

The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life."—Gen. III. 24.

Vol. V. No. 6. CHICAGO, ILL., FEBRUARY II, 1893. A. K. 54. \$1.00 per Year.

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

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EXCHANGES, ATTENTION!

Exchanges should be directed to Washington Heights, Ills. Editors are requested to kindly make this change and thereby save us considerable annoyance.

SOCIOLOGY.

Let Industry Change Place With Gold.

If gold can be made the standard of relative valuations, either with or without the fiction placed upon it by the unscrupulous enemy of human liberty and progress, the energy of industry can be made equally so, but only as the money power—vested in gold for the use of the gold tyrant, as money—is destroyed. When, in the progress of human development, the conscience of man awakens to the true concept of righteous prerogative, and the mind perceives the prospect of universal happiness, ultimately to accrue from the full reward of industry; when the love of money—the root of all evil—is replaced by the substitution of the desire to promote the happiness of all, then that which is called money will no longer be regarded as an essential aid to distribution.

It is the plan of the Koreshan Unity to demonstrate, through the development of its commercial and industrial system, the entire practicability of distribution without the use of so called money. Every farmer in the country can enter into the possession of the stock of the Bureau of Equitable Commerce through the contribution of his farm products, which may be had directly by the Bureau, and thence distributed to the employees who are equitable sharers in its wealth. The farmer—if he is not to receive a monetary interest in the proceeds of the Bureau stock—might ask by what means he is to be compensated through possession of stock in the Bureau. We answer, by an exchange, from the Bureau, of the things in its possession which the farmer requires but does not produce. This principle holds good throughout every branch of industry. The system involves the most economical use of the labor-saving inventions, that the greatest amount of compensation may accrue from the least possible expenditure of physical energy. It must include the greatest possible scope to the illimitable employment of industry. It will require the employment of three hundred millions of men, women and children to carry forward the enterprises essential to develop human resources, and advance the civilization included in the projects of the Koreshan System, through its Commercial Bureau.

Wrong in Principle, and Barbarous in Practice.

ANACONDA, January 26.—The people in the cities of Montana are making what promises to be a successful effort to get rid of the Chinese. About a year ago the labor organizations of Butte, Anaconda and Missoula waged war against the employment of Chinese, and threatened to boycott citizens employing them in any capacity or patronizing Chinese laundries or restaurants. Since then the fight has been kept up by the labor organizations. A few weeks ago a citizens' mass meeting was held in this city, with the result that a committee of citizens, not members of labor unions, was appointed to help drive out the Chinese. The result has been that all restaurants but one have been closed, and half the laundrymen have gone out of business and are leaving town.

In Butte the same policy has been pursued with telling results. No violence is resorted to, but the majority of citizens have determined that the Chinese must go. Men who are known to patronize laundries or restaurants kept by Chinese will not be employed in the city works nor by any of the large mining and mercantile companies. Since the movement was inaugurated the Chinese population of Butte and Anaconda shows a falling off of nearly one third.—San Francisco Examiner.

Any system of applied industry which, in a country like the United States of America, with her great agricultural, mineral and mechanical resources, cannot provide for the successful employment of two or three hundred millions of the performers of use without conflict, has something radically defective in its constitution. It is a cowardly thing for any body of men to interfere with the freedom of any other body of men to pursue the legitimate resource of commerce and industry, vouched to all people under the sun by

the very fundamental principles upon which this government was established.

If the competitive system involves elements of opposition to the free exercise of the pursuit of happiness, and embraces principles so incongruous with those of the freedom and civilization of which we boast as to preclude the possible protection of the people we have not only invited among us, but to whom we have guaranteed protection, it is time that the competitive system be subjected to such an overhauling as will reveal its true animus. One hundred million laborers, in addition to the population of the United States, are not too many for the exhumation of the undeveloped and buried resources of this continent. If England—with indomitable energy and wholesome discipline—can enter a foreign country and bring to her feet millions of subjects, we, with the advantages of a home government, with millions of broad and uncultivated acres toward which to invite the foreign millions, ought to be able to so distribute and discipline the raw recruits as to equitably adjust all relations without serious conflict.

The greatest obstacle in the way of our rapid, and, at the same time, healthy growth, is the political machine manipulated by whatsoever party successfully competes for its possession and prostitution. Either party has an open bid for the votes of the rabble, and dare not, by any wholesome legislation, enter into conflict with what is regarded as an organized and disciplined force for the control of the ballot. With the labor organizations there is a popular craze against the Chinese and Chinese labor, and there is not moral courage enough on the part of the party in power to deal justly for fear of the political party standing ready to profit by the political injudgment of the reigning administration.

We profess to be proud of our sixty millions of population. We ought to be more honorable with a population of three hundred millions of people; it is a disgrace to our statesmanship not to be able to appropriate, digest, and assimilate, from immigration, as much as England dare attempt to assimilate at tentacle length, with her assimilative center thousands of miles away. Give the Chinese the right to become citizens, and if they refuse, place an embargo upon the exportation of the wealth of the country. Compel the non citizen to pay a heavy export tax on any commodity, be it gold, silver or any kind of wealth, or its representative, and devote the proceeds of that income to the laboring citizen. The same laws should be made to apply to the appropriation, digestion and assimilation of the substance that goes to build up a nation, as apply to the processes that conduce to the development of the individual.

With all the bragadocio of the American concerning our resources and wonderful growth, we are laboring under the great disadvantage of a stunted development, from lack of true and broad statesmanship.

Some kinds of food are more easily digested than others, and the raw material from China may seem a little difficult of assimilation. It is possible that "he be no cookie enough, and a little more bakie" will better fit him for assimilation. But the Chinaman *will* assimilate if brought under the proper management. No foreign people—whether German, Italian or Chinaman—ought to be allowed to gather

into great communities and perpetuate their language and customs on this continent; it cannot be done with safety to the interests of our healthful growth. No class of people, foreign or American, ought to be allowed, for political prudence, to create organizations for the purpose of encroaching upon the liberties of the vidual member of society. This is a serious question, and one which, if not settled upon the principles of immediate justice, will settle itself through the general catastrophe toward which the present license in government is rapidly hastening us.

But why do we attempt to indicate the way of justice, to a great, organized piracy upon the rights and liberties of the people; to a piratical prostitution of what was once, and ought to be again, the Ship of State? Is it because we believe there is wisdom, discretion and honor enough to save the nation, when the greed for the spoils of office is the only incentive to political activity? Let the government pursue the policy of distribution, not only as it relates to China, but all other immigration, and thus hasten the processes of assimilation, and compel every man who refuses to become a citizen, but persists in the appropriation of our wealth, to pay an income upon the right to ply his trade, and make it a contribution to the honest and industrious citizen.

Eradicate lobbyism from the seats of government, and give our legislators freedom to think and act upon the great questions that remain obscure through the persistency of the selfishness that naturally arises from the great octopus of competition!

FRIENDLY CRITICISM.

WHY USE BIG WORDS?

