

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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SOCIOLOGY.

The Condemnation is in the System.

There is, even among a class of men calling themselves reformers, a tendency to adhere to the old forms of church and state, and with those who have so far outgrown the church as to condemn everything of a religious character as opposed to human liberty, there is an attempt to apply patchwork to the old garment of competition. The competitive system is right or wrong. If right, then there can be no question of degrees. If it is wrong to rob a man of one million dollars, it is wrong to rob him of one; and if it be wrong to rob him of one, it is wrong to rob him of a million.

If Jay Gould had the right to purchase one million dollars of gold, then he had the right to purchase seven millions or seven billions if he could accomplish it. He was no greater sinner, for purchasing seven hundred thousand dollars, than he would have been to have purchased fifty thousand. He believed in the righteousness of the competitive system, and, believing in it, practiced only that which the law everywhere sustains. "Black Friday" was but a foretaste of what might be accomplished with a man having four times the power of financial co-ordination of Jay Gould. The marvelous thing about him was, that, with seven millions of gold in his possession, he should not have purchased the forty millions that he compelled the government to issue, in viola-

tion of law, to prevent him from accomplishing what the competitive system gave him a perfect right to do; namely, to purchase all the gold in the country.

Every business man in the competitive system is a gambler, on a large or small scale, and the big gambler is the more honorable of the two as the world counts honor; yea, as the church of today estimates it. The men who gamble are not necessarily bad, as viewed from a knowledge of a single incarnation, because they are educated to believe in the righteousness of it. The condemnation is in the system, and when the system goes down the great (?) men of the earth will have a fall. Great will be the fall thereof, and justly, because the power to rob, as Jay Gould has done, is the result of practical piracy for generations.

A death blow has been struck at the gold bug. Events are rapidly crowding themselves toward the grand finale of the issue of the black horse, and his rider, who goes forth with the scales of justice.

The Kingdom of Righteousness Will be a Material One.

There is much speculation regarding the secular effort of a religious body having the high aspirations and purposes of the Koreshan Unity. Why does Koreshanity interest itself with the grossly material enterprises of finance and commerce? The ultimate purpose of God—with the humanity in process of creation by him—is to perfect it on the natural plane, and to establish with and for it a kingdom of material righteousness.

The inditement of the prayer, "Thy kingdom come, thy will be done in earth as it is in heaven," had, for one prime object, the enthusing of the principle of expectancy, with the potential energy of achievement, for the end ordained. If it be not in the purpose of the Lord God to create a divine natural kingdom, then the prayer is a mere mockery, and Christianity a farcical delusion. The prayer is not a mockery, and genuine Christianity is not a delusion!!! God will establish a material kingdom. He will not accomplish it independent of human agency, for he operates to perform his greatest works through the weak instruments of humanity, when chosen, but the potential forces of action when enthused with the pure spirit of regeneration.

Koreshanity knows the necessity for a righteous kingdom, and, comprehending the truth that faith without works is dead, enters upon the practical enterprise of establishing the kingdom. When a small body of people unite in the purpose of knowing the science of the law of God, and holding that law inviolate, the practical beginning is made for

the overthrow of obsolete systems of church and state, and the substitution of a new and better order.

Commerce lies at the very foundation of government. A correct commercial system will insure a correct relationship of demand and supply, but the revolution must be so thoroughly radical that not a vestige of the old competitive system remains. The seed of the divine kingdom was planted as communism; the fruit, when matured, will be a corresponding communism.

A Benevolent Government Waters the Gold-bug's Stock.

TREASURY DEPARTMENT, Bureau of the Mint, December 12, 1892.

Respectfully returned, with the information that the depositor of gold bullion for gold coin pays for the alloy at the rate of two cents per ounce for the amount required. He receives the exact coining value of the pure metal contained in the gold bullion deposited by him, less the charges, if any, for parting and refining, toughening and alloy.

R. E. PRESTON, Acting Director.

It kindly takes his pure gold and adds to it ten per cent in weight of alloy which he pays for, but which costs him less than one tenth of one per cent, or one tenth of one cent for every dollar of coin, giving him the other nine and more than nine tenths cents for every dollar coined. It charges him a small amount for the labor of coining called seigniorage. True, nearly the whole legal value of the gold dollar is just as really water, but is not so apparently a donation to the individual rich man as is this nearly ten per cent. Who says our great and glorious government is not benevolent?—to rich people—for only such carry gold to the mint to be coined. As for the poor man, subsidiary silver (depreciated twenty-five per cent at the mint, and perhaps as much more by wear), token nickels (which cost some fifty to seventy cents a pound, which coins \$5.00 in money, and is legal tender to the amount of \$5.00) and copper coins (which have four or five times as much commercial as legal value) are good enough money for him.

That high priest of Mammon, John Sherman, said in his speech in favor of the subsidiary silver bill, in 1876: "Gold is the money of the rich and of those who have acquired property; copper and subsidiary silver coin are the money of the poor and laboring classes." The rich man must have full weight gold coin, that under no circumstances can suffer depreciation, because the law is behind it and sustains its value. The poor laboring man, who produces all that is produced, has no business with more money than will keep him in good working condition, so that he can have a surplus to deposit in bank for safe keeping for a rainy day. Should he rise so much above the normal condition in which Providence, the selfish providence of rich oppressors, has placed him, as to have a surplus to bank, let him pay the money changer the difference, one third more or less, between the legal value of his hard earned savings and the full weight, full legal tender money of the rich idler who toils not neither does he spin; or if he buys that for which he must pay a sum beyond a few dollars, or interest, or a debt to Shylock, let him pay a heavy shave to get the money that will make his purchase or pay

his debt; he has no rights that legislators are bound to respect.—O. F. L.

Serves Them Right; Death by Plague Spot too Good for Such.

The Rev. W. D. P. Bliss, a member of the Anti-Tenement House League of Boston, reported at a meeting of that committee the results of a personal investigation of the sweating system in New York City.

"The sweating system does exist in New York City to a most frightful extent, and under most frightful conditions," he said. "The streets on which these tenements are situated are worse than I have seen in London, Paris and Berlin, or even Constantinople, and I have visited the slums of all these cities. I took up some of the clothing and found it stained and smeared with suspicious filth. I saw women working with naught on save a flimsy skirt and chemise; babies, marked and pitted, playing amid the clothing; pale-faced women bending over the work, working only too evidently, as some of them said, from five o'clock in the morning until ten or eleven o'clock at night to earn even half of one man's low pay. I am absolutely convinced that there are whole blocks and square miles practically given over to the tenement-made clothing trade. I have lived in Constantinople during the visitation of the Asiatic cholera, and know the condition of the cholera-visited quarters there, and I do solemnly aver that the conditions in New York City are worse. I saw seemingly fine work, as well as poor, made in these wretched houses."

Men ordinarily do not rivet fetters and chains to the limbs of others without, soon or later, some avenging Nemesis clasping the other end of it to their own necks. The recent discovery that the fine linen in which Dives enfolds his precious person, and Miss Flora McFlimsy swathes her stately form, has pestilence lurking within its shining folds from contact with the great unwashed throng in the hells where the "sweaters'" victims toil and starve, horrifies the world. That the miserable canaille, the tramp, the peasant, even the man who perforce groans under labor's heaviest curse should suffer from the infection, matters not, but when the luxurious borders of Dives' garments contain the plague spot, society shudders, recoils and cries out with Rome's great satirist, Juvenal, when the rich man's house burns, "Now, we hate fires!" What is more fitting than that the class whose greed for gold makes the slums and the "sweat shops," should burn up with the fevers their own ungodly lust for gain has kindled? If the whole race of them could be swept off the earth by the results of their own heartless vices, perhaps a more merciful and compassionate race of beings might come to take their places. Hyenas and tigers (should the earth be left to them) would, at least, be a thousand times more merciful to their own kind.

Christian civilization forsooth! O Christ! How is thy holy and reverend and just and merciful name profaned in these degenerate times! Thou meek Lamb of God, earth already begins to quake and tremble in view of thy weighty, thy unappeasable wrath, soon to be revealed from thy native heaven, taking vengeance upon such a sordid, such an unnatural, such a worse than cannibal race of beings, who condemn their own kin (bone of their bone, and flesh of their flesh) to slave and starve in dens reeking with filth, malaria and noxious, pestilence-laden vapors, living corpses,—all that

the few may revel in measureless, useless wealth and the nameless vices which it breeds.

To tantalize them in their miseries, the Rockefellers, Carnegies, Drews and such like great robbers and gamblers—out of the money filched from their unrequited toil—build splendid universities, costly libraries, found theological seminaries and costly charities whose benefits (such as they are) are, mostly, not for such as they.

