

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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THEOLOGY.

Dualism is Not the Ultimate of the Divine Manifestation.

(Koresh, in Guiding Star.)

One phase of the dual concept of God, or the divine nature, separates God's personality, making of him two persons—the Father and the Son. This concept of the numan mind is the result of the persistency of the segregative quality of thought which first divides God into two, then into three, and thence into innumerable deities. The tendency of integrative thought is now toward the manifestation of God the Lord, as one, and only one, personality and being, the God-man, in whom inheres the three procreative attributes of Deity, namely, the begetting divine principle, because of which the Lord is called Father; the generative or gestative principle, because of which the Lord is called the Bride, and the begotten or procreated, in whom the invisible divinity—Father, Mother and Son—becomes incarnate as God manifest in his fulness, the Son of man, very God, very man.

That the attribute of motherhood inhered in the divine will, or the will of the Father, is shown in the declaration of the Lord: "Whosoever" (without regard to sex, as now distinguished between male and female,) "shall do the will of

my Father which is in heaven, the same is my brother, and sister and mother." No person can perform God's will without possessing it, and whosoever possesses the will of God embodies, as a constituent and attribute of that will, the gestative attribute of Deity.

Adam was created in the image and likeness of God—male and female. If he was created *like* God, male and female, it follows that God is male and female. Adam was not created a dual being. The word Adam is not the proper name of a man, neither is it the common name of the gender. It is not the generic name of man as embracing male and female in their state of segregation. While man existed as a genus or race, the sons of God, before the disintegration began, God called their name Adam. This was before the rib was taken from the man—before the female existed as a distinct and separate embodiment. "God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." "And God blessed them;" not man and woman, but the men whom he had created. Let the reader study carefully the first and second chapters of Genesis, and it will be noticed that no mention is made of the distinct form of the female principle until the close of the second chapter. Up to this point it was an inherent attribute or property of the integral structure, which was in the image and likeness of God. The image and likeness were both lost when the principle of disintegration became operative.

God created man in his own image and likeness. In discovering the image of God, we will not go so far back in the history of the world as that which has generally been supposed to be the beginning of creation. Of Jesus, Paul says: God "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who, being the brightness of his glory, and the express image of his person, * * * is the image of the invisible God, the first-born of every creature." If it be supposed that the Lord Jesus, being created in the image and likeness of God, or in the image of God, is, by virtue of such creation and manifestation, a separate and distinct personality, the concept of a divided God, or a God of double personality, is entertained, and we consider Deity in the manifestation of two male personages. Viewing him in this relation, the one as the creator, the other, the created, in the thought, if not in the speech, we must of necessity subordinate the one to the other. It matters not how much the contrary is declared; it matters little that the Father and the Son are acknowledged, with the lips, to be equal, people generally believe, in their hearts, that the Father is greater than the Lord Jesus. In substantiation of this the words of

the Lord are quoted: "My Father is greater than I." Jesus at that time, in the outward structure, had not attained to the amplitude of his development. He was progressing in his expansion to the magnitude and grandeur of the Father who was in him, as his own intrinsic Godhood and manhood.

This phase of dualism is the most completely verified in the denomination of professed Christians called Second Adventists. Though they may look for the coming of the Son of man, and earnestly desire the divine manifestation, if they entertain a false concept of Deity, and have not a clear understanding of the order of the Lord's manifestation, (their doctrines being in agreement with their false, imperfect concepts,) they necessarily inculcate erroneous principles, and must therefore be classed in the category of false prophets.

Daimonia, Diabolo!---Devils, and Satan.

DAIMONIA.

"Heal the sick, raise the dead, cast out devils" (*daimonia*). "If I, by Beelzebub, cast out devils" (*daimonia*), "by whom do your sons cast them out?" "And he preached in their synagogues throughout all Galilee, and cast out devils" (*daimonia*). Among "certain women which had been healed of evil spirits and infirmities," was "Mary, called Magdalene, out of whom went seven devils" (*daimonia*). "And Jesus asked him, saying, what is thy name? And he said, Legion: because many devils" (*daimonia*) "were entered into him." "And having called together the twelve disciples he gave them power and authority over all devils" (*daimonia*), "and to heal diseases." "For they are the spirits of devils" (*daimonia*) "working miracles." "And he cried mightily with a strong voice, saying, Babylon the great is fallen, and is become the habitation of devils" (*daimonia*), "and the hold of every foul beast."

The two Greek words *daimon*, or *daimonion*, and *diabolos*, which are translated devil, with the word *satan*, will each be discussed in their order. *Daimon* or *daimonion*, (both forms are used in the New Testament) appears to be derived from the two Greek words *daio*, which means to divide, and *menos*, which means strength, mind, spirit, and is the personality as it exists divided from the body which it once inhabited. The meaning of the word, both in classic and New Testament usage, corresponds accurately to the above derivation. *Daimones* were supposed by the Greeks to be the lesser deities, the guardians of men. *Daimonia* (the word being a diminutive of the word *daimon*) were spiritual beings, still inferior in power to the former, but having access to, and more or less controlling the minds and bodies of men, for evil or for good. They were generally supposed to be the spirits of those who had lived as men in the earth. The view of the Greeks is the Bible view, with, perhaps, this exception—which they did not understand—that, whereas these spirits had none of them attained to the God knowledges, they were all demons—devils. The Bible plainly teaches that they were realities, spiritual entities—beings having intelligence, and in some cases, speech, dwelling in, and sometimes possessing and dominating, the minds and even the bodies of men. The Scripture passages quoted plainly teach that these spirits (*daimonia*), even many of them, sometimes inhabit the physical and spiritual organism of one man, and that

they may be cast out of him. The fact is, the human brain is the spiritual world, and as there is no space in that world, legions of spiritual beings may inhabit one man. Indeed, men are great and powerful just in proportion to the number of great and mighty spirits that inhabit them. In Jesus were resurrected all the spirits—God-spirits, not devils (*daimonia*)—that had been saved through, in the expressive Greek phrase, from the dying, devil quality of spirit to the living, God quality, during the Jewish age.

In every person there is one central spirit which is the personality, the ruler of the house, but he does not dwell alone, and is sometimes dethroned by a stronger spirit. "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. * * * Then he goeth, and taketh with himself seven other spirits" (*daimonia*) "more wicked than himself, and they enter in and dwell there, and the last state of that man" (in whom they dwell) "is worse than the first. Even so shall it be also to this wicked generation." The last weighty words describe this time, for this is yet the time of the generation, or gestation, or reproduction of the God seed then planted in the sinful humanity. It is here expressly declared that evil spirits, also called "unclean" spirits (*daimonia*), shall at this time possess men. Every man who has eyes to see, ought to be able to see that such is the lamentable fact today, yet such is the devilish cunning of these foul spirits that they have effaced from the minds of the mass, even of professed Christians, all knowledge of their power to possess men, and belief even in their existence. Unlike the New Testament, which is full of this knowledge, the modern religious newspaper and pulpit are blind and dumb on the subject of devils (*daimonia* and *diabolo!*). Nay, even the very name devil is tabooed in polite, fashionable, Christian (?) circles, as too vulgar for utterance, much less belief in their power. In such a state of affairs it is not wonderful that the professed Christian church, now, in the end of the Christian age, should become what John saw it to be, the fallen "Babylon," "the habitation of devils" (*daimonia*) "and the hold of every foul beast."

The devils (*daimonia*) that were cast out of the early and only real Christians now reign supreme, with undisputed, even unobserved sway, in an apostate church. This is what always happens. The cunning devils (*daimonia*) always take up their abode in (and rule in their own interests and to their own liking) God's effete and cast off institutions, such as the sabbath and the old heavens and old earth, the old church and old state, after they have become obsolete in God's economy and are ready to be destroyed, having become "the habitation of devils, and the hold of every foul beast."

