

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 Salvation of the People Must Come Through the Destruction of the Gold Power.

The object and only purpose for which labor is applied, is to acquire the products of industry; first, as the necessities of life, second, to procure the comforts, and beyond this, the luxuries. There are just three salient points to the question of demand and supply—resource, creation and distribution. By resource we mean the material of every kind and quality as found naturally in the earth. By creation, we mean all the artificial adjuncts by which nature yields her products more lavishly, and the transformations, by artificial agencies, through which resources are made to respond to the various and increasing demands of the people. Under the head of creation, comes labor or industry, which should be the performance of use for the sake of use. This includes, equally, both mental and physical activity.

Labor or industry (mental and physical) is the gatherer and producer; industrial activity is also the distributor. Labor, then, is the fulcrum or beam of equilibrium, the center toward which all things determine, and from which

distribution is made. Every material thing of earth, air and water, before it is subject to the application of industry, belongs to the category of natural resource. Gold, silver, copper and nickel are no exceptions. The attempt, by the speculator and robber, to change the places of gold and labor, making gold, instead of industry, the heart (lion) and power of commerce, has subverted the relations of production and consumption, and complicated the financial and labor problems till the financial muddle threatens the disruption of what little apparent organic unity, now denominated government, remains. As the heart of the body is the collector and distributor of the substance of life, in the microcosmic world, so the heart of the general humanity must be the collector and distributor for the macrocosmic aggregation. The creation and perpetuity of the supreme organic unity, whether microcosmic or macrocosmic, depend upon the maintenance of a balance or equilibration between the factors of accretion and distribution. As sure as a want of balance in the vital body will create disease and, if not remedied, death, so sure will the lack of equitable distribution insure the disruption of the body politic and, if not remedied, the disintegration of the government.

The time has come, in the progress of the world's history, when right will prevail over might. The masses are rapidly being educated to the fact that the popular voice is the voice of power, and the voice of thunder, as when a lion roareth. They have learned, through thirty years of broken political pledges, that legislation is not administered in the interests of the masses, but for the special benefit of the few who, through deception, have led the masses to believe a lie, and to submit to political chicanery and fraud. The people are not yet altogether undeceived. They have foisted into power an equally corrupt and more hungry crowd of avaricious money-grabbers, elevated by the cry, heralded broadcast, "Destroy the money power!" It never for a moment entered the mind of the monopolistic, political and daily press of the country, that the election of Grover Cleveland to the presidency of the United States, and the exaltation of democracy to power, had for its purpose the destruction of the money god. It was the means, however, of reaching the heart beat of the thinking and independent masses, and of ascertaining the direction of the popular growth. The cry of the democratic press was, "Destroy the money power!" The people were deceived by the cry, but responded with an impulse, the character of which cannot be misinterpreted by those who are awake to the present exigency.

The democratic party will not destroy the money power, neither will it accomplish anything toward the relief of the masses. The great political monstrosity, the Tammany tiger, has no intention of destroying the money power. There is

no power on earth today more devoted to the gold ring than the democratic party, represented by Mr. Cleveland, the advocate of the "honest dollar," the gold humbug. Grover Cleveland is an honest and bold standard-bearer, but he is deceived. The gold dollar is a swindle, but he does not know it. The silver dollar, at a fiat ratio of sixteen to twenty, when the normal ratio is a hundred to twenty, would be a greater swindle. This, Mr. Cleveland can see; therefore he does not favor the monetization and free coinage of silver. The advocacy of the doctrine of bimetallism is the weakness of the populist party. The remedy for the financial pole-evil is not here, and the sooner the populists learn the fact that bimetallism is a greater game of swindle, the better it will be for all concerned.

Watered stock should not constitute that basis of exchange upon which the masses depend for their livelihood. The stamp upon either gold or silver, upon which it depends as a money representation, is a fiat valuation, and not only deceptive, but destructive as a national polity. When a man, working for bread, is compelled to purchase gold of the gold speculator (the valuation of which is enhanced five fold by the manipulations of a usurpation called government, in the hands of this same gold speculator,) before he can procure the bread for which he labors, some estimate can be made of the character of the money tinkering of the competitive system. Men work for bread, and they get worse than a stone; namely, the gold coin with Cæsar's stamp. If billions of fiat dollars, whether gold, silver, copper or paper, were in the hands of speculators, none of it could be obtained by the masses of the people except through their industry; and when that industry is crippled—through the machinations of the power which exists only to degrade industry to wage slavery, and to exalt itself through such degradation—the pretended circulation of more money is a snare and a delusion. Destroy the money power by the demonetization of everything called money!

The masses require the food, clothing, fuel and shelter for which they labor; these should be procured directly, not indirectly, through the hands of those who speculate on the industry of such as are made wage slaves. The time will come, it is not far away, when the proceeds of honest industry will be equitably distributed. The black horse, his rider having a pair of balances in his hand, goes forth. The divine justice is to be meted. Great God, speed the imminent hour! Hurl from the seat of authority and usurpation the power of gold, through which impoverishment comes to the masses of the people who groan in dire distress, while the opulent, who luxuriate upon their calamity, rob them of their life!

The well known Presbyterian divine, Rev. Dr. C. H. Parkhurst, says of the present heresy trials in the churches: "This mental and doctrinal uneasiness is not a matter of denomination. It is a kind of tempest that the whole atmosphere is charged withal, and therefore sweeps across the entire landscape of the thinking world as a storm rolls across a continent. It is in the air, not in the denomination; cosmic, not local."

Love is the harmony of the universe.—*Dr. Channing.*

Justice and the Black Horse.

As long as the FLAMING SWORD shall issue its flame, so long will it continue the promulgation of the doctrine that fictitious money is the curse by which the masses are enslaved. Some there are who tell us that we detract from the interest of our paper in proportion to the amount of secular matter entering its columns, to the exclusion of the otherwise scientific and religious substance. It is our purpose to more than ever reach the heart of the people, for if we cannot devise ways and means to answer the demands of the masses, we shall fail to accomplish that for which the SWORD is instituted.

If the people can be made to understand that the foundation of all purchasing power is the performance of use, called labor, one great step has been taken toward the amelioration of their condition. The stamp should be taken from gold, and that metal should, by such means, be relegated to its proper status, as merely one of the metallic substances possessing whatsoever commercial value it may possess from its legitimate use in commerce, independent of the fictitious valuation given it by the stamp of government. Men who labor ought not to be compelled to purchase gold—at a price fixed by the gold owner—before they can purchase the things they require for their subsistence. Gold, as the so called standard of value, is the great tyrant of the masses, and there will be no improvement in their conditions till so called money is destroyed. The possibility lies in the right of the people to legislate by whatsoever means, as a mass, they may invent or contrive, and in their education to a standard of knowledge sufficient to comprehend the fact that what has been denominated money is not an essential factor in the distribution of the products of labor.

The great cry of the democratic campaign was, "Destroy the money power!" The cry was iterated and reiterated throughout the campaign, and by virtue of this appeal, made by all the great leading democratic dailies, derived first from the FLAMING SWORD, they reached the ear of the people. The political revolution demonstrated the animus of the people who voted, though it never entered into the heart of the democratic leaders to destroy the money power, however often they may have reiterated the cry. To destroy the money power is the first step toward the relief the people demand. To destroy the money power, the axe must be laid at the root of the tree. As long as gold is made the purchasing power, and the competitive system—the scramble for gold—is the only incentive to activity, so long will gold be the tyrant, and the money power the god that rules, enslaves and degrades the masses. To "destroy the money power," the government stamp must be removed from gold that it may be reduced to its normal status with every metallic substance. It should take its place by the side of silver, copper, zinc, mercury, iron, coal, and every other substance, these comprising one extreme of the commercial beam, and labor—the only true standard of value, and legitimate purchasing power—the other extreme. Then, too, labor should reap all the advantages of labor-saving machinery, and all that industry produces should be shared equitably with the creator of wealth; namely, those who endure the toil of industry.

