

# 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.*

Vol. IV. No. 2.

CHICAGO, ILL., JULY 9, 1892.

A. K. 53.

Five Cents.

*Issued weekly by the Guiding Star Publishing House, 3619 Cottage Grove Avenue, Chicago, Ill. Subscription rates, payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Discount to clubs. We mail one sample copy to applicants for the same or to those whose names may be sent us, which, in each case, is an invitation to subscribe. We solicit from persons interested in Koreshanity, lists of names for sample copies. Address all correspondence intended for the editorial department to the managing editor. The date on the wrapper indicates the time when subscription expires, which should be promptly renewed if the continuance of the paper is desired.*

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MAKE ALL MONEY ORDERS PAYABLE AT THE "COTTAGE GROVE STATION," CHICAGO, ILL.

ENTERED AT THE CHICAGO POST OFFICE AS SECOND CLASS MATTER.

KORESH,  
Editor.

O. F. L'AMOREAUX, Ph. D.,  
Associate Editor.

C. J. MACLAUGHLIN, - - Managing Editor.

**Destroy Money Fiction by Demonetizing Gold  
and all Other Substances, and They are  
all on a Par.**

**THE MONEY POWER DESTROYED, THE WAGE SLAVE  
IS LIBERATED.**

**Reduce Labor to the Minimum Through the Numerical In-  
crease of Those who Perform the Uses of Life, and with  
Labor-Saving Inventions. Invite the Industrious  
of Every Nation to our Shores, and Equitably  
Distribute the Products of Industry to  
all Citizens.**

"And the Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah Nissi" (the Lord is my standard); "for he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." Exodus xvii: 14-16.

Amalek is a Hebrew word derived from the root *amel*, labor or drudgery, and signifies the bondage or slavery of labor. "In the sweat of thy face shalt thou eat bread," is the legitimate sequence of the violation of the laws of economical use. It was God's declaration to man of the consequence of the inordinate love of pleasure, which induced the *serpent* (prostituted commercial wisdom) to place fiction on the commercial act; hence to prostitute it to illegitimate uses. The Lord, the truth and good in man, will destroy

Amalek (the slavery of labor), because it is a curse. He will perform this destruction through the overthrow of the plutocratic god.

Demonetize gold! Take the argument of the gold syndicate, as used against the free coinage of silver, and apply it to gold! The gold dollar is a "dishonest" one because its monetization gives it a marketable demand that is not induced by its intrinsic commercial value. The silver dollar would be more so, because its par valuation with gold places still more fiction upon it than is placed on gold. The paper dollar would be still more dishonest because its valuation, as a dollar, is determined by the present valuation of gold.

Eight hours' labor (drudgery) will purchase a given amount of gold, silver, or copper bullion, the commercial value of which is determined by its normal commercial use before an abnormal market is created by the government stamp (the stamp of Cæsar). The purchasing power of labor is necessarily diminished in proportion to the increase of the fictitious price of the bullion, the market of which is determined by monetization. If it requires double, treble, or quadruple the amount of labor to purchase a given amount of gold, the price of which is increased by fixing upon it a government stamp, or a price determined by government fiat, than it does the same amount when not so demoralized, it is plain to be seen wherein resides the power of the plutocracy over the laboring masses. All increase of the price of bullion through monetization is fiat. All money thus made is fiat money. Fiat money, of whatsoever material composed, whether of gold, silver, copper or paper, finds its way to the maw of the money-shark; augments the depression of the wage worker, and increases the power of the plutocrat over the wage slave.

Any principle applied to social economics which increases labor is a fallacious application of the law of uses. Increase of money, so-called, will never benefit the laboring man and woman. The reduction of the hours of labor through the application of economic principles—in which the wealth of substance, gathered through industry and controlled by economy, is distributed to the creators of wealth—will afford the laboring classes the benefit which they fallaciously look for through the legislative tinkering of the millionaires, whom, by their votes, they place in authority over them.

If the price of gold, silver, or paper is increased, by which the purchasing power of labor is diminished, it necessarily requires more labor to purchase food, fuel, clothing, and shelter, because the price of these things is determined by the abundance or scarcity of gold—the determinator of prices. The combinations of wealth which have the power to corner gold or wheat can as readily corner paper money. Gold, silver, copper, zinc, iron, coal, with all other metallic



and agricultural natural resources, are in the earth, and can only be obtained through the use of brain and muscle. The economical thing to do, is to get it out of the earth with as little exhaustion to these as possible, and, when obtained, divide and distribute righteously, yielding to the creator of the wealth produced the substance of his industry.

The god *money* is now lord of lords and king of kings. Dethrone this god, and plutocracy has lost its power, and the great day of rest has come. Then man will obey the command of the Lord: "Remember the sabbath day" (the day of rest) "to keep it holy." This will be the ushering in of the kingdom of righteousness, and the God of love will reign. Then will be fulfilled the law: "Thou shalt love thy neighbor as thyself."

### THE COMMONWEALTH.

The commercial and industrial principles constituting the basis of Koreshan economics may be summed up as follows: First. Industry, or the creation of wealth, is the guarantee of appropriation. No man shall eat who does not assist in creation. Second. Every man who creates wealth shall enjoy his equitable proportion of the proceeds of his industry. This implies the equitable distribution of wealth. Third. The wage system, wherein the wage slave is in abject bondage, drudging ten, or even eight hours per day, eating his bread by the sweat of his face, is the concomitant of death, and the perpetuation of the original curse which shall be abolished.

Normal industry, associated with economy, is the basis of the creation and distribution of wealth. The great day of rest, or the eternal sabbath, is a condition in which love to the neighbor constitutes the impulse to activity. This is in direct opposition to the system of competitiveness now in vogue. The performance of legitimate use, under the administration of economical principles, will provide for all essential human needs, and humanity will have attained to the state of perpetual recreation (re-creation). This legitimate rest, or sabbath, God has ordained, and when the time comes wherein men remember this sabbath day, this day of perpetual rest, to keep it holy, the law will have been fulfilled, and the kingdom of righteousness will have been established. It is no Utopian dream, but the promise of God, declared in the statement of his purpose, and transmitted through generations of prayer and waiting.

Fourth. The monetization of gold is the beginning of the violation of the principle of sound economics—a violation originating in the love of money, which is the root of all evil—and comprises the basis of the world's fallacious monetary system; making it the source of human bondage and degradation. The government stamp placed upon gold secures for it a marketable issue, not intrinsic; induces a fictitious valuation, and makes it the source of all the speculations of the devilish system of competitiveness under which the wage slave groans in perpetual bondage. Remove Cæsar's stamp from the gold on the market, and it is reduced at once to its normal commercial value as a common commodity, and will be sought only for its intrinsic value as commercial gold. It will adjust itself to its legitimate relationship to other articles of commerce; will naturally fall

into its normal sphere, and fill its normal use as a commodity of commerce. Gold metal, stamped with the fiat of Cæsar, is the veritable golden calf typified by the calf of Aaron, destroyed by Moses, the Deliverer, ground to powder, mixed with water and poured down the necks of the Israelites.

The love of money is the root of all evil. Strike at this root by destroying the necessity for its use, through the institution of equitable distribution, and you have the bull by the horns.

### Gone With That Secret Committee.

Citizens connected with various clubs in Chicago, says the *Chicago Herald*, organized months ago into a voluntary association to put the streets into good condition for the World's Fair. What has become of this association the *Herald* asks. It may have gone on a summer vacation, or, possibly, to look for that other committee, the secret committee of one hundred, organized to drive the Koreshans out of Chicago. One is about as efficient as the other.