On the principle laid down by Cicero that friendly critics must be instructed, I would say for the benefit and encouragement of an anonymous Chicago critic of the *FLAMING SWORD*, who is troubled at the large words he finds in its columns, that, unlike the great mass of the publications of the present day, the *FLAMING SWORD* has a mission distinct from that of any other publication of the present, and must needs pursue a course unlike that of any other paper. It is not designed for the instruction of persons of one, or a few departments of culture and grades of intelligence, but of all grades, present or prospective. It cannot confine its methods to the needs of classes of beginners in science, nor even the most advanced professed scientists. (There are no real scientists of the present.) Its productions are designed and destined not to be, like the great mass of those under which the press of today groans, the mere ephemera of literature, that no sane person would for a moment think of reading a second time, but priceless mines of scientific treasure in which the most educated and ablest minds of the future will delve as for hidden treasure, not merely for present amusement, but for the knowledge which, when applied to their own lives, shall enable them to *live*,—not die and rot in the grave, as do all the men of the present. Knowledge beyond the feeble comprehension of the Lilliputian minds of the present cannot be stored up for future use in the vocabulary of the common laborer, or peasant, or even the university graduate, or post graduate of the present. The clearness and precise-

ness requisite in the language of true science is not always, is almost never, found in the language of the common speech of the masses, whom the greed of the rich, or their own lack of interest, has deprived of the means and opportunities of intellectual development and culture. Cicero says that it has always been legitimate, where the necessities of the expression of mightier thought has required it, even to coin new words, provided one confines himself to the use of old and well known, and distinctly defined, Greek and Latin roots; otherwise a people must do without the benefit of the higher scientific truths, a knowledge of which is indispensable to their future highest development and happiness. What is wanted, then, is not a grading down of the words of the FLAMING SWORD, so much as a grading up of the intelligence of its readers. For precisely this the SWORD is putting forth all its energies to accumulate a fund of real scientific truths that will enable thoughtful, earnest, teachable, obedient men and women, who apply them to their lives, and live them, to climb up out of, and force back into its normal limits, the hell of ignorance, selfishness, lust, greed and crime of the present, concerning which, Isaiah, in speaking of this time, said, "Therefore my people have gone into captivity because they have no knowledge, and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure."

Our friendly critic demurs, "But us poor little creeping earth things cannot comprehend all without the aid of a dictionary," and says that great masses of the laboring people, and boys and girls, have not the dictionary nor the time to use it. For his and their encouragement we are glad to be able to say that it is the determined, unalterable and infallible purpose of the FLAMING SWORD, its Editor, and his associates and co-laborers, in due time, to inaugurate the kingdom of righteousness, for the coming of which in earth Jesus taught us to pray, when all who need them will have both the means of getting the dictionary, and the time to use it. We know of a surety that this is so, because we clearly comprehend the law that will effect the mighty revolution; and that ours is the movement concerning which the prophet has said, "The gates of hell shall not prevail against it;" and that we are on the eve of the time of which God has said by his prophet, "And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall know me, from the least of them to the greatest of them, saith the Lord."

We appreciate the hearty good-will revealed in the closing words of the writer, to which he appends, instead of his name, "From a reader. Your paper is elegant, lovely, true; we wait the day. God bless you all!"—O. F. L.

A belief that Christ was the Son of God, saves no one.

A belief that he died on the cross, saves no one.

A belief that he arose from the tomb and ascended into heaven, saves no one.

A belief that he died for us, saves no one.

A belief that he pardons our sins, saves no one.

The only possible salvation from death and hell is the power of Christ in man to STOP HIS SINNING.—A. W. K. Andrews, M. D., in *Guiding Star*.

THEOLOGY.

Melo Hagoyim.

Melo hagoyim—the fulness of the Gentiles—is sounded down to the present generation from the venerable and prescient Patriarch, Jacob, as the prediction of the divine purpose concerning Ephraim, Joseph's younger son. It remains, despite the willful violation of the sacred enunciation, and the posterity of Ephraim becomes the fulness of the Gentiles. Though the ego (*ipse*) of the Saxon blood may bias the thought and stultify the reason, when considering the great question of the Anglo-Saxon origin; though a sensuous pride may advise the adoption of the fallacious conclusion that the Anglo-Saxon is indeed the veritable Israelite, nevertheless the unalterable fiat of Jehovah remains, that Ephraim's seed shall become the fulness of the Gentiles. *Melo hagoyim* is the eternal *argumentum*, wrought with the fixedness of the *rakayia* into which the stars are "set," and whence they shine forever.

The Almighty has iterated, through his servant Jacob, that "His" (Ephraim's) "seed shall become the fulness of the Gentiles." Manasseh, the elder, did not inherit. Through the operation of a law better known to Israel than to Joseph, the transmission of the pure white blood, issuing from the altar and throne of Jehovah—the Adamic image and likeness of God being the channel of its communication—was imparted to Ephraim, and Ephraim, more Gentile than Jew, was to become the progenitor of the controlling energy which should determine Israel's consanguine infiltration with the blood of the Assyrian, that the descendants of Joseph should be made the instrumentality and medium through which Joseph's posterity should descend and consummate the age. In the wisdom of Almighty God, it is appointed that the Gentile restoration should be perfected through Ephraim.

Melo hagoyim! Let the philologists of renown exhaust their scholasticism upon this Hebrew text, and they will find it impossible, by any conceivable pretext whatsoever, to neutralize the fiat of Jehovah vouched in its eternal truth. Lay aside all theological bias; sink into oblivion every perverted fabrication; let the pride of race and of sectarianism retire and modestly submit to the inevitable decree. Prof. Totten inquires, "Where is Ephraim, the multitude of nations?" Gen. XLVIII: 19. To this we reply, that we have \$5,000 for Prof. Totten when he can show from the Hebrew Bible, Gen. XLVIII: 19, any such text, while *we* can show, conclusively, that in the text to which he refers, Jacob predicted that the seed of Ephraim should become, not a multitude of nations, but "the fulness of the Gentiles."

"*Melo hagoyim*," the voice of Jehovah, through the Patriarch Jacob. Were he ignorant of this language in his prediction, then set aside all prophecy as a pretense and a fraud. Did Jacob tell the story of the Almighty's purpose, when he declared that the seed of Ephraim should become the fulness of the Gentiles? Then why attempt to bolster up a dogma through deceitful tendencies contrary to this plain statement of the God-appointed Israel? Jehovah did not build an unpromising and ephemeral fabric upon a fictitious and visionary basis, when, through the venerable and patriarchal seer, he foretold the destiny of the Gentile world

as it should derive its ethnic infiltration of metamorphosis and rejuvenation. If we may trace the descent, define the career, and denote in unmistakable terms the destiny of Ephraim, the mystery of the Gentiles requires no further elucidation. The problem of the race is solved; the arcana of human destiny is laid bare:—God has revealed the secret. Ephraim went to Assyria and was eaten up by the Assyrian. Ephraim, the son of Joseph, whose posterity absorbed the Egyptian and the Midianite through intermarriage, went to Assyria, according to prediction, and the blood of Joseph, to whom the birthright was promised, intermingled with the Median, Persian and Assyrian; thus Israel, the ten-tribed house, was blotted out, but from the ashes of this alchemico-vital and organic blending there arose, phœnix like, the generations of the Germanic family, pushing out their forearm of conquest and civilization, the Anglo-Saxon,—precursor of the coming Golden Age.

Do not look for Israel among the inhabitants of the material world. God has gathered the twelve tribes of Israel, and laid their foundations. The mathematical cube, the Holy City, the New Jerusalem, descends from God out of heaven. Her twelve incorruptible foundations lie structured in her precious walls. Her twelve gates have afforded entrance, and the tribes now occupy the golden city, but spread abroad for her descent, and with Philistia awaiting the fall of Jericho, that she may enter and reclaim her land of promise and lost inheritance, the twelve times twelve thousand sons of Israel have found their sought-for passage, and, pressing hard into the open arm of the Shepherd, are carried in his bosom to the land of his holiness, and placed in their everlasting habitations. The New Jerusalem is the place of Israel's aggregation, but the Gentile posterity of Ephraim, the veritable land of promise, may be found in the miscegenated Egypto-Israel-Assyrian, Ephraim, whose seed shall become the fulness of the Gentiles. *Melo hagoyim* has come, and the prophetic declaration is fulfilled: "In that day shall Israel be the third with Egypt and with Assyria;" "whom the Lord of hosts shall bless, saying, Blessed be Egypt, my people, and Assyria, the work of my hands, and Israel mine inheritance."