The fatal shirt of Nessus—which poisoned the blood, and consumed the flesh of Hercules—were too merciful a garment for such unfeeling wretches!—*O. F. L.*

Demise of Prominent Men.

With the gradual dissolution of the old heaven (church) and the old earth (state) the polarizing centers of that system will pass away. The next four years will witness the demise of many personalities prominent in the existing church and state. Jay Gould, the greatest financial genius that the competitive system in this country ever produced, has died, with others of less prominence in the marts of trade. In political circles the great destroyer has been quite marked in his ravages. The most prominent and brilliant politician of America is, at the present writing, at death's door. A man with many friends and enemies, whose methods of attaining position and affluence were not foreign to those employed by men seeking and securing official position during the most corrupt period in the history of the most corrupt government that ever existed under the shelter of a so-called civilization. With the death of Blaine the republican party will lose its last great polarizer of energy. Sherman, Allison and Depew remain, but none would think of either the first or the last as a presidential quantity except in the light of a joke, while Allison is too subdued a man to arouse those energies essential to the securing of a presidential victory. We never believe in hitting an enemy when he is down. The republican party has received its share of scoring in the columns of this paper; but, as we believe it is better to leave that unsaid which cannot be well spoken of the dead, we will say nothing further concerning the decrepid and tottering organization which has been the instrument of entailing so much suffering on thousands of our population. The man who still fondly clings to the notion that there are brighter days for this blighted political organization had better conclude that his thought world is slightly mossy, and that the world has moved ahead of him. Each succeeding death of personalities, powerful under this old system, tends the more quickly to segregate the energies of that system. Gladstone and Queen Victoria of England are nearing the close of their careers, while the arch-polarizer under the present system—Pope Leo—is in very feeble health.

Why is Leo the arch-polarizer of the present social system? The Catholic church is, as declared in the Bible, the mother of harlots. The Protestant offshoots are necessarily the harlots, the daughters of this mother church. Modern atheism received its impetus from the so-called reformation of Luther which, in point of fact, was no moral reformation at all, but rather the casting off of chains by a sensual but straightforward monk, who, perceiving the hidden

rotteness of a fallen church, desired to establish a new one that would not be ashamed to confess and encourage the sensuality of its priesthood, cloaked by a marital bond. The reformation of Luther made no step forward in real religion. It merely transposed Christianity from the will centre, where it had lost its life, to that of the intellect. Being thus transposed, the religion of Jesus Christ, having lost the salient principle of faith which was inherent in the primitive Christians, resolved itself into a cold investigation of Biblical precepts, which—without the science of the literal interpretation of the Word, to come through Peter at the end of the age, to whom Christ committed the keys of knowledge—soon transformed much of what was left of the original faith to agnosticism and atheism.

The people of Europe and America have some convictions as to religion. They are either Catholics, Protestants or materialists, but as all sprung from the original trunk—the Roman church, to which primitive Christianity was wedded when it married paganism—and since the spirit of Romanism has descended through the line of the popes, it can readily be seen that the old system—that is, the present social structure—is polated in Pope Leo. His demise will be the sign of the rapid dissolution of the old church and state. The present money system is polated there; this is the reason why the pope sustains capital, and opposes any radical and effective measure looking to the final emancipation of labor from thralldom. There are many who have cut loose from this polation. Such are in the celibate bodies, or are allied with progressive movements aiming at the establishment of an equitable system of social ethics which will change men from fiends to brothers. The distinction between the celibacy of Catholicism and that of the latter day movement looking to the coming of the Lord is this: Romanism conserves this force through a love of power, while those aspirants for truth, who adhere to chastity and earnestly seek the restitution of mankind, conserve their life forces that truth through such aggregation may triumph. The final conflict of Armageddon must come between these two forces, namely, a desire for power from a love of power, which is of the devil, and a desire for power from a love of truth, which is from God.—*C. J. M.*

THE CRY FOR FREE SILVER

Is a cry for a similar donation, by the government, of more than nine and nine tenths cents on every standard silver dollar that can be produced, and insurance of them, when coined, against depreciation, while giving them power to depreciate and destroy the value of labor and all its products. Only the coining of the products of all other laborers, giving them the same legal power in exchange, can give all men an equal standing before the law, and an equal chance in the great battle of life; or what amounts to the same thing, the entire legal destruction of money.—*O. F. L.*

The greatest drawback to all present efforts at reform is the prevailing determination to patch up an old decayed garment. The thing we need is revolution. It does not follow that the revolution should be a violent one, but revolution must come before the new order of things can be inaugurated.

THEOLOGY.

Divine Healing, not Divine.

In his discourse last Sunday afternoon, the president of the International Divine Healing Association, the Rev. John Alex. Dowie, quoted as a text the statement in the eighth of Matthew: "Himself took our infirmities, and bare our sicknesses." He failed to show, what is clear from the connection, why this was said of him. It was because, "When the evening was come, they brought unto him many that were possessed with devils" (*daimonia*): "and he cast out the spirits" (devils, Greek, *daimonia*) "with his word and healed all that were sick." This healing, although reality for the time being, was mainly a type of what he would do for humanity when, as Holy Ghost, the divine seed, he was received into it, and in reality "Himself took our infirmities and bare our sicknesses," in that age-long union with them. Speaking of this he declared,—in his last commission after his coming out of the tomb of Joseph—"Lo, I am with you always, even to the end of the world" (Greek, age).

"If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "He that abideth in the doctrine of Christ, he hath both the Father and the Son." "Then Jesus said unto them, verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life" (eternal, age-long) "in you. * * * He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live" (have age-long life) "by the Father: so he that eateth me, even he shall live" (have age-long life) "by me." "Whoso eateth my flesh and drinketh my blood, hath eternal" (age-long) "life, and I will raise him up at the last day" (end of the cycle of reproduction); just as the seed wheat, although it first dies when it is sown in the earth, yet out of this death the life potency, which is age-long, creates a new living form, which is age-long, out of which—and absorbing in itself the whole life of which—in the end of that age comes the ripened crop, the seed multiplied, re-produced, re-generated.

During the age-long period in which (by the union with it of the higher, the Holy Spirit) the lower, the sinful human spirit is purified by the elimination of its impure, hence perishable qualities, which is called by the apostle, "The washing of re-generation and renewing of" (by) "the Holy Ghost," the divine seed, the divine life is so re-produced, in the men who received the seed in the time of seed sowing, in the beginning of the age, that in the end of it, they will be resurrected into the God life of the seed, become the sons of God, just as Jesus, the seed from which they are reproduced, was.

Coupled with the command to heal, and usually put first as most important, was the command to cast out devils; a command which all faith healers, whether professedly practicing divine healing or not, manage to forget. "Then called he his twelve disciples together and gave them power and authority over all devils" (Greek, *daimonia* not *diaboloi*) "and to cure diseases. And he sent them to preach the kingdom of God and to heal the sick." The Greek word here rendered sick is *asthenous*, weak, and means weak in mind, as well as body; those weak in mind, or spirit, were liable to

be overborne, hence, possessed by other stronger spirits, which was the possession of devils (*daimonia* of the New Testament). The command to heal the sick in the above quotation means just as really cast out devils, as heal those that were sick from any other cause. When Jesus sent out the seventy he used the same word in his instructions to them to heal the sick; upon their return their great rejoicing was in view of the fact that "even the devils were subject to us through thy name." In his reply Jesus said to them, "Rejoice not that the spirits"—*daimonia*, devils—are subject to," not me, but, "you." In one of the passages quoted it is said that he (Jesus) "gave them power and authority over all devils." The Greek word rendered authority is *exousia* which means that the virtue, or power, or force, whatever it is, comes out of the person possessing it. But Jesus gave it to them, so it must have come originally from him, certainly. But I have the power to graft or bud a tree, and so make what is a seedling tree by nature, bear grafted fruit. Some man gave me that power, *dunamis*, and authority, *exousia*, by teaching me how it was done. Precisely so Jesus gave the people power, *dunamis*, and authority, *exousia*, to cast out devils and heal diseases. Faith healers of every kind, whether professedly Christian, or infidel (and one heals just as readily as the other, the people who are subject to his particular kind of healing) heal all of them by identically the same process. The power, *dunamis*, and authority, *exousia*, originate in a mental process in themselves, and, proceeding as force, spirit, from themselves, and being received by the mind of the sick one, cure the disease. A striking proof of the correctness of the above view, is the fact that a part of the mentality of the healer accompanies the healing power and causes the mind of the recipient of the power to be permanently converted to the views, especially religious views, of the healer. A French Catholic of my acquaintance who had received power and authority to heal, by receiving instruction from a teacher who perfectly understood the same, in this city of Chicago, went out and was very successful in healing the sick. He came back to his teacher and said that one thing surprised him. He did not consciously desire it, but every person he healed joined the Catholic church.

