is no more the friend of the toilers than is the autocratic monometallist. It is all right for the people's party to advocate the free coinage of silver, for it is thus filling its mission—which is to disintegrate the two old parties—but it does not understand the fundamental principles involved in social reform, and hence cannot survive the coming social war.

THE FLAMING SWORD applauds all peaceful efforts towards the disintegration of the old system, but it does not engraft the methods employed onto its own system. Koreshanity stands out distinct and clear from any system in the world. It knows no compromise. It has no use for usury in any form, nor for competition. It supports no candidates for office for the reason that none, according to its standard, comprehend the philosophy of government, and are therefore unfit to give the masses the peace and prosperity which they crave. The Koreshan System

lays down the fundamental social law, promulgated by Jesus Christ, from which there is no appeal and to which mankind will yet be forced to flee, to wit: Thou shalt love the Lord thy God with all the heart, mind and strength, and thy neighbor as thyself. This masterful summary of the declaration from Sinai will yet—in its triumphant sweep to victory—destroy all fictitious valuations in money and industry, and blend the human family into one great and common brotherhood.—C. J. M.

### CHAUNCEY DEPEW—THE REPUBLICAN WARWICK.

One Big Railroad Man Makes Presidents of the United States.

So says that great organ, and advocate of a government not, of the people, for the people and by the people, but of aristocracy and monopoly in their worst, most oppressive, and most dangerous forms—the *Chicago Tribune*, in an editorial in its issue of Sunday, June 12th. Having at first presidential aspirations of his own, but soon realizing that the people were not yet besotted enough to entrust the guardianship of their most precious interests to the keeping of a great railroad king, and that he had to choose, at least for the present, between the two, he chose, as the more remunerative and the more secure, to be the power behind the throne, greater than the throne itself, and, as the writer says:

"Unable to be president himself, he became a president-maker, a republican Warwick. Four years ago he made Mr. Harrison the nominee, and, having no cause to be dissatisfied with his handiwork, he went to Minneapolis last week and gave him the nomination the second time. Whether he has looked far enough into the future to decide on whose head he will place the crown four years hence is doubtful. If he has, a curious world would like to know who is to be in the White House from 1897 to 1901.

"Some individuals may be inclined to smile at the idea that the president of a New York railroad can govern the action of conventions and select the ruler of a great republic."

After describing the vast extent of Vanderbilt lines, the writer goes on to say:

"Mr. Depew is probably the most popular man in the United States, (unless Mr. Blaine be excepted) and everybody likes to agree with him and vote for him, if possible, when he asks it. But his power as a man and an orator is not all that must be considered when the sources of his success are to be examined. He has a place in the commercial world that enables him to put his finger on the nerves of the greatest industrial organizations of the country. When the controlling spirit of this great system favors the nomination of a particular person by a convention, the delegates chosen from the districts through which these roads run are pretty likely to be influenced by that person. No pressure is exerted on the workmen in railroad shops, on engineers, firemen, or laborers. They do as they please before and after election. But the subordinate officers, the local attorneys, of whom there are so many, the numerous local politicians who are so pleased to be on good terms with a great road, which can reward those who assist it, are all given to understand the policy which has been decided on. This vast army of agents,



working quietly and systematically in great cities like New York and Boston and in the rural districts, has that enormous power which disciplined and harmonious intelligence can exert when it pleases. It is difficult to overestimate the power of such a machine to secure results.

"In a case where great corporations, like the Pullman company, (or a monster system of so-called national banks) for instance, whose interests are intimately associated with those of the railroads, choose to assist them, they can exert a persuasive influence which is not to be despised. But the lion's share of the work is done by the railroads. It is not drawing it too strong to say that for each mile of track the Vanderbilt system has an intelligent, energetic subordinate who will obey instructions and will generally succeed in doing what is expected of him. So when the president-maker of New York decides whom he will put in the White House, he has under his control machinery which enables him to scoop in delegates from the Rocky Mountains to the ocean.

"This is a great deal of power for one man to wield, but as long as Mr. Depew uses it as wisely as he has done hitherto no one ought to grumble."

The above utterances are as remarkable for what they conceal as for what they reveal. We are told that ordinary railroad laborers "do as they please before and after election." If we grant the truth of the statement, which we distinctly do not, what is the necessary inference, as well as the open confession, with regard to an army of higher officials, including thousands of educated attorneys and scheming politicians? They are expected to obey the orders of this mighty president-maker, at the imminent peril of losing the all of material support for themselves and families. That is, these men's labor earns all the income of the whole system, yet one man uses, at his own sweet will, all the power of the system, against the interests and rights, and possibly against the wishes of the great mass of them, to make a supreme ruler, not only of railroad men, but of all the people of the country, and yet this apologist for, and defender of, usurpation and monopoly thinks that "no one ought to grumble." Of course it was not an accident that this railroad presidential Warwick made a big railroad attorney president, and that during the four years of his administration there has been no effective legislation against the aggressive power of railroad and other monopolies. During that time multiplied thousands of industrious property owners, especially farmers, under the joint efforts of usurers and transportation kings, have seen their possessions filched from them and themselves turned into paupers and tramps, with no eye to pity and no hand stretched out to save, and yet this defender of party despotism says they have no right to grumble.