DIABOLO!

Diabolos is derived from the Greek preposition *dia*, through, and the verb *ballo*, to throw or dart, and is the devil which is born in a man and cannot be cast out until, in the end of the age, at the resurrection of the dead, when the old man, the sinful human nature, is finally killed out, and utterly destroyed, and "the new man, which, after God is created in righteousness and true holiness," is "put on." As the derivation of his name indicates, he is the tempter, the darter through, or suggester of evil thoughts and temp-

tations of the flesh. He is the one of whom Jesus spake when he said, "ye are of your father, the devil," and as all men, in the time of Jesus, as now, had this evil, tempting nature in them, all men, then as now, were and are, of their "father the devil"—devils, since the children must inherit the nature of their father. The highly respectable, professedly Christian people of today, as were the Jews in the beginning of the Christian age, are blinded by pride and supposed knowledge (which is only ignorance, dense and hopeless), to this state of facts, and indignantly resent the estimate of themselves, which it implies. But, like the haughty conceited Jews, nineteen hundred years ago, this is the glass in which they will yet have to see themselves while looking for the development of the man of sin in their neighbors.

SATAN

Is a Hebrew word which means hater, adversary, tempter. It is used as the equivalent and, perhaps, more than equivalent of *diabolos*, and *daimonia*, the ruler and chief of the devils.

"And the great dragon was cast out, that old serpent (perverted wisdom—fallacy) 'called the devil' (*diabolos*) 'and satan, which deceived the whole world; he was cast out into the earth, and his angels were cast out with him.' * * * And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives until the death" (of the old, sinful, devilish man). "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil" (*diabolos*) "has come down to you having great wrath because he knoweth that he hath but a short time." Now as in the beginning of the Christian age, devils (*daimonia*) inhabit men. I have read a letter from Dr. McFarland, for many years warden of Jacksonville Insane Asylum, in which he stated that, in his experience in that institution, he had seen many cases corresponding to every one of the cases of demoniacal possession described in the New Testament, and I myself have observed some such cases. Such obsessed persons can never be themselves, and receive the truth, and act in a normal way in accordance with it, until the demons possessing them are dislodged. So fully aware of these facts were the early and only real Christians, that every church had its exorcists to cast out the devils (*daimonia*) that troubled its members and others. Professed Christian healers of the present, who know nothing of these, know nothing of real divine healing.

On the other hand the selfish, Pharisaical professed Christian—who looks upon himself as holy, beyond the power of the devil (*diabolos*) and satan, as born of God, converted to God, and hence not the soil in which the devil (*diabolos*) sowed tares which were to remain and grow until the harvest, the end of the world (*the Christian age*), the time of the resurrection of the dead, upon the border of which we stand—is blinder than a bat, and destined to a rude awakening from blissful dreams of carnal security, and spiritual, everlasting happiness in the heaven of his baseless dreams.

Daimonia, *diaboloi*, devils, and satan are not mere hobgoblins, the phantasies of disordered minds of the past, but serious and (judging by the dreadful state of things in the church and state of the present, which ignorance of their

wiles has made possible,) terribly destructive realities. The power of these for evil, will soon be cut off, and the hell, which they, as Isaiah declares, have caused to enlarge "herself and open her mouth without measure," will be forced back into its own place, and the kingdom of heaven for the coming of which in earth Jesus taught us to pray, will be established in its stead.—O. F. L.

IMMORTALITY.

Paul wrote to Timothy: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearance of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality." The same apostle wrote to the Romans: "For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the *sonship* "(falsely rendered 'adoption') "to wit, the redemption of our body." In I. John iii, we find this: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." I. Corinthians xv, Paul says: "Behold, I show you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put off incorruption, and this mortal must put on immortality. 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 above quotations involve some of the most important and significant statements to be found in the New Testament. They must be harmonized, else the Bible as an instrument of divine revelation is a failure. The church absolutely cannot harmonize these statements. If none but God hath immortality, how can this mortal put on immortality so long as death is the victor? How can men and women attain to the immortal state except they become Gods? Reverting to the last passage quoted, how, we ask, can death be "swallowed up in victory" so long as the body goes to corruption? If those passing into the spiritual world, called by the church "righteous," inherited immortality, why did they (in Paul's time connected with the primitive church; having "the firstfruits of the Spirit") groan within themselves, waiting for the *sonship* (not "adoption") whose coming should redeem the body? These are questions which Koreshanity hurls at a polluted and fallacious church; they demand a response. Can the church afford to treat such queries with derision? If it can, we are perfectly content that it should, for in its silence regarding such essential points we find its condemnation. Nothing more grossly false and pernicious was ever promulgated than the accepted theory concerning the immortality of the soul. Nothing has so subtly and successfully chained men and women to sin and death, as the dogma that the sensual life may be followed, the commandments

disobeyed, the body pass to corruption, and yet immortal life be inherited by those who, having faith in the Lord Jesus Christ, have lived under the jurisdiction of the church. If such a doctrine be true, then the Bible is false. If modern Christianity be right, then the Lord Christ came to point mankind the way to death instead of the way to life.

"The soul that sinneth it shall die," is the clear pronouncement. We know of no mortal soul that does not sin, and hence die; how, then, can such a soul attain to immortality through a physical death? It is about time that humanity gave profound thought and earnest investigation to this great question of the immortality of the soul. As stated, God alone hath immortality. Hence none can become immortal unless absorbed into Deity. This is certainly clear. It is possible for all men to be absorbed into Deity. This is the eternal provision: "To all that believe in his name gives he power to become the sons of God." To become a Son of God is to become a God, for the Lord Christ was a Son of God, and had the Father within him. He was God. It was that we might also become sons of God, that he planted himself in the race by theocrasis or translation, that all who received his doctrine should come forth in the harvest at the end of the age as the multiplied fruit of the seed planted, that is, as the sons of the eternal God. All who received the baptism in the beginning of the age will come into this wonderful inheritance. These will constitute "the elect" to whom Christ referred.

Such will be without spot or blemish; for, being born of God, they cannot commit sin for their seed remaineth in them, and therefore they cannot sin because they are born of God. Can any professed son of God, in the Christian church, make such a declaration as this? We have never found such a one; but, on the contrary, are confident that men and women—whether in or out of the church—are, today, going to their graves through sensual inclinations. Koreshanism heralds to the world a new doctrine. It declares that none are immortal until they have conquered the last enemy, which is death. Until mortals can pass out by the new and living way, as exemplified by the Lord, they cannot attain to immortality.

Thousands of men and women will pass out this new and living way, and become sons of God. This mortal, with such, will put on immortality, and this corruptible shall put on incorruption; *then* shall be brought to pass the saying that is written, death is swallowed up in victory. No other solution of the passage referred to is possible. Immortal life in the body is the hope of many; only through the fruition of this hope can the wondrous power and grandeur of Christ's gospel be exemplified and experienced. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—C. J. M.

The Holy Place—the truth or doctrine—is the first place to be cleansed; then comes the cleansing of the Most Holy Place—the life—through the application of doctrine.

"Blessed are they that mourn, for they shall be comforted." To "mourn" is to stand on the threshold of eternal life.

SOCIOLOGY.

Slipping Through the Papacy's Fingers.

The tendency of the American born children of Roman Catholics—as an effect of public school training—to become Protestant, or wholly indifferent and agnostic or infidel in their religious views, has long been a prolific source of anxiety to the papal power.