So called Christian scientists, however much they may deny it, are as a body antichristian. Every person who denies that Jesus Christ is the Savior of the world—whatever else he may confess or profess about him—denies him, and is antichristian. All the people cured of actual disease by Christian scientists, become antichristian. I go further, and say, because the truth requires it, that every man who is cured by persons who regard Christ from the orthodox Christian standpoint of today, whatever his former views, becomes, not a real Christian, but a real antichristian of the present.

One of the marked differences between Christ and the early and only real Christians, and all grades of faith healers, except Koreshans, is that the former put casting out devils as the first and greatest thing, while all of these, more or less, even doubt whether there are any devils (*daimonia*, or *diaboloi*), and all of them appear to have no knowledge of the difference between them. As to what is supposed to be the divine healing of the present, it is simply a delusion and a snare, so far as the divine part of it is concerned, the real healing power, so far as there is any, being the product of

the mental battery manipulated by the healers. Real divine healing of the present will make a man every whit whole, body, soul and spirit, in which process his "mortal will have put on immortality, and his corruptible will have put on incorruption" when for the whole man, body, soul and spirit, "Death is swallowed up in victory," and he will be able to cry out and shout, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ."

All these modern systems of mental healing, depending upon systems of instruction, are but manifestations of the wisdom, or serpent power, now in the end of the age, exhibitions of the magicians casting down their rods which turn to serpents, the devil's serpents, the devil concealing his hand, as is his wont; but soon when Moses casts down his rod, and it turns to a serpent—God's wisdom—it will swallow up all the others.

Daimonia and *diaboloï*, devils, will be discussed in my next as a continuation of the present subject.—O. F. L.

SCIENCE.

The Science of Religion.

COSMOGONY.

The sun has three primary or first principles; namely, heat, light and gravity. These primaries are all complex. Heat is composed of degrees, light, of spectra (plural), and gravity, of qualities. These three forces are substantial in character; they are simply the most attenuate solutions of the material substances of which they are the solutions. These three forces are eliminated from the sun, or emitted, passing through atmospheres which modify them according to the atmospheric qualities through which they pass.

Each atmosphere has something of the power of reflection and refraction, but not so much influence upon the gravic force as upon the heat and light forces. Solid metals refract and reflect gravity; every quality of gravic force being refracted by its corresponding metal more than by any of the others, though they all have refracting and reflecting power over all the gravic qualities of force. The earth is a shell, having seven primary metals in layers or strata, laminae or planes. These constitute the rind or outer crust, and act as so many great reflectors and refractors of the forces.

The reflection (direct) of heat is cold. The direct reflection of light is darkness. The direct reflection of gravity is levity. We have, therefore, three forces, cold, darkness and levity, which are just as much substance as the three opposite forces. At the points of change, are the poles of these forces. We emphasize the word direct, because indirect reflection partakes less of the nature of the opposite character as it is less direct or more indirect. These reflex forces flow back to the center as cold, darkness and levity. These contrary flows move toward the sun in circular strata, taking their courses according to order between the qualities of the outflowing forces. To gain something of an idea of these return flows, let us take the dark force. In the examination of spectra, there will be noticed the dark lines, that have been termed Fraunhofer's lines. In gravic analysis, corresponding levic lines will be seen, and in heat analysis, corre-

sponding cold lines will be observed. These return flows are positive to the sun, but negative to the eye. Those outflowing from the sun are negative to the sun, but positive to the eye. Thus the light is apparent, while the darkness is unapparent to the eye. As these forces flow into the sun they move toward its center into a vortex which, at the center, becomes so rapid that all the forces commingle in a homogeneous fusion. The vortex produces a cross circle, which spreads out into a thin diaphragm dividing the sun into two (one anterior, and one posterior,) halves, the center part of which, backward, is dark—as the most intense dark force seeks that part—while the front central part is light. The dark force moves out in just the opposite direction from the light force. The cold force moves out at one side, and the heat force at the other, that is, at their most intense points.

The sun has a double revolution, vertical and lateral. The vertical revolution is comparatively slow. The lateral is very rapid at the diaphragm, but less so at the back and front points, or anterior and posterior points, which gives to the mass the shape of two spirals or twists. Examine the heart, which will give something of an idea, as the heart represents one of the vertical halves. The diaphragm is one half-wheel cold force, the other half-wheel heat force. These forces spread out like two great wings which extend into terminal levic rings that revolve from north to south, but not rapidly as at the vortex and diaphragm. The gravic force is the formative force. It is more subtle and diffusive in its reflex than the other forces, consequently more filtrative and general in its counterflow or inflow, as it is also in its outflow, than the other forces, namely, light and heat.

Electricity, magnetism, etc., are modifications of gravic and levic force. We have partially described the central sun, or star center of the physical universe, but as those forces are let down toward the circumference through the atmospheres, the forces are reflected by the power of reflection and refraction of the atmospheres. See figure I.

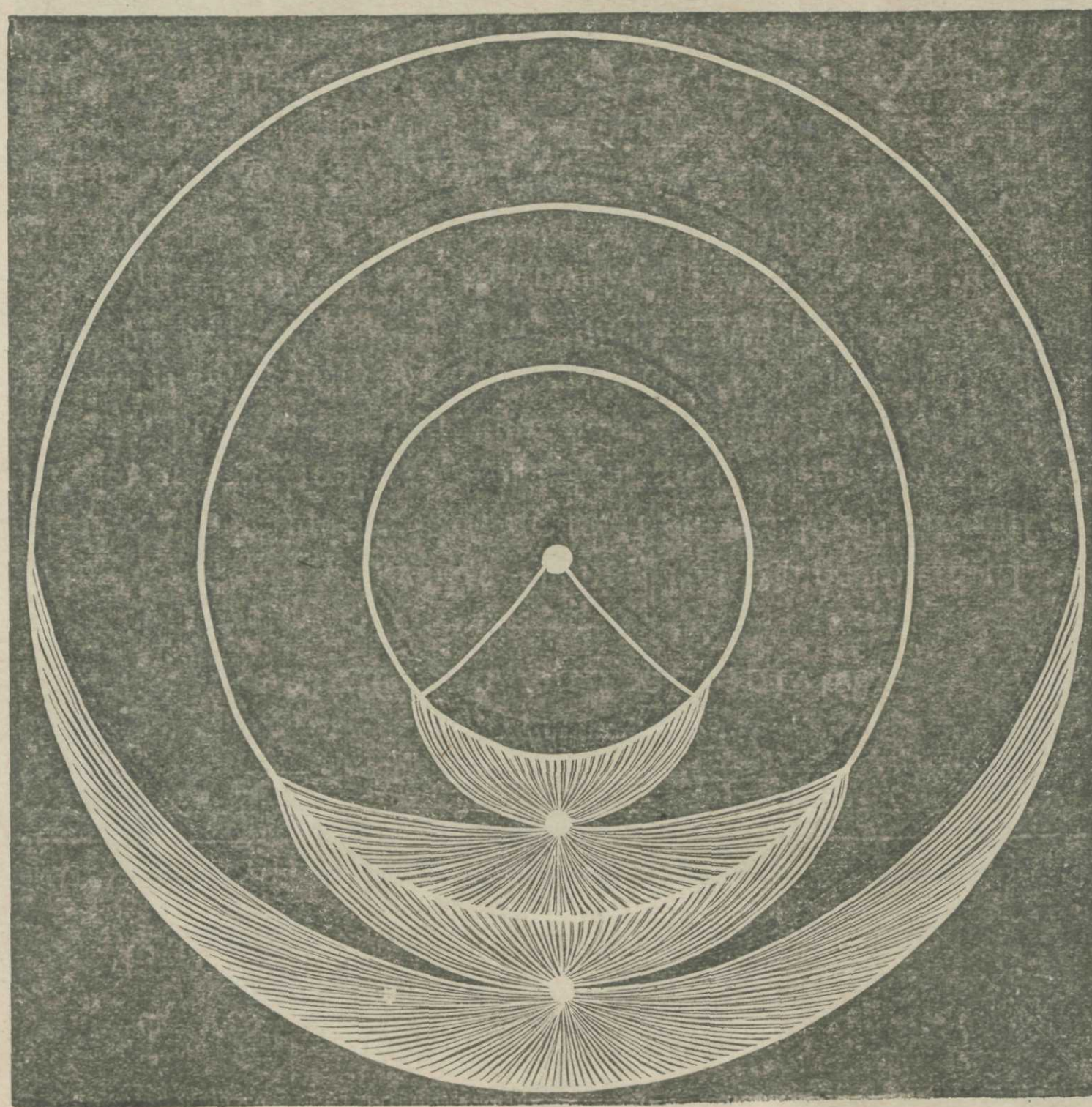


Fig. I.