Jerusalem, thou Holy City, gospel of the new life, thou art builded by thy king! He also shall lay the foundation of the reconstructed temple, the structured edifice of Deific ingenuity and architectural design, archaically fashioned through the transition of thy descent! Gathered into thee are the thousands of Israel. Through thy gates—the twelve patriarchs—the inhabitants within thy walls are aggregated! Blessed are these doorkeeper, and more to be honored than dwellers in the tents of iniquity—the prophets of false philosophies—to be swept by the destructive besom of accumulated vengeance. Thou, patriarchal doors, shalt remain, while the dwellers in the tents of iniquity shall be desolated. O gates! Doors in the walls of Jerusalem; every several gate a priceless, transcendental pearl, glorious in thy adornment, be thou forever open; forever ornament the walls of the city of God's eternal glory! May thy king find access through thee, and may the divinely appointed Shepherd of the flock find tender pasture for his sheep, as he goeth in and out! Consecrated walls of most precious fashioning, whose twelve foundations comprise the twelve categories of eternal syn-

thesis, thy twelve sacred names—apostles of the Lamb—gathered as the firstfruits from among men, how honored art thou, through overcoming and attainment, thus to be set as the walls of the eternal city, and made the sanctified architectural bases of the city of God's everlasting sons! Gathered into thee art the Israelitish host, the twelve chosen tribes! Gathered by the strong arm of thy chosen Shepherd, carried in his bosom, thou, Eternal City, wilt make descent and, in the offspring of Joseph, Shepherd of thy choice, will find thy bridegroom of the first consummate nuptials. Egypto-Assyrian-Israel, Anglo-American, thou hast brought the seal; the bracelet of Judah's aspiration is found in thee. The staff of authority is thy support, as thou walkest among the nations. They may behold thy signet, for thou alone art found worthy to place it upon thy finger! Jerusalem, thou art already builded! Into thee are gathered the tribes of Israel. In thee Ephraim and Judah are one; thy name is one—the holy King of Israel, Anointed and made Messenger. The daughters of Joseph shall mount upon thy walls; the daughters of the king of Israel, riding upon white horses of the king, shall take thy ramparts, and, through the crevices of thy stones, discomfit every enemy.

Jerusalem is gathered, as John saw her, in her mathematical cubiform. She lieth four square, equal in length, breadth and height. She has made preparation through the purification of her principles of doctrine, and, as the bride adorned for her husband, flows as one into the bosom of the Shepherd of Israel, the united stick, the stick of Judah in the hand of Judah, with the stick of Joseph in the hand of Ephraim. The Lord Jesus, the Christ of God, was the stick of Judah in the hand of Judah. This stick dissolved, became Holy Spirit and, through the instrumentality of descent, passed down through the Lord's discipleship into the Gentile body, descending from Joseph through Ephraim. The stick of Joseph in the hand of Ephraim was Cyrus king of Persia. "The Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah."

The Lord stirred up the spirit of Cyrus, therefore his declaration is true. Cyrus, king of Persia, was the descendant of both Media and Persia after the Israelite had intermarried with both these royal families. He was therefore not merely Medo-Persian in consanguinity, but the blood of Ephraim filled his veins, and the spirit of Ephraim moved him to accomplish the liberation of Judah. It is only in the recognition of the doctrine of re-incarnation (resurrection) that the promise made to Cyrus can ever be fulfilled, or that Cyrus, the stick of Joseph in the hand of Ephraim, can become one with Jesus—the stick of Judah in the hand of Judah.

"The horse that kicks wins not the race." That is to say, in the language of symbology, the understanding that can "kick against the pricks" "wins not the race" of eternal life; at least, not during that cycle in which its understanding does so kick.—*Anon.*

The Real Source of Therapeutic Potency.

The final strength of every kind of life may be found in the seed of each special kind. There is no argument required to convince the genuine thinker of this fact. A stalk of wheat is full of vital energy till the ripening of the kernel at the extremity of the stalk. When the head of corn is ripe the life of the blade is transmitted to the ear, the place where the life potency of the blade is garnered. This is a universal law, and is as true in the domain of human existence as in the domain of vegetable life. The ultimate potential energy of man's being is in the seed of man. Jobu had reference to this principle of life when he declared, "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." It is the suspension of this supreme potency in man that gives him that essential and vitalizing substance, so potent as the genuine vitalizing *dynamis* of the Christ in the beginning of the Christian dispensation.

The exaltation of the desires above the human propensities suspends, in the spiritual degrees, the spiritual forces (mind forces) which, when not thus held in reserve, are carried from the domain of the pure desires, into the region of propensity, thence into the body of animal determination. The more elevated the thought the more perfectly is held in check or conserved the superior *dynamis* or potency of life. The power of the Christ was in his absolute supremacy over the propensities of animal life. It was through such supremacy and only through it, that he had power over death, and no man will ever see life or reach the resurrection except through the same power of control. If man loves God with all the heart, mind, might and strength all his thoughts flow upward, which must necessarily cut off all flow downward. There is no room or possibility for the man to sink into animal life or even to remain in the cycle of animal existence when all the desires are toward God, as they must be if he loves God with the whole being.—*Koresh, in Guiding Star.*

The Spirit of God.

The Spirit of God is the spirit of the good-man, the spirit of the God-man. In its most subtle essence it is love and wisdom, both of which are forces generated by the activity of mind centrally active and depending upon organic arrangement. It is not merely spirit, but it is the focal point of all personality; the Lord-God, without whom as personality there can be no life in man. These two primary essences of being may extend through all spiritual degrees as the light and heat of the invisible domain. As light and heat are forces extending into space, they are forces thus extending by virtue of a point of combustion or burning. So long as the lamp burns, the light and heat (force, spirit) exist, and are transmitted. Extinguish the light, and the matter ceases to be transformed to force, and the light and heat cease to warm and illumine. So extinguish the physical organ which generates the mind, and the mind ceases to warm with its love (heat) and illumine with its wisdom (light). Every variety of love and every variety of wisdom can be generated, conserved, controlled and transmitted through the correct analysis of the thoughts of the mind and their proper use.—*Koresh, in Guiding Star.*

A Commonwealth Can Only be Established Through the Triumph of True Religion.

As heretofore indicated in these columns, the modern world has never had a practical illustration of what a real commonwealth is. Wealth held in common, or equitable distribution, is a consummation which, though devoutly to be wished, has never yet been attained within the record of profane history. We maintain that such a form of government, wherein the people really govern, will never accrue except through the second coming of Christ, when his kingdom is set up in earth. This conclusion is arrived at by means of science (not so called science), reason and biblical revelation. A system that can make these three harmonize is the system that holds the key to the situation. Such a system Koreshianity claims to be. Men and women are proverbially selfish. This selfishness arises from sin or satan, for while that personage may appear to be the most magnanimous and self-sacrificing being in the world, the same is the most scheming, subtle and selfish. The satanic forces will yet be polarized in a personality, when the most diabolical and unscrupulous grasp for selfish power will be attempted. Has Jesuitism anything to do with this polarization? We will leave this for future events to answer for themselves.

Selfishness springs from sin, and sin from satan. As we are all satanic because all are in sin, it must, therefore, be evident that nothing less than the triumph of true religion will free us from sin and selfishness, and hence from the competitive system which is the product of selfishness. Can this line of reasoning be annihilated? If so, let some nationalist or socialist—who desires to see happiness prevail in humanity, but has not the slightest idea of how to effect it—make an endeavor to prove the fallacy of the argument. We think they will find that they have entered upon a task more troublesome than they dreamed.

WHAT IS RELIGION?

Religion is from the latin roots *re*, again, and *ligare*, to tie back. Literally, it means the rebinding of God to man. To get at the true meaning of a word it is necessary to find the root meaning of the word, independent of either Webster or Worcester. It is not necessary to fly to Webster or Worcester in order to get a correct definition. In fact, these authorities are often quite defective in this particular. The Koreshan System considers neither as the best authority. God and man are at present divorced. It should hardly be necessary to state this fact. Every condition of life indicates it. The modern church knows nothing of God whatever, which is clearly evidenced by its practices and environments. "By their fruits ye shall know them," said the Lord. The best fruit grown on the modern Christian tree is sours and speckled by the sin of adultery and the destroying worm of competition. The Lord is soon coming along to curse this tree, when it will wither and dry up just as did the unfruitful fig tree of Scripture. Those swell headed, so called reform creatures who have no use for God and religion, we of course do not expect to reach. They are already so very wise that the great wonder is that they have not evolved a little heaven of their own. Some day, when money and provisions get scarce on account of the failure of the present money system and the ravages of pestilence, the stomachs of these persons

will get empty, when it will be observed that their heads will diminish in size in the same ratio that their "bay-windows" shrink in circumference. Let them alone! Experience, that hard task-master, will be their successful teacher.

