

The Flaming Sword.

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

Vol. V. No. 7. CHICAGO, ILL., FEBRUARY 18, 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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SOCIOLOGY.

The Laws of Economy, Not of Dissipation, Should Characterize the Regulation of Human Affairs.

Nothing ought to be more readily apparent than the truth of the proposition, that the purpose for which industry is applied is the acquisition of the essentials, comforts and luxuries of life. Gold and silver, as coin, do not comprise either of the above mentioned incentives to human activity. Place a body of men anywhere in the world where life demands shelter, fuel, clothing and food, which can only be obtained through direct industrial application, and they would never think of digging gold and silver and converting them to coin before applying their industry to the essential things. The industrial masses have been so overburdened with the pressing wants of daily life that there has been no time to think upon the great questions of economics. They

have scarcely dreamed that the distribution of the wealth of the country could be conducted without something to represent the commercial exchanges of the world, hence an adherence to the so called medium of exchange, called money, founded (or pretended to be) upon gold as a standard of value, to which they bear some proportionate ratio.

That there is augmenting an impending revolution, cannot be questioned in view of the events and indications of the last presidential campaign and election. The change in the administration of public affairs—giving political preference to the party which has been out of power for the last thirty years—was largely due to the fact that the cry was made, "Destroy the money power!" It is not in the thoughts of the leaders of any political party, now prominently before the people, to destroy the money power; but the people have spoken, and in that voice is the death knell of plutocracy.

Shall men, who must starve or purchase bread with labor, first purchase gold of the plutocrat—at the price he fixes upon it, by cornering the gold market—before they can procure that for which they perform service? This is a question the laboring classes are asking themselves, and they are awaking to the answer. There are some so called labor reformers who still persist in the attempt to improve upon the form and use of that which shall represent exchanges. If the competitive system were admitted to be an essential factor of human activity and existence, we could agree that some medium of exchange ought to be employed. Under such circumstances we certainly would advocate the use of that which would require the least expenditure of labor, as being the most economical representative. No medium of exchange is required. During the war, the government fed and clothed hundreds of thousands of men by locating its places of storage, and providing for the distribution of all things essential for carrying on the war. A system of distribution could be as easily instituted, even more easily, for sixty millions of people than for one million. Social and political economy should provide for the direct, immediate and cheapest methods of distributing the products of industry. One of the first things to be considered, in the distribution of the products of industry to sixty millions of people, is economical transportation. The channels of transportation are the only legitimate mediums of exchange, and the *only* ones required. Barter, in the true system of social economy, cannot exist. The processes through which the race has progressed from its more savage to its present stage of barbarism, falsely called civilization, cannot be taken as an illustration of the introduction of the new order. The present great system of competition is the natural outgrowth of the greed which actuates the animal, whether existing in the lower orders of animal life, or in the *genus homo*.

Every medium of exchange, whether gold, silver or paper, which may be manipulated by the shark to the detriment in barter of the honest and unsophisticated, should be destroyed. Money and the competitive system must go together. The old fabric must go. The barter system has never been, nor can it ever be, made a system of equitable distribution. So long as it is in vogue the effort to perform little service for much of the products for which service is rendered, will impulse the human mind to devise means to shirk the responsibilities of the performance of use, and to accumulate riches without rendering an equivalent. There must come a change. The revolution about to transform the present chaos to that order of economical administration of all human affairs, in which the kingdom of God in earth is to be realized, has its illustration in small measure, in the transformation scene of Pentecost, wherein, through the divine afflatus, thousands of people were wrought upon to sell their possessions and bring the price of the things that were sold to the common treasury, whence were distributed all things essential to the wants of all.

Social and political reformers may sneer at the principles presented in the FLAMING SWORD, but the methods it advocates are the ones upon which the world depends for the coming reformation. God planted himself at the beginning of the Christian age, and at its culmination the sons of God will mature as the ripe fruit of the harvest. Koreshanity will inaugurate the scientific social system. To its feet the world will bring its wealth, not compulsorily, but by a willing acquiescence to the principles of righteousness. The correct regulation of the commercial system is the key-note to the regulation of all dependent and consociate things. The commercial pivot is the central pivot or axis of the rotation of social life, as well as the momentum of the physical universe. If we divide the domains of activity into specific degrees, we will discover commerce to comprise the impulsive energy of each. The degree or quality of commercial impulse upon which depends the inception of a new organic form—we mean the impulse of propagation—resides in commercial desire. This is sex commerce. The inducement depends upon the character of the person indulging. It may reside, primarily, in the desire for offspring, or purely in the desire to gratify the animal propensity, regardless of progeny. In the former case the more refined and purer essences of the mind are drawn upon and transmitted through the more central and delicate fiber, and the character of the offspring is of better quality. In this case there is an interchange or exchange of the pneumatic and psychic energies for the purpose of life itself; the formation of a new being. The interchange upon that plane of life, for those who cannot see or comprehend a higher order, is legitimate because the uses of that degree of life are devoted to the purpose, and only to that, for which it was designed. Pleasurable gratification was not in the thought. The desire for offspring, not the desire for pleasurable indulgence, comprised the incentive. On the animal plane of life the desire for offspring is a legitimate one.