That they are not yet so entirely soulless slaves that they will not, when they shake off this nightmare of party, simply grumble, but will raise their dissentient voice into one terrific roar of indignant protest that will cause gently purring, velvety clawed human tigers, like Chauncey, to seek the jungles of their native hell, when the Lord, the central man, and great deliverer of oppressed humanity, "shall arise to shake terribly the earth," the resurrected body of Christ, as well as the devil's legions, is one of the certainties of the near future. The ground-swell and subterranean rumblings of

this human tornado the experienced eye sees, and ear detects in the mighty convulsions in the outer, physical realm, that have become so common, and that one versed in ancient lore knows always precede and accompany great convulsions in the human world, and that Koreshans know do so because their relation to them is that of effect to cause. Providentially for oppressed humanity there is a higher power, a divine seed, which, although, like other seed, it has to fall into its own environment, the good ground, prepared human hearts, and die, yet when its age, or cycle of reproduction completes itself will come forth multiplied like other seed, and that too, like other seed with a body like the seed, and its kingdom will be born in a day, and it will take to itself its great power and reign on the earth, the kingdom of righteousness for the coming of which in earth, Jesus taught us to pray; and in that day—which we know by absolute science is near at hand—the "gates of hell," the present hell of oppression and wrong in which men rob and murder each other, "shall not prevail against it."

The devil knows well that his time for getting in his fine work in deceiving and enslaving the nations is short, and so he has come down in great wrath to hatch subtle schemes and lay hidden snares, like that of our railroad Warwick, to perpetuate his cruel power over the nations, but it will not avail him long. Just when the enslaver of the black man fancied, and loudly boasted, that his manacles were securely riveted upon his victim's helpless limbs for all time, God's lightning smote them off, forever paralyzing the hands of a million of his oppressors, with the same bolt. Warwick's occupation will be soon and forever gone, and with it, that of the lick-spittle editor who now applauds it.  
—O. F. L.

### Tweedledum and Tweedledee.

The two great political parties have met, declared their platforms and nominated their candidates. It would be hard to say which platform is the most effusive in character. The republican party straddles every issue in its usual masterful style, while the democratic party is as clamorous as ever for reforms, which, when it secures a majority in the lower house of Congress, it persistently refuses to effect. The republican platform is committed to protection, while the democratic seems to advocate a tariff for revenue only—both worn-out and inane issues that do to serve as political bluster but which cannot be taken seriously by the politicians nor by the thinking portion of the voting population. We are told that with Harrison and Cleveland renominated we will not be treated to a campaign of personal abuse but to an "elevated discussion of the tariff question." These fellows may fancy that they have everything fixed to their liking. Wall Street thinks it can now rest secure, but they will all find that the great disintegrating but not reorganizing factor in existing politics—the people's party—will force upon these two great agents and defenders of Wall Street and the gold ring a lively discussion of the silver question; we take no stock in said issue, but hope, nevertheless, to see it worry the plutocracy supporting the republican and democratic parties, as does a red flag a bull. It is a good enough issue for that purpose.



The politicians cannot keep a discussion of the money question out of this campaign, try as they may. The thousands of voters heretofore blindfolded as to the perfidy of the money power have at last recovered their power of sight and are consequently investigating this money question with great interest, believing that it is a subject of greater importance than that of the tariff or any other issue. They have discovered that a conspiracy composed of very wealthy men has long existed in America and Europe to control the money market of the world in order that thus might be systematically practiced a game of pilfer by the inflating and lowering of prices. They have discovered that the volume of money in circulation at any time is entirely at the mercy of these sharks; they are rising in great numbers with much indignation, determined to overthrow the great cause of their misery—the tarantulus Shylock. In view of the fact that the money question will be made the issue in spite of the bosses, we desire, for the sake of amusement as much as anything else, to quote herein the money planks of the two parties, which, in view of their well-known sympathies with Wall Street, are decidedly absurd.

Republican Plank: (3) 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 legislation, as will secure the maintenance of the parity 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 to use as money throughout the world.

Democratic Plank: Sec. 7. We denounce the republican legislation known as the Sherman act of 1890 as a cowardly makeshift, fraught with possibilities of danger in the future which should make all of its supporters, as well as its author, anxious for its speedy repeal. We hold to the use of both gold and silver as the standard money of the country, and to the coinage of both gold and silver without discrimination against either metal or charge for mintage, but the dollar unit of coinage of both metals must be of equal intrinsic and exchangeable value, or be adjusted by international agreement or by such safeguards of legislation as shall insure the maintenance of the parity of the two metals and the equal power of any dollar at all times in the market and in the payment of debts; and we demand that all paper currency shall be kept at par with and redeemable in such coin. We insist upon this policy as especially necessary for the protection of the farmers and laboring classes, the first and most defenseless victims of unstable money and a fluctuating currency.

It is a well-known fact that both Harrison and Cleveland, notwithstanding the wording of these two resolutions, are in favor of adhering to a gold basis—particularly Cleveland, who came out very strongly not long ago as against the free coinage of silver and the consequent degradation of the gold dollar. It, therefore, must be self-evident to every reasoning mind that either the two parties or their candidates or both are guilty of duplicity and not so desirous for reform as for office—hence there can be found no excuse for any voter, claiming to desire the country's prosperity, who labors to

sustain and place in power either of these political machines. Neither party, notwithstanding the meaningless sentences inserted in their platforms, has accomplished anything for many years looking toward the reformation of our money system—a system framed from beginning to end to serve the purposes of the bankers.

Both parties have ever opposed the greenback idea, particularly the republican party, although that money system is a great improvement on anything that ever emanated from a specie basis currency. The two parties and their records and aims can be examined critically and impartially; and it will be found that there is practically about as much difference between them as between TWEEDLEDUM AND TWEEDLEDEE. There is no room in either organization for honest men. THE FLAMING SWORD has no sympathy with any of the mooted money systems that depend upon the competitive system as the source of their inspiration. It regards the third party movement as simply a transitory affair between the old and the new dispensation, although it delights to see the force of disintegration which the genius and sentiment of that party are able to inspire in the republican and democratic ranks. If the people's party should succeed in nominating such a man as Judge Gresham—who, we understand, is not unwilling to stand for the presidency on that ticket—it would poll a very large vote, providing a positive and unequivocal bimetallic resolution is inserted in its platform.