The time is now at hand when God and man will be made one. This time was prefigured by Jesus Christ when he died on the cross. His sacrifice thus made symbolized the crossing of God and man; hence he cried, "It is finished," and then yielded up the ghost. If Christ—in his amplified body—is not to appear again, that is, if the one hundred and forty-four thousand sons of God whom John, looking down to the end of the age, saw standing on Mt. Zion, are not to appear from the present humanity, now that we have reached the end of the dispensation, then, as Paul said, our faith is in vain, and our preaching is in vain, for without such appearance there can be no resurrection of the dead.

When these God-men appear they will hail the triumph of the Lord, for they will come with power and great glory. No divine kingdom or true commonwealth can be fully set up until these sons of God come, for they will constitute the head of the new body, the eternal kingdom without beginning of days or ending of years. Christ came to establish justice in earth. He did not expect to see his kingdom set up during the Jewish dispensation in which he lived. All that he did was a preparatory work, a planting, looking toward the harvest of that planting when the seed planted should be resurrected in the stalk at the end of the age. "My kingdom is not of this world" (Greek, age). It must be manifest, then, that the whole mission of Christ in earth was for the purpose of ultimately establishing in society the very condition of things that men today hope to establish under nationalism without a God in it, and without religion as its actuating principle. Such dreamers are simply skirmishers along the line. They are doing some good by arousing discussion on these lines, but they are not enrolled in the ranks of the great army of the Lord which will yet be marshalled to take the enemy's camp.

The true commonwealth, wherein the products of life will be equitably distributed, and each one will perform use to the neighbor—the new or divine government wherein labor, the curse placed upon man for disobedience, will be abolished, and the great day of rest instituted that will make the performance of use a pleasure, because of the destruction of all fictitious valuations—will be established, but not until practical Christian communism, founded and operated on the Mosaic law, becomes a part of the life and flesh of those desiring to constitute the fifth or God kingdom to be born from the present sensual race. Such a system must have a beginning, and of course that beginning must be a small one. Elijah, it will be remembered, prayed for rain. In answer to his prayer he was at last saw a cloud no bigger than a man's hand. It nevertheless spread and covered the whole heavens, from which rain descended in great torrents. The flood of truth is coming. It will come through the aggregation of the communistic societies, which practical, co-operative bodies will constitute the centre or nucleus of the new order of things to be established as the old church and state are passing away.—*C. J. M.*

What you sow, that you mow.—*Cicero.*

SHARP CUTS.

A general railroad suspension would be worse than war, and more fatal to life than cholera.—*Justice.*

Plutocracy might abolish itself and make peace with labor. It knows how, but it prefers injustice and Gatling guns.—*"Pa" Chase.*

Considering that the French press has been signally implicated in the disgrace of the Panama Canal Company, their vociferous denunciations of the government have a suspiciously "stop thief" flavor.—*National Economist.*

Prosperity howlers are now pointing with pride to the hog pens of the country and telling about how much you could realize from a bunch of hogs if you had them. The hogs, however, are "not in it"—generally speaking.—*Missouri World.*

If all the bonds, stocks and bank bills in the country were burned up, the country would be none the poorer, for these are not wealth, but only "orders" drawn on real wealth. Wealth is houses, food, clothes, gold, ships, wagons, railroads, factories, silver, books, pictures, etc.—*Justice.*

There is one serious drawback to this country. Our mechanics and laboring men, in the towns and cities, get very little employment after it freezes up in the late fall and early spring. It is a hardship for a laboring man and his family to eat up in four months what they can make the other eight.—*Journal, Alexandria, S. D.*

Most people are chilled with horror at the thought of cannibalism, of man eating his fellow man, but after all, is not cannibalism the most merciful way in which man has ever lived on his fellow man? Is it not far better to fatten, and kill, and eat than to enslave? The pain of dying is momentary, the sorrows of slavery may drag the lengthening chain for seventy years. For instance, a woman living in a tenement, surrounded by hungry children, sewing with tear-filled eyes for a few cents a day, would it not have been better for her at the age of fourteen, happy, fleshy, dimpled, to have been killed, roasted and eaten? A grand dish at a festival, instead of a skeleton at a famine!—*Ex.*

No Sham With the Sick Man.

The Turkish power exercises a very rigorous censorship over the Scriptures published for the Ottoman readers, carefully expunging all suspicious phrases and sentences, such as, "Thy kingdom come," under the idea that the Sultan's kingdom is good enough for the sick man's subjects. That is plain, open and above board, no shams.

The Christian nations pray, "Thy kingdom come," with their lips, but it has no place in their hearts. Satisfied with the kingdom of hell which now obtains, they would not cross the street with roller skates on a planned way to find the kingdom of heaven.—*J. S. Sargent.*

The law of attraction acts reciprocally. Response meets response in souls merging into the kingdom of Unity.—*Koresh.*

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 Korean view of these questions. Honest conviction will receive due consideration.

"Think on These Things."

How involuntarily, at times, we ask the question, Where is God? Some answer that he is everywhere. We may answer, yes he is, just as the sun, by its light or dark radiations, is everywhere. Yet the radiations are not the center, though of and from it. The central sun ever radiates to the circumference, and the response of the circumference ever focalizes at the center. Humanity gives to its anthropocentric sun that which must come again to it as light or darkness, life or death. Where is the anthropocentric sun, the *central mind*? In what temple does it dwell? Centrality implies location. Location it must ever have, though it is not necessarily always revealed to the consciousness of humanity. "There is nothing hidden which shall not be revealed," and at times the revelation of the personality of the divine central mind becomes essential. A God worthy of humanity's worship should be equal to meeting humanity's needs. There is no deeper sense of need in the human soul than that which cries out for a God who is the realization of the perfect ideal, one above and beyond all the moral weaknesses and corruption of the sinner, capable of ruling himself and the universe,—the perfect fruition of divine wisdom and love in tangible manifestation. Was there any lack in Jesus the Christ? The confession of his faultlessness was forced from his enemies. To his *own*, he was the fullness of the Godhead bodily. We have the record of his life, the portrayal of his perfections, and the hunger and thirst for his righteousness in our souls. Still we crave and groan for more. We are told by the record that he became a high priest who could be "touched with a feeling of our infirmities." Has he experienced them? We believe that he who "knew no sin," was "made sin" for us to that very end. He knows all our woes and griefs, because he bears them all; we would have him know them to their depths,—even the despair of the sinner, when the horrors of great darkness sweep over his soul, and God cannot be found because of his unbelief. Does the central mind come into a knowledge of all things experimentally? If not, then his knowledge is lacking the knowledge of our experience; we long to have "him who knew no sin" "made sin" for us, in truth; to have him, in whom was no darkness at all, come into our darkness and, being in it, show us how to get out and walk in his light, and endue us with his power to do it. May the knowledge that the divine mind is doing a just thing, still the craving of our souls, and cause us to endure with hope and courage to the end, that we may stand still and see his full salvation. Praise his name! He knows no lack. In his descending degree, he feels to the depths all that we know and feel.