It may be asked, "How is it possible for these things to

be accomplished?" We reply: If the people by their voice have the right to demand government loans at two per cent interest, which is another way of robbing themselves, and is a great absurdity and an extreme piece of nonsense, they might be educated to arrange for the equitable distribution of wealth; this would be the height of intellectuality. If the people, through legislation, have the right to distribute to themselves a homestead of one hundred and sixty acres of land, they have the right to tax the rich, stock these farms, and legislate to themselves wealth enough to make them prosperous in the means to work them. If the people have the right to draw upon the United States treasury for funds to build navies, they have the right to draw upon the same treasury to build houses and barns, to stock them for their own comforts, and to render it possible for them to support their families. If they have the right to build government buildings at great expense, and to erect court-houses where lawyers complicate the affairs of men, they have the right to provide, not by two per cent tax, but by direct distribution, the means wherewith to procure the necessities, comforts and luxuries of life.

The prayer, which the Lord himself taught us to pray, *will* be answered; his kingdom will come, and his purpose will be done as he has dictated, *in* the earth. It is but a question of time; it is near at hand. The revolution is upon us! Let those who perceive the coming storm, seek the ark of safety! The right of the people to make their laws and, through their voice, to overthrow all existing laws, with their attendant evils, cannot be denied. The right of the people to destroy the money tyrant is apparent, not only from the general attestation of the democratic papers throughout the land, but the alacrity of the people to discover the right and respond to the appeal, has been noted in the political revolution following that appeal to their rights.

Will the democratic party dare to fulfil the pledge? By no means. It is not in the purpose of the party leaders to harm the money power, but, through their desire for office, they have set in motion a force that will obey but one voice—the voice of justice. This power will augment, and with rapidly swelling volume will sweep before it every obstacle till, humbled, the money power begs for mercy, only to meet its utter annihilation.

The fate of money is sealed; its doom is sounded, and more desolate than black Friday, for those who have heaped up treasures unto the day of wrath, will be the hour that feels the power of the rider on the black horse, as he wields his balances of justice and humanity. It is time that the people awake to their rights. Our congress and legislatures are made up of millionaires and lawyers. It is time that men were placed in position, as servants of the people, who will perform their service for the people, and not for themselves. Men who worship the gold god are not the men we want to make our laws. Those who worship the silver god are no better. Settle the money problem by destroying fiction on gold, first of all.

Let men cease to prate about protection and wages. Labor at any price, under the wage system, is slavery. Clamor not for wages, but demand an equitable share of the products of industry! With the destruction of fiction on gold, silver and paper, bid good-bye to the wage system!

Relegate it to its eternal oblivion! Dismiss them both—the money power and wage slavery—with a summary, not God bless you, but satan possess you both.

The people have rights; up and possess them! But first get yourselves from under the party lash of the political ring leaders.

Break Down the Middle Wall of Partition Between the Populace and the Millionaire.

We have hitherto dwelt upon the necessity for the destruction of the money power, as this power comprises the strength of that bondage through which woman on the one hand and the laboring masses on the other are made to rigorously serve the interests of the merciless task-master. When Moses went down into Egypt and, in the presence of Pharaoh, demanded the release of his people, there was no heed to the demand, "Let my people go!" for the king of Egypt relied upon the ordinary safeguards of temporal authority. These had served him, and those in authority before him, in the construction of the powerful nation holding in bondage a people destined to become the channel of all human deliverance, not only through the generation of the Son of God, but through an ethnic infiltration ultimately to subdue, civilize, and regenerate the world. Moses had discovered, and knew how to determine, the husbanded potentiality of circumcision. He could tap the fountain-head of that reserve force which, through the law of circumcision, had been conserved for supernatural utilization, and he made it available for his use when he poured out the plagues through which the Egyptians were compelled to deliver Israel.

Both the Jewish and Christian dispensations were ushered in through supernatural power. By supernatural power we do not mean a power *contrary* to law, but the comprehension and employment of energies above, beyond, or interior to, the natural. Natural law belongs to natural things, but spiritual or supernatural law to spiritual things. Both are laws of order. Koreshanity will not await the slow process of natural evolution for its grasp of mundane authority, and its obliteration of that thralldom which now enslaves the womanhood of the age, and degrades to abject wage slavery the masses of the inhabitants of earth. It no longer seeks to fathom the mysticisms of the ages, and to discover the arcana of unexploited fields of metaphysical riches. The mystery of God is finished. The fountain and repleted vortices are discovered, the pneumatic energies of recreation are revealed, and Koreshanity but awaits the formation of the pneumo-psychic battery and dynamo of *kinetism*, to lead humanity from its thralldom of degradation to the organic unity of arch-natural restitution.

Agnosticism, Spiritualism, Theosophy, Materialism and Christian Science, the various forms of individualism, are the disintegrating powers immediately preceding the organic force of Koreshanity. The resource of the sex energies—which, not only for a hundred years has been specifically conserved, but which for thousands of years has been moving toward this final culmination—is a potential aggregation of circumcision (cutting off), to be utilized for the consummate mobilization of the armies of Jehovah in the battle of Armageddon. Koreshanity has this potential force in hand, and

with it will precipitate the plagues of discomfiture about to fall upon the enemies of righteousness, and destroy the tyrannical usurper of human rights, the money god. The world is a cesspool of sensuality. Corruption in church and state generates the social malaria, till heaven itself writhes with the infectious effluvia of the disintegrating social mass.

For the paltry power, engendered through the consolidarity of the gold demon, men will saturate the neighbor with the noxious and enervating nicotine which, subtly insinuous, permeates the cell and fibre of the human organism, and saps the citadel of volition, subjugating the will and de-throning reason. For the paltry dollar, woman yields her virtue and becomes the common or licensed prostitute of the sensualist and libertine. Government, sustained by great political parties, fosters the rum and beer traffic, through the balance of power obtaining with the church of modern Christianity. Or, to put it more plainly, the votes of a pretentious Christianity sustain the parties in power which legislate for the rum-sucking interest. The people—we may almost say the masses—drink the wine, beer and whiskey. The money power impules the traffic, the so called government encourages and fosters the trade, and the church, holding this balance of power, casts its votes in favor of and for the protection of this abominable *emesis* of the infernal regions. The Patrons of Equitable Commerce, the new party, while condemning the rum traffic as thoroughly as the prohibitionists, entirely disapprove of the methods of the prohibition party for the accomplishment of the destruction of this blight upon what ought to be a progressive civilization, but which is only a relic of barbarism.

THE FIRST STEP TOWARD THE CONSUMMATION OF HUMAN
HAPPINESS IS NOT AN ATTEMPT TO LOP OFF THE
BRANCHES OF THE TREE OF EVIL.

Lay the axe at the root of the tree, and thus insure the downfall of evil everywhere, and throughout the fabric. The root of the tree is at the sex center, and the correction of all evil must be through the absolute protection of this citadel and altar of human origin against the onslaughts of the lecherous imps of hell who prostitute and profane its sanctity. At this throne and citadel of life the work of purification must begin; not by the birth of better children, but by the conservation of the potential energies of sex, and their sacrifice upon the altar of conflagration that shall purify and make chaste the sources of our being. The power belongs exclusively to the womanhood of this century. Let woman assert her right, that of the personal control of her body, and with the maintenance of this assertion, which no power in earth can controvert or violate, she holds the key to the situation. Through her purpose and power to maintain this God-ordained prerogative, she may initiate the reign of righteousness in earth.