### Defending an Apostate Church Against Itself.

Such appears to be the self appointed task of some of the great newspapers. For example, in a recent editorial in the *Chicago Times*, the writer attempts to correct an indiscreet churchman and professed Christian educator, who presided at an educational banquet, and, addressing rich men and millionaires, and seeking to enforce upon them their obligation to be liberal to professed Christian institutions, said, in substance, you ought liberally to divide your great possessions with us, for it is Christians and Christian institutions that have made you possible. Have a care what you say, says this astute editor, for the power that made these millionaires made also millions of paupers and illy fed and half clothed wretches who fall an easy prey to drunkenness, and are forced into every vice and crime. You certainly were not the cause of all these, hence you could not be the cause of the former. Intelligent ministers and church-members are constantly saying, and ever boasting, that there is not an evil practice among men that could withstand for any length of time the united and vigorous and consistent and constant attack of all churches and church people. We are inclined to believe this is, at present, true. Certainly, then, if the making of paupers and drunkards and criminals is an evil business, the united, continuous, determined opposition of all the churches and professed Christians ought to be able to put a stop to it. If, then, the so-called Christians could stop all this evil and do not, then they, in a substantial sense, make it possible. If rich men and millionaires are the procuring cause of all this poverty, drunkenness and crime, as the writer charges, and as the facts will show, then, by permitting the poverty and crime which they could prevent, the professed Christians make the millionaires possible, and the speaker was right and his editorial reprover wrong, horrible as the conclusion may seem; and if professed Christians assume such awful responsibility as is involved in the creation of millionaires at such a cost to righteousness and good morals, it would seem but reasonable that the pious or even impious millionaires should divide the spoil with their benefactors.



Again in its Sunday issue, June 26th, the *Times* editor tries his hand, this time in mild reproof of "a leading religious organ"—Congregational in its sectarian connection—because it says: "We need a Home Missionary Trust." The organ in question selects as a sample of a large class, a town of two thousand five hundred inhabitants, not more than enough for one prosperous and strong church, whose inhabitants are divided among six warring sects, each of which, not being strong enough financially to stand alone, must be aided out of the missionary fund of its own particular sect, which is replenished by contributions by its big thieves, as recently in the case of the Presbyterian church, whose church extension treasury received a \$10,000 check from that Wall Street wizard, Jay Gould. But the principal ground of the *Times* editor's criticism strikes us oddly enough. It is the inconsistency of the organ of one of the most liberal churches in advocating the application of the despotic principles of the trust to church matters. The trust is the logical outcome of the competitive system, and as we have that same competitive, selfish spirit in the churches that we have in the state, there can be no great inconsistency in such churches resorting to despotic trust principles to counteract what seems to them to be opposite evils.

The churches of to-day are simply the appendages of a selfish, competitive, public opinion, and what that opinion, not approves, but tolerates, will, soon or later, in some form and degree, be incorporated into their modes of action. By their traditions they have set at naught all God's ways, and it is only to be expected that they will adopt, in their stead, what seems to be the wisest, most effective of men's ways.  
—O. F. L.

### Looking Backward.

The *Dawn*, a monthly paper published at Boston in the interest of "Christian Socialism," so-called, has issued a challenge "to any liberal who will prove by statistics, or other demonstrable facts, that the church is dying in any Protestant country." To the careful student of sociology, science, and theology, this challenge must appear to be so ridiculously absurd as hardly to be worthy of notice. The person making such a challenge and professing to conduct a social reform paper, must be so entirely shallow and superficial as a reasoner and observer, as to at once condemn him as practically useless in the ranks which his paper has essayed to join. The challenge seals the fate of the *Dawn* as a friend and guide of a suffering humanity. The editor had now better speak his little valedictory and retire, as did Pentecost from the *Twentieth Century* after declaring, in substance, that he, as the editor of a reform paper, had lost all desire to aid in the reformation of the existing social system. Pentecost, after such a deliverance, had the good sense to withdraw from the reform field; let us now see if the editor of the *Dawn*, after posting such a preposterous challenge, is inclined to follow in his footsteps.

We do not propose here to enter into any labored argument to disprove such a nonsensical defiance, for fear lest our readers who have advanced beyond the primer of economics might, in youthful parlance, cry "chestnuts" on us. The *Dawn* should not attempt to wear reform skates until its ankles are strong enough to bear them, the potency requisite

to which must emanate from the head, hence weak heads should not enter the arena of social reform, unless they desire to be decapitated. We suppose, judging from the wording of the challenge referred to, if we were to state, what every well-informed person knows, that the national banking system is on its last legs, the *Dawn* would jump up and ask for the statistics to substantiate our assertion.

In our opinion, the editor of the *Dawn* imagines that he will soonest acquire popularity for his "Christian Socialism" by currying favor with the present prostituted church; he may entertain the conviction that his stronghold is with the church because its basis is a permanent one. There can be no question that in wealth and numbers the church is increasing in strength. This is not the question at issue. The real issue is, does the church hold to the purity of doctrine and life more than did the Jewish church at the end of the Jewish dispensation, and will the promise, "Behold I make all things new," be fulfilled? "Christian Socialism," on the basis of an adulterated theology, is a hopeless patient, and no nursing can supply sufficient recuperative energy to give to it perpetuating vitality. Its editor, some time ago, went on a lecturing tour over the country, visiting many states, and noting the prevailing sentiment of the impoverished and discontented masses. He stated in his paper, after returning from his trip, that there was no hope of reform emanating from existing politics. At that time he was as good a calamity howler as could have been well found. But during that trip he made another discovery which was that the countless thousands in breaking away from the two leading parties are discarding the church as well. He learned that what is called "respectability" by canting religionists is shown no quarter in this large, and ever increasing reform element. He found that a very large class of citizens are unsparing in their criticism of the clergy, and of the church supporting it, because both are engaged in the salvation business for pelf. He discovered that a set of rascals in pew and pulpit, trading in the name of the humble carpenter of Nazareth who had not where to lay his head, have ceased to exert any influence over the minds of the thousands destined to form the nucleus of a new and divine civilization when the old church and state have passed away.

All these things have made the gentleman timid. Reared in an atmosphere—that of the clergy—where the forces at work are not calculated to produce positive and fearless men, but which, however, he for a season professed to denounce, he is now much inclined to draw back into his shell. We confess to him that the present social aspect is not calculated to inspire with the zeal of resistance any but the strongest and hardiest. Weak knees will surely smite together in such a crisis—the greatest in the history of a cycle. There is still a little fire and fuel left in the orthodox shed where the honest but fearful may warm their shivering limbs. Run in! Run in! little boys, and when the hurricane is past, we will extricate from your demolished quarters whatever is left of your remains and bury them decently.

In view of the decidedly ancient views which the *Dawn* holds in this time of progress, we would suggest, if it proposes to continue worrying along in the path of journalism, that it change its name to the more appropriate title of *The Wane*.—C. J. M.



### A Dangerous Weapon to Trifle With.

Koreshanity is the science of immortal life revealed to man through God's servant, KORESH, now at the end of the age when, as taught in the Bible, we may look for the harvest of the Christ seed planted in the race at the beginning of the age. Celibacy and a common purse are the two primal doctrines of this new religion. Koreshan Science is a terrible weapon of offense and defense because of its truth, hence the one who embraces it must have a care how he trifles with it. The man or woman who hears and comprehends the law of God as promulgated by the Koreshan System is entrusted with a terrible responsibility. Better trifle with a loaded weapon than with such doctrines. No sham of celibacy or chastity, no half-way adherence to the communal law of Christ will answer. Those accepting this doctrine who seek to retain their financial independence are taking their lives into their own hands. Koreshanity will either kill or make alive all who, without solicitation, seek entrance at its portals. Knowing the law, those who choose to violate it, need not be surprised if this terrible javelin, hurled by the arm of God's warrior at the common enemies of God and humanity, strikes and destroys them—C. J. M.