This diagram represents, imperfectly, the atmospheres with their refractions, showing a convergence into the lower atmospheres of all the rays to the visible sun, as we see it in the heavens. We do not see the center, but the focalization at the outer atmosphere. The diagram is supposed to be a vertical or an ecliptical section, cutting the earth from east to west.

To return to the diaphragm. The lateral rings, which are the periphery of the cold and heat forces, assume the form of rings at that special relation, because a condensed ring of levity is the polaric opposite of their laminae, plates or scales of gravity. The levic force is not reformed from the mass till it is condensed at that periphery. This point or periphery is the aggregate positive pole of gravity, the aggregate reflex circle from the earth, and is therefore the origin of the moon. By this may be seen the truth of the statement: "Round tires like the moon." [Isa. iii: 18.]

What is the origin of gravity? It is the child of cold and heat. Its father is cold, its mother is heat. The union of these two produces the levic pole, the starting point of the force of gravity, which solidifies in metallic form, at the circumference, earth. The sun in the third atmosphere is pendant, so to speak, from the pivot at the center. As the center revolves in its vertical revolution, the pendant sun in the third atmosphere moves in an orbit through the space of that atmosphere. This makes night and day. The lateral revolution in the sun—producing the diaphragm and peripheral rings (zones) of levic force—produces a slow revolution of the cold and heat poles of the lateral cycle from north to south. From the cold pole of the zone (see figure 2.) to midway between these extremes, from the cold it grows warmer, and from the hot, colder, till the temperate is reached.

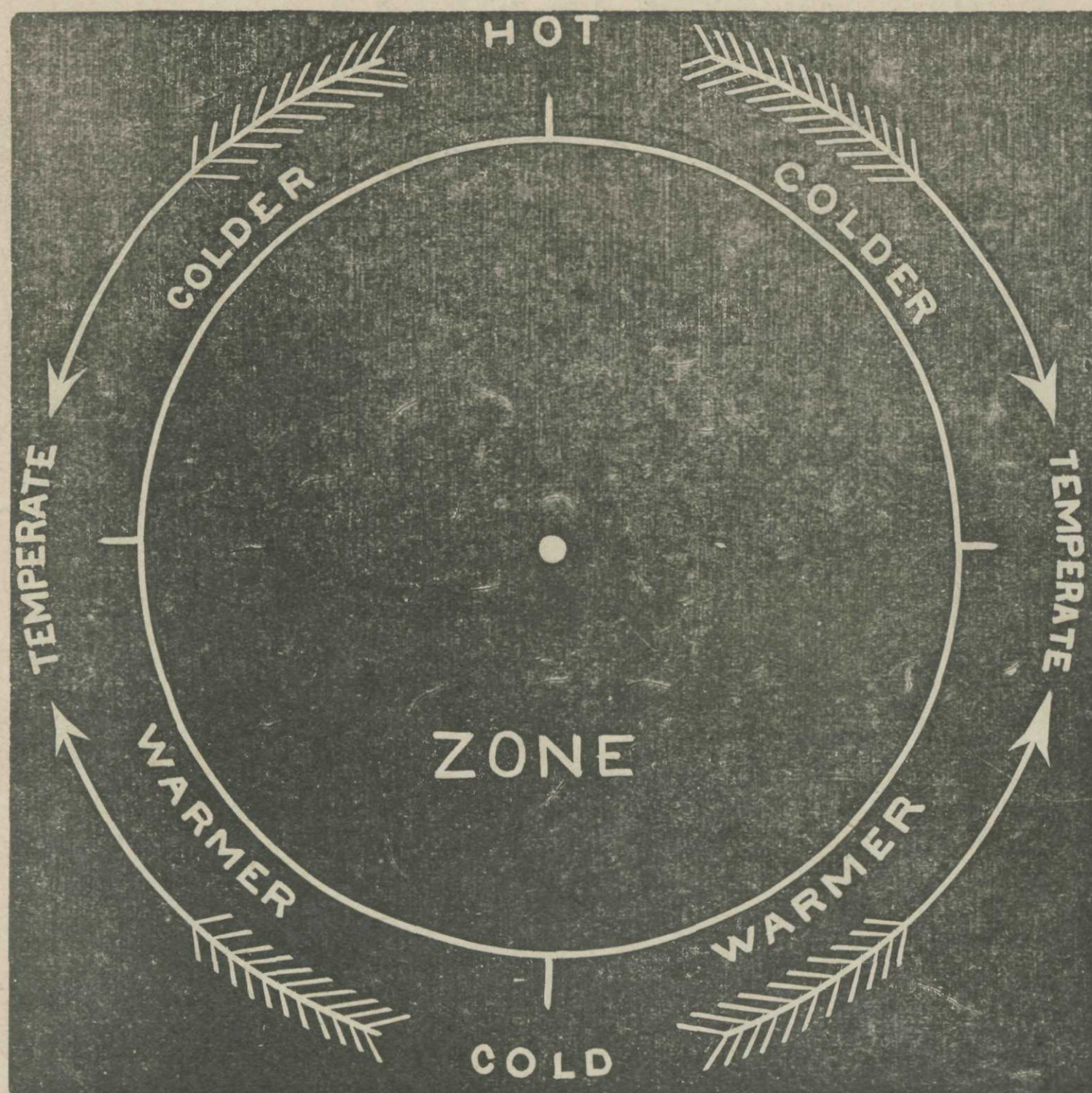


Fig. 2.

The Diaphragmic section, cutting from north to south.

There are four poles—the four winds of heaven, the four foundations of the earth, the four seasons. As heat and cold are the parents of levic force, levity is at its maximum when

the hot pole is south, and the cold pole north; for then is the greatest degree of heat south, and the greatest degree of cold at the north. While the levic force is at its maximum it is not in its equilibrium, in the zone, for contraction by cold diminishes the levic force north, but increases it south. When the temperate poles are north and south, there is a minimum degree of levic force; there is equilibrium in the zone because the levic force is equally distributed.

On the line of the ecliptic, which is the center or median line of the zodiac, is a point of continual greatest gravity. This is where the metals are thickest. It is not the equatorial line of the earth. The sun naturally pends toward this line (the reflected sun in the third space, or outer atmosphere). As he moves toward this line or ecliptic from north to south, or from south to north, he acquires a momentum induced by the attraction of gravic force, but regulated by the zone of levic force. As the sun moves north, levic force increases gradually at that point because expansion progresses in that direction by the action of the heat of the sun. The expansion increases as the hot pole of the zone moves toward the north pole. When levic force there is at its maximum, the point of its greatest attraction for the gravic cycle in the ecliptic is reached, that side of the zone is pulled down, and the sun gets an impetus again toward the south.

As the sun moves toward the south, the levic zone increases at the south till the hot and cold poles are south and north, and the levic force at the south or hot pole of the zone is at its maximum, when the attraction becomes sufficiently great to overcome the momentum of the sun, and he takes his course again toward the north. These dippings of the rings are the moon's nodes or noddings. They form four poles, with the modifications of heat and cold in the zone, govern the sun's motions, and make the four seasons by the regulation of the sun's motion. In the Koreshan System the ascending and descending nodes of the moon are accounted for, but on entirely different principles from the old theory. The moon that we see is the transposed expansion by reflection of the levic zone, and the law governing the changes in the levic zone produces the moon's changes. The moon, so to speak, is the ghost of the earth, for the reason that the gravic force takes the picture of the earth, transforms it into a ring or zone, and then again spreads out the picture to our vision against one of the atmospheres.

The occasion of the weather being colder in winter is partly explained by the action of the zone, and also by the fact that the sun's face is partly turned from us; consequently we get the indirect instead of the vertical rays. This is a simple fact, true of any system. The planets are reflections from the earth planes or strata. There are seven of them. They are reflected from these strata or planes by the sun's action upon the planes. The stars are direct reflections from the sun, and are fixed in their relations to the sun and to one another, but not in their relations to the earth. They revolve nearly with the sun, but change their positions according to laws that will be explained in future.

(CONTINUED.)

A correct commercial system must essentially involve the law of the equitable distribution of wealth.

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, Beth-Ophrah, Washington Heights, Chicago, Ill.

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.

OUR STRANGE RELIGION.