Two opposing parties, having in view the same end in this country—that is, the prevention of the disintegration of the church in the above way—are now in more or less open warfare. One party seeks to stop the leak by preventing the union and the assimilation into the body of one people (to wit, Americans) of all the foreign peoples who come to our shores, by providing that the various nationalities be gathered, as much as possible, into communities of their own, and provided with religious and other teachers of their own nationality and language, so as to prevent their becoming Americanized; while the other party, more far-sighted than this one, and ostensibly, if not really, more patriotic, boldly assails the former as enemies of the country that supports them and gives them shelter. A bold priest, Father Corrigan, of Hoboken, N. J. is being tried by his bishop for words uttered in his outspoken condemnation of the doings of the opposite party. As usual, where the papal power is not supreme, the pope seems to be on both sides of the controversy. As the supreme wish and effort of both parties is the attainment of power and supremacy in the country, non-catholics have no grave need of the expression of sympathy with either party to the conflict, but have need rather of the indifferent attitude of spectators of a Kilkenny cat fight,—whose chief concern should be that each party entirely destroy the other.

Whatever the appearance, the apparently most liberal party is only the wiser, more dangerous one to truth, liberty and righteousness. If history teaches anything, it is that a country wholly under the power of the papacy is a country where humanity, as such, has no rights that priestly power is bound to respect. The same would, in like conditions, be true of any other selfish, worldly church power, like that of each of the sects of Protestantism, the children of the great "mother of harlots," or any other selfish power that sought to bind the consciences of men.

The time has come when "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Of which time it was said by the prophet Isaiah, "Have ye not known? have ye not heard? hath it not been told to you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth" (*i. e.*, appears in humanity at the appointed time, at the end of a cycle, or circle, as Jesus did), "and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens" (the new heavens in which dwelleth righteousness) "as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes" (popes, cardinals, bishops, priests, and kings of the old heavens and old earth) "to nothing; he maketh the judges of the earth as vanity." God hath said of this one: "He shall build my city" (doctrine of the new age), "and shall let go my captives." In vain shall kings and priests

and popes and bishops seek to hold them bound longer. They will certainly slip through their fingers, and the Lord "shall break in pieces the oppressor."—O. F. L.

Ministers' and Cabmen's Combine, the Latest Phase of the Trust Problem.

As early as 1847 the Communistic Manifesto, issued to the world from Paris, declared:

"The *bourgeoisie* or capitalist class, wherever it has got the upper-hand, has put an end to all patriarchal, idyllic relations. It has pitilessly torn asunder the many feudal ties that bound man to his 'natural superiors,' and has left no other bond between man and man than naked self-interest, and callous 'cash payment.' It has drowned the most heavenly ecstasies of religious fervor and of chivalrous enthusiasm in the icy water of egotistical calculation. It has resolved personal worth into exchange value. In one word, for exploitation veiled by religious and political illusions, it has substituted naked, shameless, direct, brutal exploitation. It has stripped of its halo every occupation hitherto honored and looked up to with reverent awe. It has converted the physician, the lawyer, the priest, the poet, the man of science into its paid wage-laborers."

The inspired writers of this document not only declared accurately the case as it then stood, but with prophetic eye saw how things would be in our own day, in our own capitalistic republic.—*The People*.

The city of Binghamton N. Y., has the glory of originating the last, most ludicrous example of the working of the trust mania. A coterie of professed ministers of Him who became poor for our sakes, catching the spirit of the times, formed a matrimonial trust, in which they agreed to pool the proceeds of the marrying business that fell to their lot from the operations of New York and Pennsylvania laws. New York law, unlike that of Pennsylvania, does not require a marriage license, and so, many of the citizens of the latter state, to evade that provision of her laws, journeyed to the freer neighboring state to have their knots matrimonial tied.

As the great Standard Oil monopoly found it necessary to the carrying out of its purposes of robbery to associate with themselves the transportation monopolies, so these matrimonial monopolists found it necessary to associate with themselves cabmen to furnish transportation to their customers, to and from the depots. At first all went merry as a marriage bell, but soon their brother clergymen, missing their accustomed fees, and looking around for the cause, discovered what their more enterprising brethren had been up to. To regain their former revenues, they, too, formed a syndicate, and now there arose keen competition—with occasional violent collisions—between the two sets of cabmen. Finally this competition became so violent as to sever a couple who had come to be united, a cabman of one set carrying the prospective bride to a minister of his syndicate, while another cabbie, not to be outdone, bore the future bridegroom to a minister of the other combine. After an altercation, freely interlarded with profanity, the lover rejoined his *fiancee* and the couple shook the dust off their feet for a memorial against such heathen practices. It is said that the finale may be the dissolution of two promising infant industries.—O. F. L.

Commerce is the center of life; around this center revolve all the energies of life.

McGlynn and the Pope.

After calling the pope "the old lady," and hurling other compliments of a like character at the officers of the Vatican, Edward McGlynn has been restored by Satolli to the Catholic priesthood. His policy regarding the school question has also been acted upon by the pope's representative, sent to this country to adjust differences over the heads of Cardinal Gibbons and Archbishop Corrigan.

Surely Leo is growing extremely politic. Papal dignity has certainly had a fall to make such a concession. The McGlynn case has set the example for other priests to be fractious. It will not be long before some other ambitious Catholic doctor will take the bull by the horns, and demonstrate that he has a mind of his own. Surely the power of Rome is tottering when these things are permitted. Papal imperialism has had its day, and a split in the Catholic church is imminent.—C. J. M.

"Chicago is Their Mecca."

Under the above heading the *Chicago Tribune* gives an interesting and significant summary of the present status and future plans of the great army of Magog (organized labor) which is soon to lock horns with Gog (capital) in the greatest contest of a cycle; a contest prophesied in the Bible to occur at the end of the age; an occurrence so frequently referred to in these columns as the legitimate sequence of the curse of labor and of the practice of commercial fallacy. Let the people be prepared for the great struggle which will sweep away all unrighteous and selfish designs to prevent an equitable distribution of nature's wealth to all the people to whom it properly belongs. Here is the article:

The great battle between organized labor and corporated capital in the United States will be fought out in Chicago.

The coming year does not promise to see these giant forces grapple with each other. Labor will spend the year in organization. Capital is already organized, and from the fact that it is manipulated by fewer heads than is labor, it is more easily managed and is in better fighting trim. In the last year, in a general way, the futility of strikes as a weapon of warfare by labor has been demonstrated. Labor has retired from the strike to fall back on friendly labor unions for assistance and, in some cases, for charity after defeat. In the great upheaval of labor, because of the fact that defeat has covered them, the unions have been driven to the idea that a more perfect organization, and more cash in the treasury are necessary before any more contests are encountered. In Chicago, however, many strikes of the last year have been successful. Notably those of the painters, upholsterers, electrical workers, tin and sheet iron job workers, cornice makers, women shoemakers, and the photo artists, who not only organized, but struck and won demands. There have been two movements especially noticeable in this city, during the year just closed. One was the removal to Chicago of the headquarters of various powerful independent unions; the other, the forming into central bodies of kindred trades. Before the end of the opening year, Chicago will be the headquarters of more labor unions than any city in the world. The object of bringing them together, is to be in touch for

mutual aid, for conference or action in time of trouble, and because Chicago is the labor center of the nation.

Neither the American Federation of Labor nor the Knights of Labor has exactly met the demands of labor. Their machinery is too cumbersome. Labor, as it stands now, is a powerful body, but unwieldy, without a head, and not sufficiently closely organized to effectually utilize the power it possesses. There will probably grow out of this condition some compact form of organization to meet the demand. The growth of labor in Chicago has been, during the year, toward federation. In the development of independent unions, in membership and compactness of organization the work has been remarkably effective.

BENEFITS OF THE YEAR.