### The Storm is Gathering.

Carnegie, the millionaire manufacturer, proposes, in no uncertain way, to enforce his demand for a reduction of from ten to forty per cent in the wages of his already poorly paid employees. The preparations being made at his works to protect them against the strikers indicate, to the clear observer, the portents of the great struggle between labor and capital which is nearly upon us. We quote the *Pittsburg Sunday Dispatch* to show the menacing attitude assumed by the two factions in this controversy. Let the people prepare themselves for the great conflict of Gog and Magog.

"In quiet Homestead, where industry and thrift keep up a constant clamor, and where peace is never broken save by stalwart men who are ever ready to do battle for what they think is right, preparations are being made for a conflict that threatens to involve on one side millions of capital and on the other side the organized labor of America. A more deliberate and studied effort to be ready for war was never made, even between two contending nations, than is now going on in and about the Homestead Steel Works.

"The great plant, with its expansive yards and endless tracks, covering nearly 400 acres, has been inclosed by an almost air tight board fence, which is fully nine feet high. Along the top of this huge fence are stretched, like a treacherous snake with poisoned fangs, three strands of barbed wire, which, should the war begin, will be charged with electricity, and cannot therefore be touched. Inside of this fence are now being constructed double rows of gas and water pipe. At the main entrance and just inside the ponderous gates, have been erected two substantial water plugs. Cook houses are being built within the inclosure. Sleeping arrangements have been made for those who are to be hemmed in, and an inclosed platform extending from the railroad station over the high fence and into the works has been built. The old railroad station house has been moved from its former loca-

tion to a point farther away from what is evidently expected to be the scene of strife.

"This covered platform, it is explained, will enable the company to bring in workmen should the threatened lockout occur, and the men brought in can be taken from the trains into the barracks about the works without being seen and without being known to those whose places they will take. The cook house, the sleeping arrangements, the gas and water pipes will, it is argued, enable the men employed to take the strikers' places, to remain within the secure inclosure so long as their services are required or until the strike is completely broken. The large fire plugs at the main entrance with a pressure of 400 pounds to the square inch, are to be used, it is claimed, to protect the workmen against any assault that may be made from the outside.

"The workmen say they are ready for the fight. They say they have seen all the movements of the other side and they are prepared to undo such tactics. They have already chosen their commander for the struggle, and they firmly believe that war will be precipitated on June 24. The wage scale at the Homestead works does not expire until July 1, but the company has demanded a definite reply to their proposition on June 24, when the workmen say the battle will begin.

About 4,000 men will be involved. Most of those now employed at Homestead have their homes there. They will battle as firmly and earnestly for their organization as for their homes, and should the strike occur it threatens to be a fight to a finish."—C. J. M.

### The 'Arena' for July.

Frontispiece - - - - -	M. FRENCH-SHELDON (The African Explorer.)
M. FRENCH-SHELDON, - - - - -	The First Circumnavigation of Lake Chala.
(Illustrated with full page photogravures and text cuts.)	
MILDRED ALDRICH, - - - - -	Julia Marlowe.
(Illustrated with eight large photogravures from recent photographs.)	
ANNIE L. DIGGS, - - - - -	Women in the Alliance Movement.
(Illustrated with six photogravures.)	
J. F. MUIRHEAD, - - - - -	Land of Social Contrasts,—A Briton's impressions of America.
EDWIN REED, - - - - -	In the Tribunal of Literary Criticism, Bacon vs. Shakespeare. Part I. The Brief for the Plaintiff.
Representative Congressmen on the Coming Campaign.	
HON. WM. M. SPRINGER, M. C.,	Why the Democrats Should Elect the Next President.
HON. THOS. E. WATSON, M. C.,	Why the People's Party Should Elect the Next President.
HON. J. C. BURROWS, M. C., - - -	Why the Republicans Should Elect the Next President.
B. O. FLOWER, - - - - -	Hypnotism and Mental Suggestions.
ANONYMOUS SERIES, - - - - -	No. II Confessions of a Theologian.
REV. J. S. DAVIDS, - - - - -	The Descent from Eden.
H. A. HIGGINS, - - - - -	The Basis of Money.
REV. FRANK N. RIALE, PH. D.,	The World's Religions at the World's Fair.
EDITORIAL, - - - - -	Jesus, the Church and the World's Fair.



## 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.

## Woman Dentists.

"California, four; Colorado, four; Connecticut, two; Dist. Columbia, three; Florida, one; Georgia, one; Illinois, ten; Indiana, five; Iowa, two; Kansas, five; Kentucky, one; Maryland, one; Massachusetts, two; Michigan, five; Minnesota, four; Mississippi, one; Missouri, two; Montana, one; Nebraska, one; New York, five; Ohio, six; Pennsylvania, twenty-one; Rhode Island, two; Texas, three; Utah, one; Wisconsin, five; Austria-Hungary, six; Denmark, two; England, three; Finland, one; Germany, one hundred and twenty-four; Holland, one; Italy, two; Norway, eight; Russia, twenty-four; Sweden, two; Switzerland, one; United States, ninety-eight; Canada, two; Europe, one hundred and seventy-four; Hawaii, one; total, two hundred and seventy-five.

The above is a list of the women engaged in dental work throughout the world, prior to the latest graduations from dental colleges. The science of Dental Surgery is one that requires the finest kind of mechanical ingenuity and skillful manipulation, and is one that furnishes a practical test of the comparative possibilities of the two sexes in those professions, confined, till within a few years, to the male sex. We have had opportunity to know something of the relative workmanship of the two sexes in practical Dentistry, having employed both male and female dentists, and when we say that for the last few years the people of the Koreshan Unity have employed Hattie E. Lawrence, No. 96 State St., Chicago, Ill., Pres. Woman's Ass' of Dental Surgery, because her work has given greater satisfaction than the work of other surgeons, we are confident that we give honest testimony to the superior ability of the female hand in those departments of mechanics requiring delicacy of manipulation.

Mrs. Lawrence has a world renowned reputation as a pioneer workman in the field of Dental surgery for women, and she furnishes living, practical testimony to woman's equality, if not superiority, in the department of science and industry to which she applies her powers. It is not because woman is better adapted to the work of Dentistry than to other departments of activity that she is successful. In whatsoever direction she turns her hand she meets with success. When woman ceases to be dependent, she will achieve glory.

## In Need of Readjustment.

The following terse statement was clipped from the Boston Post by the Woman's Voice: "On the same day, in the same police court, in a city of 40,000 inhabitants, the same judge fined one man \$25 for beating his horse, and fined another man \$5 for beating his wife. Thus a man who beats his horse gets five times the punishment meted out to one who assaults and beats his wife—all in America."

## Equal Suffrage Meeting in Englewood.

The Englewood Equal Suffrage Meeting was held in the Universalist church, June 16, with morning, afternoon and evening sessions. The earnest women of the vicinity gathered with a few from a distance. The men were conspicuous by their absence, with a very few honorable exceptions. There were several Koreshans present, but as there was no opportunity for general discussion they could say nothing.

Several women and one man (C. Porter Johnson) addressed the meeting during the afternoon, (which was the only session we attended) giving accounts of work done in the cause, and reasons for more earnest effort for equality and justice. Mr. Johnson said that he thought that men who opposed equal suffrage showed that they had not brains enough to cope with women in the battle of life and sustain themselves. His was a manly and stirring speech.

Mrs. Perkins, of Cleveland, Ohio, and Rev. Olympia Brown, of Wis., were present and told how they had been to Minneapolis to ask the republican party to put an Equal Suffrage plank into their platform; that although they were not themselves entirely ignored, their request was; that the g. o. p. did not even pass a resolution of "sympathy" with the women who are praying permission to help them at the polls, after having spoken and cheered for their party and policy during the campaign. They said they were going to the democratic convention with the same request and should go to every national political convention, presenting the same request until they found one that would give them the plank they asked for.