A majority of the people born into the world do not come through a desire for offspring, but are the results of a desire for sensual pleasure. They are therefore illegitimate. The mere fact that men and women are licensed, through

what is called the marriage ceremony, to sensually indulge, is no criterion of legitimacy or illegitimacy. Most children are born under the influences of debauchery. The man who smokes tobacco, saturates the corpuscles of his organism with the poisonous and filthy nicotine. More vile are rum and beer. The cells or corpuscles of the blood and flesh are incipient sperms or germs of reproduction. The spirits of the corpuscles that die are transmitted to the corpuscles that live, and through the process of corpuscular progression the spirits of the millions of dead or wasted cells are carried forward to the spermal or germinal beginning of a succeeding life. The saturations of nicotine, rum and beer,—with the excesses which these devilish, filthy, debauching and abominable practices engender—are impressed upon the reproductive cells, and the children born by accident under the sensuality of the stimulus of these degrading influences are compelled to inherit all that is vile, and because Koreshanity dare raise its voice against this hellish practice, and urge upon woman the importance of the exercise of her right to protect herself and refuse to propagate a race of devils, it is condemned by the pious frauds of the pulpit, social libertines, would-be reformers and prostituted and debauched parasites of the public press.

A man that drinks whiskey, smokes or chews tobacco, or stimulates himself on opiates habitually, has no right to either judge men, make their laws, or propagate the race. A woman who allows herself to be made the channel of procreation for these lecherous sperms of reproduction violates her most sacred obligation, disobeys the highest laws of God and man, and becomes the mother of abnormal imps of hell, who are necessarily illegitimate progeny, the results of a commerce violated in all its principles. It was to such as these the Lord Jesus spake, in contrasting them with himself: "I am from above; ye are from beneath." "I came forth from my Father; ye are of your father the devil." As shown above there is a normal and an abnormal or violated commerce in the domain of the human propagative sphere, consequently in every other domain there is normal, and violated or abnormal commerce, or commerce for legitimate and for illegitimate use.

In church there is also the commercial act. The term religion is from *re*, again, and *ligare*, to tie—or tie again. To tie again is marriage. The union of God and man through Jesus the Christ, by the operation of the Holy Spirit, was religion or marriage. The purpose of this tie or bond of unity was the regeneration of the sons of God, and the act by which the Lord was theocrasised,—by which God's seminal essence, the Holy Spirit, was imparted,—was the primary act of commerce. The impulse prompting the act was the love of offspring, through regeneration; the offspring being the children of the resurrection. By Jesus' theocrasis the truth was imparted in its most central aspect. Said he: "I am the truth!" To communicate it, he had to go away, for in the process of going away was involved his theocrasis—dematerialization—and absorption. Every subsequent transmission of doctrine through the impulse to declare the truth for legitimate purposes—namely, the planting of the seed for life at the end of the age, or at the resurrection, and the responsive good in those who received that truth, acted upon it, and made their lives conform to its teaching—

was an act of commerce in that domain. The violations of the legitimacy of commerce, in the relation of truth and good, came when the salvation of the race was not the first impulse, but the desire to occupy position, or to make it the means of a livelihood, or, through the competitive impulse, to make it the means of accumulating property. This is the perversion of commerce in church. The same law is applicable in the commerce of the world or secular commerce.

The object of commerce is the interchange of the products of life for the purpose of life. Any deviation from the economy of uses is illegitimate. A man may plant and dig potatoes, or dig coal; in the one case he performs use for food, and in the other for fuel. He works a day in digging gold—good neither for food, clothing, fuel nor shelter—and he has wasted his energies to no purpose. Every piece of gold and silver circulating as money represents a certain amount of wasted energy, just as sensual gratification is a draft upon and a consequent loss of spiritual energy; and as mental and physical forces depend upon the energies of spiritual life, therefore this draft is destructive to mind and body. If the laboring classes would expend as much time and energy in raising farm products and distributing them as they do in seeking for and digging the almost worthless stuff—gold and silver—they would provide for themselves much more effectually. Gold and silver have no use as money; they are simply mediums of tyranny and degradation to the masses.

Three domains of commerce have been noticed. These domains require to be corrected. Money is the guard and criterion of commercial uses, and, in a perverted use of it, the destruction of commercial uses. Money, then, is a principle in every domain, and in every domain it has its fictitious valuations. Money is the guard and criterion. Truth is money. The truth and good regarding sex in the highest phase of human, tangible existence, represented by gold and silver, is found in the celibate desire and application, for thence there is a conservation of the pneumatic and psychic energies for another use than that of the perverted one. So also gold and silver, when they are no longer used for prostituted purposes, may enter into combinations of great utility, and cheaply so, for then they only enter the channels of commerce for legitimate ends. Nothing can be more absurd than the idea that a man must either spend his time in finding and digging gold and silver, to purchase food, shelter, clothing and fuel, or he must work for the same in order to purchase these necessities.