The divine mind, the Father-Mother God, Source of

Being, was in Jesus. St. Paul says, "let this mind be in you which was also in Jesus Christ." We have reached the confines of the age, and the circumferential humanity—feeling its awful distance in quality from that divine and central man formed in the holy of holies of the humanity which received him, as their "hope of glory"—strives in vain to peer thro' the moral darkness of their corruptible mortality for a way to attain to the glory of him who is immortal and invisible. Is there one among them, with the mind of God, who has the wisdom and love of that mind to *tell* and *show* the way? There cannot be, unless He who ascended to the Father has also descended with anointing power to consume and destroy that which hides him, and to reveal himself as the overcomer, the Savior to the uttermost. By Isaiah, the Spirit wrote, "That saith of Cyrus, he is mine anointed," and further, referring to him, "Surely God is in thee." So "the sure word of prophecy" indicates the location of the Spirit in its hour of triumphant, overcoming power. Cyrus, by the power of his anointing, has written, "I claim to be, not the central but the circumferential man, into whom the Lord has descended and is now in his discrete degree. As such, Elijah the prophet is in me. Through me he declares the Lord's coming—even God's new name. Elijah the prophet unfolds all Words for he is *the* Word. He unfolds all names because he is *the* name. Supremely, before conjunction, he is the form of the three heavens, or rather of the angels of the three degrees, the celestial, the spiritual and natural. These degrees are centered in three outward forms till transmitted from two of these forms to the Angel of God, who becomes the first earth, highest earth, in whom is the highest heaven. Elijah is the first heaven, and the angel through whom he operates is the first earth, both of which must pass away that there may be found a new heaven and a new earth. Elijah the prophet is the end of the old, and the Lord who comes, the beginning of the new era. There must be an absolute conjunction of the circumferential with the central. When this conjunction is effected he who flows into the center will surely die, for he is the head of the old dispensation, and this head will be cut off, which is the head of the old aggregate or collective man."

Jesus taught, "God is a Spirit;" he claimed that God was his Father and was in him. The Father then is Spirit. Spirit is primal or cause. Matter is effect and secondary in rank as such (though primary when as cause it is productive of Spirit). The divine Spirit centers in personality for the expression of its attribute of personality; the recognition of its personality is a supreme necessity, so that personal work such as leading, shepherding, baptizing, begetting, quickening and bringing to birth may be done. All that is in effect, must be in origin or cause. If there can be a power implanted in the creature to triumph over sin and death, in mortal humanity, then there must be a source of such power in the creator and there must be, at some time, a central creative manifestation of such power. It is reasonable to expect the Lord, the divine mind or ego, to appear and reveal himself as a "man of sin," to demonstrate his overcoming power in sinful flesh, and create in his creatures a living faith to appropriate it from himself, even a *working faith*, resulting in obedience to the law of overcoming, for everything in the universe works in harmony with inherent law. When

Jesus or Jehovah, the fulness of the Godhead bodily, withdrew from his people the material manifestation of himself in perfection, he became Holy Spirit or Living Word, sown in humanity. The flesh returned to Father or Spirit and begat himself in the receptive will or affectional principle of the prepared people. We ate or appropriated him by mental inspiration. Jesus called attention to the method of appropriation, in the institution of the memorial and typical supper, also when he breathed upon them and said, "receive ye the Holy Ghost." The intellect and the will of humanity have a receptive power for the divine Spirit,—a power in the brain corresponding to that of the lungs in the body, which inbreathes and assimilates the air. The effects of this inbreathing by the lungs are manifest in the perpetuity of the mortal animal life of the body. The laws of health require that if the air, however pure originally, becomes vitiated, it must be renewed or purified, else we sicken and die for want of essential elements. So when truth becomes vitiated to fallacy which casts soul and body continually into the hell of mortality, we must be quickened, "transformed by the renewing of our minds," by the divine breath, the baptism of the Holy Spirit, which in its ultimate outpouring quickens even our mortal bodies, till they are clothed with incorruption and born immortal. Perpetually the divine mind works; periodically it renews its life in and through humanity, till in the "fulness of times" the right to rest from one kind of labor, that another may be done, is well earned; the divine rest is always for recreation, in the root sense of the word. It is the aggregation or centralization of all power for a new dispensing of it, or a new dispensation, "world," or "order of things," that things may be equilibrated, and made worthy of perpetuity. As we cannot have light without darkness, nor good without evil, and as the lower must serve the higher, so good must ever subordinate evil, and assert its right to supremacy in its results. Good results justify their reproduction. To be known they must be manifested and enjoyed by the children of wisdom, begotten by love.

The great cycle of Mazzaroth has its great year of jubilee, the golden age. The harvest that glorifies it is the harvest of the sons of God, product of the Spirit of Jehovah, even Jesus the only begotten Son, the love of God. May his divine wisdom, his descending bride, give us, who hunger and thirst for his righteousness, birth into the kingdom of the immortals! May the voice of the Shepherd of Israel be heard far and near, calling his lost sheep into the way of the Lord, that the Lord may meet them in the way!—*Bertha S. Boomer.*

What is the Resurrection of the Dead; When and Where Does it Come?

That the dead are to be raised is the prevailing doctrine of faith in the modern Christian church. I know that my Redeemer liveth, and that "in my flesh shall I see God" is the confession of faith in song, by all believers throughout the world. But where will this take place; here on the earth or in some distant sphere? Shall we continue forever in our present environment, or be transferred to some other of the worlds (?) we see about us in the starry heavens? And

when shall this be? What is it in the development and evolution of man that will bring such a conclusion? Shall we change in our physical natures so far that death may not lay his icy hand upon us and claim us as his own, or shall we learn to be so obedient to the laws of our physical being as to be above and beyond the inexorable shadow of death and the grave? And, finally, who are these dead to be raised?

The law of re-incarnation or resurrection is one of the fundamental laws of life. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain." "But some will say, How are the dead raised and with what body do they come? Thou fool, that which thou sowest is not quickened except it die." The Lord Jesus used constantly in his teachings, as did also his apostles, the illustration of seed sowing and harvest time as analogous to the law of the resurrection. "The field is the world; the good seed," said the Lord, "are the children of the kingdom;" "the harvest is the end of the world" (age or church). The Lord Jesus constituted the central germ of a new race, the sons of God, who are to rule the earth when, according to prophecy, the new heavens and the new earth are established. That such a kingdom is to come is sufficiently proven by the prayer indited by the Lord himself: "Thy kingdom come, thy will be done in earth as it is in heaven." It can scarcely be imagined that he would teach his followers to pray for impossibilities. Through the dissolving of the divine substance of his body, in his theocrasy, the spirits gathered in him, and who were the lambs whom he carried in his bosom, were segregated, and flowed into the receptive minds of the disciples who were in the exalted and aspiring condition of spiritual life to cause them to be fit centers of attraction to these spirits. The quality of this spiritual seed may be learned from a comparison of the Lord's body with that of men generally. He was the Light of the world. Other men were in darkness. He was the Life of the world. Other men were in death; dying, corruptible men. His body passed through the tomb without corruptible dissolution. They were subject to all the vicissitudes of mortality. In the life of Jesus we find a perfect harmony between his doctrine and his practice; in the common humanity there is inharmonious and incongruity between their lives and their professed beliefs. Jesus was the archetype of the new race, the representative man of all ages, the seed-man, for from him, as the Father, the begetter, proceed the children of the kingdom, who are to be inheritors with him. These spirits aggregated in his divine body in the highest relation, and formed, by their complete grouping, the neuter being—the perfect being—for he was in the image and likeness of God, the first created man.

The Lord was the nexus or point of transposition from the old to the new life. Through the ages preceding his appearance as the divine Word, all good spirits of the Jewish church had been flowing toward him as the center and source of life,—through him they had to pass, for he was the door of the Christian dispensation. He, being in the image and likeness of the Father, was both male and female, but in the descent to the lower plane these spirits separated (as shown

by the cloven tongues that sat upon the disciples at the feast of Pentecost) into male and female entities, thus entering on their career of regeneration as separate or dualistic beings. Regeneration or reproduction through the processes of sensual humanity is the descent into hell to which the God life was subjected, that he might in all points touch the circumference of his own existence, and thus gather to himself the knowledge of good and evil that finally makes him judge over the whole earth. This is accomplished through repeated embodiments during the dispensation. Each germ or seed sown in the minds of the disciples had its corresponding body or angel in the celestial heavens. As the apostle says, every seed, its own body. The planting of this seed was to raise up a higher form of humanity through whom the Christ germ and its angel in the celestial degree could be conjoined as soul and body. When this conjunction is complete, man will awake to a memory of original identity and consciousness; this constitutes the resurrection. The perfect union of soul and body—an incorruptible soul in an incorruptible body—is the manifestation of the firstfruits, the result of the planting of that Christ germ in the beginning of the age. All this takes place here in humanity. The only heaven there is, is formed here in the earth among men, as the Lord plainly taught. The kingdom of God cometh not with observation; Neither shall they say, Lo, here! or lo there! for, behold, *the kingdom of God is within you.*

The only hell there is, is most truly here among men. It was into this hell, into this "outer darkness" that "the good children of the kingdom" were cast to go down into death and hell, to come up again in the complete restoration of the last days of the dispensation. The "good children" are those in whose minds the Christ germ was planted nineteen hundred years ago; they constitute the wedding guests at the marriage supper (which signifies conjunction). These are the five wise virgins with oil in their lamps; that is, those who have united their doctrines and their lives in harmonious relations. The five foolish virgins were also in heaven, but had not that agreement of faith and works which would have opened the door to the feast for them.