A correspondent recently asked, "Are you still happy in your strange religion?" We concluded to answer her, and all other inquirers, in this wise. First, let us consider its apparent strangeness. You have been a methodical and, we suppose, studious reader of the New Testament all your life. If you will revert to that life of Christ, you will see that the *only* reason you have for thinking our religion a *strange* one is because of our attempt to put into practice the teachings of the Lord. Koreshans, of all people in earth, today, understand the science of the commandments, and believe, as the so called Christian churches do not, in the possibility of living out those very teachings. We, in our aim to restore that religion which Jesus planted in humanity, believe that the harvest time is near, and that the way, the truth, and the life that inhere in Him as the perfect seed or source of creation in a new cycle of development, the perfect God-man, is about to be shown in the harvest or kingdom to come in earth, and that all who fulfil the law may be partakers in that glorious fruitage. While you believe by *faith* that Christ was virginally born through an earthly parent, we understand the *science* of that birth, and, consequently, our faith cannot waver. Our belief in the second coming of Christ is also founded in science, and is corroborated by Scripture. His saying, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you," involves the fundamental law of our religion—the law of transmutation, the law of the cross. When he says again, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you," we know this Comforter or Holy Ghost is the spirit or seed which was sown when the body of Christ was transmuted to spirit and descended into the receptive minds of humanity. Just as a seed falls into the prepared soil, and in due time brings forth a harvest, so the body of Christ will be born again, first the head, and then the other organs of His body, or the multiplied forms of many other personalities.

When the Lord's body was dissolved, each germ entered into the ground—the mortal human race—as a seed of regeneration. The most vital germ, the ego, has come up through repeated embodiments until, in an individual man, it stands forth revealed as the center of the biological earth. But as a child's head, if the birth is natural, first makes its entrance into the physical world, so the head of the Christ of this age must be revealed before the other organs, the one hundred forty and four thousand children of the kingdom, the harvest

of the seed sown in the beginning can make their appearance. Jesus spake of his coming again in this way: "In my Father's house are many mansions; * * * I go to prepare a place for you." When we understand the hidden meaning of words and their correspondences, we know that the house or tabernacle to be cleansed is the human body which is to be transformed into a "Temple of the living God." When the mansions are prepared or revealed, we will realize the fulfilment of the wonderful law of God in perpetuating and recreating his wild garden, or humanity. He took upon himself the sins of the world by entering, through the law of transmutation, its very body; thus polluting, by reproduction in sinful man, his flesh or sanctuary. When that is cleansed and the head of Christ is fully revealed, then will the illuminated man of whom it is prophesied, "He shall lay the foundations of the temple," be recognized by all.

Jesus, the Lord, was a perfected man, biune in his organism, the fulness of the Godhead bodily, having overcome, through experience in every phase of human life in its various embodiments, his lower sensual nature. He, then, knew the law of conservation for lifting up the life potency toward the building of an immortal body, and was therefore fully competent to practice and teach celibacy—another of our *strange* doctrines involving this law of the conservation of a force towards perpetuating the *life*. We believe the time has come for observing this law, if we wish to become immortal. Jesus was a perfected man, his two natures united as a real individual; we are yet vidual or divided beings. He pointed down to a future time when others should attain to that same condition of biunity and rest. He said to the inquirer, who wondered whose wife the woman of many husbands would be in the resurrection, "Ye do err, not knowing the Scriptures, nor the power of God; for in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Some people claim that we prohibit marriage. We do not, to those who still wish it for its only legitimate purpose—procreation; but we are just as radical as Jesus about the committing of adultery, either in or out of the lawful marriage relation; we promulgate the truth that "Whoso looketh upon a woman to lust after her hath committed adultery with her already in his heart." A husband breaks the law as easily and often as any other man. We declare that we are living in that age when in all who received the germ of immortality—planted through the crossing of the Lord Jesus with the race, for the purpose of divine reproduction or regeneration of our mortal bodies—there is a joy and a willingness to begin the separation from sensual life in order that our lives may be purified for the indwelling of that Holy Spirit which will be poured out again to complete the birth of the sons of God. Did not Paul understand this final birth when he said: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, *then* shall be brought to pass the saying that is written, death is swallowed up in victory"? The Lord fulfilled this saying, for he conquered death and the grave, and passed out the new and living way by theocrasis, thus demonstrating his power and divine origin, and his affection for transforming the corrupt humanity to incorruption, and perpetuating the divine immortal kingdom of God.

Truly this must seem a very *strange* religion to you, in view of the unreasonable and useless dogmas of the so called Christian *teachings* we have heard all our lives; but if you would only divest your mind of the idea that Jesus' teachings are impracticable you could see more clearly the science underlying our doctrine, and the possibility, as well as the necessity, of *living* it before one can hope to partake of the fruit of the tree of life. Then you would soon learn that to Koreshans the Bible is no longer a sealed book, because, through a strong desire for the truth and a willingness to listen to one whom we believe to be divinely illuminated for this very purpose, we are being initiated into its mysteries. This doctrine—which to the sensual world seems so erratic, threatening the separation of the sexes—is corroborated by science and Scripture in a wonderfully clear way, apparent to one when he understands the law of the conservation of force, and how one can become—through this lifting up of the potency of life—a biune being, a real son of God. But those who love this lower sensual life—this, to them, happy relationship of husband, wife and child on the lower procreative plane—need have no fear, there is no law to compel any soul to advance into this higher relation any faster than his desire for it develops; these having eyes, mortal, see not the wisdom and science underlying the glorious doctrines—Koreshanity.

The more we continue in the desire to absorb this science the more receptive we become to the divine message; the more we are astonished at this doctrine which is truly an opening of a sealed book. Not only is the Bible an illuminated page in its history and prophecy, but all nature in its scientific aspect is being opened before us. The human body, through the law of correspondence and comparative anatomy, becomes a key whereby we can read the *great* macrocosmic body of humanity. Again, by understanding the physical earth and its heavens we can understand the spiritual universe.

Perhaps the practice of celibacy seems more *strange* than that of communism, for there are more societies (holding these advanced ideas) practicing the latter than the former, in these last days. You must see that here, too, we are aiming to follow the very letter of Jesus' command, to love the neighbor as the self. How can we do it unless we invite him into equal relations and conditions? He said to the young man who claimed to have kept, from his youth up, all the commandments, "Sell that thou hast, and give to the poor, * * * and come and follow me." These conditions being too difficult for him he must needs go away sorrowing;—let us hope to repent and learn sufficiently, in his embodiments since, to be ready *now* to make a sacrifice of worldly goods. Jesus, the Lord, certainly taught this kind of united life, and his immediate disciples carried it out in their lives. All who were filled with the Holy Ghost on the day of Pentecost and believed, "continued together and had all things common," thus establishing the nucleus of the new kingdom in earth which we are reviving, and which will be bodied forth in the resurrection. Where will you find among the churches, which *preach* love to the neighbor, any disposition to *practice* it in their respective societies? Will the wealthy church member sell his goods and divide with a poorer member whom he *calls* "brother"? Rather, no, but he will let pride and envy breed in each, rather than contemplate such a *possibility*.

So, in the light of a science which we acknowledge to be the focal center of a new dispensation, planted by Christ, we, with a high and noble purpose, unite ourselves together in an endeavor to equitably adjust our various conditions of wealth and poverty, of body and mind. Banding ourselves together for this neighborly life, we can prove to the world that such a community of interests is possible. It has hitherto proved inexpedient with many such efforts because of dissensions springing up among those formulating such a movement, and because of incompetent rulers. With us the result promises to be very different, as we have a Leader incomparable in the present world, one unique in his mission and anointed for this very purpose. As before *s'ad*, he is an illuminated one, a messenger sent to reveal the true God science of perpetuating the divine kingdom of righteousness in earth, which science will revolutionize the present condition of things and answer the despairing prayers that have been sent forth ever since the command to say, "Thy kingdom come in earth." We say the result will be different, because as we gather about this central figure our growing love and reverence will aid him to lay the foundations of the new order; instead of our spiritual forces being scattered abroad, they will be concentrated and augmented by new followers, all sending up their tithes to the storehouse. This great work will go bravely on, until a new race of beings will stand forth in the image and likeness of God, ready to inherit, improve, and govern the whole earth, or humanity, which is His garden. Knowing that we have found the true science of life and right living, there is no looking back with longing for the flesh-pots of Egypt.