God hasten the glad hour in which woman shall become glorious in her apparel for those higher nuptials of the Bride and Bridegroom, about to be consummated in the establishment of the reign of righteousness!

"He who receives a good turn should never forget it; he who does one should never remember it."

Professed Christian Gamblers with all other
Robbers must take their Departure.

Dea. S. V. White, of Plymouth church, Brooklyn, N. Y., undertook to buy up corn, and having created an artificial scarcity in the market, to sell out at a speculative figure. He failed in his scheme and found himself nearly \$2,000,000 in debt. He settled for fifty cents on the dollar, with time on the remainder. He continued to gamble in Wall Street with such success that he has paid off his obligations, amounting to \$400,000. The *Boston Herald* calls this "a practical sort of Christianity that the world cannot have too much of." If it is a "practical sort of Christianity" to make vast fortunes in a year by cornering the necessities of life and not lifting a finger to benefit the people, then Christianity is making rapid strides in this country.—*The New Nation*.

Several years ago, the deacon wrote to a mutual college mate of himself and this present writer, then and now living in this city: "My business is stock gambling—nothing else." Since that time he has frequently tried his hand at cornering the necessities of life, and making hard times for God's suffering poor. Not long ago, in company with Jay Gould, each bagged three quarters of a million in a corner which they (the deacon being the general) manipulated, with all the approved Board of Trade tactics of deception and fraud, in Lackawanna R. R. stocks.

The above clipping shows that there is still honor among thieves, especially when they wish to carry on the old business at the old stand, but to speak of "practical Christianity" in any such connection, shows the utter perversion of the mind of the average newspaper man of the present. The Dick Turpins and Robin Hoods of semi-barbarian, bygone centuries, robbed rich idlers at the peril of their lives, often to share their plunder with the poor and oppressed, but the so called Christian free booters of the present, systematically, lawfully and securely rob the industrious poor to enable themselves and their families to live in luxurious idleness; they amass vast fortunes with which to curse their posterity and the world. To compound matters with their consciences, and allay their fears of righteous retribution, they, too, seek the reputation of benevolence, but usually in a way to give themselves reputation with an unreasoning world. They found and endow some great university, theological or other seminary, some hospital or other so called charity. In doing this, instead of making amends for the wrong done to the industrious poor, they, perhaps unconsciously, tie another millstone about their necks to keep them forever toiling for the benefit of others who are more highly favored than themselves.

More is the infamy! All this is done in the name of Christ and Christian civilization, but the time has come when God says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Instead of rebuking such shameless robbery and oppression, an effete and apostate Christian church holds out her itching palms to them and begs them, for sweet, Christian charity's sake, to share with her its ill gotten gains, to help her pay salaries, build churches, colleges and seminaries, and send missionaries to the ignorant heathen. God has declared that he hates robbery, and will certainly set free all captives and let the oppressed go free; we are certainly ap-

proaching that consummation, so long waited for, and devoutly to be desired. In that good time coming there will be no place for pious, Christian(?) gamblers nor their pals, professed Christian ministers, lawyers, and doctors, or any others who get a fat living by mere professions without real supreme love to a personal God and an impartial, equal love to the neighbor.—O. F. L.

THEOLOGY.

THE EVOLUTION OF KORESHANITY.

The Jewish system involved the firstfruits of the resurrection, the immortal man, the Lord Jesus. With this involution of the Christ, it evolved the primitive Jewish-Christian church—the little Christian church, composed of converted Hebrews. From the Christian system is the involution and evolution of Koreshanity. Koreshanity stands forth, prominently, from every other scientific and religious movement, as pronounced upon the fundamental principles of life. First and foremost, God is one—male and female—and that one is man; not as manifest in the unregenerate, but as manifest in the Lord Jesus who was the man-God, the God-man, the Bridegroom, having the Bride within. Second, this male and female God-man alternately manifests himself and herself as the man-God, outermost as the vitalizing or quickening power, the vivifier, then as the woman-God, or Mother God, outermost, as the vivified and producer. In the one case, He shall be called the Lord our righteousness; in the other, "She shall be called the Lord our righteousness."

Koreshanity is pronounced regarding the binding character of the eternal law of God, committed to the world through the great "lawgiver," Moses. Jesus, the Lord, kept this law and, by obedience, was made perfect. Through it he overcame death, and became immortal. The only faith we have in Jesus Christ is the faith that, if we keep his commandments, we shall live again, and that when we *live* and *believe*, we shall never see death.

Celibacy, as the stepping-stone to immortality, is a fundamental principle of Koreshanity; it is also a fundamental principle of the Shaker body. Koreshans are celibates because they know that the conservation of the sex energies is the only means of substantial appropriation. Celibacy alone is not sufficient to insure life. Neither can celibacy associated with the belief that man cannot overcome death in the body insure life, because there is no scientific use or appropriation of the pneumatic and psychic energies. The union of the Bride and Bridegroom in the Lord Jesus, making him the two-in-one, insured to him immunity from the corruptible dissolution of the body. Through this immunity He was absorbed, not seeing corruption. This is the solution of the problem of life. Our hope is the attainment of the same condition, but this hope cannot be strengthened except by the purpose and possibility to apply the law of overcoming, being obedient as he was obedient. Koreshans expect to overcome death in the body, by keeping the commandments. The Lord Jesus has shown us the way; that way was through his incorruptible dissolution. This is not to be accomplished through mere belief, but through the science of life, taught by the Messenger, made possible through his triumph, and the baptism he comes to bring.

The common brotherhood of man can only mature as there is a common unity of religious conviction. The life of the world depends upon the conservation and appropriation of the potentialities of life. These potentialities reside in the pneumatic and psychic essences of human life. This is the hidden manna. Here will be found the pabulum of immortality. Find it not in quality, but in biunity!

The Present Churches a Lifeless, Fruitless, Tree.

The President of Dartmouth College thinks that the prosperity of the Christian churches depends upon their conversion into places of popular amusement. This, indeed, is approved by even the Boston Congregationalist.—*Religio-Philosophical Journal*.

The above paper goes on to say that *The Twentieth Century* expresses its doubts as to whether "any of the apostles of Jesus would recognize in cheap entertainments, gymnasiums, bowling alleys, and rooms in which young people may come together for social enjoyment, 'the fulfilment of His work, who came to give more abundant life.' Truly it says, 'if that is the fulfilment of the law and the prophecies, it does seem to have been purchased at a very high price. So, then, we are given to understand that, in order to provide a dancing floor in the long winter evenings for country lasses and their lovers, and places for muscular exercise for village lads, the glorious army of the martyrs shed their blood in streams, and wars of religion were waged for ages!'"

This reminds me of another view of the mission of the modern churches, as given me by a man half-way down the wintry side of life, who had been a college professor and scientific lecturer, and was then on the editorial staff of a great Chicago daily newspaper. He said that his early training had been that of a New England Puritan of the straitest sect; that the professed Christian churches of Chicago had now come to be merely social and financial clubs, and that, in his opinion, the latter was the right state of affairs. That his estimate of them was not far wrong, I think no observant, intelligent, candid man will venture to gainsay, but what an outcome, in either case, of the mission of the Savior of men, and the tortures and sufferings of his disciples and followers down the ages! If we had no other evidence, the inherent improbability of such a state of facts ought to give us pause, and cause us to doubt the genuineness of the present professed product of the seed planted by Jesus, nearly nineteen hundred years ago.