There is coming a new order of things, after the old has passed away. When men have tried in vain to bring order out of the present chaos, God Almighty, through Koreshanity, will give them a new system of government founded on the Mosaic law, and directed by men and women who will illustrate in their daily lives the power of that law as a governmental force.—C. J. M.

### McKinleyism Ruining Imports.

The figures of our import trade for May show more conclusively than ever how it is being paralyzed by the prohibitory duties of the McKinley tariff. The total imports for May are given at \$68,617,281, which is the lowest figure since 1888, before the present law adding the value of coverings was enacted. The imports for May 1889, were \$68,743,872; those for May, 1890, 70,138,040, those for May, 1891, \$71,993,623. The increase for 1891 was due to the large imports of tin plate in anticipation of the increased duty which took effect July 1.

The month which has just passed is the first in which the McKinley tariff has been in full effect, and in spite of the growth of the population—10 per cent in the past four years—and the added value of the coverings of imported merchandise to the amount of 3 per cent, the figures of American import trade are less than stationary. The detailed figures of imports by articles have not yet been made public, but they will undoubtedly show that there have been considerable gains in coffee, india-rubber and other articles which have been free of duty for years, and that the losses have been enormous on dutiable articles which enter into the clothing and furnishings of the ordinary home. The figures of imports of eleven months ending May 31 show a decrease from \$771,453,971 in 1891 to \$755,305,633, in 1892.



## SCIENCE.

## COSMOGONY.

CONTINUED FROM NO. 21.

We are in receipt of a sincere inquiry, by mail, concerning our claim that the surface of the earth upon which (or *in which*) we live, is a concavity instead of a convexity. The primary element of the premise upon which we predicate the cellular cosmogony, or the Koreshan system of astronomic formula, is the relation of the horizontal to the perpendicular, as comprising the trigonometric and mathematical root of its evolution. A visual line extended from the vertical point of a perpendicular to the vanishing point of the earth's surface, exhibits two lines at right angles—the perpendicular or plumb-line, and the horizontal. The cosine of the horizontal visual line completes the chord, the two extremities of which are the two horizon points or two points of vanishing distance. The perpendicular is the radius vector, and the arc of the chord is the concavity of the earth. If the earth were convex, *any* point on the surface would be the highest point, and a line drawn from an elevated position to the vanishing point or horizon would not be horizontal; the point at which it touched the earth would not be the horizon, and the line called the horizontal would sustain an obliquity to the perpendicular. A horizontal line is one drawn at right angles to the perpendicular. If one stands on an elevation above the sea level, and looks over the water surface to the horizon, or to that point where the sky and water seem to meet, the vision is over a horizontal line; and no matter at what altitude the observation is made, the horizon is on a level with the eye. This statement is denied by the physicist and so-called critical objector, on the ground that the theodolite or transit instrument indicates to the contrary; for an observation taken through the transit instrument pictures the horizontal hair-line, placed across the focus of the instrument, on the sky, a little above the water-line at the horizon.

Let the critical observer and honest student define a track on a level surface, to the earth's vanishing point of the horizon, and, at the subjective terminus or plane of observation, elevate a pole fifty feet, from the top of which a line is extended, as a telegraph wire, for some miles. Let the point of observation, or the visual point, be located twenty-five feet above the earth, or half-way between the earth and the top of the pole. The line on the earth will appear to converge upward toward the wire, and the wire to converge downwards toward the track, and at the vanishing point the two lines will appear to meet. Hang the transit instrument to the line leveled to it as the instrument would be leveled to the surface of the earth in surveying, with the longitudinal axis of the instrument sustaining the same relation to the line that it would, in surveying, to the surface of the earth, and look through it; the hair-line in the focus of the instrument would cross the horizon below instead of above the horizontal line. Look through the instrument, along the parallel of the line from which it is suspended, the distance of ten rods, to the end of a line suspended, perpendicularly, far enough to level with the horizontal hair-line in the focus of the instrument. We may suppose the instrument to hang

ten inches from the horizontal line, and the suspended perpendicular line to suspend far enough for the lower end to meet the visual line at the level of the hair-line. At ten rods farther distant a suspended line, to hang pendant enough to appear on a level with the first suspended line, would necessarily be longer than the line at the distance of ten rods. Now, would this prove that the extended wire or line curved upward?

Let us take another relation of the same illustration. Extend two railroad tracks perfectly straight for a long distance, and perfectly parallel. Stand half-way between the two, and they will appear to converge equally toward a point. This does not prove that the two tracks diverge from each other beyond the point at which they appear to meet. Place a transit instrument ten inches from one of the tracks, in a parallel attitude to the track, or so that the longitudinal axis of the instrument sustains the same relation to the track that it would to the surface of the earth in surveying. Two rods from this, a projection from the track must be more than ten inches long to be seen on a parallel with the hair-line across the focus of the instrument, and a projection double the distance from the instrument, or twenty rods away, would have to be longer than the first, and the third at three times the distance must be longer than the second. Would this prove that the track curved away from the other one because it appeared to do so, as observed through the instrument?

Men jump at conclusions from appearances, and, upon these conclusions, predicate fallacious theories, call them scientific, and teach them as facts. Succeeding generations drop them, and present new hypotheses to their cotemporaries and their children. The theories of modern, so-called science are too preposterous for scarcely a notice but that the masses have been taught them from childhood, and believe them. We do not deny the fact that there is an *apparent* depression of the horizontal line, and that the transit instrument *seems* to indicate a *real* depression. The apparent depression is due to foreshortening and not to convexity. The visual point, or the point from which the visual impression is determined, is at the focus projection, as far in front of the lens of the eye as the convexity of the lens locates it. It is not the same in every eye because the lenses of different eyes vary. The visual point, when a telescope is employed, is a projection of the focus beyond the objective end of the instrument, and the focal axis is necessarily slightly oblique to the apparent horizontal line. Look over a prairie, to the horizon, from an elevation of ten or fifteen feet. The first mile of the landscape makes a long picture upon the retina of the eye; the second mile, a shorter one, the third, still shorter, and the fourth would make no picture. This is the vanishing point. The landscape appears to drop out of sight. A line drawn from the subjective visual point to the vanishing point will appear to be depressed in proportion to the foreshortening of the geolinear surface. This foreshortening is about five inches to the mile, and allowance is made, by civil engineers, as if it were convexity instead of foreshortening.