The time is rich in experiences, and we, as learners, are proud and happy to be among the pioneers in this seemingly new and strange religion. We are growing slowly, yet surely, may we hope, in neighborly love toward all who have the same cause at heart, and in abiding trust and faith in the Shepherd who is laboring assiduously to find his sheep and guide them into paths immortal. Our constant desire is that health and strength to perform uses to the neighbor will prevail until that time comes when this mortal shall put on immortality, and we can awake in the consciousness of power, in spirit, soul and body, to lift up the fallen humanity from degradation, ignorance and wrong, into health, knowledge and righteousness. As our highest desires have been for purity, justice, wisdom and love, and we claim to have here found a place where we can gratify these aims, how can you doubt our happiness? That our *friends* of other days cannot, or will not, understand our actions, may be cause for sorrow; but shall we not leave all behind, if by so doing we can live a more righteous life and embrace the *possibility* of bringing to them and others, in the future, the new light which will illumine their understanding?

We do not wish to convey the idea that we are "better than other men;" we have only entered upon the race for life. Perhaps the average Koreshan belongs to the weak things of this world, with which we are told God chooses to confound the wise. While in our dispositions and actions we may differ little from the world's people, yet we do constantly strive to eliminate evil from our natures; understanding the law, we have *reason* for the hope that is within us—the attainment of Godliness. It is a wonderful assemblage

of people; all so different and interesting in their individual characteristics, each constituting a real battle ground for the supremacy of good!

Is not this comparative happiness, this highest desire for Godliness? Will not immortal life be the most glorious attainment, when all love and wisdom will be ours to show mankind the perfect way?—*Mary E. Knight*

Will Any Respond?

The Chicago *Tribune* thinks Dr. Teed has degenerated because, among other things, he challenges any theologian or man of science to discuss Koreshanity with him, on the public platform. "He has become a bluffer," etc.

Once upon a time, in Egypt, in the time of Pharaoh, and again in the reign of Ahat, King of Israel, many years before the time of the Chicago *Tribune*, one prophet of the true God challenged the false priests and wise men to such open combat as Koresh now proposes to those who denounce him, or ignore him as unworthy their notice. But now it is the times that are degenerate, for Moses and Elijah had no difficulty in persuading their opponents to submit to the proof, their belief in their Gods. Like honest and fearless men trusting in whom they had believed, they met their challengers; like all who oppose the true light, they went down before them.

When will our priests of Baal show like faith in their cause? Koresh and his disciples await the time.—*N. C. C.*

NATIONAL UNIVERSITY WELCOMES WOMEN.

EDITOR *Woman's Column*:

WASHINGTON, D. C., Nov. 21, 1892.—I think the fact should be noted and liberally commented upon that at this late day, when some of the most conservative colleges in the land are opening their doors and inviting women to come in, Columbia College, of this city, has closed its doors to women, and has given as its reason, that it has decided that "co-education in medicine is a failure." There are those who hint, and above a whisper, too, that this is not the true reason. But, as it is so much easier to punish women than men, the women must go.

But the women who desire to enter this honorable profession are not without a refuge, for to them stand hospitably open the doors of the National University, and to this institution they are turning in large numbers.

It is truly gratifying to one who has been conversant with the trials and sufferings of the pioneers in this and other professions, to note the difference in the attitude of the male students as compared with those of long ago. In the dental class there is this year but one lady student, and it was gratifying to me to hear one of her fellow-students say, one evening, "Yes, Miss M—is the only lady we have in our class, and I tell you we are all proud of her." This seems to be the spirit throughout the class. It is very common to hear them telling how nicely she did this or that piece of work, and they actually boast of her muscle, when it comes to pulling teeth!

In the medical class there is a large number of ladies. Two are wives of physicians here in the city. Three are

daughters of physicians. Three are teachers in our public schools. One is a trained nurse, who evidently thinks that if a little knowledge is good, more is better. Two are ex-school-teachers, one of whom is studying hand in hand with her husband. It is one of the pleasantest sights which the students enjoy to watch the pride and thorough sympathy which beam from that husband's face whenever his wife is questioned in "quiz." It is evident that he has not the slightest doubt of her ability to answer, and thus far I have never seen a shadow of disappointment or mortification creep over his face. Another lady is a department clerk. She runs a house of thirteen rooms, filled with roomers, goes to office every day, and attends medical school in the evening. Yet they persist in calling us the weaker sex. Why, it would kill some men!

In the medical department the ladies are the recipients of nothing but the kindest treatment and most respectful courtesy from the gentlemen. They spring as quickly to place a chair for a lady when she enters the room, assist the ladies on with their wraps, and lift their hats to them as gracefully as though the women were not their competitors for college honors, and possible rivals in their profession. This is as true of the professors as of the students. The truest courtesy and the kindest helpfulness are constantly extended to the women. If any one wants to come to Washington to study medicine or dentistry, she need not be discouraged by the report that "Columbia" has taken a backward step, for the "National" is open, and a cordial welcome is waiting.—*Ella M. S. Marble, No. 1116 N. Y. Ave.*

From Rabbi Ben Ezra.

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand, but go!
Be our joy three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!

Let us not always say,
"Spite of this flesh today
I strove, made head, gained ground upon the whole!"
As the bird wings and sings,
Let us cry "All good things
Are ours, nor soul helps flesh more, now, than flesh helps soul."
—*Robert Browning.*

And I smiled to think God's greatness
Flowed around our incompleteness,—
Round our restlessness, his rest.
—*Elizabeth Barrett Browning.*

Poetic Philosophy.

There must be want and woe
While man is forced to be man's fiercest foe.
The social structure needs a sounder base,
Unjust conditions fetter half the race.
The finer human feelings are suppressed
And selfish maxims steel the warmest breast.
They prosper best who play the meanest role,
'Tis well in business not to have a soul!
No more where Lincoln lived is manhood prized,
Wealth wins its way where patriots are despised;
No more on Freedom's soil is freedom found,
The man with money is a king uncrowned!
For social ills society's to blame.
One child in misery is a nation's shame.

—*The Vagrant.*

Today and Tomorrow.

(By GERALD MASSEY.)

High hopes that burn like stars sublime
Go down the skies of freedom;
And true hearts perish in the time
We bitterliest need 'em;

But never sit we down and say,
"There's nothing left but sorrow;"
We walk the wilderness today—
The promised land tomorrow.

Through all the long, dreary night of years,
The people's cry ascended,
And earth is wet with blood and tears
E'er our meek suffering ended;
The few shall not forever sway,
The many toil in sorrow:
The bars of hell are strong today,
But Christ shall rise tomorrow!

Tho' hearts brood o'er the past, our eyes
With smiling futures glisten,
Lo! now the day bursts up the skies—
Lean out your souls and listen.
The world rolls Freedom's radiant way,
And ripens with our sorrow;
Keep heart! who bear the cross today
Shall wear the crown tomorrow.

O Youth, flame-earnest, still aspire
With energies immortal!
To many a haven of desire
Our yearnings ope the portal;
And though age wearies by the way,
And hearts break in the furrow,
We'll sow the golden grain today—
The harvest comes tomorrow!

Build up heroic lives, and all
Be like the sheathen sabre—
Ready to flash at God's command,
O Chivalry of Labor!
Triumph and toil are twins—and aye
Joy suns the clouds of sorrow:
And 'tis the martyrdom today
Brings victory tomorrow!

Ben Karshook's Wisdom.

"Would a man' scape the rod?"
Rabbi Ben Karshook saith,
"See that he turn to God
The day before his death."

"Ay, could a man inquire
When it shall come!" I say:
The Rabbi's eye shoots fire—
"Then let him turn today!"

Quoth a young Sadducee:
"Reader of many rolls,
Is it so certain we
Have, as they tell us, souls?"

"Son, there is no reply!"
The Rabbi bit his beard:
"Certain, a soul have I—
We may have none," he sneer'd.

Thus Karshook, the Hiram's-Hammer,
The Right-hand Temple-column,
Taught babes in grace their grammar,
And struck the simple, solemn.

—Robert Browning.

A commercial system to be true, must equitably benefit all.

The World.

The world is well lost when the world is wrong,
No matter how men deride you;
For if you are patient and firm and strong
You will find in time (though the time be long)
That the world wheels 'round beside you.

If you dare to sail first o'er a new thought track,
For awhile it will scourge and score you;
Then, coming abreast with a skillful tack,
It will clasp your hand and slap your back,
And vow it was there before you.

Aye, many an error the old world makes,
And many a sleepy blunder;
But ever and always at last it wakes,
With pitiless scorn for another's mistakes,
And the fools who have followed go under.

The world means well, though it wander and stray
From the straight, short cut to duty;
So go ahead in that path, I say,
For after awhile it will come your way,
Bringing its pleasure and beauty.

—Ella Wheeler Wilcox, in *Once a Week*.