At the close of the session one of the Koreshans went to Mrs. Brown and after telling her that she had known of her and her work for a great many years said to her: "Mrs. Brown, we women suffrage workers have taken hold of the wrong end of this work. We would have thought one silly or crazy who should have advocated giving the colored people the ballot before they had their freedom. But that is what we are doing now. What the women need first and most is a recognized right to their own bodies, and to the potencies of life within them; the right to conserve and reserve these life potencies for the purposes of life instead of prostituting them to mere pleasurable uses. Since woman lost this liberty by her own sinful act she must regain it by her own act. She must declare her independence and maintain her right to her own person against all opposers, before she is ready for the ballot. Freedom MUST come before suffrage." To all of which Mrs. Brown assented. It is to be hoped she will give some thought to this view of the case. With her bright mind and warm, earnest spirit she is sure to make many see as she does. She has the courage of her convictions, which quality so many lack in these timorous times.—C. W. L.

## Method a Good Thing.

Method is essential, and enables a larger amount of work to be got through with satisfaction. "Method," said Cecil (afterwards Lord Burleigh,) "is like packing things in a box; a good packer will get in half as much again as a bad one." Cecil's dispatch of business was extraordinary; his maxim being, "The shortest way to do many things is to do only one thing at once."—Samuel Smiles.



## A PARABLE.

Said Christ, our Lord: "I will go and see  
How the men, my brethren, believe in me."  
He passed not again through the gates of birth,  
But made Himself known to the children of earth.

Then said the chief priests, and rulers, and kings,  
"Behold now the Giver of all good things;  
Go to, let us welcome with pomp and state  
Him alone who is mighty and great."

With carpets of gold the ground they spread  
Wherever the Son of Man should tread,  
And in palace chambers, lofty and rare,  
They lodged Him and served Him with kingly fare.

Great organs surged through arches dim  
Their jubilant floods in praises of Him;  
And in church and palace and judgment hall,  
He saw His image high over all.

But still, wherever His steps they led,  
The Lord in sorrow bent down His head,  
And from under the heavy foundation stones  
The Son of Mary heard bitter groans.

And in church and palace and judgment hall,  
He marked great fissures that rent the wall,  
And opened wider and yet more wide  
As the living foundations heaved and sighed.

"Have ye founded your thrones and altars, then,  
On the bodies and souls of living men?  
And think ye that building shall endure  
Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold  
Ye have fenced my sheep from their Father's fold;  
I have heard the dropping of their tears  
In Heaven these eighteen hundred years.

"O, Lord and Master, not ours the guilt;  
We built but as our fathers built;  
Behold thine images, how they stand,  
Sovereign and sole through all our land.

"Our trust is hard—with sword and flame  
To hold thy earth forever the same,  
And with sharp crooks of steel to keep  
Still, as thou leftest them, thy sheep."

Then Christ sought out an artisan,  
A low-browed, stunted, haggard man,  
And a motherless girl, whose fingers thin  
Pushed from her faintly want and sin.

These set He in the midst of them,  
And as they drew back their garments' hem,  
For fear of defilement, "Lo, here," said He,  
"The images ye have made of Me!"

—James Russell Lowell.

## Our Ideal.

Have we not all, 'mid life's petty strife,  
Some pure ideal of a noble life  
That once seemed possible? Did we not hear  
The flutter of its wings, and feel it near,  
And just within our reach? It was. And yet  
We lost it in this daily jar and fret.  
But still our place is kept and it will wait  
Ready for us to fill it, soon or late.  
No star is ever lost we once have seen,  
We always may be what we might have been,

—Adelaide A. Proctor.

## In Favor of Female Suffrage.

Every argument that can be adduced to prove that  
males should have the right to vote, applies with equal force  
to prove that females should have the same right.—Hon.  
Benjamin F. Wade.

## The New York Woman's Press Club

Is planning the erection of an extensive apartment house for  
the use of professional women. There will be suites of  
rooms arranged for co-operative housekeeping: also a restau-  
rant for the accommodation of those who prefer boarding.  
In a city where so many professional women who must seek  
homes for themselves are gathered, the plan will meet with  
hearty approval.—*Housekeeper's Weekly*.

## The Inner Calm.

Calm me, my God, and keep me calm;  
Let thine outstretched wing  
Be like the shade of Elim's palm,  
Beside her desert spring.

Yes, keep me calm, though loud and rude  
The sounds my ear that greet,  
Calm in the closet's solitude,  
Calm in the bustling street.

Calm in the hour of buoyant health,  
Calm in the hour of pain,  
Calm in my poverty or wealth,  
Calm in my loss or gain,

Calm in the sufferance of wrong  
Like Him who bore my shame,  
Calm 'mid the threatening, taunting throng  
Who hate Thy holy name.

Calm me, my God, and keep me calm,  
Soft resting on Thy breast;  
Soothe me with holy hymn and psalm  
And bid my spirit rest.

—Selected.

## Record of the Attire and Movements of a Defunct Politician.

JOHN J. INGALLS is described, as follows, by a gentleman  
just returned from Minneapolis: Mr. Ingalls then entered the  
hotel corridor clad in a tight fitting Prince Albert (\$53), a  
light vest (\$6), and striped trousers (\$22). He took a seat  
for a moment, studied his patent-leather pumps (\$9), then ad-  
justed a brilliant necktie (\$2), removed his gold rimmed  
spectacles (\$25) and wiped them with a linen handkerchief  
of exquisite texture (\$3). He removed his soft Stetson hat  
(\$6), passing his hand through his hair he revealed a bril-  
liant ring (\$225) on one finger. Extracting a cigar case (\$2),  
he lit a cigar (25c) and settled down for a reflective smoke.  
—*Pittsburg Kansan*.

## Hath But a Short Time to Live.

Apollyon Shylock "has come down having great wrath—  
knowing that his time is short." He is pushing things now  
with ten million devil power.—*Chicago Express*.

The *Weekly People's Press* of San Francisco comes to  
us this week. Knowing the managing editor of the paper,  
Joseph A. Johnson, we are not surprised to find it taking its  
place at the head of the third party papers. The people's  
party of California have in the *Press* a staunch friend to  
which they should give their hearty support. Mr. Johnson  
is thoroughly equipped to edit an able, fearless and strong  
newspaper. He is a man of honest purpose and unselfish  
aims. We wish both him and the *Press* great success.  
—C. J. M.



## 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.  
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A. S. LANDON.  
"HIRSCH."

*Special Contributors.*

## Freedom from Bondage.

While natural laws are a necessity, it is yet the purpose of the great creative Power of the Universe that man shall so develop the Divine inception within himself as to overcome all the natural tendencies of the flesh. "He that would save his life" (in a divine life) "must lose it" (in the natural) is a doctrine plainly taught in the Bible and also in the higher sciences manifest in all nature about us. We see the mineral, vegetable, animal and human kingdoms or domains of existence, and hope for something above and beyond in the great unknown. But notwithstanding the many creeds of the church there is only one way of obtaining this higher life in a divine kingdom, and that is by getting out of bondage to our natural mortal propensities by the increase of the divine love and wisdom principles within.

The man Jesus is the only person now known to the human family who, since the Adamic era, has so perfectly overcome this natural bondage as to be "the fulness of the Godhead bodily," or the Son of God. He overcame only by having the fulness of God (bodily) in him. This Divine Spirit in Jesus had a "book of generation" or genealogical line for its production and still continues its work of divine production branching out from Jesus into many books of generations or genealogical lines of production of the sons of God that are to come in the fulness of the Gentiles. Hence it is that only those who were begotten or "quickened" or had this divine spirit inhering within, will be receptive to or inherently desirous of righteousness, justice and good works for "the neighbor." "By their works we shall know them;" those in the churches of to-day who are satisfied with the continued round of socials, fairs and other worldly pleasures that come of the ordinary five senses, will continue in that line of bondage to the natural, while there will be of the elect, chosen, begotten or quickened, those who will lose their interest in the natural and worldly things of our present condition of existence, longing and aspiring "without ceasing" for a release from this unholy allegiance and bondage. Some of these already begin to long for the "opening of the books" or the final "birth" into a consciousness and knowledge of God's divine spirit within, which is to make us free. Some read "the words of the Preacher Solomon, the son of David," with a new interest, and appreciate the fact as stated by him in his conclusion of the whole matter: "Fear God, and keep his commandments; for this is the whole duty of man." This alone will make us free.