Of these central bodies, formed of kindred trades which have been benefited most by the year's work, there are the Allied Printing Trades Council, composed of English, Norwegian, Danish, and Bohemian printers, pressmen, press-feeders, stereotypers, electrotypers, type founders, web-press helpers, and newspaper mailers; Building Trades Council, Marine Trades Council, Bakers' Council and Painters' Council. A full library of labor works, the only one of the kind in existence in the United States, has been opened at No. 121 Fifth avenue, of which T. J. Howard is librarian. A free bureau for securing employment for labor men was opened by the Building Trades Council, the waiters and the teamsters. An organization was effected of the business agents of the twenty-four unions federated in the Building Trades Council, called the District Board, which meets daily at 5 p. m. A movement is on foot to organize the steamboat men in connection with the seamen, so as to better oppose alien seamen in the interest of American seamen. A Homestead Relief committee was formed and \$3,000 cash and several hundreds of barrels of flour sent to the suffering families of the locked-out miners. The Trade and Labor Assembly adopted a new constitution which greatly improves its working ability, and adopted the Australian method of balloting. There has been no general upheaval in the building trades in Chicago, which has been due to the conservatism of the Building Trades Council. The contracts between the workmen of several building trades and the employing organizations will expire in the early spring. This is the only speck on the clear sky in the local labor world for the year. It is probable some of the unions may ask advanced wages. This, however, it is believed, will not develop any serious trouble. Railway employees have been comparatively quiet, despite the fact that their powerful federation was disrupted.

Chicago was made the headquarters of the Cigarmakers, Woodworkers, and of other unions in the last year. J. W. McKinney, a Chicago man, was elected President of the Painters and Decorators of America. The growth in union labels has been good, fostered by the fierce fight made by the Cigarmakers' Union, which spent \$30,000 in advertising its label. Among unions now having labels are cigarmakers, stove molders, hatmakers, Allied Printing Trades Council, Typographical Union, shoemakers, broommakers, bakers and tailors. Among unions of women which have actively grown in the year in Chicago are the shirtmakers, bindery girls, cloakmakers, shoe workers, typewriters, and sewing girls.

The *Eight-Hour Herald*, born in the year, has aided local labor materially, especially in the fight for eight hours and the union label.

WHAT LEADERS THINK.

Here are a few opinions as to the labor outlook for the coming year from men well informed:

Thomas Mitchell, President of the Trade and Labor Assembly, said: "The year's most important work will be in the way of legislative action to secure and make solid the right of labor."

A. P. Russell, President of the Building Trades Council, said: "It will be in the line of legislative works and closer federation."

J. B. Cogswell, President Carpenters' Council, thought, "eight hours, weekly pay day, anti-convict labor, and anti-pauper and criminal immigration" the chief issues.

"Judge" John Lynch, Cigarmakers' Union, thought, "pushing the union label" most important.

M. J. Carroll, editor of the *Eight-Hour Herald*, said: "A movement will be started toward a universal label—one label for all union-made goods. The label is the coming weapon of trades unions. Labor is reaching out. The January number of the *Cosmopolitan Magazine* in its leading article states that it is run on the eight-hour-a-day basis. This is the first time a statement of that kind has appeared in any great magazine."

W. C. Pomeroy, of the Waiters' Alliance said: "There will be a concerted movement toward allying kindred industrial interests. Especially will this be shown among railway employees. An attempt will be made to form them into a federation, allowing each union to preserve its autonomy. The lake and ocean faring men will be more closely allied. With building trades there will be more concentration and new central bodies formed. The chief agitation in the year will be educational, along the lines of conservative trades unionism as opposed to radicalism, socialism, and other extreme measures. The idea is becoming prevalent among laboring men that strikes are boomerangs. More conservative measures tending toward arbitration will be the result of the existing feeling. Many states have established boards of arbitration, and bills will be introduced the coming year, in many legislatures, where such laws do not exist now. Congress will be called on to act on many measures affecting labor interests."

Edward Hughes, President of the Gravel Roofers' Union, thought "the driving of children from factories to schools would be one of the chief acts of labor this year."

J. J. Linehan said: "The year will be devoted to filling the treasuries of unions with cash, closing up the ranks and effecting compact organizations by means of central bodies and in divers ways so as to prepare for the tremendous fight that the early future will witness between labor and capital. The last year has shown the folly of locking horns with capital with its full treasury. No contest can be won except the union has two things—plenty of money and a close organization. There will be no strikes in my judgment to speak of, this coming year, either in transportation lines or in building trades, or in any of the great independent unions of organized wage workers. It will be a quiet year, a twelve-

month of preparation for the next year, for I believe that the decisive fight, in which all labor unions in the United States will stand shoulder to shoulder as against corporated employing capital, will take place in 1894."

Russia's Progress.

Russia has now entered on an industrial era. Already a thousand cotton mills in Russia give employment to some three hundred thousand operatives, and in 1890 the value of the cotton manufactured was estimated to be about thirty-four million pounds sterling.

The same country—backward as she is generally supposed to be—is taking up the question of state insurance. A scheme for the insurance of workmen against accidents has just been drawn up by the Russian Ministry of Finance. Special funds are to be established at factories, foundries, and other industrial establishments where ten or more workmen are employed. These funds will be devoted to the payment of pensions to workmen who may be incapacitated by accidents, and to widows of *employees* who may be killed by accidents happening from causes beyond their own control. These pensions will amount to one half of the annual wages of the workman at the time of his death. The children of the latter will also receive, until they attain their majority, an allowance of fifteen to twenty per cent of the amount of wages paid their fathers.—*The Dawn*.

Now They Will Drop It.

And now you will hear no more of the "tariff question." It has played its part. It served as a bone to quarrel over during the election. Its usefulness is ended. Farmers who carried torches and 'raided for the old party will go to husking their corn, standing off the storekeeper, humping to get their interest money for old Shylock—and wondering when the good times are coming which the political stump speakers promised them. The workmen will continue to rise at six, go to work at seven, "cuss" their low wages, threaten to strike, and spend their noon hour telling how many "two-fer" cigars and how many glasses of free beer they got parading in an old party procession. But the "tariff" will not be in it. That question is settled—till the next campaign.—*Chicago Sentinel*.

They Go Far Away For Help.

During the debate on the army bill in the German Reichstag last week, Herr Aloys Fritzen, the capitalist, referred to the depression prevailing in business. He expressed the hope that the change in the American Administration, the holding of the Columbian Exhibition, and the improved monetary laws would combine to benefit business in Germany.

While the sinking German plutocracy is looking this way for help, our own plutocracy is anticipating its salvation through free trade, by looking beyond the waters for markets, *i. e.*, help there.

Fact is, neither is to be helped, they are both going fast.—*The People*.

SHARP CUTS.

"We have not had an election, we've had an auction," is what one man has said, and many thought.—*Ex*.

We believe that overproduction in America is confined to millionaires and paupers. We have a surplus of both.—*Ex*.

More people waste a dollar's worth of time expressing their sympathy for the unfortunate rather than give ten cents to aid them.—*Citizen*.

A man may make a living by hard work, but he can never reach prosperity by hard work till the financial laws of this country are changed.—*Enterprise, Carnesville, Ga.*

John Brown was hanged thirty-three years ago by the slave oligarchy. What a change has been wrought in public sentiment in a generation! Slavery went down, but in its stead we have the same enemy in another form more powerful than ever. The battle is on for the final overthrow of plutocracy, the worst foe the world has ever had, and this battle will be waged to a successful conclusion.—*St. Louis Monitor*.

No more bonds of any description is the answer of every intelligent patriot to the specious pleas that are being made for the latest Nicaragua canal scheme. The government may, if it prove feasible and desirable, build that canal with the people's money, and hold it in trust for the people, collecting revenues from its tolls to lighten taxation. The government must not be sufficed to back the Wall Street and Lombard Street corporationists, who are asking it to float their indebtedness.—*The Vanguard*.