These churches which profess to be the descendants in line direct of the New Testament churches, have nothing in common with them; not the form of their government, nor the equality of their members, either in their church, social, or civil relations, nor in their benevolent spirit toward each other and the outside world. Professing to have the same Holy Ghost which, after its reception, shaped and governed all the life of the early Christians, causing them to throw aside all selfishness and self-seeking, they exhibit no whit less selfishness than those who are called the world's people. That there might be no mistake, we are told expressly what the fruit of this Spirit is: "For the fruit of the Spirit is in all goodness and righteousness and truth." "And all that believed" (and all such, according to promise, had received

the real Holy Ghost) "were together, and had all things common; and sold their possessions and goods, and parted them to all men as every man had need." "And these signs shall follow them that believe: In my name shall they cast out devils" (*damonia*); "they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." These professed modern Christians do none of these things, and manifest none of the Spirit which prompted them, and which—working in the early Christians—made the doing of such things possible; yet they have the assurance to claim to be their spiritual and literal descendants. Their relation to that movement is that of the dead stalk to the living seed and growing plant or tree. There is no real life in them; only a dying, or dead semblance of it, such as the Jewish church presented when Jesus came on earth.

Whosoever looks to the churches of today for the real ripe fruits of the Christian tree, will be as really and truly in error as the man who should expect to find perfectly ripened apples on a leafless and dry tree.—O. F. L.

The Pope and His Purposes.

The controversy growing out of the school question in the United States, is the difference between a pig-headed, blundering attempt to enforce anti-American methods, favorable to the Catholic control and education of the rising generation of America, on the principle of catching flies with vinegar, and the more subtle, intriguing and successful method of catching flies with molasses. The pope of Rome is not more liberal, but he is more cunning than his predecessors. When the pope enunciated the dogma of infallibility, through the Ecumenical Council of 1869 and '70, he included temporal authority. It was through his instigation that France attempted the punishment, for the pope, of German infidelity. He discovered his mistake, but he has not changed his purpose to control the civil powers of the world, to say nothing of the lesser control of the American states.

Mgr. Satolli is a cunning Jesuit, and has sense enough to take the advice of Archbishop Ireland, who, through private council with the pope and his more intriguing satellites, is convinced that it is safer to compromise with the anti-Catholic people of America, than to show the hand he intended to play. He is more to be feared, by those who do not aspire to become the ass to carry the saddle upon which his holiness is to ride into the American Jerusalem, than Archbishop Corrigan, who is but a great blunderbuss, with his purposes too conspicuously written to deceive even the most obtuse toward the intentions of the Papal hierarchy. The pope has made the discovery that democracy is in the ascendency, and if he rides into power he must do so on the democratic ass.

Rome already comprises the forefront of the great show at Chicago. The very head of the woman's interest there is under Papal control and direction, and the seven heads and ten horns constitute the most conspicuous ensign of that august aggregation of the world's enterprise. It is the purpose of the Papacy to make this the occasion of the

most consummate exhibit of Papal pomp and glory, and the demonstration of the Papal possibility of overshadowing the world. Never, in the history of the Papal church, has there appeared such a crisis as this. It is to be the final struggle of the great harlot, and no stone will be left unturned to make of it the crowning glory of the hierarchy.

The Dependence to be Placed upon the Veracity of the Chicago Tribune.

Just before election the Chicago *Tribune* promised the easy walk over of the republican party. There could be no doubt about it. The *Tribune* had the consensus of public opinion. True to its principles, it lied. When Dr. Teed goes west, the *Tribune* is sure to say, "Teed has gone east." If Dr. Teed goes east, the *Tribune*, still true to its principles, has it that "Teed has gone west." There can be no doubt about the *Tribune's* distress over Korsch. The prosperity and growth of the Korschian System is—despite the futile effort of the Chicago *Tribune* to paralyze it—a source of great anxiety to the contemptible daily. The animus of the *Tribune* is fervid; its struggle to cripple the Korschian cause, puerile.

As a means of gratuitous advertising, the *Tribune* cannot well be dispensed with—the more flagrant its lies, the better its service to the Korschian cause. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." We would not encourage lying, and we thank the Lord there is no necessity for us to encourage the *Tribune* to pursue its natural bent. It can't do otherwise. It was born lying, and it will go to hades on the line of its natural inclination. We hope the *Tribune* will give the public another treat in a few days.

The Substance of Slavery.

Thirty years ago Stephen Pearl Andrews wrote: "Slavery has no scientific definition. It is thought to consist in the feature of chattelism, but an ingenious lawyer would run his pen through every statute upon slavery in existence, and expunge that fiction of the law, and yet leave slavery, for all practical purposes, precisely what it is now. It needs only to appropriate the services of the man by operation of law, instead of the man himself."

A Worse Scourge.

The rich idlers who live off the labor of the community are a worse scourge than those who are taken care of in poor-houses, for they waste ten thousand times more of the earth's substance. The other day a duchess died in England who was receiving an annual income from land in Florida of two hundred and fifty thousand dollars. She had never in her life done anything to earn a sixpence; yet hundreds of American citizens have been toiling to support this aristocratic pauper in a foreign monarchy. When paupers cease to be willing to live on the labor of others in the "upper classes" of society, there will be none in the "nether classes." *Universal Republic.*

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.

"She Shall Be Called the Lord Our Righteousness."

There can be no question but that this passage of Scripture has some great and special significance, which, when fully explicated, will so modify the theologized conception as to give a new aspect to that part of theology bearing upon the personality of the Godhead.

Everything in nature is teeming with the doctrine of double sexuality in the central *cause* of all things, regardless of what speculations may assume concerning the origin of creation. Argument is not required to demonstrate the existence of person in the cause of things. The fact that personality exists in effect is sufficient proof that person is a factor of first principles and things in cause. If the existence of person is demonstrative proof that there is personality in the Godhead, so, also, femininity in effect is equally demonstrative of femininity in the first cause.

The mere fact that sex exists in humanity, in distinctive or separate forms, is not proof conclusive that the Godhead is essentially two or dual. The blossoms on the pumpkin vine, one being male, and the other female, do not prove that the source or origin of the vine and the blossom is a dual origin. The pumpkin seed involves the two essential elements of sex, so blended as to constitute them neuter in the seed. In the process of regeneration (reproduction) the sex principles separate and become *dual*, while in the origin they were *biune*; that is, two-in-one. Through the blossom there is a reunion, the fruit comes, then the seed—the biune existence. The neuter bee is also a type of biunity in sex. The worker bee is neither male nor female, though involving both the principles and elements of double sexuality. If the larva of the drone, the male bee, be placed in a queen cell with the larva of the neuter bee, a single bee will hatch; this will be an impregnated queen.

We notice the foregoing fact, relative to the bee, to show forth the existence of two laws; first, that the female form of life may proceed, and be derived from, the neuter state, neither male nor female, though embracing both sex principles. Second, to note the law that the female form can be fecundated in the cell, prior to the birth of the female. It does not prove that the masculine principle is not essential, but it does prove that there exists a law by which the female may be fecundated independently of external male contact. If such a law is operative in the insect life, it had its origin in the life of Being, as existing in the *first great cause* of things, and must therefore exist as a principle in *human* existence.

If it be a fact that two larva, so near of kin as the drone

and neuter bee, may blend by cellular fecundation, it may also be a fact that other forms of life, more remote of kin, may also blend through psychic law, and give birth to orders, genera and species in the progressive order, and that this law accounts for development in the ascending ratio. According to the present theory of evolution, the mineral, vegetable and animal kingdoms have succeeded one another in regular order, the higher proceeding from the lower, until the common humanity has been reached. If this be the order of development, why may not the record of a higher development be true; and not only true, but corroborative testimony to the conviction of evolution?