Koresh and Koreshanity earnestly and vehemently protest against the false doctrine of our so-called Christian churches, commonly known as a "profession of faith," or that by a formal expression of an acceptance of the command "believe and be baptized" humanity can be saved. He teaches that to believe in, and practice, works of love and wisdom for the neighbor, will bring us a baptism of that same fulness of God's Holy Spirit that was in Jesus, and will make us sons of God. "He is the only man since the man Jesus, that has dared to teach this divine truth and principle of salvation; hence he is a divine Messenger, to our race. Our freedom from bondage to natural laws is involved in his daring declarations of God's Eternal Law, and will again go out from him as "freedom's holy light" to make us free indeed.—A. S. L.

## Bank Methods.

But few people have considered carefully the true methods of banking; hence an example may be of some importance. Mr. A has \$1,000 which he deposits in a bank, for which he receives a certificate of deposit. Mr. B, wishing to borrow some money, is loaned \$750 of A's deposit, and \$250 is put aside by the bank as the required reserve. B pays this money to Mr. C on a debt, and C deposits it in the same bank. Mr. D wants some money and is loaned three-fourths of \$750, deposited by C, or \$562.50, and \$187.50 is put as reserve. D pays this money to Mr. E, who deposits it in the bank. Mr. F wants to borrow some money, and is loaned three-fourths of E's deposit, or \$421.87 and \$140.62 is put with the reserve. F pays a debt to Mr. G, who in turn deposits the money in the same bank. Mr. H wants some money and is loaned three-fourths of the money deposited by G, or \$316.40, and \$105.47 is laid aside as reserve. H pays his money to Mr. I, who deposits it as the others have done. Now comes Mr. J, who borrows three-fourths of I's deposit, or \$237.30, and \$79.10 goes to the reserve fund. J pays his debt to Mr. K, who returns the same to the bank on deposit. Mr. L borrows three-fourths of it as others have, or \$177.97, and the other one-fourth, \$59.32, is held as reserve. L pays this to Mr. M, who likewise deposits it in the same manner. Mr. N needs some money and borrows three-fourths of M's deposit, or \$133.42, and again 44.47 is put with the reserves. N pays it to Mr. O, who in turn deposits it. Mr. P, as the others, borrows three-fourths of O's deposit, or \$100.06, and \$33.35 is held as reserve. P pays his debt to Mr. Q, who puts it in the bank. Mr. R borrows three-fourths of Q's deposit, or \$75.04 and \$25.01 is put with the reserve fund. R pays Mr. S, who deposits the same, and Mr. T borrows three-fourths of it, \$56.28, and \$18.76 is put with the reserve. The several transactions resulting from the repeated loans of the original deposit would stand as follows:

	Loans.	Reserves.
B's.....	\$750 00	\$250 00
D's.....	562 50	187 50
F's.....	421 87	140 62
H's.....	316 41	105 47
J's.....	277 30	79 10
L's.....	170 40	56 80
N's.....	127 80	44 49
P's.....	100 12	33 37
R's.....	75 09	25 01
T's.....	59 32	18 76
Total.....	2,830 84	943 60



Multiply this transaction by 100 or 1,000 or more, and the business of an average bank is ascertained. On A's deposit of \$1,000, the banks have loaned \$2,830.84 and have \$943.60 remaining in cash on hand. Upon this tottering foundation rests the entire business of the country. The deposit account is as follows:

A.....	\$1,000 00
C.....	750 00
E.....	562 50
G.....	421 87
I.....	316 40
K.....	237 30
M.....	177 97
O.....	133 42
Q.....	100 06
S.....	75 04
U.....	56 28
Total.....	3,830 84

Here are found certificates of deposit outstanding amounting to the above sum, and only \$943.60 to meet them. No wonder the bankers say that confidence is needed more than money! Consider well these figures.—*Dunning, in National Economist.*

### Demoralizing Distribution of Wealth.

He is a poor observer of events who cannot see history repeating itself in the affairs of the United States, writes S. S. King in his great production, "Bond holders and Bread-winners." Nations have risen and fallen, leaving their tombs as gloomy monuments along the great highway of the world's history. A fatal evil with many of them was the gathering of vast wealth into the hands of a few. Do such symptoms threaten the well-being of this nation to-day? Let us see.

Last summer Superintendent Porter sent out census bulletin No. 104, relating to the assessed value of property in the United States, whereby it appeared that a very gratifying increase had been made during the past decade, the total now exceeding twenty-four billions. Then all the good, orthodox brethren of the two old parties fell to figuring. They were sure the actual value was two and one half times the assessed value. Then twenty-four billions and something, multiplied by two and one half, yielded sixty-two billions and something, and this divided by sixty-two millions and something (the number of the people), resulted in a quotient of 1,000. The figuring was faultless and the conclusion was correct. Therefore, the average actual wealth of every man, woman, and child in the nation was \$1,000! Then the orthodox party organs shouted and shrieked, "Hurrah! Richest nation on earth! Every man, woman, and child worth \$1,000!" (At this writing, some months later, there are several parties still anxiously looking for their share.) The only thing on which the organs differed was as to the proper meed of praise that should be awarded to each party for this great result; the writer, desiring to be an impartial arbiter between the republican and democratic parties, would award to the former party six tenths of all the glory of financial legislation in the last decade, on the basis that it has been in power six years. The democrats must content themselves with four tenths.

But is the nation rich because its people possess sufficient wealth, if evenly distributed, to give each person \$1,000? If every person has \$1,000 it may well be said that the nation is rich. But when a small percentage of the people possesses vast wealth, and that rapidly increasing, while a large percentage possesses little or nothing and that rapidly decreasing, the nation is neither rich nor prosperous. Suppose a hundred families, of four persons each, live upon and own a hundred farms, and these farms show a gratifying increase in value during the past decade, so that each family's possessions should be worth \$4,000. Here each person would possess an average actual wealth of \$1,000, and the community would be a happy, prosperous and wealthy one. But suppose that ninety-seven of these families are living upon mortgaged farms, their debts increasing faster than their farm values, the community as a whole still showing a very gratifying increase in wealth, but all that increase being in the hands of the three men who operate the bank, the railroad, and the factory, could it then be said that the community was a happy, prosperous or wealthy one? Hardly. The three families would be prosperous—eminently so—while the ninety-seven would be drifting to inevitable ruin, notwithstanding the same total wealth might exist in the community as in the first case. As well might the ninety-seven shout over the accumulated wealth of the other three—their banker, railroader, and manufacturer—as that ninety-seven hundredths of American citizens should shout over the increase of wealth of the other three hundredths—their bankers, railroaders and manufacturers.

A great boomerang to the party in power will be the eleventh census, if ever completed. It will show a vast aggregation of wealth in the hands of the few, and the detrimental effect which this aggregation has had upon the industrial and agricultural classes. It will show, plain as proof of Holy Writ, the fostering care which the government has bestowed on the banker, the railroad owner and the manufacturer, and the utter neglect of the interests of the farmer and the laborer. It will show the gulf between the patrician and the plebeian growing broader and deeper during the past decade. The earnest reformer of things politically evil will need no text-book but Mr. Porter's eleventh census report, and not having that in time for use next year, will be able to proceed very nicely with the bulletins that are being sent out.

### Truly Stated.

Henry Astor, a son of Wm. B., was practically bounced from the family for marrying the daughter of his father's gardener. The *N. Y. World* says:

"Of course if Mr. Henry Astor had shown his respect for his family by merely seducing the daughter of his father's gardener, and had turned the girl loose to drift down the decline of shame, misery and death, his right to social recognition would have been unsurpassed. His father would have treated him as a son, he would have been his brother's equal, and his family might have contested for the palm of social supremacy in the Four Hundred.