The surface of the earth is *concave*. We have reached this conclusion from downright geometrical and mechanical hard work. The absurdities of the old or Copernican system are too many, too apparent, and attended by too much guess-



work to be of any value to the critical and analytical thinker. The modern, so-called, astronomer is a Lilliputian, and the time is not far distant when there will be an awakening. In less than ten years the Koreshan Astronomy, if not the only one recognized, will stand on an equal footing with the Copernican, and the brightest minds will be its advocates.

### SWORD THRUSTS.

We some years ago noted the fact that a barque had been called by the name of Emanuel Swedenborg. It was, we learn, wrecked on February 12th, at the entrance to Bahia Harbor on a voyage from Autofagasta; the master, Captain Joseph J. Brown, who was a New Churchman, died about a week before the loss of his ship.—*Morning Light*.

This fact ought to serve as an indication to Swedenborgians that any attempt to bring the spiritual sense of the word down into the literal without its transformation, as that sect of religionists is trying to do, can only prove abortive and disastrous. Swedenborg gave the spiritual sense of the word. His mission and work related to the spiritual world. By descent and transformation Swedenborgianism becomes to the natural world, Koreshanity, which is the literal unfoldment of the word. The Swedenborgian church will become a wreck like the barque which was named after Emanuel Swedenborg. Koreshans regard the Swedish seer as a divinely inspired man, as was Jacob Boehme, but neither reached in knowledge the consummate fruitage of the cycle's wisdom. That could only come at the end of the age, which is at hand.

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Another railroad has been gobbled by Gould. This time it is the Kansas City, Wyandotte & Northwestern. It will be made a feeder for the Missouri Pacific. So the work of railroad consolidation goes on.

\* \* \*

This is what the *Chicago Tribune* has to say anent the republican and democratic money planks:

Each of these is a declaration in favor of honest money, and the wording of the democratic plank is even stronger in that direction than the other. Both of them demand, in substance, that the purchasing and debt paying power of the dollar, whether of gold, silver, or paper, shall be the same at all times and to all parties using these dollars. Both refer to international agreement as desirable to be obtained, and especially quote the interests of the producer, the farmer, and the workingman as most deeply interested in having the validity of the dollar maintained intact. There is no place for financial roguery in either of the two great parties. They have declared in favor of honest money.

The *Tribune* is simply speaking for Wall Street, which does not care which party is in power or what either resolves to do in its platform, providing the interests of Wall Street are not interfered with. The *Tribune* in this instance is a republican or democratic paper whichever you choose to call it.

\* \* \*

John L. Sullivan is going to write a book. This would indicate that the autobiographical fad had about run out, having reached the bottom of the list of celebrities.

\* \* \*

There are very few people who will not learn with hearty satisfaction that the man, "Prince Michael"—who has been pos-

ing in Detroit as an incarnation of Deity—has been sentenced to five years in the Michigan state penitentiary. "Prince Michael," like the Koreshan Teed, and Schweinfurth, has made claims which passed the bounds of audacity. And like those "martyrs" he has by some means succeeded in getting a small following among the credulous. According to the finding of the jury at Ann Arbor, where his case was brought to trial, he has used his influence among this coterie of converts, male and female, to indulge in such an amount and diversification of immorality as his opportunities would permit. For this offense the jurors found him guilty, and with a cold disregard of his claims to divine powers decreed that he should wear the convict's garb, like any other criminal.

It seems to be a finding of sturdy common sense, and it will be found that the same kind of sense is everywhere inimical to pseudo messiahs and impostors. It needs but to be reflected that these alleged divinities and religious teachers find license in their "gospel" for indulgence in acts which every gospel and every ethical law pronounce criminal. With this fact in mind, it is impossible for any other than fanatics to embrace their creed. Even among the superstitious it can only compel the inference that if "Prince Michael" and his fellows really possess superhuman powers they are powers not of light but of darkness.—*Chicago News*. (June 20.)

Notwithstanding all that has been said in these columns concerning the real claims of KORESH, the daily press deliberately and persistently lies regarding the matter, for no other purpose than to work up a public sentiment against Koreshanity and its founder. The head of the Koreshan System in his professions and in his teachings differs as much from the professions and teachings of "Prince Michael" and Schweinfurth as does light from darkness. The daily press is well aware of this fact, and falsifies whenever it couples the life of Koresh with that of either the Rockford or the Detroit pretender. Both of these men have had an inspiration from hell which has caused them in all sincerity to commit acts that are in direct defiance of God's law. No such allegations can be sustained against the Leader of this system. Koreshanity is a new and wonderful system of science founded and operated on the principle of celibacy. It embraces every department of thought, and will give an impetus to civilization such as the world has not received since the days of Jesus Christ. The public press knows well concerning the depth, scope and incontrovertibility of Koreshan doctrines. These doctrines are confounding the scribes, doctors and lawyers, and will surely revolutionize the world—and that speedily—despite all the devils on earth who may masquerade as journalists, preachers or lawyers.

\* \* \*

With Harrison on the republican ticket and Cleveland on the democratic the issue is clearly drawn. It is Wall Street, in either case, as against the masses. The people's party can surely not complain of the opportunity offered it to strike the blow.—*C. J. M.*

### Starts in on a New Deal.

The editor, though, proposes to start in on a new deal. From now on he expects to lead a Christian life. This becomes necessary for business purposes. We have seen others take this course for that reason and we know there is money in it.—*Grand Rapids Workman*.