That fecundation may take place in the cell before the life has hatched is a demonstration of science. Who knows so much of law as to declare, with the dogmatic self-conceit of the agnostic, that a virgin might not be subject to the overshadowing of a psychic or pneumatic energy, proceeding from the mind of the masculine form, and, through such power, conceive and bring forth? The generation of Jesus the Lord—by generation is meant production, not lineage—is unmistakably traced, in the account of Matthew, directly to Joseph. According to this account, the channel of the Lord's conception was Joseph; but according to other accounts it could not have been through natural contact. Hence it follows that, through the power of pneumatic or psychic transmission, the fecundating principle passed through the lineage of Joseph, and that Joseph was the pneumatic father of the Lord Jesus, who was virginally or parthenogenetically produced, thus giving rise to the involved product and archetype of a higher order of beings—the Lord Jesus being the firstfruits of such an order.

Up to the present time the world has entertained a very vague conception of any authority outside of the masculine force and form. There may come a time when the Womanhood of God will assert itself, or when the God-Woman will assert herself, and demonstrate the natural supremacy of womanhood. The Christ, as manifest nearly nineteen hundred years ago, was the Bridegroom, in whom was the Bride. He was called the Lord our righteousness. It is also declared, "She shall be called the Lord our righteousness," but the dominant woman can only mature in the regal sway of superiority when she stands forth as the Bride of God, having the Bridegroom obscured, as was the Bride in the Lord Jesus the Christ of God. This must obtain in the order of that law which transposes the form and function of sex, a law demonstrated to exist through experiment in the apiary, and other phases of insect and animal existence.

It is not our province so much to prove as to declare the laws of God. There is yet to come the marvelous Woman. She reached a high stage of her glorious career, when, in the incarnation of Mother Ann, she took the initiative step toward the perfection of the race through the establishment of the United Society of Believers, and later, when she impelled, as the Guiding Star of the New Jerusalem, the Head of the Koreshan System, to push forward to ultimates the work she began more than a hundred years ago. "She shall be called, the Lord our righteousness," when, in the fulness of power, she shall have been completely reincarnated as the Goddess, in the light of whose wisdom the kingdom of righteousness shall be established.—Victoria.

An Advanced Club.

The new Century Club of Philadelphia may be called the most advanced and progressive of women's clubs. It admits men to associate membership, permits them to attend meetings and classes, and gives them every privilege except that of voting. There is also a regular monthly evening entertainment, called a club tea, to which husbands, sons and brothers are freely admitted. The club of the future is not to be the woman's club, or the man's, but an association of men and women on equal terms for mutual help and companionship.—*Selected.*

Reward of Perseverance.

"A half century ago the woman who essayed to support herself outside of her home, would have been tabooed from polite society. It was an actual disgrace for a woman to have a trade or profession, and were they in her possession, there were few who had bravery enough to patronize her; but the face of nature has changed, and society now is in a more benignant mood, and is ready to court where she has been severe, and the result is, the self-supporting, self-respecting woman is sought, and the press of the land is glad to record her achievements and proclaim her success."—*Farmer's Wife.*

Outdone by a Boy.

A lad in Boston, rather small for his years, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him, "You never will amount to much; you can never do much business; you are too small."

"Well," said he, "small as I am, I can do something which none of you four men can do." "Ah, what is that?" they asked.

"I don't know as I ought to tell you," he replied.

But they were anxious to know, and urged him to tell them what he could do that none of them were able to do.

"I can keep from swearing," said the little fellow.

There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.—*Sel.*

How Long, O Lord?

"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"—Rev. vi., 9, 10.

How long, O Lord!—The voice is sounding still;

Not only heard beneath the altar-stone,

Not heard of John Evangelist alone

In Parnos. It doth ery aloud and will

Between the earth's end and earth's end, until

The day of the great reckoning—bone for bone,
And blood for righteous blood, and groan for groan:

Then shall it cease on the air with a sudden thrill;

Not slowly growing fainter if the rod

Strikes here or there amid the evil throng.

Or one oppressor's hand is stayed and numbe;

Not till the vengeance that is coming comes;

For shall all hear the voice excepting God,

Or God not listen, hearing?—Lord, how long?

William Michael Rossetti.

Waiting.

Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea:
I rave no more 'gainst Time or Fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my barque astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own; and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

John Burroughs.

Phariseism at the Bottom of it.

Cathedrals built as investments in real estate, or to give distinction to the city, instead of being built for the worshippers, is another instance of the commercial influence. Another is the elaborate and costly church music, arranged to attract people to hear that instead of the Gospel. In prosperous times like ours, and in affluent communities, anti-christ goes himself to church, patronizes preaching, buys a pew, gets himself elected to the vestry, and takes a hand in shaping the policy of the establishment, and, by blandishment or bluster, in pitching the keys of the pulpit. All that you may hear said of the mischief of this secular corruption in disordering Christ's family, vitiating doctrine, emasculating the manhood of the ministry, and lowering the standard of personal righteousness, rather understates than exaggerates the fact. It is not scientific doubt, not atheism, not pantheism, not agnosticism, that in our day and in this land is likely to quench the light of the Gospel. It is a proud, sensuous, selfish, luxurious, church-going, hollow-hearted prosperity.—*Bishop Huntington.*

"Every woman in business or professional life is pioneering the way for women who are to come after her, and posterity will be very largely the debtor of the women of this generation."—*Farmer's Wife.*

The peopling of heaven and hell will not be fixed by belief, but by character. There is no grace that can lift us beyond that point to which our development carries us. God never bestows heaven nor imposes hell, but forever souls go to their own place.—*Anon.*

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well. He has changed his market cart into a chariot of the sun.—*Emerson.*

CONTRIBUTED.

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

No One is Bound to do What is Impossible.

Blackstone said, of the above legal maxim, that for definiteness and exactitude it was as reliable as an axiom of geometry. If the maxim is true, and we believe it to be, if our judges and the legal fraternity in general accept it, why do our courts demand and attempt to force the people of the United States to perform an impossibility? The question may be propounded, what is the impossibility that our courts attempt to exact from our citizenship? It is this: They try to force the borrower of money to pay back the principal of a loan, after the principal has been returned to the lender in the form of interest. In default of doing what the borrower is thus disabled from accomplishing, his whole property is confiscated, through legal process, by and for the benefit of the creditor. Now for the proof of the proposition advanced. The volume of money is limited by law, and if any part of a limited quantity is loaned on an interest in kind, it stands to reason that after a certain number of years the interest will have absorbed the principal while the principal is still due. It is a fact that debt paying and interest paying together is an impossibility. If interests are paid, debts cannot be paid. It is an absolute truth that neither as a whole nor in part has the principal of indebtedness ever been paid. Some may quote the reduced volume of the public debt of the United States to disprove the claim advanced, yet we maintain that as a whole there has been no liquidation. The public obligations have been shifted, they have been removed from our people in their national capacity and placed upon them in greatly increased volume in the form of state, county, district, and city bonds, as well as an overwhelming private indebtedness. It is needless to give extended tables of statistics. The increase of public indebtedness and private financial obligations has been dilated upon on all sides. Large amounts are wiped out every year through bankruptcy; governments have been driven to the necessity of repudiation. The power of simple interest and of compound interest is well known. The source of this power does not reside in money because it is a medium of exchange, but because it is legal tender. Money is the only thing that has a standing in our courts of law (?). All articles of use, all labor products are recognized only in a legal way on a ratio appointed by the money lords; thus has arisen the legal maxim, a thing is worth what it will bring in money. The question of usury, of indebtedness, can only be solved in one way; viz., constitute every human use, convenience and labor product, a legal tender; place every performer of mutual service on an equitable basis. The Bible bids us, "Bear ye one another's burdens." The useful members of the human family have attempted to put this injunction in practice, (and have largely succeeded) but the fruits of their industry are intercepted and, instead of reaching the producers, are absorbed by the interloping money kings.