It is expensive economy to make a part of the truth suffice for the whole.—*Exchange.*



## The Coal Monopoly.

The coal barons have not left the public long in doubt as to the real object of their "combine." In olden times, when their coffers needed replenishing, the feudal barons were accustomed to send their robber retainers out on the road to plunder travelers. Their successors, the coal barons, desirous of adding to their wealth, hold their weapons at the throats of the people and demand of them an increased price for one of the most indispensable necessities of life. The cost of coal to the consumer is already raised and the tendency is still upward. It is outrageous that coal, sugar, and other articles needed every day by the people for use in their families, should be subject to the greed of these grasping combinations. The plea that the union of capital cheapens production and transportation is false and fraudulent. The people get no advantage from it, at all events; and if the price of oil, sugar, or any other article subject to the control of a trust or combine, is temporarily cheapened, the consumer is at the mercy of the monopolists and is certain to be victimized in the end. Surely there ought to be some means of reaching and overthrowing these trade conspiracies, and that governor or legislator who will aid in the work, will win "golden opinions from all sorts of men."—*New York World*.

## IS RELIGION DEAD?

Learn to understand the signs of the time. If you see the leaves turn yellow and red and shine in all colors, know that autumn is at hand. The leaves will fall to the ground, and snow will cover the trees, woodlands and meadows.

But when you see buds on the branches, although they may be few and the weather may be cold, still, know that spring is at the door, and will enter soon, filling our homes with flowers, with joyous life, and with love. The leaves of dogmatic opinion are falling thickly to the ground. How dreary looks the landscape, how bleak the sky! How cold and frosty, how forlorn the folds of the churches! There is the end of religious life, you think; the future will be empty irreligiosity—without faith in the higher purposes of life. And yet, my friends, observe the signs of the time! There are buds on the dry branches of religious life which show that the sap is stirring in the roots of the tree of humanity. There are signs that the death-knell of the old creeds forebodes the rise of a new religion. Every one who knows that nature is immortal can feel and see it. A new religion is growing in the hearts of men. The new religion will either develop from the old creeds, which now stand leafless and without fruit, which seem useless, as if dead, or it will rise from the very opposition against the old creeds from that opposition which is made, not in the name of frivolous cynicism, but in the name of honesty and truth. The beautiful will not be destroyed together with the fantastic, nor the higher aspirations in life with supernatural errors. Though all the creeds may crumble away, the living faith in ideals will last forever. That which is good and true and pure will remain—for that is eternal.

The new religion which I see rising, and which I know will spring forth as spontaneously and powerfully as the verdure of spring, will be the religion of humanity. It will be the embodiment of all that is sacred, pure and elevating. It will be realistic, for it loves truth. It will promote righteousness, for it demands justice. It will ennoble human life, for it represents

harmony and beauty. The new religion that will replace the old creeds will be an ethical religion. And truly all the vital questions of the day are at bottom religious, are all ethical. They cannot be solved unless we dig down to their roots, which are buried in the deepest depths of our hearts—in the realm of religious aspirations. Life would not be worth living if it were limited to the satisfaction of our physical wants; if it were bare of all higher aspirations, if we could not fill our souls with a divine enthusiasm for objects that are greater than our individual existence. We must be able to look beyond the narrowness of our personal affairs. Our hopes and interests must be broader than life's short span; they must not be kept within the bounds of egotism, or we shall never feel the thrill of a higher life. For what is religion but the growth into the realm of a higher life? And what would the physical life be without religion?—*Dr. Paul Carus, in Homilies of Science*.

## CO-OPERATION NEXT.

Why are some men paupers? Because of their inability to accumulate. Why have they no ability to accumulate? Because of the blood in their veins and the fiber in their bodies, and their environment. Why have they such blood and fiber, and such environment? Society gave all to them without their asking and without their consent. Why does society make such bestowments upon its individuals? Because of a system based upon selfishness which decrees the success to the strongest and shrewdest and the most unscrupulous. The inevitable consequence of such a system is total disorganization. The rise of the strongest makes necessary the fall of the weakest, and all the way from the strongest to the feeblest are strewn the wrecks of human endeavor. What should be done? Change the system to one that will aid every man in noble endeavor, and place a premium upon the God-like attributes of the human character. The struggle for life under the debasing system of competition ruins the man of success and the man of failure. Co-operation will brace the weak and regulate the strong, and usher in a regime where the tidal energy of the race will turn to problems of eternal significance. Co-operation will increase the comfort of the masses. It will relieve the exhausting strain for bread and shelter, and the extra strength and ambition now given to provide against hunger would be given to ennobling acquirements for which the human soul has ample capacity. No system founded on greed can be eternal. It has a rotten foundation. Ethics demand a system where the interest of each shall be the concern of all, and where all shall promote their interest by promoting that of each. Ethics are the ultimate of human affairs. Competition is in antagonism to ethics as now understood by the best representatives of the human race. Co-operation is the next step in answer to the demand of this higher law, and this demand must be respected.—*Progressive Age*.

[The *Age* seems to fail in logical reasoning. Men have poor blood and fibre as a result of their own sins in this or previous embodiments; of their own consent when they do the sowing, but not consciously of their consent at the time of reaping. Cooperation can only be restored by a forsaking of sin and a cognizance of divine law through a mediator or messenger. Cooperation to be successful must be the result of a openness of religious conviction by the masses.—*Ed.*]

Greatness stands upon a precipice, and if prosperity carries a man never so little beyond his poise, it overbears and dashes him to pieces.—*Seneca*.



### Commercial Slavery.

Civilization, expressed in its most advanced conditions in the United States, has done away completely with the theory that all men are not born free and equal; even in Europe, with the exception of the Russian Empire and the "unspeakable Turk," general intelligence has reached a point where the prerogatives of the hereditary nobility are hedged about through laws made in the interest of the people. The trend of the age is very perceptibly toward the goal of individual liberty.

But the very agencies which are working out this result, are becoming in turn the tools through which the chains of a commercial slavery are gradually being riveted on the producing masses. The marvelous results of invention, the utilization of steam, the subordination of electricity to the uses of man, the printing press, the loom and the foundry, the steam plow and the wonderful progress in applied chemistry, have cheapened the products of human toil and made the comforts and conveniences which supply the necessities of a civilized life and make it possible to all who are thrifty and enterprising: and with these come the time and opportunity for education and the broad intelligence which is the great leveller of caste, and emancipator from the bondage which ignorance always inflicts. But in the rapid advance of this utilitarian age we have become too materialistic and live upon too low a plane. The poetic, the beautiful, the artistic, is being neglected, and a sordid, narrow and grasping instinct allowed to usurp the place once occupied by this trinity of graces. The result of this one-sided education is dangerous enough to threaten the whole social fabric, splendid and humanitarian as it may seem to be.

The virtues, amenities and broad intelligence that exist today were lacking in ancient Greece, but the beauty, art and culture that pervaded that civilization and were expressed alike in the hovel and in the palace, in the life of the simplest peasant as well as among the highest in the social scale, are unknown in the larger sense to the present age. The infant, as soon as he begins to observe and think, is taught by precept and example, by his personal surroundings and the larger environment, when he gets old enough to walk abroad, that the chief pursuit of man is to accumulate wealth or popular notoriety. Robbed of appreciation of the beautiful and the good, he grows up a money making machine, intelligent in a cunning way, and lives for material aggrandizement alone. He is influenced to subordinate everything to the money making idea. A conspicuous feature of this idea, well developed, is the alarming tendency to unite all the manufacturing firms in one line into one company having the absolute control of the market for that especial commodity. It is not difficult to picture a civilization in the near future where all the products that the before named agencies have created shall be under the absolute control of monopolies which dictate what shall be paid for all commodities without regard to laws of supply and demand, of healthful competition, of justice or reason. Such a civilization tends to make practical serfs of the toiling masses. The old *regime* of servitude has gone, but a new one is taking its place.