It was not by sitting in the corner telling his beads that Christian made his "Pilgrim's Progress" to a better land. Every inch of the way was marked by a struggle. Every turn indicated a new enemy to be overcome. The signs of the times which so disturb timid ministers and nerveless politicians are but premonitory symptoms of a better day coming. No reform is achieved without striving, and few without crowns of thorns and bloody sweats. Every new birth is preceded by the terrible agonies of parturition.—*American Nonconformist*.

The dangers of another panic are imminent. During the week, Wall St. was in an uproar due to the dissolution of a Western trust and the exportation of gold to Europe. A few such scares and depositors will begin runs on banks; when that begins in a number of industrial centers simultaneously then God pity the hindmost. With actual money in the bank vaults, amounting to the ratio of one dollar on which more than five are loaned out, it is plain to be seen that the crash would bury many poor, trusting depositors. But, we are told by the banker, "all we need is confidence." Yes, confidence. Confidence in Shylock and his house on sand, but no confidence in the government, ourselves. The government should issue no currency on its credit, but the banks should loan their credit. What brazen effrontery!—*Cleveland Citizen*.

Principle must express itself in personality.

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.

Dishonoring the Holy Spirit.

The Apostle Paul states that the second Adam was made a quickening Spirit. He emphasizes this statement by another when he says, "The Lord" (Jesus) "is that Spirit." He locates the habitation of this Spirit, which is the "Mighty God," in saying, "*Christ in you the hope of glory.*" This Jesus also did when he said, "the kingdom of heaven is within you." As a quickening Spirit, he became manifest in his own as the spiritual begetter or age-lasting Father of the Christian dispensation. This he was prophetically named by Isaiah. God is a Spirit who ever dwells in chosen personalities; in the fulness of times he clothes himself in his own incorruptible flesh through being born of humanity by a higher law of birth, the law of parthenogenesis. Having accomplished his will concerning the revelation of himself as the Jehovah, or "fulness of the Godhead bodily," through divine human sonship, he gave his incorruptible flesh—transmuted to his own quality of Spirit—to be seed for the life of the world. He said, before going into the spirit world, that it was expedient for his own that he should go, for only as a life-giving Spirit could he be with them and in them for the age. In the translation of himself there was no loss or change of identity. There is but one central sun in the physical universe, and but one in the anthropositive universe. The mediums of his manifestation and his methods of operation may change according to the needs of his creatures for progressive development, but the eternal, central, omnipotent Ego is unchanging, unchangeable and spiritually ever personal, no matter how obscure to carnal men. This spiritual unit, the felt Deity—which the human soul instinctively honors, and hungers to behold with the eye of flesh—dwells in humanity. In this humanity is the heaven into which he ascends, as is also the hell into which the spirit of his incorruptible flesh descends for the redemption of the race. That wonderful influx of living seed has power to transform the dead corruptible matter of our mortal bodies to the image and likeness of his own glorious body. During its cycle of development in us—the corruptible soil—it has—unseen and unheard—assimilated to itself all available human life, just as a plant assimilates to itself the available elements of the soil in which it grows, carrying its ascending spirit to the fruition of harvest time.

The Lord Jesus, as the divine sun, has projected, from the throne to which he ascended, his spiritual rays of light down, through the ages, into human darkness, but the darkness has comprehended him not,—could not till the hour of dawn. That hour is at hand, and his divine wisdom is fashioning the mediums for his out-shining and clear revealing to penetrate with warmth and light the standing harvest of

this dark earth, causing it to express in its reflections all his divine beauty of holiness. Already some feel the beams of his divine wisdom struggling through the darkness to dispel it, that they may yield to their absorbing power and *become* his life and light.

The Messenger of the Covenant announces that the time has come for the prayer voiced by Jesus to his consciousness of begetting and gestating power—the Father-Mother within—to be answered in the establishment of his kingdom in the earth by his own righteous reign through a humanity born of himself in the glory of his divine Motherhood. The conditions of such a birth, of those now hungering and thirsting for righteousness, are revealed by the Messenger, the Spirit of truth. Life and immortality are again brought to us in the Ark of the Covenant, and the law is to be again established in our hearts. It shall yet become to us meat and drink to do our Father's will, our deepest joy being found in obedience. The baptism of the divine Spirit is gently, steadily falling upon our stony hearts to wear away in them a place for the reception of its great outpouring of the quickening power. If it touches us but to be grieved by the repellent spirit of disobedience and self-sufficiency, how dare we hope for the greater gift? The kingdom is to be established in the earth,—but by the Spirit's power. "Not by might nor by power, but by my Spirit, saith the Lord." The divine flesh is to be the inheritance of the Spirit, and is to inherit all that it has established. Multitudes are waiting for the kingdom of Christ in the earth, but while waiting are seeking by all practical methods to help satan maintain the devil's kingdom of Babylon. They patch it up, excuse its abominations, justify its outrages against divine law, openly declare that the law—which the Spirit of Jesus can give us power to fulfil—cannot be kept, that we are not expected to keep it. They smile derisively at one who honors His Spirit's power by believing it potent enough to work out a full salvation to accomplish human relationships of a divine order, to feed the hungry and clothe the poor by providing for the equitable distribution of all things needful for human weal, and finally to transform our vile bodies and make them as Jesus' was, *fulfilments* of the law.

Many claim that we cannot know "all of truth." Yet the promise of Jesus was that He, the Spirit of truth, shall guide you into "all truth." To be wholly sanctified, wholly saved, one certainly needs it all. We read that the Captain of our salvation was made perfect through suffering. Inasmuch as he was born perfect, or holy, his perfection must have been attained through the sufferings by which he learned obedience—in his various embodiments from Abraham down—till he could be born as a "holy thing" and, in incorruptible flesh, reveal holiness. The progressive involution and evolution of the spirit continues till the limit of its material manifestation is reached,—for everything material has its limits. To deny this ultimate triumph of the Spirit in perfect material manifestation is to greatly dishonor the Spirit. This attainment of perfection is in accordance with certain laws revealed in nature and in Scripture.

The inspired word gives every evidence that the operations of the divine Spirit are conducted through anointed personalities, the anointing being the focalization of the Spirit in harmony with prophetic descriptions, declared times

and known laws. These personalities are the real "Ark of the Covenant," and should be regarded as most sacred, entitled to reverence in the holy of holies of our being. The typical ark, containing the inscribed stone tables, was carried before the people of God during their wanderings to the land of promise. When the time to move forward to a new order of things comes, the antitypical ark—sustained by the true priests of Levi—is found at the front of the advance movement. Its containing the law is evinced by its breathing out the very Spirit of the law as a Shechinah glory, its consuming fire leading the people to repentance and obedience. Today, we believe it is our privilege to sustain and follow the sacred ark. How shall we honor its outbreathing Spirit? By our faith in its power to save, even with the full salvation of body, soul and spirit, a living faith whose only fit expression is obedience; by a genuine love—the synonym of self-abnegation—which in honor prefers another rather than the self, which is practical, despising not the day of small things, knowing that he who is faithful in that which is least, is faithful also in that which is much. When the typical ark went forward, it was borne in accordance with law, on the shoulders of the priests, by the handles. It is recorded that some thought to steady it by laying profane hands upon it, in disobedience to that law which reverence for its sacredness required to be kept. The penalty was severe,—they were cut off from among their people.

The ark going before God's people, today, even the Messenger of the Covenant, is no less sacred, the law no less exacting. While it is our privilege to sustain it by our love expressed in obedience, any attempt to regulate its movements by our profane and ignorant exactions or dictations, must react upon ourselves with great severity. Behold the goodness and the severity of God! The law obeyed becomes the highest expression of divine love that worketh no ill. The law defied becomes the condemnation of love that makes us to suffer every ill, till our own wickedness shall correct itself.
—Bertha S. Boomer.

Women Voted For Washington.