## 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.

### Rights vs. Privileges.

We need feel no surprise at the general indifference of woman to her state of ignominious bondage,—for any condition is bondage where independent action in all directions is not possible—and no one can honestly claim that women are free to act as their inclinations or their convictions, even, may demand. We say it is not a matter for surprise when a woman, of the calibre of Jean Ingelow, can give expression to such a sentiment as has been going the rounds of newspapers generally. She says: "Give me *privileges*, and I will not ask for rights. For if we demand *rights*, we shall lose our *privileges*." No wonder men think lightly of us as a sex, when such women can deliberately sign their names to such contemptible balderdash.

What opinion has the world of a man who sells his birth-right for a mess of pottage? Our *privileges*, forsooth! To walk on the inside of the sidewalk; to be given the seat in the car; to be given precedence in any manner; for such as these would we surrender our right to serve God as our conscience dictates, to stand on a perfect equality with man in every respect, an equal right to our children after we have given them birth, and an equal right to decide when parentage is desirable and proper. These are our *rights*, not our *privileges*; and what woman, worthy the name, would surrender them for any consideration of ease or pleasure? No, my dear sisters, let us contend for our rights, and leave the *privileges* to be bestowed on whichever may prove to be the weaker sex, after the institution of justice.—N. C. C.

### A Fearless Advocate of Woman's Suffrage.

"Are you ready to see woman unsex herself, and sin against her delicacy, and expose herself to insult, and run the risk of corruption by going to the political caucus and the ballot-box? I venture the assertion that only the bad women will vote. Do you want that?" These are some of the questions propounded by a Brooklyn lawyer, politician, and anti-woman suffragist, to the Rev. Dr. Gregg, of Brooklyn, N. Y. His answer is clear and pointed:

If the present condition of our politics be such that our women, in doing political duty, are necessarily in danger of unsexing themselves, and of losing their sense of delicacy, then the duty of the hour is not to prohibit women from exercising their political rights; the duty of the hour is to take out of politics the things which would unsex or would destroy the fine sense of womanly delicacy. The very question admits that women are good and right and pure, but that politics is wrong and bad and corrupt. The very question admits that politics needs, for regeneration, the very elements

which women alone can contribute. The objection couched in the question is tantamount to this: "Would you bring women down to the level of men?" This is rough on men.

Who will corrupt our women when they go to the caucus and to the polls? Will you? Will their fathers, and their sons, and their brothers, be the guilty parties? These are the men who go to the polls. Mrs. Gaskell makes one of her girl characters say: "I know these men; my father was a man." Will the men whom our women meet in our churches be the guilty parties? These are the men who are in the caucus, or, if not there, should be there. The objection couched in the question is a slander upon American manhood, than which there is no finer type of manhood on the face of the earth. Besides this, if there were a single miserable masculine biped mean enough or low enough to insult any woman while in the discharge of her political duties on election day, there is moral sentiment sufficient in every polling district of the Republic to put that man behind the prison-bars instantaneously. \* \* \*

We forget that the justice which gives woman the right to cast the ballot, carries with it and gives the right to make the conditions of voting for women what they ought to be. That same justice demands the adoption of a method of voting suited to woman—a method inherently becoming, a method according to which it would be an impossibility for her to unsex herself; although I confess I do not know what that phrase, "unsex herself," means. Whatever it means, I am not in the least afraid of it. It sounds terrible to some people, who are just about as well posted as I am. Some people are awfully alarmed lest good women will unsex themselves. Sex is God's manufacture; it is dyed in the wool; and it will take care of itself. I have an idea that those who use the phrase, which is so awful because of its unknown quantity, mean that women "unsex themselves" when they usurp the place and work and functions of men in the political sphere. But here is the difficulty. Whatever functions woman is able to exercise, whatever places woman is able to fill, whatever works woman is able to do with efficiency, are hers, and that by the indisputable right of adaptability. Adaptability is the ordination of God, and the ordination of God is a finality. "We are told," says Herbert Spencer, "that woman's mission is a domestic one, that her character and position do not admit of her taking part in the decision of public questions—that politics is beyond her sphere. But this raises the question: Who shall say what her sphere is? The usages of mankind vary." Spencer speaks well. Does Queen Victoria unsex herself by taking the very highest part in the political life of England? If not, then it is not possible for a single woman in England to unsex herself by doing any of the minor political acts, or by holding any of the minor political positions, under the ruling Queen. In allowing a woman to occupy the throne, England yields the whole principle involved in the question of woman's entering into the political life of the nation. Politically, Victoria is not only the equal of man, she is the superior of man.

These objections which I have just considered are like all objections raised against the platform upon which I stand to-night. They are theoretical and threadbare and self-refuting. If they prove anything, they prove too much; and they have force only where there is the sway of prejudice. With these words I dismiss my Brooklyn lawyer, politician and anti-woman-suffragist.—*Supplement to Woman's Voice.*



## 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.*

## Real Worth-ship.

It is written in Psalms xv: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."