Those of our readers who like this picture will stick to their parties without reference to the men who are put up to represent them, or the measures which they support. Those who do not like it will perhaps be guided by reason, and in the exercise of their franchise be above prejudice and party habit, and realize that it is the intelligent, independent voter who makes a party respectable and a government by the people successful and just

to the productive masses who are their main support.—*Western Rural*.

### BANK PROFITS.

Now comes the information that national banks do not pay. This news has been a long time getting here—some twenty-eight years—but having arrived, it is fair to ascertain its truth or falsity. An examination of statistics relative to the banking business shows it to have been more profitable than any other, and far more easy to manage. In fact, the only qualifications for this kind of business is a fair knowledge of arithmetic, a casehardened conscience, and an avarice that is not satisfied with the usual confiscation of the rights and property of others. It does not require one half the brain power or qualities that make up the respectable citizen to conduct a banking business that it does to carry on the average farm in any locality in the country. Banking is a trade, easily learned, not difficult to conduct, and almost universally remunerative. A fair estimate of the profits of this business for twenty-five years, taken from the comptroller of the currency's reports, is about as follows:

Received as interest on circulation during 25	
years, compounded at 8 per cent - - - -	\$2,018,841,073
Interest on United States bonds, 4½ per cent	159,420,586
Interest on deposits, at 4½ per cent - - - -	2,307,247,053
Profits on purchase of bonds - - - - -	484,141,180
Total - - - - -	\$4,969,649,892

The above is a conservative estimate from actual figures of the amount made by the banks in their transactions with the government and the people.

No other business can show such enormous profits or has become such a menace to our free institutions as has this. Below we give the figures of the profits of one bank, the first national bank of New York City. These figures are from a speech of Senator Vest's in 1888. It will be of interest to read them carefully. This statement begins with 1873. The capital stock was \$500,000. The surplus, dividends and annual profits are given below:

	Dividends.	Surplus.	Profits.
1873 - - - - -	\$ 75,000	- - - - -	- - - - -
1874 - - - - -	70,000	- - - - -	- - - - -
1875 - - - - -	60,000	- - - - -	- - - - -
1876 - - - - -	60,000	- - - - -	- - - - -
1877 - - - - -	60,000	\$ 736,700	- - - - -
1878 - - - - -	60,000	1,142,700	\$ 466,000
1879 - - - - -	600,000	1,767,700	1,225,000
1880 - - - - -	150,000	2,441,800	824,100
1881 - - - - -	200,000	3,010,500	798,700
1882 - - - - -	200,000	3,477,700	667,200
1883 - - - - -	200,000	3,437,800	160,000
1884 - - - - -	200,000	3,788,100	550,400
1885 - - - - -	200,000	4,322,800	734,700
1886 - - - - -	200,000	5,095,500	972,700
1887 - - - - -	200,000	5,384,800	489,300

Let every reader of this article consider well the import of this table, \$6,668,100 profit on \$500,000 in ten years. With wheat at 60 cents per bushel, it means 11,111,500 bushels, or the entire product of 926,125 acres of land, or the entire product of 926,125 acres of land, or the average crop from 36,711 farms. All this vast amount has been contri-



buted by labor in production for the use of a tool of exchange that the government should furnish for nothing. This is the tribute paid to one single bank. From it can be estimated what 3,600 banks have received.—*National Watchman*.

### A Few Useful Definitions.

**INTEREST:** A sum of money which a borrower pays a lender for the use of his money, considered in the light of statutory enactments—but in reality a sort of blackmail which money mongers levy upon commerce. It is forbidden by divine law, but as it is a very pleasant and profitable employment to the money mongers, that fact is not regarded as a serious hindrance.

**BANKS:** Institutions which live and flourish upon the interest of what they owe, through the issuance of bank notes; and upon the interest which they derive from loaning other people's ("depositors") money. Take from them these two sources of income and they would speedily retire from business.

**BOND HOLDERS:** A highly respectable class of people, whom people support with ass-like patience, by promptly and regularly paying them interest money upon untaxed government bonds. Many simple-minded persons indulge the idea that said bond holders very patriotically saved the government during the war, but when it is remembered that they did it upon condition of paying only about sixty cents on the dollar for bonds it is presumed that none but simple-minded people, very simple-minded people, will ever think of enrolling the names of bond holders among the country's saviors.

**COUPONS:** Written obligations (attached to bonds) to pay tribute to an untaxed bonded aristocracy.

**OFFICE-SEEKERS:** Men who purchase office, and then steal enough from the government to make good the purchase money.

**POLITICIANS:** Double-faced men who are full of patriotism for their country, and love for the people before the elections—but full of corruption and dishonesty after election.

**TAXATION:** A system of levying contributions upon the people, principally for the support of a horde of official leeches.

**OLD SOLDIERS:** Men who served their country for \$13 per month in greenbacks, while bond holders remained at home and got coin.

**CONGRESSMEN:** By a pleasant fiction, men who kindly and patriotically consent to serve the "dear people" in Congress, but in reality they are men who serve individuals and corporations as well best remunerate them for their services.

**THE PEOPLE:** A very patient ass which endures whatever burdens a few self-styled aristocrats see fit to heap upon it. It is true the "animal" sometimes "kicks," but when he does he generally hits the wrong man.

**A DEMOCRAT:** A man who votes the democratic ticket because his grandfather did; who wants to get the republicans out of office so that he can get into office himself.

**A REPUBLICAN:** A man who votes the republican ticket, not because of any particular principle that is advocated by the party, but because he is "down" on the democracy; a man who is in office and proposes to stay there at all hazards.

**A VOTER:** Theoretically a "sovereign American," but practically a man who walks up to the ballot box and votes according to the dictates, not of his own conscience, but according to the dictates of his party "boss."

**A CAUCUS:** A place where the man with the most money or the most "influence" is the "people's favorite."

**A CANDIDATE:** A man who is exceedingly liberal in the dispensation of promises but exceedingly stingy in the fulfilment thereof.

**A FARMER:** A man who works to produce something which he kindly permits a Board of Trade speculator to set a price upon.

**PUBLIC CREDIT:** Paying gold to bond holders and greenbacks to soldiers.

**NATIONAL DEBT:** A national curse.

**SPECIE BASIS:** A system of issuing from five to ten times as many paper promises as there is coin on hand to pay them with.

**INFLATION:** A method of issuing an unlimited amount of money for the purpose of putting up prices and selling out.

**CONTRACTION:** A method of cutting down the volume of currency for the purpose of pulling down prices and "buying in."

**BANKING:** A game of "heads I win, tails you lose," between bankers and the people.

**A RAILROAD KING:** There are two kinds; a man who obstructs a train and, at the muzzle of a pistol, steals the money of the passengers; the man who by the manipulation of stocks steals a whole railroad and robs the passengers besides. The former is generally sent to the penitentiary, but the latter becomes an honored citizen.—*Chicago Sentinel*.

### Financial Rottenness.

There is surely much hidden rottenness in the financial world of England. The failure of the Barings was apparently a mere prelude to future disasters. Now comes the failure of the Oriental Bank, involving about fifty million dollars, and caused, it is said, by the bad condition of trade in the East. A great portion of the wealth of England is "invested" abroad; that is, it consists of foreign bonds, stocks and other evidences of foreign indebtedness, which have heretofore enabled her capitalists to get from distant lands enormous quantities of food and materials in payment for the interest and dividends "earned" by those securities. But the debtor nations can no more go on "honoring" forever such drafts upon their natural resources and labor than a private debtor can long stand the exactions of usurers. One by one they must fail. The Argentine Republic failed and carried away the Barings. Portugal came next and made another hole in the portfolios of British investors. Now "bad trade in the East" swamps the Oriental Bank. Spain and Italy are on the ragged edge. The Turk and the Egyptian walk on financial crutches of British make, and must finally collapse. Should the bankruptcy of all those countries at last deprive English capitalism of its power to draw supplies of food and materials from the whole world in exchange for "coupons," the inevitable result would be a revolution in Great Britain and the establishment of a Social Republic in that great mother-land.—*The People*.