The *Woman's Journal* challenges the statement that this year, for the first time in the United States, women voted for a president. It points out that women voted in New Jersey at the first three presidential elections. Through the influence of the Quaker element, strong in New Jersey at that time, the convention that framed the constitution under which New Jersey came into the Union substituted for the words "male freeholders" the words "all inhabitants worth £40." Under this constitution taxpaying women and taxpaying negroes, if there were any, could vote. The taxpaying women were mostly federalists and at the presidential election of 1800 they voted for Adams against Jefferson, and it is said their vote carried the state. Consequently, as soon as a democratic legislature came into power, it abolished the property qualification, and ever since it has been "the white male citizen." History must chronicle that George Washington was the first President of the United States elected in part by women's votes, and not Grover Cleveland.—*Springfield Republican*.

A Wise Resolve.

I have resolved, in all discussions of the conduct or character of others, to "let something good be said," nor count any conversation closed till the advantages as well as the defects of an individual have been set forth. Our hands need to be tender, to have a touch of blessing in them, as well as the power of healing. Our voices must be attuned to the concert pitch of that love that "never faileth."—*Lady Henry Somerset*.

I Wouldn't Be Cross.

I wouldn't be cross, dear, it's never worth while;
Disarm the vexation by wearing a smile.
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly, and never be cross.
I wouldn't be cross, dear, with people at home,
They love you so fondly, whatever you come.
You may count on the kinsfolk around you to stand,
Oh, loyally true in a brotherly band!
So, since the fine gold far exceedeth the dross,
I wouldn't be cross, dear, I wouldn't be cross.
I wouldn't be cross with a stranger, ah no!
To the pilgrims we meet on the life-path we owe
This kindness, to give them good cheer as we pass;
To clear out the flint-stones, and plant the soft grass.
No, dear, with a stranger, in trial or loss,
I perchance might be silent, I wouldn't be cross.
No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal;
No envy hath peace; by a fret and a jar
The beautiful work of your hands we may mar;
Let happen what may, dear, of trouble and loss,
I wouldn't be cross, love, I wouldn't be cross.

—Margaret E. Sangster, in *Harper's Young People*.

The Three Silences.

Three Silences there are; the first of speech,
The second of desire, the third of thought.
This is the lore a Spanish monk, distraught
With dreams and visions, was the first to teach.
These Silences, commingling each with each
Made up the perfect Silence that he sought
And prayed for, and wherein at times he caught
Mysterious sounds from realms beyond our reach.

Selected.

Be Patient.

"Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living."

—*Chicago Woman's News*.

Women might make a much greater success in business enterprises if they would only learn to put personal jealousies and animosities aside. Unaccustomed to united efforts, super-sensitive regarding slights, women are far less able to work together harmoniously than men. The only way to remedy this is by practice. The more women organize for business as well as for moral and social ends, the sooner will they learn how.—*Chicago Woman's News*.

To win a true friend, one must love truth and right better than he loves that friend.—*Rev. Wm. C. Gannett.*

Those friends thou hast, and their adoption tried,
Grapple them to thy soul with hoops of steel;

But do not dull thy palm with entertainment
Of each new hatch'd, unfledged comrade.—*Hamlet.*

"We write of a people's 'peculiarities,' forgetting that we are equally 'peculiar' to them; that the difference is the same either way."—*Ex.*

I think that a beautiful flower does not vegetate stupidly without experiencing delicious sensations.—*Geo. Sand.*

When the sense of the beautiful dies out in the mind, the character becomes hopelessly depraved.—*Mrs. E. Oakes Smith.*

The competitive system must go. The love of the neighbor must be substituted for the love of gold.

The fault with Herbert Spencer is that he cannot prove his premise. He does not believe in miracles, yet he claims that inert matter wakes itself up, and evolves up to human life!

Abraham's covenant (conjunction) with God was the incarnation, in Abraham, of the central God germ.

Notice to Subscribers!

We call the attention of those of our subscribers who have not renewed their subscriptions, to the fact that this is the first of the year, the time when delinquent accounts should be settled. All who can, should pay subscriptions that are due, without delay.

Exchanges Please Notice,

We again call the attention of our exchanges to the fact that the *FLAMING SWORD* has removed to **Washington Heights, Chicago, Ill.** We desire the change of address to be made at once, thus saving us much trouble and extra postage.

IMMORAL.—The *Arena*, which on many lines is doing such good work, publishes an atrocious and a demoralizing article by W. P. McLoughlin, on "Evictions in New York Tenement Houses." It exposes a terrible state of affairs, showing that in 1891, in three of the judicial districts of New York City, there were more than twice the number of evictions than occurred in all Ireland during the same year. It shows that in 1890 the figures for New York were 23,895, while the total for all Ireland was only a little in excess of 5,000. Then after this and much more in the same line, the article closes by endorsing the suggestion of Justice Goldfogle (most appropriate name; only what a misnomer to connect it with justice!) that the charities of New York City combine to establish a new charity to relieve "deserving" people liable to be evicted for owing very small amounts. In other words, charity is to be called upon to enable these poor suffering New York landlords to collect rents. Poor Mr. Astor can't get his rents without evicting people; therefore the community is to establish a new charity to pay poor Mr. Astor his "pound of flesh." We have rarely met a more immoral and demoralizing proposition. Far better and far more moral the proposal of that wild London anarchist to organize a campaign against paying rents. We would do neither. We would agitate simply on political lines for the nationalization of land.—*The Dawn.*

"The Golden Bottle,"

By Ignatius Donnelly, D. D. Merrill Co., Publishers, 44 and 45 Bible House, New York.

The above book, by Mr. Donnelly, appears to be a novel written for the purpose of awakening thought in the minds of its readers upon pressing economic questions. While on the whole it may lack the merit of literary finesse in diction, yet it possesses the rare trait of effectually laying bare the malignant horrors of usury that are devastating the land.

The hero of the story, Ephraim Benezet, son of a Kansas farmer, while asleep in the loft of his father's house, has a mysterious visitor, who calls himself "The Pity of God." He presents Ephraim with a bottle containing a fluid that changes iron into gold. He then disappears. On awakening, Ephraim demonstrates that the fluid does all that is claimed for it, and saves his father's farm from foreclosure. He engages in the undertaking of securing the entire American people from the bondage of debt, by making gold *ad libitum*, coining and lending it to all honest applicants, at two per cent per annum. He creates a revolution in financial circles, arouses the hatred of bankers, who seek to take his life.

His wife enthusiastically enters into all his plans. Jointly they organize the "Brotherhood of Justice" to assure the success of the great work that is hazarded by the designs upon the life of Ephraim Benezet, by the disgruntled capitalists. He builds a model city, a four track railway across the continent, and is finally elected President of the United States. War with Europe follows. Ireland and England, taken possession of without bloodshed, are declared republics. The land is restored to the people, greenbacks being issued to supply all the money necessary. The first battle is fought in Germany, the young emperor being defeated. President Benezet appeals to the intelligence of the German people. The German army fraternizes with the American army, and the young emperor escapes to Russia. The last great battle, the battle of Armageddon, is fought in Russia. [This should be called the battle of Gog and Magog. The contestants on both sides are principled in fallacy and evil. The battle of Armageddon is the contest between truth and fallacy, good and evil.—Ed.] The Czar is slain during this battle by one of his officers. The United Republic of Europe is established. After this achievement, the victorious American army returns home. The President then makes a tour of the principal cities of the United States. While in Chicago he goes to sleep. When he awakens he is in his old home in Kansas, and finds all the foregoing a dream.

The book is written in an admirable manner, and is bound to wield a beneficial influence in educating the people up to the true ethics of social life.—*Carl Gleaser.*

Judge Gresham has squelched the interstate commerce law, and again demonstrated the futility of trying to regulate an irregularity. We wonder with what kind of hotchpotch and taffy, congress will next attempt to fool the people into a still longer endurance of private ownership of railways.—*J. S. Sargent.*

The Milky Way of the physical heavens corresponds to the sympathetic nervous system of the vidual being.