It will be observed that this chapter contains the method of abiding in the Lord's house; namely, the application to life of the knowledge of true finance, sociology and theology. It is written: "If ye love me ye will keep my commandments." In the days of the fall of Adam, the root of the great evil, which was loved more than obedience to God, was the love of or obedience to the serpent, fallacious commercial wisdom. It proved that Adam and Eve loved the serpent better than God. The serpent here referred to is the same one who beguiles modern humanity. It is the principle of commercial wisdom in which is the love of money, the criterion and medium of exchange. The central principle of activity of life is the love of exchange of energies, uses and products. This love is represented by two objects of worship, (worth-ship), namely, the true God, and mammon, the Edenic serpent, otherwise termed the god of money. Having found that the garden of Eden is humanity, and that the principle violated is a higher natural law of organic being, the removal may be made by observance of the law which was violated. It is truly said, that "if the cause of an evil is scientifically established in the mind, the evil may be removed by the application of said knowledge. The love of money is both the root of all good and the root of all evil, for when the application of the love is made for the benefit and use of the neighbor by equitable exchange, according to the immutable law of God, who is to be loved with all the might, mind and strength, and the neighbor as the self, true love will fulfil the law. The inversion of this same principle is the commercial

wisdom that teaches and impels "every one for himself and the devil take the hindmost," the competitive system, which is grounded in absolute selfishness and sensuality.

In the growth and development of every class of organic or so-called inorganic, animate or so-called inanimate forms, the law of the *anode* and the *cathode* is simultaneously operative. There is no upward force without its corresponding downward force. The upward force is both segregative and aggregative, as is the downward force; these find their expressions in the manifestation of material developments. The integral manifestation represents communistic growth and life. The disintegrated manifestation represents the competitive growth and life. The more integral a force, the more powerful its manifestation. The most integral organism ever manifested was the culmination of the seed man of the universe, Jesus the Christ, for in him all of the forces and matter of the entire universe found full expression and representation. He was the container of the reproductive energy which revitalized the world for its future perpetuity. He became the criterion, the standard medium of exchange, the divine money, which purchased the salvation for those who are lost in trespasses and sins. Not by His death alone will man be saved, but by the power of God's energy working in and through those who are receptive to Him, according to the obedience required by the imparted.

As man is sustained by spiritual and material forces and substances of organic and so-called inorganic growth—which form his environment—by the law of reciprocal exchanges, the environment receives growth and perpetuity from the substances emanating from man. To recall the question; it is written: "Who shall abide in the Lord's tabernacle?" The text answers, walk uprightly, righteously and in the truth; let there be no backbiting, or slandering, or bearing false witness against the neighbor; hate evil and love the good; honor those who fear to disobey the Lord; confess guilt to the proper tribunal, and at the right time; take no bribes, no usury (profit, tax, revenue, the fictitious increase on intrinsic value) from the neighbor. It may be all summed up in, *overcome selfishness*. The desire that God shall place any one of us in an honorable place is born of love of self. To complain and find fault with the methods of God's appointed servants and messengers has its origin in the principle that caused the first fall. Man, in his divided and incomplete development, does not comprehend the primates and ultimates of being, therefore he can only see the truth in part, seeing as "through a glass darkly." How can a part comprehend the whole? "For your thoughts are not my thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "Shall the clay say to him that fashioned it, What makest thou?"

Paul says that "God hath chosen the foolish things of the world to confound the wise; God hath chosen the weak things of the world to confound the things which 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 should glory in his presence*." He that glorieth let him glory in the Lord." Koreshans should be actuated by the principle of the Christ, to do



God's will at whatever cost, to do it not for reward or fear of punishment, but because it is right to do right, knowing that a strict adhering to this in the midst of a degenerate humanity will produce enmity and persecution, with the ultimate reward also, which is the throne of Almighty God.

Commercial equity underlies the principles of the religious and social structure; the three must become unitary in application or the whole fabric will crumble. When a structure is to be built, an architect is called to formulate the plans for laying the foundation as well as for completing the building. He has the plumb-line, the perpendicular; at a right angle is the level or horizontal, and through these the key-stone comes to its position. When the government of equitable relations is to be formulated, the structure must be built by an architect and his associate builders. He must hold in his hand (power in ultimates) the plumb-line of commercial equation or justice, the level of commercial activity centered in the *love* of humanity in the equal distribution of products; the building must have for its *key-stone*, the Science of all sciences.

England's power pulsates the world because she has been the Lion of commerce, the Unicorn of centralized government, and the Bull of animation and activity; she upholds, and is supported by, the financial power of the Jew. The Pagan Christianity taught the Jew the principles of competitive commerce by the law of necessity; to-day he holds England and America by the rope that was designed to hang him. Mordecai turns the tables on Haman to-day, as he did then. When they who are supposed to be Christians discard their principles; when the Jew accepts that which is discarded, we may be prepared to see that established which primitive Judaism typified.

Commerce is the basis of a government. Upon it depends the life, industry, happiness and perpetuity of the nation. They who participate in the destruction of the integrity of commercial relations will surely be destroyed. Commercial iniquity is usury. He that takes more than the value intrinsic in whatever he exchanges, violates the law, "Thou shalt not steal." Value for value is the true law. Fictitious margins on imaginary or real values is usury. He who speculates on the necessities of life, or helps to sustain such a system, is an enemy to God and man, and will be destroyed by his own weapon.

The Koreshan System of Equitable Commerce comes at a time when the Lion, the Unicorn and the Bull are passing in the heavenly spheres of star groupings from England to the United States; the spiritual Jews, the lost ten tribes absorbed by Gentile infiltration with the remainder of the natural race, are forced to flee to this land of the free and home of the brave; with this influx, the anthropotic Lion, Unicorn and Bull, England's commercial signs and powers, come also. When a country is in its infancy, it cries for protection; when in its manhood, it seeks for freedom. Can we not see the tendency of England to go back to second childhood, appealing for so-called protection of its industries? Does not the United States yearn for the removal of all war measures taxation and for unrestrained traffic? In other words, do not the masses desire free trade, while the co-operants are crying protection? The wolf is calling to the sheep to come to him to be protected within his benign corporosity! The arc of

commercial safety is and can be only where the strictest integrity is enforced, usury abolished and the laborer given the worth and worth-ship of his hire. Koreshan commercial law solves the problem for those who desire equity in commerce, church and state. The only Shiloh who can take the book from the hand of the Lion of the tribe of Judah, and loose the seven seals thereof, is THE FLAMING SWORD which perpetuates the tree of life, and brings into manifestation the prophecy, "Unto him shall the gathering of all the nations be," as well as the fulfilment of the Lord's prayer, "thy kingdom come, thy will be done in earth as it is in heaven," the natural and tangible establishment of justice love and equity in the world and for the world.—Hirsch.