Prominent free traders have animadverted against the

evils of the custom-house, and duties of import, but not one of them has ever raised his voice in deserved condemnation of our banks, national, state, and private. It is claimed that the clear gains of the banks of the United States during the past year amounted to nearly \$200,000,000. This vast amount has been drawn from the productive industries of the land with nothing to show in return. The *bona fide* producer is an outlaw, according to the law, except for such standing as the banks, the money lords, are willing to extend to him. We believe that the boast that "all citizens are equal before the law" can be made a fact indeed by demonetizing gold, and wiping all legal tender exceptions from the statute book, thus making every useful result of human effort a free tender in equity for any service received. Under the latter system there can be no debt, no usury. Debt and usury were begotten by the monetization of gold; by constituting some article a legal tender, thus dishonoring human use, making it drudgery, slavery,—a possibility under the forms of popular government. A host of the reform journals of the country are hacking away at the twigs and branches of evil flowing from a vitiated humanity. But no real, lasting reform can be achieved until the source of all evil is dried up. Destroy usury and you will destroy poverty, and the thousand minor evils begotten by death and lack of all things needful to noble human existence.

The following from the *Woman's Column* is so pertinent in point that we quote it here.

"It is related that the superintendent of a certain institution for the feeble-minded had a unique method for deciding when a patient was fit to be discharged. If any person made urgent entreaties to be released, the doctor took him to a room where there was a trough with water flowing in at one end and out at the other. He was given a dipper, and was told that when he could empty that trough he should be discharged. Generally the patient dipped and dipped until he gave it up in despair, the water running in as fast as he could dip it out. Now and then one was bright enough to stop up the opening through which the water came in, and then the trough soon emptied itself. In that case he was allowed to go."

Money is a creature of human enactment. Gold is monetized by stamping it and denominating it legal tender. Because governments stand ready to so stamp all gold presented at the mints, that same gold, unstamped, of the same fineness as the coined gold, has equal value, weight for weight, with coined gold. The appreciation of gold against every other form of wealth arises from the fact that gold is legal tender, while other forms of wealth are denied that prerogative by limiting the legal tender qualification to gold. Pet schemes have been devised to ameliorate the evils of society; but the great Superintendent of the social institution of, for, and by the feeble-minded, will not let the inmates go until they will show a title to liberation by intelligently wiping the source of all evil out of existence.—Carl Gleeser.

We can never be at peace till we have performed the highest duty of all,—till we have arisen and gone to the Father-Mother; but the performance of smaller duties, yes, even the smallest, will do more to give us temporary repose, will act more as a healthful anodyne, than the greatest joys that can come to us from any other quarter.—George MacDonald.

Prohibition.

FIRST PLUCK THE BEAM OUT OF THINE OWN EYE.

Having served for seven years in the ranks with the party prohibitionists, mingling with the big and little prohibitionists in their conventions and in the field, sacrificing both time and money in no inconspicuous efforts to build up the party and advertise its cause, I cannot well be accused of ignorance of its intent, or of indifference to its complaint, when, now, I criticise its methods and question the wisdom of its purpose. But in so doing I would not discourage or belittle the efforts of those who still sincerely strive in the direction of their convictions; for it is better to labor under a mistaken zeal, than to idle in conscienceless indifference to the ills that afflict our fellows. Neither would I depreciate the iniquity of the liquor traffic from the position it justly occupies, in the estimation of temperance people, as one of the enormous outrages of modern civilization or of barbaric times. The nation that can rid itself of the baneful influence of the drink habit will be doubly blessed. But, conceding these things, I have not forgotten to look deeper into the sense that lies beyond; I find that no dealer in, or manufacturer of, ardent spirits engages in the business for the love of God, or love of the neighbor. No other industry of the country, recognized as legitimate, but claims to make some contribution to the sum of human happiness, and seeks to parade the results of its labor, the finished product, before the public gaze, for its approval; but the saloon keeper would prefer to have his hidden in the jail, the almshouse or the grave. He does not attempt to defend the righteousness of his business; on the other hand, he sees and acknowledges the injury it does, but falls back on the excuse that there is a public demand for drink which some one will supply, and he might as well get the money there is in the business as any one else. Once enlisted in the trade, he becomes a zealous disciple, not only supplying the original demand for the sake of the money, but labors to increase its profits. Thus we see that it is solely the desire for money, the love of which, James says, is the root of all evil, that draws so many men into, and keeps them at, the hellish business. More than that, I find that this same love of money—in exemplifying its powers and opportunities through the competitive system—is fast organizing powerful corporations and monopolies by which labor is oppressed and robbed of its just reward. Therefore the love of money is not only the root of the liquor traffic, but the root and occasion of much other injustice to, and oppression of, the human family.

With these facts in view, how inconsistent the attitude of the prohibitionists in sedulously protecting, by their financial policy, the root and trunk of this upas tree of oppression, while they are piously lopping off but one of its branches, thus giving more room for others to grow, as in the case of the abolition of chattel slavery, from the wreck of which grew and fattened—to their present unprecedented power—wage slavery and rum traffic. Why not, as Christ says, lay the axe at the root of the tree—destroy the power of money, thereby also the love of it? These monsters of oppression will then die of pure inanition.

Every prohibition-worker knows that the chief difficulty which confronts them is that of raising funds for campaign

purposes, as it costs almost as much to enthruse the party adherents to the point of giving up their dollars to the work, as it costs to do the work itself. By their negligence in removing the beam (the love of money) out of their own eye, before attempting the mote (the love of liquor) in their brother's eye, they—prohibitionists—are constantly handicapped and bribed by the dollar already in their pockets to let their enemy triumph over them at every recurring election. Nine out of every ten prohibitionists are the professed followers of Christ. He demonstrated by his own example, as did his followers also, that the true Christian, impelled by the bond of religion into true brotherly love, could live without individual wealth, having all things in common. That was the seed time, and as the seed must die that it may bring forth, these things did not endure; but now is the harvest, and the real Christians, Christians true to the seed that was sown, will come forth eschewing the love of money and the lusts of the flesh. These will have power to shake down the battlements of sin from center to circumference. The cunning of satan will not allure them into preserving the seeds of iniquity while lopping off the branches.—*J. S. Sargent.*

Who Is Prosperous?

Our brethren of the reform press seem to take exceptions to the statements of the daily press concerning the great prosperity of our country during the year just come to a close. Nevertheless we are inclined to believe that the reports of Bradstreet's and Dun's business agencies are substantially correct, and that that portion of the people for whom these reports are prepared has been very prosperous. Trusts have been highly successful in fleecing the people. The earnings of railroads during the year past increased five and five tenths per cent; mortgage syndicates have foreclosed mortgages galore, and have made a good thing by that means. As one evidence of our prosperity, we cite the fact that, in the state of Nebraska alone, the increase in farm and chattel mortgages during 1892 amounted to \$1,926,458. This is a very satisfactory showing for the elated money lender; the farmers naturally take an opposite view of such cases, but they are not "in it." Under the heading, "Better Times in Kansas," the *Chicago Tribune* publishes the appended data:

"The recent hard times in Kansas have brought good times for some people, and certain recent happenings show that not all western mortgages are unprofitable. A banking house of Atchison took a quarter section of land in Phillips county, Kan., during the hardest times, on which it had a mortgage of \$1,500. Last week it sold the farm for \$4,000 cash, a profit of something like \$2,300, in addition to interest. This company is reported to be selling land every day at a considerable profit."