### The German Throne in Danger.

That was an alarming incident in the Prussian Landtag last week, when a Liberalist member was arguing for an extension of the right of suffrage, and an Imperialist member suggested ironically that the speaker propose the election of the Emperor. "Why not?" was shouted out from the left, to the astonishment of the Conservatives. Why not, certainly?—*Independent*.



### FOOD FOR FARMERS.

#### Recommendation of the Department of Agriculture.

The public press announces that in a very short time a pamphlet will be issued by the Department of Agriculture, at Washington, giving results of investigations by the entomologist of that department of the food properties of certain bugs, worms and other insects. It is claimed that the department will recommend the use of grasshoppers, grub-worms, spiders, young wasps, etc., in localities where the food has been cut short or where the prices are too high to enable the poorer classes to provide means of sustenance.

Different modes of preparing the various articles are given; for instance, grasshoppers may be baked, fried, or made into soup. Fried grub-worms are claimed to be very toothsome on bread. Young wasps should be baked in the comb. Spiders may be eaten raw or prepared in various ways. Ants are to take the place of lemons in the preparation of drinks to accompany worm and grasshopper menu.

We do not know what has caused the Department of Agriculture, of which the venerable granger, Rusk, is the head, to make these investigations, but it is just possible that these investigations have been suggested by reason of the fact that combinations are rapidly securing hold of all food products, and while the producer is compelled to accept a mere pittance for the products of his labor, the consumer is forced to pay exorbitant prices and inasmuch as an army of hungry people becomes a menace not only to the government that has fostered and encouraged such a system, which is rapidly reducing the people to a condition of serfdom, but also endangers the peace and quiet of the beneficiaries of the system. Hence they desire to devise some means whereby a supply of cheap food can be secured.

The recent nomination of Whitelaw Reid for the vice-presidency—a man who has gained reputation as an enemy of organized labor, and who, if elected, will preside over the senate of the United States, and appoint the committees, thereby shaping legislation—indicates that the republican party, if successful, will undertake to prevent the organization of the laboring and producing classes, and it being an admitted fact that were it not for the labor organizations, the laborers of this country would to-day not be able to obtain more pay than would provide a scanty living, it would appear, from the investigations of the Department of Agriculture, that the republican party recognizes the fact that with the labor organization destroyed this class must either subsist on the class of food referred to above or starve, hence they are taking time by the forelock and preparing the people for the diet of the future.—*Integral Co-operator, Enterprise, Kan. June 16, 1892.*

#### A Time of Political Unrest.

This year there is something deeper than political excitement among the people, which will not be reached or overwhelmed by any external influence in the power of the Wall-streeters. You may call it unrest, but it is more; call it disgust if you please; call it a tide of popular determination to dethrone the political money ring which rules our country and you hit it. The day of indifference has past. This is our busy year.—*The Acorn, Marshall, Ill.*

### Plutocrats Inciting Bloodshed.

If civil war finally results as a climax to the questions agitating the people—as many believe it will, as it has generally followed such movements in history—it will be the plutocrats, the element sustaining the conditions against which the storm is arising, that will commence it; just as the slave power fired the first shot in our late war; just as did the king's forces shed the first blood in the French Revolution. The bringing of mercenary forces into Wyoming against the settlers by the Cattle Barons indicates that, like kings "by divine right," cattle kings, coal kings, railroad kings and the whole line of kings by which the people are ruled don't propose to give up their power without a struggle, but, like their predecessors, they will open the battle themselves and then as surely fall the victims.

The final struggle will not be of mob violence on the part of the masses, but by the money power resisting the powers of justice. It, like the slave power, will, in its desperation, fire the first shot. The masses will then be again called to put down the rebellion. Every indication is pointing that way. The support of the Pinkerton army, the distribution of military forces and supplies through the interior cities and the agitation for the increase of them by the plutocracy—all point to the fact that they intend to resist the demands of the people. All the people need to do, however, is to continue on the legitimate lines they are pursuing. Their will is law, and the resistance to them is rebellion.—*Union Pacific Employees' Magazine.*

#### Futility of Surface Reforms.

The principal, indeed we might say the only real, service rendered to society by hysterical moral reformers of the Dr. Parkhurst type is to show the utter futility of mere surface reforms. He may succeed, as others in different places have done before him, in breaking up houses of evil repute and dispersing the inmates, but the only possible result will be that the evil will manifest itself in some new and more insidious form. Possibly good will ultimately result from the agitation, but it can only be by leading really earnest and sincere reformers to investigate the underlying causes of prostitution. It is just as well to let the outbreak of clap-trap sensationalism have free course, and prove, by the ultimate failure of the policy of suppression to purify the moral atmosphere, the need of a reform in the social conditions which create prostitutes.—*Journal of the Knights of Labor.*

#### Austria-Hungary Bankrupt.

Although Austria-Hungary appears at the present time a quiet, peaceful, prosperous, well-governed, constitutional monarchy, it is, in fact, financially and socially bankrupt, rotten, ruined, governed absolutely by privileged classes, and a battlefield of parties and nations, who are led by the most extreme centrifugal efforts.—*Emile Blum, in the Arena.*

#### Friends Congratulate.

ANDREW CARNEGIE, from Scotland, and the Jew Banker, Seligman, were among the first to send congratulations to President Harrison. The sources of these were most fitting.—*National Watchman.*



**They Feathered their Nests.**

Among the personal estates proved during the last year, says an English paper, were the following: Archbishop Thompson, £44,570; Archbishop Magee £20,000; Bishop Goodwin, £18,977; Dean Plumtre, £46,947; Dean Elliot, £3,810; Dean Church, £32,021; Cardinal Newman, £3,575. During the last thirty years forty Bishops and Archbishops of the Established Church in England have died; leaving behind them personal property amounting in one case to £140,000, in three cases to £120,000, in twelve cases to between £70,000 and £90,000; the remainder averaging between £30,000 and £40,000.—*Religio-Philosophical Journal.*

**PROFIT FOR ALL WHO INVEST.**

The greatest co-operative company in this country is the Atlantic Pacific Railway Tunnel Company, which is an association of men and women now numbering more than five thousand persons. They have provided the means to buy and to pay for nearly five millions of dollars worth of property in Colorado, where, at a point sixty miles west from Denver (where they are driving a Tunnel for railway and mining purposes straight through the Rocky Mountains, a distance of five miles, and nearly five thousand feet below the snow-topped summits of the mountains) and are getting out gold, silver, copper and lead by the car load, and have here the greatest mining enterprise in the world, and one that will give employment and profit to tens of thousands of men. Any one who has a few or many dollars to invest, can buy shares or bonds of this company, and receive interest promptly on all they invest, and also their honest share of all the profits—and the profits will follow for many generations. To those who care to know of this great work, now in its twelfth year of progress, a large illustrated pamphlet will be sent to all those who send four cents for the postage to Mark M. Pomeroy, General Manager, Room 46, World Building, New York City. This is worthy the careful attention of all who wish to invest either little or much to an absolute certainty of profit.

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—IN A—

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**WILL DISPROVE,**

**Without the rejection or misinterpreta-  
tion 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.*

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FOR THE PUBLIC DISCUSSION OF

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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.*



## KORESHAN ASTRONOMY.

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 contemporaries 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 guesswork to be of any value to the critical and analytical thinker. The modern so-called astronomer is a Liliputian, 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.



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