### Confession of Sins.

As the devil is black, and his realm or dominion is black, and extends wherever sins are covered from the light of God in his saints—and as sins are black, and indissolubly joined to the devils dominions—it is not clear to us that incarnate devil's need any information or assistance, by confession or otherwise, as to what sins are written on the conscience of the sinner, who by the very act of sinning, according to the testimony of Jesus, has become a slave to sin, and according to the decree that the soul that sins shall die, is dead to righteousness. Nay, it is the light, and light alone in the witnesses of God, that the devil fears. And the messengers of Satan will exert all their powers to keep their poor slaves, i. e. sinners, from exposing their evil deeds to the light that can liberate them from their service. I have been through this *mill of the Gods*, by honestly confessing every known sin, and repeating the confession as often as repeated sins made it necessary to clear my conscience, and now, thanks to kind heaven—for this mill that grinds a carnal nature exceeding fine—I am free. I now rejoice in freedom from harassing temptations, and from all fears of what the devil or his minions can do for me. It has not injured my self-respect in the least, but it has, on the contrary, helped me to preserve and greatly enhance it. I am ready to bear this testimony and defend it, by Scripture and reason, in face of all the world. While the sin is covered in the heart, it lies so near the fountain of life, it seems like a part of the sinner's own being, and he would not have it discovered by one whose character would be a reproof to the sin, for fear of being despised. Nay, not to escape being killed; for what would life be worth with dishonor! But the dishonor is there all the same, covered over with veneer of hypocrisy, and it transgresses the whole life and taints every action, till it is cast out of the life by honest oral confession, and total repudiation of the nature which tempts to sin. What truly honorable person would not rather submit to the humiliation and mortification of the Surgeon's knife, till purified, than to carry the rot within? For though one may temporarily forget it, it remains there till removed by the means God has provided and directed through his prophets. Namely, confession before the Judgment Seat of Christ, established in his saints who reign with him in the earth, and are appointed to judge the world. How can they be judges, unless they have been previously judged and cleansed at the same tribunal? He that overcometh (any and every one), shall sit down with



me in my throne, even as I overcame, and have sat down with my Father in His throne. To him that overcometh will I give power over the nations, even as I received of my Father. He shall eat of the tree of life which stands in the midst of the Paradise of God.

The secret God of the heart, that will not or cannot keep the creature from sinning, is no more able to free it by secret confession after it has sinned, nor has he much fear of this God till he has piled up a heavy load of guilt, to settle for, in some way. But it requires only a little guilt to make him fear his fellow man, and act the hypocrite, or double, before him. Is not the sinner a bravo toward God and a coward toward men? Open confession and repentance remove the fear of men. Again, Jesus declares: "The Father judges no man, but has committed all judgment" (of things of men) "to the Son, that all men should honor the Son as they honor the Father. He has given him authority to judge, BECAUSE HE IS THE SON OF MAN." What then can God do with a secret confession but wink at it, as he winks at sins of ignorance, simply to take note of it? The sinner's state is not a whit changed by it, except in having covenanted with his better self, not to re-enact the sin. Good as far as it goes, but because it takes away nothing, it is no remedy for the past—does not go deep enough. Who is this *Son of man*? It is the regenerated *new man*—*heir* of all precious things promised to man. It is the genuine followers of Christ, to whom Jesus said, "Ye who have followed me in the regeneration, shall sit upon twelve thrones, judging the twelve tribes of Israel." They are many in *one Spirit*, and are referred to as one, to represent a *character* common to many, clothed in one anointing or unction, and not any special individual. John saw twenty-four Elders sitting on thrones, encircling the principal throne. This shows that the complete order of God is composed of twelve male and twelve female judges, or ranks, classes, or orders of judges. For each Elder represents a head of a department, in a system of twelve divisions, and may consist of twelve thousand individuals.

The saints are to judge the world, having judged themselves beforehand, by honest confession and repudiation of their carnal works and carnal wills, before a witness. And all admit that the saints are purified and consecrated men and women, consecrated to holiness and the service of God forever. Jesus also testified, "this is the judgment, that light has come into the world—and men loved darkness rather than light, because their deeds are evil." The light referred to, is the "light of life" that was in him, and in his genuine disciples to whom he said: "Ye are the light of the world," a "City set on a hill, which cannot be hid." "He that followeth me, shall not walk in darkness, but shall have the light of life." The *true*, the everlasting life. "*Light is that which makes manifest*" the inward quality of all actions and of the motives prompting thereto. We do not always discover the real quality of an action till seen through the eyes of a fellow mortal. Our thin veneer of false honor covers it from others, and hides its real quality even from our own sight. Jesus says with reference to this very hypocrisy: "There is nothing covered that shall not be uncovered, neither hid that shall not be known. That which is spoken (or done) 'in darkness, shall be heard in the light.'" He says further, with reference to the judgment, (Greek, *krisis*,) "He that does vile things,

hates the light, neither comes to the light, lest his deeds shall be reprov'd. He that does the truth, comes to the light that his deeds may be made manifest that they are wrought in God." Coming to the light is here shown to be bringing our deeds to that light which reprov's evil and approves good. "God is light, and in him is no darkness." How can we come to God, except by coming into the light of God in our fellow men—uncovering our deeds and motives to that light which evil cannot endure, and from which it shrinks away and withdraws, as soon as exposed to its burning rays? In this warfare one takes the sword of the spirit which is sharp, two-edged, going forth out of the mouth, to slay his enemies within—the evils of his own heart. The tongue moved by the spirit of truth to testify against one's own evils and to repudiate his own carnal ways is the sword of the mouth, and those who overcome in this battle while clothed with earthly tabernacles, sit upon white horses like those in the vision of John; in righteousness do they judge and make war, and no power of Satan can stand before them. "And they overcame him (the Dragon and his minions) 'by the blood' (i. e., the innocent, gentle, harmless, guileless life) 'of the Lamb and by the word of their testimony; and they loved not their' (animal soul) 'lives unto the death.'"