Louis XIV. of France, used to say "*Petit c'est moi*" (I am the state); in the same way our plutocrats assume that *they are the country*. As long as the Rockefellers, Astors, Vanderbilts, Armours, trusts and combines are in clover, the people may be —. What matters it if there are thirty thousand unemployed in the city of Chicago, and proportionate numbers in every city, town, and hamlet of the United States? It is of little importance if people die of starvation or are driven to suicide; as long as the stores of wealth of our millionaires are sufficiently increased, our country is very prosperous!—*Carl Gleaser.*

Misceconception.

Some over prudent people are very much afraid that if the doctrine and practice of celibacy should obtain, the race would become extinct. Well, what if it did? That would be a much better solution of the over population difficulty, than the Malthusian theory of wars, pestilence and famine, with which to keep the number of mouths to be fed within the limits of food production. That limit never having been reached under present imperfect methods of producing food it is still more doubtful if such a thing could ever happen under better methods, concomitants of a better organization of society. But if the present inhumanity of man to man is still to remain to crush out the joy, the peace and the comfort of one half of mankind, so that the other half can glut its greed and live in affluence and every sensual indulgence, then the sooner we all die off the face of the earth the better, especially if thereby we might reach, and dwell in, to all eternity, the orthodox heaven. There would still be our ancestors, Darwin's apes, to fall back upon for the beginning of a new race. Perhaps the "selection" and "survival of the fittest" next time would not result in such a greedy and cruel set of beings as it has this time.

But if there are those that are not agreed to the manufacture of man from monkeys, and prefer the good old orthodox theory of his creation from nothing, then doubtless there will be plenty of the raw material left with which to begin the race again. What nonsense! As if God's power to perpetuate man—and thereby the universe—should depend wholly upon animal propagation as now practiced between the sexes! We know, if we will give the subject impartial thought, that by the prostitution of that function, to the indulgence of mere pleasure, man is rapidly emasculating himself; without the counterbalancing influence of celibacy to stem the tide of human destruction, the race would become extinct by this, its self-appointed means of propagation and perpetuation.

What man, by taking thought, can add one cubit to his stature, or make one hair white or black? Jesus was born in earth by the operation of a higher law of propagation, which plainly shows us that the Creator will not be left without means to people the earth, and that, too, with a better race of beings than we can possibly produce, as evidenced by our effort since Adam.—*J. S. Sargent.*

In Review.

"Why Government at All," by William H. Van Ornum; published by Charles H. Kerr & Co., 175 Dearborn Street, Chicago. Price in paper, 50 cents; in half Russia, \$1.50.

The above book of over three hundred and fifty pages contains an able, dispassionate and philosophical disquisition upon the effects of governmental action in its criminal and educational function, but especially in that phase by which a small portion of the people are enabled to absorb a lion's share of the results of the industry of the many.

The first part of the book is taken up with a review of the theories of Henry George, Karl Marx, P. J. Proudhon, as well as the many current palliatives. The treatment of the above, while generous, is searching and thorough; their

inadequacies are pointed out, and their pretensions disposed of. The author comes to the conclusion that government *per se* is the source of all the evils complained of in economic relations. His remedy would lie in the removal of government. This could be achieved by the people, under existing political institutions, by obtaining control of one of the branches of congress and state legislatures, and then refusing to pass appropriation bills, thereby obstructing the machinery of government. To the author, this seems to be the first step necessary for reform.—*Carl Gleeser.*

SHARP CUTS.

Of that which you most think, that you will be.—*Anon.*

Many men claim to be firm in their principles, when really they are only obstinate in their prejudices.

If charity were called by its right name, nine times out of ten it would be called restitution.—*Citizen.*

If one class of persons demand pensions, every class has the same equal right, to demand and receive them.—*Justice.*

If half the trouble were taken to prevent crime as to punish it, there would not be half as many criminals.—*Citizen.*

Many people who know that they can't fool their neighbors by their hypocrisy, act as if they believe they can deceive the Almighty God.—*Ex.*

Experience proves that greed for money, and noble ideals are inimical to each other's growth, and cannot exist simultaneously in the same mind.—*Universal Republic.*

The Rothschilds, of Europe, are behind a gigantic scheme to corner the American beer product and sale. Good. The sooner the vices of people are levied upon, the quicker out of evil will come better conditions.—*National Economist.*

The most bitter feeling for tramps comes from the wealthy idlers who look upon work as degrading, and boast that they have never worked; those who spend their time tramping over the continent to kill time.—*Universal Republic.*

Nature has her language, and she is not un-veracious; but we don't know all the intricacies of her syntax just yet, and in a hasty reading we may happen to extract the very opposite of her real meaning.—*George Eliot.*

We are all sculptors and painters; our materials are our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to enbrute them.—*Thoreau.*

Nothing is at last sacred but the integrity of your own mind. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—*Emerson.*

Doing nothing for others is the undoing of one's self. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself, gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good in doing something for others.—*Horace Mann.*

THE LATEST SPOKEN.

A WISE INDIAN.—In his message recently delivered before the Cherokee council, Chief Harris had the following to say in regard to the allotment and intruder questions:

To the Indian, the holding of land in severalty is a new system, but it is urged upon him as the one necessary step to his highest individual prosperity and his civilization as a race. This is the system of the people of the United States, where it has been practiced for more than a hundred years. Under this system their people have entered as homesteads, or at a nominal price, hundreds of millions of acres of public land, and one might expect, among so thrifty and enterprising a people, an earthly paradise, where every man, at least every farmer, enjoyed himself under his own vine and fig tree. Do we find it so? Far from it.

More than half of the people of the United States, engaged in agricultural pursuits, are landless, and their constant cry is for more land for the homeless. The source of the supply to meet the growing demand, extinguishment of the Indians' title, is now exhausted, and the people of the United States are now entering the threshold of a period when the aggregation of the land in the hands of the rich through mortgages will be greatly accelerated, and the countless number of the homeless be enormously increased. In the light of recent statistics this system has proved a failure so far as providing homes for the majority of the people of the United States is concerned, and its wisdom is being seriously questioned by some of the best thinkers of the times. The people of the United States [Excepting those who are enlightened through Koreshan Science.—*Ed.*] have no year of jubilee to look forward to, when there will be a redistribution of the lands; but when the lands shall be accumulated in the hands of the rich, when the rentals shall be increased until the laborer can eke out only a miserable existence, and when the burden can be borne no longer, the system will be wiped out in revolution.

"The Cherokee system breeds no millionaires, no land syndicates, no mortgage sharks. Land is not degraded to the level of speculation. Every citizen, however poor or humble, with a little energy, and by a little physical labor, can have a home of his own to shelter wife and children. He is not ever looking for a place to rest and to exist. It is to be deplored that some of our people, deluded by their fear of a change in our government, or actuated by their greed, wish to change their land tenure and adopt that of lands in severalty. This experiment is now on trial among the Indians to the west of us, in the new territory of Oklahoma, where one Indian is sandwiched on a quarter section between two white men; he is to be civilized into a brother citizen by contact. Therewith is easily foreseen; his white neighbors will eventually own his lands, and his children will be outcasts in the country their fathers once owned. Prudence dictates that we await the trial of this experiment, and profit by their experience.—*Justice.*