CONTRIBUTED.

The views expressed under this head may or may not be in full accord with the tenets of Koreschanity. Articles containing over twelve hundred words are liable to be rejected.

The Great Conspiracy.

Up to the present time the industrial classes have relied, mainly, upon increased production as a means of escape from the clutch of Shylock, having in this undertaking overlooked a very important factor—viz., that labor products are not legal solvents of indebtedness.

If the reward of industrial effort should be multiplied a hundred-fold, the escape from the yoke of the money kings would not thereby be facilitated one single iota. A debt, according to law, can be paid in one way only; that is, by legal tender money. By creating gold legal tender money, every other form of wealth has been outlawed. At the present time, if a man digs gold, the government will coin the gold and put its stamp upon it; as a consequence of his work, the man will be in possession of money. If this same man should apply his labor to the raising of wheat, the result of his industry would be merchandise, not a legal tender; in the latter case, before he can discharge a debt, he must exchange his wheat for gold, being able to obtain the same only on such terms as the holder of gold is inclined to give.

The interest of most of the bonded indebtedness of the governments of the world has to be paid in gold; as a result of this shrewd proviso of Lombard Street, the Rothschilds, Wall Street, etc., the entire increase of gold through mining, and the stock of gold on hand as well, returns to the bankers in the form of interest. In this way it happens that the world's indebtedness is steadily on the increase; it also explains why the owners of gold are gradually absorbing every other form of wealth. Only a short space of time intervenes until gold will be the absolute ruler of the universe; this will mean abject serfdom to all. The only escape from the threatened doom is to *kill king Gold, or king Gold will kill you!* Demonetize gold! Wipe the term legal tender out of existence, and thereby place all the creators and performers of uses on an equitable basis. Every form of economic activity should be recognized as a solvent for obligations incurred.

The statement that legal tender money is necessary to carry on the commerce of the world is an utter absurdity; it is well known that ninety-seven per cent of commercial accounts are settled, or rather balanced, in the Clearing House without the exchange of a dollar. As to international commerce, where gold has to be paid on a balance at the other side, in England, for instance, it—if bearing the American stamp—is only considered merchandise at the present time, and would serve in that capacity quite as well when entirely deprived of its legal tender qualification. Legal tender money is not needed in commerce; it is not necessary as a tool of trade. Legal tender money, whether gold, silver or paper, has ever been an instrument in the hands of the few for the enslavement of the many.—*Carl Gleaser.*

The System at Fault.

Jay Gould is dead, and has been for some weeks, but his character is still being tossed about on the spear of public aspersion and criticism by a relentless and indiscriminating censor, the press. I wonder that it never occurs to this mogul of public opinion to exercise, if not a spirit of forgiveness, at least a sense of astute justice which would gauge the crime, and attach the blame to its proper source. Jay Gould, unless you can trace his lineage back to the devil himself, did not originate the competitive system, nor did he improve its methods so as to increase the possibility of its intense cussedness. Like the Arkansaw traveler's reference to the hill, the competitive system was here when Jay Gould came into this world. He, with the shrewd logic of a financier, but showed the possibilities of the scheme for weal or for woe, as we are minded to term them. If they, too,—the press—are in the desire for selfish gain, why exercise the spirit of covetousness by condemning him for succeeding where they failed? If Gould, like most men, felt the desire for wealth, and by the Midas' touch of his genius amassed millions in one short life time, thereby robbing thousands of a just competence, and labor of its equitable reward, is he thereby worse than thousands, yea, millions of others who would gladly receive not only the inheritance of his wealth, but of his ability, and would not scruple to use his tactics for piling up more, however much they might otherwise condemn them?

Let us lay the axe at the root of the tree,—*destroy the competitive system* which makes these supposed monsters out of our fellows! Let us do this that we may be free indeed to worship God, each and every one of us under our own vine and fig tree, with none to molest or make afraid.—*J. S. Sargent.*

Want to Convert Us.

BOMBAY, Dec. 21.—Alexander Russel Webb, who recently resigned his office as U. S. consul at Manila to preach Islamism, is now at Hyderabad soliciting contributions to a fund to be spent in sending Islamite missionaries to the United States. He is having immense success. By a few days' work in this city he secured \$5,000 for his work, and in Calcutta and Rangoon \$10,000. In Hyderabad the subscriptions of the Mohammedans already amount to more than \$11,500. He will use much of the money secured in India to establish Islamite newspapers and lecture courses in American cities.—*Ex.*

Beginning of a Momentous Struggle.

If the Bible is not the perfect and absolutely true Word of God received by inspiration from heaven, Presbyterianism has no foundation of divine authority; it rests only on the human reason. That is the issue; the Presbyterian church must meet it squarely and decide it positively. It may be confused by subtle theologians like Dr. Briggs and Dr. Smith, even in their own minds, but really it is the issue between faith and agnosticism. The conviction of Dr. Smith is only the beginning of the most momentous struggle in the whole history of Protestantism.—*New York Sun.*

THE LATEST SPOKEN.

THE PACIFIC RAILROADS.—In his annual report, Mr. A. Taylor, United States Commissioner of Railways, recommends that the debts due the United States by the Central and Union Pacific railroads be extended for one hundred years, with interest at two per cent. The underlying facts are:

When these roads were first incorporated, a grant was given of the amount necessary for construction, the United States taking first lien upon the roads. Subsequently, an amendment was passed (by what methods it is not necessary to state,) making this lien second, a prior lien usurping it. Then came the formation of construction companies, which took stock without investing money, sold the first mortgage bonds, pocketed the profits and built the roads with government credit and subsidies. Out of this shameless trafficking emanated the Credit Mobilier scandal which ruined so many reputations and besmirched the character of prominent men even in the cabinet-circle. Having thus engineered, through congress and the stock markets, their vast scheme, the Goulds and Huntingtons began an appropriation of the incomes of their roads, which they applied to extending and building up the property, while upon various specious pleas they practically defied the laws passed to protect the government's interest.

On the 31st of December last, there was due to the United States by the Union Pacific railroad, the sum of \$55,500,458, and by the Central Pacific railroad, the sum of \$65,089,112, an aggregate due from both of \$120,589,570. And this amount is only a second lien, while the first lien, held largely by the Goulds and Huntingtons, then amounted to \$63,615,000. Having these prior liens, acquired without the expenditure of a dollar, these subsidy robbers demand the extension of their debt of over \$120,000,000, (due the government,) for one hundred years, under the threat that if the United States attempts to foreclose, the properties will be bought in for the benefit of the first mortgagees, and that the government will lose all of its investment. Worse—they force a government commissioner to report favorably upon their proposal to extend for one hundred years at two per cent (no doubt by contribution to his party's campaign fund); armed with this precious document and backed by a conscienceless lobby, they knock upon the doors of the Fifty-third Congress and demand in advance that it surrender to them, unconditionally, and consent to perpetuate and condone the steal which they have flourished upon.

It remains to be seen what action will be taken. It is altogether wrong to prejudge. By the light of its congressional sanction, or repudiation of such monstrosities as this, the party in power must stand committed.—*National Economist*.