All sins are the property of the Dragon. They can only be cast out with the tongue, moved by the spirit of truth to repudiate them. I have felt that I would rather confess my sins before any number of people, to be rid of them, and healed, rather than carry the festering rot inside to vitiate all my conduct, to be settled for at some unknown future time. I knew I could not be hurt with them, after I had repudiated them, and they were taken away and atoned for in the appointed way, and I have not been. They are dead to me, and I live on a plane far above them. Besides, "He that covereth his sins shall not prosper. But whoso confesses and forsakes his sins, shall find mercy." Here confession is placed in opposition to covering. Confession must be made before that light of which the sinner stands in greatest fear, and from which he most desires to be covered. Namely; a just man or woman, whose character would be a silent reproof of the sin. This removes the cloak of hypocrisy, and brings the consciousness down to a single base of truth and honesty, upon which rock one may build a new and single character of truth and uprightness—become a new creation, having cast out the old. "The double souled man is unstable in all his ways." He is troubled with binocular vision, and looks alternately in opposite directions. How can he be a safe guide, or minister of unadulterated truths to others? "Confess your sins one to another, and pray one for another, that ye may be healed," writes the same Apostle James. The people came to John, confessing their sins, and were baptized of him in Jor-dan (river of judgment) into a reformation of character, and a taking away of their sins. Forgiveness means a *bearing away*. Jesus committed his authority to his disciples. "Whose soever sins ye forgive they are forgiven; whose soever sins ye retain, they are retained." They could neither forgive nor retain without a *nolej* of the sins forgiven—which *nolej* doubtless implies oral confession. "And many that believed, came and confessed and showed their deeds." Can it be reasonably doubted that that was the rule, and that all the honest hearted complied therewith?" —A. G. Hollister.



## SHARP CUTS.

There is but one Czar in Russia; there are hundreds of him in America.—*Open Court.*

The New York *World* says Vice-President Morton is turning his property into gold and locking it up. He is preparing for the financial cyclone, to come soon.—*Fort Worth Advance.*

If the people will defeat, next November, all who have broken their promises, there is hope for the country. Promises made to be broken, men elected to Congress to betray their constituencies, will hardly contribute to party success under the blazing light of Alliance education.—*Pickens County News. (Carrollton, Alabama.)*

Did you ever figure up how much it cost you individually for pensions? The roll foots up \$140,000,000, which is about \$2.25 each for every man, woman and child in the United States. The pension business has grown to such mammoth proportions as to be startling to every man, whether he be a pensioner or not.—*The Porcupine.*

We are of opinion that Mr. Wanamaker is too busily elaborating his plan of post-office savings banks so that their deposits may be loaned to national banks, to attend to his legitimate business. What insufferable cheek. The people's savings are to receive one per cent interest, and the national banks are to take them and loan them back to the people at ten per cent.—*Virginia Sun.*

Human beings at the present time are little better than cave dwellers. When some of them dare to step out of the cave of ignorance they are mostly driven back by the storms of criticisms and abuse that continually pour upon them. but the uneasy, dissatisfied feeling, and the longing for pure air, are growing; and soon enough will get out to lead the way for all.—*Universal Republic.*

The mortgage debt on farms and homes in the United States, according to the census bulletin July 29, 1891, was \$2,595,000,000, or as much as the entire war debt between the States. The interest paid on this debt every year by five States, Alabama, Iowa, Kansas, Illinois and Tennessee, is \$67,505,629. The census shows that in Ohio and Kansas one third of the farmers are homeless and farmless.—*Alabama Reformer.*

Don't curse the banker for taking advantage of the existing laws to make money. Rather blame yourself for allowing such laws to exist. Any of us would, were we able, be a banker, but as the few men can and the many can not, let us rid ourselves of the system which favors the few at the expense of the many, and inaugurate a reverse system. The same may be said of the railroads.—*Randolph Reformer, (Wedowee, Alabama.)*

One hundred thousand men, women and children were evicted in New York last year for the non-payment of rent. Three thousand children in the city of Chicago are debarred from school because of a lack of sufficient clothing to cover their nakedness. Ten thousand children in New York die annually from lack of food. Millions of homes mortgaged and the percentage of tenant farmers increasing at an appalling rate yearly. Chicago has 30,000 men out of employment and New York as many more.—*Bevier Appeal.*

# 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.*

# Challenge!

WE WILL MEET ANY  
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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 Money Power.

If you want to ascertain how near the "money power"—Wall street—has free people under its control, just read the partisan press and the work being done by the different conventions being held by the old parties, where plutocracy is on one side and the rights of the masses on the other. To be a party slave is bad enough, but to be both a party slave and the puppet of a set of bosses is certainly a condition that a freeman should not tolerate. It is well enough for partisans of candidates to work zealously and earnestly for their favorites, and to use all the persuasion, argument and logic they can command to elect their man; but there is a line of demarkation beyond which the illegitimate and obnoxious becomes the worst species of intolerance and abhorrent tyranny. It ought to be made criminal for such methods to be undertaken or practised. To make a man fear that he will lose his employment, or suffer in the management of his business, in case he shall exert his right of suffrage as his conscience and interest may dictate, is one of the worst curses of this age, and it is bound to go from bad to worse until serious results follow.—*Workman and Farmer, Dayton, O.*

## 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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