Individualism is Freebootery.

Roll on, O slow wheeled years, and bring the day
When men shall gather wealth to give away,
And spring to help when tempted nature falls,
As when a builder drops from city walls;
When to do good alone men shall be bold
And seek out suffering as they seek for gold;
When Christian women shall not wipe their feet
Upon their fallen sisters in the street,
And calumny shall be a crime unknown
And each shall make his neighbor's wrong his own.
Begone! O hate and wrong and war, begone!
Roll on this way, O Golden Age, roll on!
When men and angels face to face shall talk,
And earth and heaven arm in arm shall walk;
When love shall reign, and over sea and shore
The peace of God shall rest forevermore.

Abraham Perry Miller.

CHRISTMAS EXERCISES.

The children of the Koreshan Unity celebrated Christmas, Monday evening, December 26, at Normal Park. They all received presents of dolls, candy and toys, and in return afforded an interesting program which had been prepared under the careful tutelage of Mesdames Lucile Currie and Amy Jackson. The affair was highly enjoyable to the older ones, as well as to the children.

A book of drawings, executed by the children and evincing much native talent, was presented by them, through their efficient teacher, Mrs. Jackson, to Victoria, Head of the Unity. The gift was acknowledged in an appropriate speech.

PROGRAM.

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| Prayer - - - - - School. | 10. Song (The Blacksmiths) - School. |
| 2. Christmas Song - - - - - School. | 11. Song (The Waiters) - - - - School. |
| 3. Recitation - - - - - Bertie. | 12. Recitation - - - - - Florence. |
| 4. Song (The Doves) - - - - School. | 13. Recitation (Making Butter) School. |
| 5. Dialogue - - - Fannie and Mabel. | 14. Recitation - - - - - Robbie. |
| 6. Song (God is Ever Good) School. | 15. Song (Spider and Fly) - - School. |
| 7. Recitation - - - - - Carlos. | 16. Dialogue - - - - - Bertha and Mott. |
| 8. Ball Exercises - - - - - School. | 17. Finger Song - - - - - School. |
| 9. Recitation - - - - - : Lloydie. | 18. Song (Precious Jewels) - - School. |
| | 19. Song (Sweet Angels) - - - School. |

The kingdom of righteousness is a kingdom of uses, not abuses.

THE LATEST SPOKEN.

GOVERNMENT OWNERSHIP OF RAILROADS.—The interstate commerce law is a half-way measure; it but lances the sore where amputation is necessary; intended to control, it is itself controlled, and the summing up of a railroad manager before the interstate commerce commission clearly demonstrates the utter worthlessness of that institution: "Rates are absolutely demoralized and neither shippers, passengers, railways, or the public in general making anything by this state of affairs. Take passenger rates, for instance; they are very low, but who benefits by the reduction? No one but the scalpers. In freight matters the case is just the same. Certain shippers are allowed heavy rebates, while others are made to pay full rates. . . . The management is dishonest on all sides, and there is not a road in the country that can be accused of living up to the interstate law."

Governmental control of railroads has not succeeded and never will succeed. So long as it is in the power of a board of directors to increase stocks (all water), issue bonds and give rebates in secret, the people will have to pay for all the water and the interest on the bonds. Favors are shown to trusts and combines; the trusts and combines are made up of the directors and stockholders of the railroads; they secretly allow rebate to their favorites, such institutions as have railroad directors on the roll of stockholders having an undoubted advantage over their competitors. No system of governmental control can reach the offenders. Public control is inconsistent with the idea of private ownership, and private ownership of public institutions is not consistent with well-founded principles of public policy and welfare. Public control without public ownership is an impossibility. What the government has a right to control, it has a right to own and operate. Ownership must precede control, and the question must be solved in a very short time, or those who own the railroads will own the government. Daniel Webster, in speaking of the accumulation of wealth, and special legislation, said: "The freest government cannot long endure where the tendency of the law is to create a rapid accumulation of property in the hands of the few, and to render the masses of the people poor and dependent."

That the tendency of the times, as well as the law, is toward the still more rapid accumulation of the vast railroad interests, in the hands of the few, is evidenced in the statements of the most experienced of railroad managers themselves. Mr. McLeod, president of the Reading Road, in his testimony before the committee of New York legislature, admitted that the competition of the roads that were not consolidated with the Reading was the only thing that could prevent the combine from advancing the price of coal to such figures as its managers saw fit to name. He also emphatically stated that freight rates had in no way been regulated or interfered with by the interstate commerce commission, and that the logical consequences would be that if all the roads in the country were under the practical management of one corporation, the public would correspondingly be benefited. C. P. Huntington recently expressed the opinion that all roads in the United States should be under the management of one syndicate hav-

ing absolute control. With such governmental control as we have had, there is nothing, except the will of the railway directors, to prevent the consolidation of all railroad interests under one management. Constitutions and laws do not stay the march of the railroad magnate toward consolidation. Webster's prediction is being verified. Competent railroad authorities who have taken the pains to make estimates give the following items of expenditure by the railroads: Annual distribution of passes, thirty million dollars; annual political corruption fund, thirty million dollars; secret rebates to directors interested in trusts, etc., fifty million dollars; total, one hundred and ten million dollars.

On these three items alone, under public ownership, a saving of one hundred and ten millions of dollars would enable the government to reduce taxes; but if we remain inactive until the managers of the railroads effect the combination, hinted at by Messrs. McLeod and Huntington, that vast sum will in future go in a direct stream through the fingers of one hand instead of filtering through many hands. There will be less chance of detection; and with the savings sure to follow such a combination of railroads, the corruption fund will be enormously increased. That thirty million dollars are annually expended as a political corruption fund, is admitted by practical railroad men. The principal objection to government ownership of railroads is that the railroads would be converted, through their employees, into vast political machines, and that the party in power could never be dislodged. Under a government economically administered it is possible to know what expenditures are and for what purposes the money is appropriated. The questioning mind of the people is being quickened each day. They would be sure to follow up each dollar, and an item of thirty million dollars would not escape detection if used to debauch the people. But no power of the people can trace the path of the corruption fund which now finds its way from railway offices into the pockets of office holders and seekers of all parties. It was possible for the people to shake the hold of the office holders in 1874, after the republican party had a lease of power extending through twenty-four years. It was possible for the people to again break the grasp of the office holders in 1888. The people are liable at any time to dethrone the party in power, but it is always to the interest of the railroads to sustain and own the party in power.—*T. V. Powderly, in December Arena.*

JAPANESE DENTISTRY. While Mr. Hubbard was minister to Japan, I visited that country and spent a pleasant week with him. One day I was troubled with the toothache, and Mr. Hubbard took me to a dentist and explained to the saddle-colored operator that I wanted the grinder extracted. I was placed in a bamboo chair and tilted slightly back. The dentist examined my teeth, talking volubly meanwhile to Uncle Sam's representative. Suddenly his thumb and forefinger closed on the troublesome tooth, and before I had the faintest idea what was going to happen, he lifted it out and held it up before me, smiling at the same time that vacant smile peculiar to the children of the Orient.

"You were waiting for the forceps, were you?" said Minister Hubbard, with a laugh. "They don't use 'em here. Look here. Here is a young Jap taking his first lesson

in dentistry." A twelve-year-old Japanese boy sat on the floor, having in front of him a board in which were a number of holes into which pegs had been tightly driven. He was attempting to extract the peg with his thumb and forefinger. Mr. Hubbard explained that as the strength of this natural pair of forceps developed by practice, the pegs would be driven in tighter. After a couple of years at peg pulling the young dentist would graduate and be able to lift the most refractory molar in the same manner that he now lifted wooden pegs.—*St. Louis Globe Democrat*.

THE ATTEMPT TO EXCUSE WEALTH AS A "TRUST FROM SOCIETY." The various morals drawn from Gould's career, by the press and pulpit and public instructors generally, illustrate a state of development on the part of the community in which it has become sensible, as never before, of the evil consequences of the unequal distribution of wealth, but as yet it has reached no clear notion of what to do about it. One of the results of these floundering efforts to reconcile an obvious wrong with the moral sense of men, is the evolution of the idea that wealth is "a trust," the possession of which may be justified if it be conscientiously administered.