When we realize that all these wonders are worked right in the midst of our common humanity; when we know that every Saviour through all the cycles of time must and does come up out of the people, humanity takes on a different aspect. As we have more respect for the lump of coal, knowing how near akin it is to the diamond, so the possibility of reaching our origin and being forever at rest bursts upon us with the joy that carries with it a determination to fight the good fight that will bring rest and happiness to the countless thousands who are buried in misery and ignorance.—*Mary C. Mills.*

Only the clear proof that great fortunes are of real use to the community, will justify their existence any longer; but if the possession of great wealth brings no utility, or if, as may be, it demoralizes the tone of the community, then it will be dealt with like any other common nuisance. If the accumulation of fortunes is not helping to solve the labor question, then it is aggravating it and encouraging revolution.—*Rev. Francis G. Peabody, D. D.*

PROGRESS.

Upward, upward press the people to that pure, exalted plane,
Where no throne shall cast a shadow and no slave shall wear a chain.
They have trampled on the faggots, broken crucifix and wheel,
Banished rack, and thoughts and hemlock, and the headman's bloody steel.
Forced the Church-hold to surrender stake, and scourge, and bolt and bar—
Turn the keys from off its girdle, throw the Gates of Truth ajar.
They have forced the titled tyrants human rights to recognize,
And with bayonet and saber, they have slain a legion lies.

They are lighting lamps of freedom on a million altar-stones,
With the torches they have kindled at the blaze of burning thrones;
And this light shall sweep each circle to the very end of earth,
Touching with immortal beauty every heart and every hearth.

Thrilling every human being underneath the speechless skies,
And transfiguring our planet to a perfect paradise.
As we higher march, and higher, on into this light serene,—
Every man will be a Kaiser, every woman be a Queen—

Aye, Queen regnant, then, and ransomed from the thralls she wears today,
While her lover, son and brother walk unfettered on their way.
She hath wept and prayed in passion—bitterly hath made her moan—
All the terrors and the tortures of the tyrant she hath known,
Still the blood that flows for freedom, flows for man and man alone.

Nay, behold! the light is burning with a strong and stronger flame,
And the foremost in the phalanx see the stark and stinging shame,
See the biting, blasting, burning shame of sin oppression now,
And with hands and hearts uplifted, swear a grand and god-like vow,

That, despite the fangs of Custom, and despite the Church's frown,
Womanhood shall wield its scepter, womanhood shall wear its crown.
She hath borne with man his crosses, she hath borne with man his chains,
She hath suffered all his losses, she hath suffered all his pains.
She shall stand with him, co-equal, on the pure, exalted plane!

—*Will H. Kernan, in Woman's Tribune.*

HUMANITY.

Some of the Last Burning Words of Victor Hugo.

"For four hundred years the human race has not made a step but what has left its vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of philosophers and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the near future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all there will be but one country—that country the whole earth; for all there will be but one hope—that hope the whole heaven.

"All hail, then to that noble twentieth century, which shall own our children, and which our children shall inherit!"

The Illinois Supreme Court has reversed the decision of the lower court of Jefferson county in contesting the election of Martha E. Plummer and Mary M. Moss to the offices of members of the Board of Education of the city of Mt. Vernon. Two hundred and ninety-five women voted at the election, and the county court held that these votes were illegal; the supreme court holds that those votes were legal, and that the women had a right to vote. This decision will affect the entire state of Illinois in regard to the right of women to vote on educational matters.—*Chicago Woman's News.*

A Nice Maine Girl.

A sixteen year old girl reads a lecture to the young men in a Lincoln county paper. She exclaims: "Why do the young men of Edgecombe do so much loafing? Go to work! Push ahead! I am but a young girl. I have clothed myself and got money in the bank, and am only sixteen years old. I lay up more money every year of my life than any boy or young man within a radius of three miles of my home. When they get a dollar they go to a dance and go home a dollar out. My father is able to support me, but I choose to support myself. I advise all girls to cut clear of those loafing boys. Give them a wide berth, and never marry a man unless he is able to support you. And never put your arm through the handle of a rum jug."—*Lewiston, (Me.) Journal.*

The Creed To Be.

Our thoughts are moulding unseen spheres,
And like a blessing or a curse
They thunder down the formless years,
And ring throughout the universe.
We build our futures by the shape
Of our desires, and not by acts.
There is no pathway of escape,
No priest-made creed can alter facts.
Salvation is not begged or bought;
Too long this selfish hope sufficed;
Too long man revelled with lawless thought,
And leaped upon a tortured Christ.
Like shrivelled leaves, these worn-out creeds
Are dropping from religion's tree.
The world begins to know its needs,
And souls are crying to be free;
Free from the load of fear and grief
Man fashioned in an ignorant age;
Free from the ache of unbelief
He fled to in rebellious rage.
No church can bind him to the things
That fed the first crude souls evolved,
But mounting up on daring wings,
He questions mysteries long unsolved.
Above the chant of priests, above
The blatant tongue of braying doubt,
He hears the still small voice of Love,
Which sends its simple message out.
And dearer, sweeter, day by day,
Its mandate echoes from the skies:
"Go, roll the stone of self away,
And let the Christ within thee rise!"

—*Ella Wheeler Wilcox, in Arena.*

We cannot make bargains for bliss,
Nor catch them like fishes in nets;
And sometimes the thing our life misses,
Helps more than the thing which it gets.—*Alice Carey.*

All persons chronically diseased are egotists, whether the disease be of the mind or body; whether it be sin or sorrow.—*Anon.*

Women who violate the laws are punishable as well as men; women who own property are taxable as well as men; then why should not women vote as well as men?—*Albany Times-Union.*

Life is not so short but that there is always time for courtesy.—*Emerson.*

A Burden Concerning Womanhood.

"As a flame out of God through my heart this message came."

The Age of Womanhood is come,
And the time of the paradise fairly appears;
When the yoke of the man shall be broken forever,
And the wickedness of his lordship shall cease.

For the term of her bondage is served out,
The year of her humiliation is ended,
The hour of her deliverance has come;
And she shall receive at the hand of Jehovah Jesus
Blessings double for all her pain.

Lift up thy voice, O Womanhood, and cry:
Cry afar to the ends of the earth, and say,
Woman is free! Woman is free!
Woman is free forevermore!

By the Life of God within her,
By his light in her inmost heart,
She shall guide in her family life,
She shall rule in the Eden day.

Blessed be God, the Father in heaven,
Blessed be Jesus his Son;
For the curse of woman is taken away,
And the day of her glory has come.

—*Jesse H. Jones, N. Abington, Mass.*

Celibacy.

One of the questions we often meet with is, "What is the utility of celibacy?" Another question is, "What warrant is there in physiology for the observance of celibacy?" There is a popular theory extant, that every seven years the particles of the human body become entirely renewed, that in that space of time the body wastes away and is replaced by new tissue. That there is a perpetual waste and repair going on in the economy of the individual frame is true; that the repair of the waste must be by means of the secretions elaborated in the alchemy of the entire body is self-evident. At the present time the most valuable and refined of all secretions evolved in persons is wasted, largely through sensualism. In consequence thereof the waste going on in the body is replaced by inferior substance. Man deteriorates in organic quality with resultant mental and moral debasement, loss of health, etc. If there is to be any reform, it must begin at this point.