PIECES GAMBLING.—"Deacon" White, who failed for a million dollars by gambling in corn on the Chicago board of trade last winter, has already recouped himself and paid back the money. The pious deacon writes his creditors the follow-

ing sniffling note: "A kind providence has given me the means of paying the debts of the late firm of S. V. White and Co., New York and Chicago, in full." The cool way in which "providence" is saddled with responsibility in the matter is eminently characteristic of the Pharisaic frauds of which White is a striking example. The truth of the matter is that the deacon tried to get up a corner on corn and failed disastrously. In other words, he endeavored to buy all the corn in the country in order to run it up to a high price and force buyers to pay him his own price. But the country was too big for the deacon, there was more corn than he could reach, and the result was that he got in the hole to the tune of a million. The way he was enabled to pay it back was by making some lucky deals in New York. Not to put too fine a point on it, his "luck turned," as ordinary gamblers would say. The deacon calls it "providence." According to his lingo, "providence" enabled him to rob other sharks of a million with which he pays the gang that had squeezed him in Chicago. Morally, the methods pursued in both instances were not one whit above those pursued by train robbers or ordinary highwaymen. White tried to rob others by that meanest of all gambling devices, called "a corner," and got bit. Later "the cards came his way" and he was able to "make a winning." With his ill gotten gains he paid back the gamblers who had beaten him before. If the good deacon had been playing faro, no matter on which side of the table, he could as well thank "providence" for making a winning as for his squeezing processes in the bear pit. Surely there never was such a display of self-satisfied Phariseism as that exhibited by this compound of Pecksniff and Uriah Heep. If "providence" is to be thanked for allowing him to win, it is of course to be blamed for permitting him to lose. The probabilities are that the men from whom White fleeced his last million are not in so thankful a humor towards "providence" as that displayed by the sanctimonious getter-up of "corners." There is a lesson in it all, however, for the plain people who plod along in the fields and mines, while the Whites and Goulds and money-changers dress in purple and fine linen as the result of forestalling the markets.—*Non-conformist.*

WHAT REPRESENTATION MEANS.—The essence of representative government consists, not in forms and ceremonies whereby representatives elected by the people to carry out their wishes, really delegate powers to themselves and pass such laws as they please, but in representatives faithfully observing the desires of those they represent, without regard to their own opinions as to the advisability of the legislation demanded by the people, for if the people's wishes are not observed, representative government is a delusion. Judged by such a standard, it is very evident that true representative government does not exist in either our state or federal legislation. It is seldom that legislation emanates from the people, measures generally originating with representatives who think the people desire certain legislation, without having any real knowledge whether or not the people want it. Such a haphazard manner of making laws really nullifies representative government.

In theory, the people elect representatives to make and repeal such laws as they would themselves make and repeal,

if the process were not so cumbersome and impracticable. The powers of representatives are, or should be (at least in theory), limited to conform with this theory, for whatever his personal wishes or desires may be, as a representative he is merely delegated to carry out the desires of those who elected him. He stands in the same relation to the people as an employee to an employer, and his discretionary powers should be no greater. Because the people are ignorant and indifferent to legislation, and allow their representatives to do much as they please, is not a sufficient reason why they should take advantage of this condition of affairs, any more than a guardian should rob his ward, or a servant take advantage of an indulgent master. If representation means anything, it must mean this.

Another evil of our so called representative system is that, although representatives are elected by rich and poor alike, and each individual voter's ballot is supposed to carry the same weight in electing representatives and in determining legislation, the voices of a comparatively few rich and influential citizens are taken as an indication of what the people want or do not want. When laws are to be made, the representatives do not "count noses," but purses. Where everybody is striving for money, and money is the ladder to distinction and influence, it must have great weight in determining legislation.

But there is a practical method whereby all legislation may be referred to the people and their sentiments ascertained on all important measures. The Referendum as it is operated in Switzerland makes that nation a truly representative government, for it makes the people themselves the final judges and makers of the laws. In restricting the powers of representatives, the Referendum would extend the liberties of the people, and be a perpetual guard against corrupt legislation. It would make representatives what they should be—the servants of the people, not their masters; and it would also encourage political education. Without a system of this kind, representative government is a farce.—*Cleveland Citizen*.

PENSION FRAUDS.—The enormous sum of money paid out by the United States government for pensions, amounts to over one third of the total expenditure. One hundred and eighty million dollars (\$180,000,000) is the estimate for the year 1892, and with the normal increase under the indulgent pension laws, it is likely that this amount will be swelled to the enormous sum of \$225,000,000 in 1893. That a very large portion of the pension list is made up of persons who have no right to pensions under the law, and who are defrauding the government, there is no reason to doubt. The fact that there are at present over one half as many names on the pension roll as the number of men who went to the front, with a still larger number of applications for pensions which would swell the total to a larger number than the number of men who enlisted, ought to be sufficient to start a thorough investigation of the Pension Bureau. It is discreditable to American statesmen that they have not the courage to investigate the glaring frauds that have made the Pension Bureau a pliant tool in the hands of unscrupulous pension agents. The American people want the pension list to be made a roll of honor, and no veteran should object to a thorough inves-

tigation, and the rejection of fraudulent claims. We sincerely hope that congress will show up the enormous frauds that have been practiced on the government, in the name of patriotism.—*Cleveland Citizen*.

ROTHSCHILD'S ITALIAN HAND.—The proposal of Rothschild at Brussels is merely the proposition of the head of the gold trust to make the Sherman law international. This proposition throws back a flood of reflected light upon the anti-silver crusade and American anti-silver legislation.

It is perfectly evident that Senator Sherman, the recognized governor of gold trust legislation in this country, has received all his inspirations at the hands of these same London Jews. It scarcely required the disclosure of this amazing proposal to satisfy any unprejudiced mind of the authenticity of the Hazard circular. That this proposed buying and storing of silver is for the sole purpose of using the bearish influence of these boards to further cheapen the commodity and render the resumption of its use as money metal impossible, ought not to be doubted by any sensible man. That the real authors of the Sherman law and of all the monetary legislation of this country and of the world are these same men, the Rothschilds, there ought to be no doubt. It is a humiliation to mankind, and above all to Americans. The late utterances of Mr. Balfour and the Irish Archbishop are signal guns of the opening of a fire in the rear. It may be believed that these conspirators can never face the truth.—*National Watchman*.

HOW THEY GROW RICH.—The poor are cold for lack of means to buy dear fuel. The miners of Wilkesbarre are hungry for want of money to buy food. The coal conspirators are growing richer every day. If it costs twenty-five cents to mine a ton of coal and the mine-owner sells his output at \$2.50 per ton, he has \$2.25 left after paying his mine labor. If he sells it for \$3.50, he has \$3.25, after paying the miner. If he mines one thousand tons at \$3.50, he receives \$3,500; he pays out \$250 in labor and has \$3,250 left. If he mines one thousand four hundred tons at \$2.50 he also receives \$3,500 for his product, but he would pay out \$350 for his labor and would have only \$3,150 over. These figures explain why the conspirators are growing rich while the poor are cold and the miners at Wilkesbarre are hungry.—*National Economist*.

In the European monarchies, when the people become dissatisfied with their government, their rulers hatch up a foreign war to engage their attention. Thus in a deluge of blood, the affections of the people are re-cemented to the "vader land." Here in the United States we have a cheaper method of fooling the people. We have only to raise the cry of "Tariff! Tariff!" with which to salve over public conscience with a plaster of imaginary dollars that never come.—*J. S. Sargent*.

We can't choose happiness either for ourselves or for another; we can't tell where that will lie. We can only choose whether we will indulge ourselves in the present moment, or whether we will renounce that for the sake of obeying the divine voice within us—for the sake of being true to all the motives that sanctify our lives.—*George Eliot*.

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All desiring to hear the doctrines of Koreschianity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of its private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

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 Koreschian Science. Also every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets Friday at 2:30 P. M., at Sunlight Flats, corner Wright Street and Normal Park Place; also Tuesday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreschian Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

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.

The DENVER BRANCH of the Woman's Mission of the Koreschian Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

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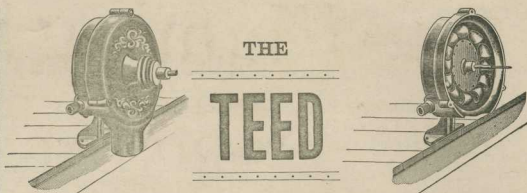
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