Prof. Hadley, of Yale college, in a recent discourse which has attracted some attention, divided rich men into good and bad according as they recognized that "money is a trust from society and must be held as such." Gould's bad pre-eminence, he argued, consisted in his entire failure to recognize any such trust relation. It would surely be enough to amuse even so miserable a ghost as Gould's must be, should he hear his ill-gotten pile described "as a trust from society." Who, indeed, would ever have trusted Gould with a cent! What he got was secured by outwitting, forestalling and defrauding, and every penny of it carried with it a curse from the loser. Would Prof. Hadley call a pickpocket's pickings "a trust"? But while Gould was rather more than usually iniquitous in his methods of acquiring wealth, there are no great fortunes in this or any other country which were acquired on terms that ever so remotely justify their being interpreted as "trusts from society." Wealth, to carry with it the obligations of "a trust from society," must have been bestowed voluntarily by society or at least some of its members, but what rich man among us has obtained his riches by voluntary contributions? Even when he does not owe it like Gould, to openly illegal methods, he has won it under the competitive system, by a bitter struggle with others. Certainly the valuables he has wrested from his competitors cannot be regarded as a "trust" from them unless an Indian is to regard the scalps he takes as "trusts," for his victims. As for "society" she is not a party in the case at all, except by her criminal responsibility in permitting such a brutal struggle to go on. If "society" is entitled to any part of the gains it can only be as an accomplice in tolerating the methods by which it was acquired.

But while it is easy enough to show the absurd muddle of bad logic and worse ethics underlying the "trust" theory of wealth, it is nevertheless, as we have said, a suggestive and even hopeful indication of the state of mind which the public has reached on the social question. Beginning to be convinced of the wrong and brutality underlying the whole wealth-getting system and touching all its results, and at the

same time not yet prepared to put an end to it altogether, society seeks to find some sort of compromise with ethics by which to justify its continued existence.

The effort is in vain; no such compromise will in the end be found possible.—*New Nation*.

THE MONEY QUESTION IN ENGLAND.—The English farmers will soon awake to a realization of the truth that the money question is of vast importance to them. For years things have been going from bad to worse with them. They have been blaming the landlords, and not without reason, for the land-owning class there constitutes a sort of legalized body of pensioners upon industry. Recently it appears to have occurred to some few, who are able to think a little deeper than the surface, to see whether the amounts paid in rents really accounted for the difference in the value of the labor performed and the pittance the tenants were able to retain for their own use. The result of this questioning has been the discovery that the landlords are not the only devourers of labor, nor even the greatest ones. Recently a conference was held and something approaching a serious attempt was made to discover the cause of the agricultural depression and to find a cure for it as well. There appears to have been a pretty general agreement that low prices was the cause of the trouble, but, when it came to deciding upon what might be the cause of low prices, differences of opinion arose. Some, evidently the majority, thought the cause lay in foreign competition; one suggested that improved methods of production had been the cause; and one pointed out that the appreciation of gold was the real overshadowing cause of the reducing of the price of all other productions. When the convention set itself to the task of finding a remedy there were widely differing opinions. Apparently the majority favored the protectionist idea. They would put a duty upon foreign farm products and so secure to the home producer advantages in the home market. If the farmers will keep on thinking they will discover that the great mass of the English artisans—the units of the home market—do not get sufficient reward for their labor to enable them to purchase what they actually need even at the present low prices, while there is a very large army of unemployed who have practically no purchasing power whatever. Assuming that a duty on food stuffs would have a tendency to raise the price, and assuming—which is quite an assumption—that the increased prices would not all be eaten up in increased rents, unless the purchasing power of the artisans and urban laborers was increased, it is pretty evident that protection would do the farmers little good, if any. The delegate who suggested that the appreciation of gold was at the bottom of the trouble favored bimetallism, and, although his idea did not catch the popular ear as readily as the protectionist idea did, it evidently set the farmers to thinking. If they will keep on thinking on this line it will become more and more clear to them that they are being robbed more by the manipulation of their country's money than by all other causes combined. Once the English people realize the truth concerning the money question, the gold standard idea will be doomed, and when they have thought the matter out completely they will not stop at bimetallism.—*Journal of the Knights of Labor*.

A PLAN TO ROB THE PEOPLE.—The Nicaragua canal scheme will be pressed to a vote this present session, and unless the people rise up in a united protest the robbery will be successful. As now proposed, it is simply a plan to rob the people and perpetuate the natural banking system. It is another attempt to load the people with a bonded debt in order that the bonds may be used to continue the most successful method of plundering the people, ever devised. Let the people consider carefully the disclosures that are now being made in the French Chamber of Deputies in regard to the Panama Canal scheme, and apply it to the legislation now in progress in this country relative to the Nicaragua route.

Without doubt similar methods are being used here among our national legislators as those disclosed in France. In the case of the Panama Canal but two dollars and ten cents on the average, out of each one hundred dollars of stock, was expended in the attempted construction of the canal; the balance went for bribery and corruption. The American people have had enough of bonds; they want nothing to do with any project that points in that direction. The Nicaragua Company is bankrupt, and have an elephant on their hands which they are endeavoring to foist on the people. It is a bold steal from start to finish, as a little calm reflection will convince the most hopeful. This scheme, if entered into, would cut the people out of a round billion of dollars, and be a flat failure in the end.—*National Watchman*.

A BLOW AT THE FREEDOM OF THE PRESS.—Under the Constitution of the United States, as lately construed by the Supreme Court, congress possesses the same despotic power of the *intellectual contents* of all communications, written or printed, open or under seal, which pass through the mail, that was exercised at the end of the Middle Ages in Europe.

In the judgment lately rendered in the freedom-of-the-press cases (*In re Rapier*, *In re Dupre*, 143 U. S., 110-135), the first in which the rights of the press under the Federal Constitution were ever presented for adjudication, it was held that the limitation in the First Amendment, which expressly provides that "Congress shall make no law . . . abridging the freedom of speech or of the press," does not restrain the autocratic power of that body to look into the contents of all documents passing through the mail, and to exclude all, when the ideas which they seek to disseminate are "condemned by its judgment." The Federal Government has the right "to refuse the facilities for the distribution of matter deemed injurious by congress to the public morals;" it may decline "to become an agent in the circulation of printed matter which it regards as injurious to the people." Congress may refuse "to assist in the dissemination of matters condemned by its judgment, through the governmental agencies which it controls."

It is thus clearly and curtly declared that congress may exclude from the mail every document, public or private, political, religious, or social, whenever the ideas or principles which it seeks to disseminate are "condemned by its judgment," "as injurious to the people." The only restriction that rests upon this new-born despotism is that congress cannot "prevent the transportation in other ways, as *merchandise*, of matter which it excludes from the mails." The

court holds that the Constitution guarantees to the people no right whatever to disseminate their ideas through the only agency which congress controls. It is one of the most remarkable episodes in our judicial history.

In the Constitutional Convention of 1787 no special limitation for guarding freedom of speech and of the press was inserted in the Constitution, simply because it was by the majority deemed unnecessary. But as soon as it was settled that amendments embodying a Bill of Rights were to be added, five states proposed, in as many different forms, the suggestion out of which grew the clause of the First Amendment, which expressly forbids congress, by name, from making any law "abridging the freedom of speech or of the press." Thus was this vital provision set in the forefront of our National Bill of Rights.

The meaning of this provision was then known to all men, even to the judges. It was understood as denying to congress that kind of *political* censorship which had passed away from the Crown and the Parliament of England a century before; as denying to the judges that kind of *judicial* censorship which Mansfield had vainly struggled to uphold; and as a guarantee to every American citizen, so far as the Federal Government was concerned, of the right to speak or write what he pleased, subject only to the censorial power which resides in juries alone. * * *

If the decision lately made by the Supreme Court—to the effect that all communications may be arbitrarily excluded from the mail when the ideas they embrace are "deemed injurious by congress to the public morals"—be a sound one, then at its next session congress may amend the Act against immoral literature by incorporating into it a black list of all the books and papers which have passed under the ban of its censorial judgment, and this may include the New Testament alongside of the works of Voltaire.—*North American Review*.

Princes on the Downward Grade.

Italian princes are decidedly on the downward grade. Of Prince Borghese's bankruptcy I have already spoken. He is at the present moment in an Austrian lunatic asylum. Prince Odescalchi has likewise experienced such heavy losses in real estate speculations that in order to make both ends meet he has actually been forced to fit up the ground floor of his superb palace at Rome as a wine room, where Hungarian wines are sold, both wholesale and retail, by beautiful Hungarian girls, arrayed in their national dress. Another Prince Odescalchi, the brother of the one above referred to, has started a kind of Coney Island at Ladispoli, which bids fair to prove a great financial success. Prince Sciarra of the great Colonna family has attempted to eke out a subsistence by means of a somewhat scurrilous newspaper, which has recently come to grief and landed him in the bankruptcy court. These are only a few of the many members of the old patrician families of Rome who have fallen from their high estate.—*N. Y. Recorder*.

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