Continence or celibacy will stop this waste; there will be an improvement in organic quality, man will brighten mentally so as to see what ought to be done. He will improve in morals and do the right.—*Carl Gleeser.*

Hawaii.

In the early part of this century a handful of missionaries landed on the Sandwich Islands with the gospel of the Christ upon their lips, and the greed of Shylock in their hearts. These missionaries have plied their avocation so successfully that at the present time they have become the real owners of the islands, while the natives have been reduced to vassalage. It is this missionary influence that precipitated the recent revolution by which the last vestige of the native influence is to be displaced. Surely a day of reckoning is coming for the greedy cormorants who are largely responsible for the decimation of the Kanakas and their impending extinction.—*Carl Gleeser.*

CONTRIBUTED.

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

Honest Money.

The above expression is one we frequently meet with as applied to gold, especially in the columns of the plutocratic press. But to speak of honest money is a misnomer, for money, *per se*, in character and purpose, is the very emblem of dishonesty. The most insidious phase of the money problem seems to be overlooked by the average reformer, who dwells at length upon the absurdity of the golden measure of value bubble; but the mischief of money does not so much lie in the fact that it is used as a medium of exchange, as in the fact that it is a cunningly contrived device to enslave men, and then to perpetuate that slavery. Money is derived from the Latin word *mones*, to guard, and it is a guard, indeed, that zealously guards every point of egress from the pit of economic bondage. To gain the wide plain of liberty, the prisoners of poverty must kill this guard; they must topple over the wall of privilege that hems them roundabout, that dwarfs their bodies, shrivels up their souls and poisons their minds, stunted and deteriorated by the moral malaria that is generated through the unhallowed purposes of greed.

Money is the enslaver of the race. We cannot have both money and liberty. If we wish money, we must also accept slavery; if opposed to slavery we must needs include money in our opposition. We will not enter into a long dissertation as to how it all came about, our having money, and the especial way in which it became enthroned king of kings, and lord of lords in all human relationships. Just as by investing one man with a certain privilege we degrade the balance of the men, thus destroying equality, so by investing gold with the character of legal tender we destroy the equality of wealth. The government virtually says: "I'll tax you every year so much, and this tax you shall pay me in gold; if this gold is not forthcoming I will confiscate the wealth you possess and sell it to the owner of gold for enough gold to satisfy my demand against you." The government virtually makes the tenure of all wealth dependent upon an annual payment of taxes in legal tender money. There is no absolute ownership of land or other property in the United States; it is a conditional proprietorship; the condition is an annual tax, and this tax has to be paid in the mode appointed by the government, that is in legal tender money. It must be evident what an all-transcending part this factor can be made to play in the affairs of men when this only one means of solvency recognized by government falls in the hands of an unscrupulous, greedy set of human devilfish.

The wealth of this country has been estimated at \$66,000,000,000; only \$17,000,000,000 has been rated for taxation, and it is said that our farmers are rated on \$14,000,000,000. While Jay Gould paid taxes on \$50,000, though he was worth \$75,000,000, many a farmer owning a farm worth \$2,000, on which there may be a mortgage of \$1,000, pays taxes on the full amount. The government is also in debt, and a large per cent of the taxes collected go to

the money lender for interest on bonds. Beside the taxes, there is the interest on the private indebtedness, which has also to be paid in money; this is a second way by which a large part of the legal tender money finds its way back to the pockets of the money lender. Besides the above two ways, our financiers developed fire insurance, life insurance and accident insurance societies. The annual dues on policies draw a large amount of the currency to the coffers of our captains of finance. The only way this stream of interest and dues on policies can be perpetuated, is by the re-lending of the ever-accumulating funds. But this is no settlement of the subject. The old man of the sea—usury—crushing industry to the earth, having destroyed all the empires of the past, having wiped from the face of the earth every nation that permitted his vampirism, is slowly and surely sapping the vitality of all modern, so called civilized nations, until an impending cataclysm is about to hurl oppressor and victim to a common ruin. There can be no settlement of the land question, the railroad question, or all the other phases of the modern problem until the money question has been settled.

Money is the base upon which our economic institutions founded their superstructure. Modern society is based upon a lie, it rests upon a fiction. The stamp upon gold is that fiction; the lie of legal tender is the swindle perpetrated upon mankind. The greatest blessing that could be conferred upon men would be to take all the gold, to the last grain, and sink it in deepest ocean out of sight and out of reach of humanity forever. Then, perhaps, the race might realize the flimsiness of the so called value of gold. There is not a single real need for the use of the accursed metal. Perhaps with the glamour of the hell-spawned dross out of human sight, men may realize the brotherhood of all mankind. That all men have an equal right to unimpeded access to the resources of nature and that the only factor in exchange is that of labor performed in fashioning and preparing for use the bountiful gifts of the earth intended for all. Money, or anything else that partakes of the nature of Caesar's stamp, prevents equitable adjustment in human fellowship. There can be no peace in the world until the very imp of murder—money—has been destroyed.

If you desire a settlement of all pending issues by a method that will finally dispose of them, *demonetize gold!*
—Carl Gleeser.

Hell.

Every once in awhile some unregenerate theologian starts the inquiry as to the location and condition of hell. These blind leaders of the blind have been industrially exploring all imaginable space, and investigating the singeing qualities of brimstone, Greek fire, etc., until they are quite learned (?) in the mystery of physical torture, and forthwith proceed to enlighten the public with their own darkness. If these mental star-gazers could be induced to quit trundling their imaginations through vacancy, and—turning their search light within themselves to seek out the secret recesses of their own souls, make the acquaintance of the inhabitants thereof—they'd soon find hell enough both in quantity and quality to satisfy their curiosity, and engage their attention

for a life-time effort of eradication. Heaven is within you; *vice versa* hell, as its opposite, must occupy the same ground in the absence of the former. We are conceived in sin and born in iniquity; we are full of sin, which is hell.

The fact that these blind leaders are looking without themselves and without humanity for the nether world, is proof that their own hell is still in undiscovered and peaceable possession within them. As to ourselves, when we go gunning for devils we can generally find enough game within our own preserves to gratify ordinary mortals with such sport. Try it, at home, brethren. Beat up your own moral jungles, and if you don't get a good day's shooting, then come poach in our wilderness; you can have the hides and tallow—and a bountiful bes'ides—for every pair of hoofs or horns you will bring in. But if you really think that you've gotten the beam out of your own eye, and desire to wrestle with the mote in your brother's, then come to Chicago; a day's ramble in the Garden City will reveal the powers and principalities of darkness in all states of development, from the bud and bloom in the pulpit, the church social, the theater and the social top, to the harvest of harlotry and human hyenas that prowl the streets at night or spin their subtle snares in counting houses, at caucuses, bar rooms and gambling dens. An eye open investigation of this kind would convince an honest seeker for truth, that home talent in the invention and application of a real hell is quite equal to the foreign genius of Dante in portraying an imaginary one. But Chicago is no worse than other cities and towns in proportion to their size and ability; in fact, every home, hamlet, town and city, the world over, is, in a sense, a modern Babylon, the habitation of devils, foul spirits, unclean birds—corrupt thoughts and affections, the lusts of the flesh and the love of money—the curse of Adam which is over all and binds us all in death, hell and the grave until the final resurrection which is now almost at hand.

There is no hell outside of, or beyond, the occult sphere of the human brain. Men are obsessed by devils, as of old. If it were possible, which it is not, that there were any remote regions of the damned, apart from ourselves, then it is entirely useless to speculate about them, as we have quite enough hell at hand, of our own production, to engage our undivided attention.—*J. S. Sargent.*

When shall the declaration of "the right to life, liberty and the pursuit of happiness" be realized to all citizens of this republic? When woman is liberated from sex slavery, is given the right to control the maternal function to its proper use, and is made equal in domestic, industrial and governmental circles; when the power of money is broken and the wage slave is liberated from his chains, to enjoy the full fruit of his toil.