THE CHRISTIANITY OF CHRIST.—“No one has a higher admiration for the men, who away down in the moral depths of slumland, are battling bravely with sin and misery. There is no heroism comparable to that which animates the souls of those men and women who voluntarily cut themselves off from the sweets of life, and betake themselves to the heart-

crushing work of rescuing those who have been trampled down in the mad scramble which characterizes industrial life, today. The fabled knights of old who went forth to do battle with the dragons which devoured the young and beautiful, had at least the excitement of the chase and the conflict to strengthen and stimulate them. These of whom I speak are surrounded by shapes more foul and destructive, and have to work on, not in destroying the monsters, but vainly trying to rescue their victims. All honor to such. Their work may be, and mostly is, of a mistaken kind. They deal with effects and leave the causes still at work; but at least they are doing their best, and many of them, probably most of them, now, are awakening to the fact that Christianity means prevention rather than cure, and that it is mockery against the Most High to let the devil loose in the church, and then to build the mission hall to undo some of his handiwork. For these devoted servants of humanity are not they who occupy the posts of honor at church gatherings and the like; many of them are even denied the status of ‘ministers.’

The church worships respectability, and puts its ban on poverty. It takes the slum owner and the sweater to its bosom, and hands their victim over to everlasting perdition. There is an air of unreality about everything connected with church life and services which is alienating all that is best worth having in the life of a nation. The worker is used to the realities of life, and has an instinctive hatred of shams. Wherever there is a minister who believes what he preaches, and practices the precepts of Christ, there success attends his ministry; but in such churches, publicans and property owners and double-dealing employers find no rest. Were the church, in her might and majesty, to head a crusade against the slum owners, then the slum dwellers would rally to her side. So, too, if she mercilessly exposed the employer who makes long prayers, and gives big donations obtained from the wages kept back by fraud, of his helpless work people, these latter would range themselves under her banner; but so long as she casts the cloak of religious hypocrisy over all manner of respectable evil doers, so long will the chasm between her and the masses widen. I speak of no particular sect or denomination. I discern little to choose from in any of them. Were Christ here today, his scornful denunciations would ring out fiercely, as of yore, against the scribes, Pharisees and hypocrites of modern society; while the money-changers and they who sell—not doves, but human lives—would be mercilessly driven forth, since their presence makes the House of God little better than a ‘den of thieves.’”—*Keir Hardie, M. P., in Labor Prophet*.

WHY TRAMPS ARE ON THE INCREASE.—Tramps are increasing in the country at an enormous rate. Men are daily thrown out of work and are compelled to be idle and become tramps. The many good people who believe that every man who wants to work can find employment, should try it themselves. When there are more men than positions for them, as in this and every other civilized nation today, there is a crisis approaching that should engage the attention of all thoughtful citizens. Instead of meeting this evil squarely, and attempting to devise means to cure it, harsh measures are adopted to aggravate the evil. If a man cannot secure employment and has no visible means of support, he is a

criminal in the eyes of the law, for poverty is a crime punished by fine and imprisonment. In this way thousands of criminals are made. If men are driven to steal because they cannot get work, whereby they can purchase the necessities of life, they are imprisoned; and if they don't steal, they are imprisoned on the charge of vagrancy. If the government deliberately intended to make criminals, it could not devise better means to do so. It is about time the people recognized the fact that the causes of poverty and crime are the industrial and social systems. The state is responsible, in a measure, for poverty and crime. It says to the masses: "If you have no means of support, you deserve imprisonment; but it is none of my business whether you can secure employment or not." This is what people call civilization! Natural opportunities are in the hands of the few and the masses are dependent upon them for employment. They are denied the right to apply their muscle and brain to the earth without the permission of others. They are compelled to stand idly by, denied the opportunity to make a living, and must starve or steal, unless they are permitted by others to apply their labor to the earth that God or nature made for all men.

It is nearly two thousand years since Jesus Christ taught the equality of man. Still a large part of the people are compelled to suffer for the necessities of life because the few play the dog in the manger. Tailors want homes while carpenters are idle; carpenters need clothes while tailors are idle. The woolen and cotton spinners are idle three months in the year while thousands are almost naked. Every occupation is overcrowded, and yet the people could consume twice as much goods as they do if they only had the opportunity. There is no natural reason for poverty in a country so rich in natural wealth as our own.—*Cleveland Citizen*.

ECONOMIC EQUALITY.—Jay Gould will be remembered in history chiefly as an extraordinary illustration of the facilities afforded by the present chaotic industrial system to the commercial soldier of fortune. The conquest of Mexico by Cortez and the conquest of Peru by Pizarro have figured large on the page of history; yet measured in actual cash secured, these famous freebooters were in the baby class compared with Mr. Gould. Cortez and Pizarro started in to win, backed by ships and steel-clad battalions. Gould started on nothing. He first entered New York as a peddler, as is related, of a patent mousetrap. He died, one of the half dozen lords who have mastered the material resources of an empire, to which the wealth of the Montezumas and the Incas would serve but as vest pocket change. There are those who commend these times because men are able thus, by no other capital than their shrewdness, no other desert than their devotion to self, to become princes, kings, and emperors of men, like this Gould. And yet these same persons, who boast of the opportunity for clever men to master their fellows, call themselves democrats and say they believe in a republic. Surely there is here great confusion of ideas. A system which makes possible such a career as Gould's is not a democratic system, but, on the contrary, one which lends itself to irresponsible tyranny as no other ever did. Why is it that this system, while professing to be democratic, proves such a nest of Cæsars? It is because it refuses to recognize, to regulate, and to repress the power of money,

which, in modern times, is the greatest of all powers and the basis of them all. The economic equality of all citizens is the necessary corner-stone of any social structure that shall be truly democratic. Gould has been much abused by people who thought they thereby showed themselves reformers. The *New Nation* has never abused Gould or any other individual. He and his like are the results of a stupid and wicked economic system. We attack the system and we strike at its root, which is economic inequality. Give men a chance through inequality of wealth to obtain power over their fellows, and of course they will abuse that power. Do not waste breath in cursing them for abusing the power; take it away. We cannot have a democracy, we cannot have a republic, till we establish economic equality.—*New Nation*.

A WORD TO BOYS.—Boys be kind to loved ones at home. Don't wound your parents' hearts with words of impatience and disrespect. Remember the love and care they have lavished and will continue to lavish on you, from the cradle to the grave. Remember what your life has caused them—how many sleepless nights and dreary days have come to them because of their love for you. Don't come into their presence with an air of disrespect and self-importance; don't imagine that because you came into the world several years after them that you are therefore wiser; don't get impatient and resentful because they favor you with some of their dearly bought experience and wholesome advice; don't expect them to see things from your standpoint or sympathize with you in all your disappointments. Remember they have fought life's fiercest battles and been sorely wounded therein, and that they know you are as yet only on the skirmish line.

Don't be too eager to leave the home nest. Of course it is natural and right for every boy, when the proper time comes, to think and plan for a home of his own, but don't imagine the time has come when you put on your first swallow-tail and cravat. No matter how well you may promise to do, the day you leave the old homestead to start out for yourself in the world, will be a day of mourning to the old folks therein. So be careful and don't try to remind them on every occasion that the time is coming and that you are anxious for it to come.

Be courteous to sisters. There is an old adage that "as the boy treats his sister so the man will treat his wife." Show your sisters the same kindness and courtesy that you would the fairest lady in the land. Don't appropriate the easiest chair in the room, and leave them to take the footstool or hunt a seat at pleasure. Don't snap them up when they ask you a question, or answer them as if they were idiots incapable of comprehending a sensible reply. Don't go into the room which their careful hands have made tidy and throw things around so as to convert it into a curiosity shop and then wonder why your "things" are not always in order. A gentle boy will make a gentleman, and there is no surer proof of a boy's character than his manners at home.—*Youth's Southland*.

Graceless age is more despicable than graceless youth. The former has misused the opportunities of a life-time; the latter has not yet experienced them.—*J. S. Sargent*.

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There are services every Sunday morning in the parlor of the Sunlight Flats, corner of Wright Street and Normal Park Place, at 11 o'clock. Good speakers lecture on these occasions on Koreshan Science. Also every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

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Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

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