It is now readily understood, since the issue of the bill of health, why Blaine was so puzzlingly reluctant to die. The doctors had assigned him so many and such complicated diseases, that even a statesman and diplomat could not die of all them at once, in decency and in order. He was too wily a politician not to give each a turn at whetting the old man's scythe. Truly, Blaine was a very great man to have acquired

so many and such classical afflictions (all descended from the dead languages) to assist his exit hence.

* * *

Our doctors and Solons are wearing their front hair off putting their heads together to devise some method of quarantining the cholera bacilli next summer. We welcome the German lager, the English ale and British finances, French brandy, corsets and high heeled boots,—all dangerous and deadly enemies, persistent in their stay, and most cruel in the misery and lingering deaths they inflict; but we draw the line at the Asiatic bug, even for one season's sojourn with us.

After the unprecedented success of the McKinley bill, we wonder our legislators don't think to keep it out with a protective tariff.

* * *

Congress—in view of its flat failure to regulate the railroad traffic while permitting the roads to be held as private property, and its wonderful success in taxing the liquor traffic into one of the most powerful and wealthy monopolies of the country, under the pretense of taxing it out of existence—is now going to put down option deals after the same methods. We shall see.—*J. S. Sargent.*

APPLES AS MEDICINE.—Chemically, the apple is composed of vegetable fiber, albumen, sugar, gum, chlorophyl, malic acid, gallic acid, lime and much water. German analysts say that the apple contains a larger percentage of phosphorus than any other fruit or vegetable. The phosphorus is admirably adapted for renewing the essential nervous matter, lecithin of the brain and spinal cord. It is, perhaps, for the same reason, rudely understood that old Scandinavian traditions represent the apple the food of the gods, who when they felt themselves to be growing feeble and infirm, resorted to this fruit for renewing their powers of mind and body. Also, the acids of the apple are of signal use for men of sedentary habits, whose livers are sluggish in action, those acid's serving to eliminate from the body noxious matters which, if retained, would make the brain heavy and dull, or bring about jaundice or skin eruption and other allied troubles.

Some such an experience must have led to our custom of taking apple sauce with roast pork, rich goose, and like dishes. The malic acid of ripe apples, either raw or cooked, will neutralize any excess of chalky matter engendered by eating too much meat. It is also the fact that such fresh fruits as the apple, the pear, the plum, when taken ripe and without sugar, diminish acidity in the stomach, rather than provoke it. Their vegetable sauces and juices are converted into alkaline carbonates, which tend to counteract acidity.—*Southern Clinic.*

It is no great matter to live lovingly with good-natured, humble and meek persons; but he who can do so with the froward, willful, ignorant, peevish and perverse, hath true charity.—*Thomas a Kempis.*

"Without the Way there is no going; without the Truth there is no knowing; without the Life there is no living."—*Anon.*

THE LATEST SPOKEN.

BORN LEADERS.—The Rev. J. C. Adams wrote: "Great men always appear when a great crisis is reached. The right man comes in the right place at the right time." It is difficult to see in the opportune creation of strong and original souls anything less than the direct hand of the Lord. At such junctures, when it needs them most, society always has the least material out of which to make leading minds. Nor can you find in their ancestry or surroundings anything like the data sufficient to account for their appearance in season for their work, or a proper qualification for it.

"When the tale of bricks is doubled," runs the old proverb, "Moses comes." But the fact that he does come, exactly the man for the hour, with just the qualities of a great leader, is the irresistible hint of divine power; a heavenly provision for the emergency, a force from without injected into the needy life of humanity when its own supplies are languishing and low. The times when the greatest men have been born into this world have nearly always been the least adapted to produce great men, and these heroes in turn have been the men of all others least in harmony with their surroundings. Take Moses, as an example. There were few Mosaic natures. He was an isolated man. He reached his zenith when his people were utterly despondent. Paul, the apostle, was another of those providential men: So was Shakespeare. In our own country take a Washington or a Lincoln and inquire who their fathers were. In this inquiry you may include every name cited, and you will find that they were distinguished for nothing above other men save in that they were the fathers of their distinguished sons.

Frequently a leader's own people, who apparently are his peers, are blind to his ability and often jealous of the position that providence has clearly assigned him. When in the supreme agony of the darkest hour, laborers in field, shop or mine were crying for aid, when the sun of prosperity seemed as if it would rise no more, then our Moses came—our leaders appeared. While the Red Sea rolls in front and the Pharaoh of our times (trusts) is in the rear, flanked by pools, combines and monopolies, the sea will divide and the monopolistic hosts shall know the force of the waves of popular indignation—they and their chariots shall go down, and once again we will build up an altar to Liberty, and rebuild our country; and sectionalism and hate, with plutocracy as the leader of the hosts, shall be known no more in our fair land.—*Correspondence, National Watchman.*

THE COMMON CAUSE OF THE GILBERT ISLANDER AND THE PROLETARIAN.—The British government recently seized the Gilbert islands in the Pacific ocean. The usual form in such cases was employed of declaring a "protectorate," the protectorate being of the sort which the lion assumes over the lamb when he swallows him. The king of the islands, one Mr. Iebubriemow, who was not consulted in the transaction, has now protested formally against it and sent word to Washington that if he is to be "protected" at all, he would very much prefer Uncle Sam as the protector. The British, he says, are demoralizing and ruining the islanders, and show no regard for any one's rights.

It is not likely that our government will take the trouble to quarrel with Great Britain for the sake of these poor people, but the case may serve as a typical illustration of the dealings of so called civilized nations, including our own, with barbarous races. They have been regarded as *feræ natura*, to be hunted for their pelts, exploited for all they were worth, and then gotten rid of as soon as possible. Their weakness has been held to give stronger powers a right of tutelage over them, but disregarded as a plea for reciprocal claims on their part for protection. The exploitation of Africa by Great Britain, Germany and France, now going on, is the latest and probably the last great chapter in this sickening story of the abuse of the powerless by the powerful, which has been the inseparable condition hitherto of the "civilizing" process. But how indeed could it have been otherwise? How could the governing classes in England, Germany, France and America be expected to deal more righteously and considerately with the poor and weak in Africa and Polynesia than they do with the poor and wretched of their own race in their own lands? The proletariat of Europe and America may well extend the hand of fellowship in suffering to the wretched Gilbert Islander and Central African, for both alike are the victims of the same abominable spirit of commercialism and industrial exploitation.

If after nationalism shall have triumphed and in turn introduced inter-nationalism, there shall remain any savage lands or races to be civilized, be sure it will be done in a very different spirit from that which ruled such enterprises heretofore. The civilized will then go to the uncivilized as brothers and benefactors, bearing priceless gifts, not exacting tribute.—*New Nation.*

BEARING THE CROSS.—The true follower of Christ has always had to carry the Cross. The cross that in many instances has to be borne is the daily and hourly conflict with the lower nature, with intemperate appetites and passions, and with selfishness in all its forms.

Bearing the cross today means pretty much what it meant in the days of the early Christian church. It means entering the battle ground of life and warring for the supremacy of truth. It means determined opposition to social institutions that stand in deadly hostility to the advancing spirit of the race. It means planting the feet on the solid rock of truth, and standing for justice regardless of the opposition of the world.

Those who hold this position stand as bulwarks against the swelling, surging tide of social corruption. They are the *avant couriers*, the evolutionary forces of a higher state of things. They bear the cross of contumely, derision, opposition, hatred. But they stand immovable, holding up the light of truth to an obdurate world.

By and by, the truth is recognized, and "humanity sweeps onward" through the life impulse imparted to it by others.—*Sociologic News.*

The best things are possible, if we will but live for the best.—*Rev. Charles G. Ames.*

Loyalty to truth is evident, when profession is seconded by a corresponding activity.

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All desiring to hear the doctrines of Koreshanism 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 Koreshan 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 Koreshan 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.

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