If a man neglects to occupy government land, (at one dollar and twenty-five cents an acre) and allows other men to occupy it, and then pays ten dollars an acre for the same land (unimproved), he makes a mistake. He purchases his land second-handed and meets the loss. The man who will work for gold, at a price fixed by the gold speculator—for which he purchases food, when he could work for the food directly if the gold were out of the way—makes a mistake if he does not destroy the tyranny of gold when he comes to understand that it is the gold Moloch. Men may see the cause of the disease, but the remedy appears to be another consideration altogether.

The impulses of men must change. The lower domains must be baptized from the higher ones. The guard and criterion of commercial uses must be applied centrally. Through

this there is a conservation of the central and subtle essences of life. The purification of the commercial center in the domain of sex affords that energy denominated the pure or Holy Spirit, and when the vortices of life are full, there is a baptismal font. In this rests the hope of the world, and that hope is in the power of woman to declare and maintain her integrity. Here must begin the revolution.

"On the Side of their Oppressors there Was Power."

CHEYENNE, Wyo., Feb. 5.—*Special Telegram.*—An extensive and determined movement to secure legislation calculated to cripple the Union Pacific coal department is under way here. The man aiming at one of the interests of the great corporation is P. J. Quealey, the owner of the largest private mine at Rock Springs. He is on the ground, and does not conceal his grievances against S. H. H. Clark and the officials and properties under the direction of Clark.

Quealey says that for the benefit of the corporation the price of coal at the mines has been lowered and the freight has been increased. Clark positively refused to rescind these orders even upon the representation that their continued enforcement would deprive 1,000 men of employment and cause the sacrifice of \$500,000 worth of property in the industry, besides ruining the town of Rock Springs. Quealey says that the company has raised the price of coal to the government at western points from \$5.40 a ton to \$8, and that the private mining companies have been shut out of Butte. By reason of delayed shipments the agents of private companies along the line are unable to fill orders. At Salt Lake, Laramie and Rawlins mines are being opened. Coal hauling rates have been put back to where they were six years ago, while all other transportation figures have been lowered.—*News Record.*

The enormity of present injustice and wrong is well illustrated by the above telegram. A huge monopoly—created by the state for the sole benefit of a few, which yet claims, when it is for its interests to do so, that it is a public highway and a common carrier—in the first place, steals from the public the means of building its road, then, by means filched from that same public, makes itself owner of mines of coal (one of the few things absolutely indispensable to the life of the people) and refuses to do the work of a common carrier, the very thing for which it obtained its right to be, unless on conditions which render it impossible for its competitors to do business and live. And yet that patient ass, the people, meekly submits to it, and a kindred monopoly, the telegraph system, informs the world—when some man, bolder than his fellows, dares seek to compel this soulless creature of the state, which has grown greater than its creator, and more cruel and unfeeling than the devil and all his hosts, to do that which the very conditions of its being require of it—that some man "attacks the Union Pacific," and wants "legislation in the interests of private coal miners," as though this monstrous monopoly were not a private concern itself. When they come to an adjustment of charges and a division of the spoils, railroads are always intensely and only private concerns, and their single motto is, "The public be damned,"—condemned to pay all the traffic will bear, and receive no part of the benefits, or as few of them as the circumstances will allow. The very idea of a common carrier becoming, in any degree, a competitor of any of its

patrons, and all men having a right to be its patrons, is one of the fatal inconsistencies of the present legal status. In vast districts of the country, this malignant devil almighty, has it in its power to freeze and starve the masses of the people to death, and nothing but its own selfish interests withholds it from so doing.

Through the means of the monopolies and trusts, which the state has brought into being, and which now include within the scope of their operations all the things necessary to the perpetuation of physical existence, it has abdicated its right, in the estimation of many, to protect the life and property of its citizens. If this is true, it has abdicated its own right to exist. But it is not true. Not having the right to barter away, or give away, the rights of its citizens, it has not alienated them. They are only for the time being held in abeyance, to be resumed again when the people wake out of their Rip van Winkle slumber, and so will it. And there is no question of compensation confronting them. All the compensation due, is due from the robbers to an outraged, despoiled and suffering people, and it will take many times the present value of all the monopolies and trusts of today to fully compensate for all the robbery, suffering and outrage the people have suffered at the hands of these legal freebooters.

This is plain language, but it is the language of truth and soberness, and ere long suffering humanity will realize its entire fulfillment. Such is not the present outlook, from the ordinary human standpoint, any more than was a similar declaration of the early abolitionists, with regard to the wealth and power and prestige of African slavery in this country, a third of a century ago; but today, and for a quarter of a century, what they then said is, and has been, history, although its realization involved as much material loss as is now the value of all our monopolies and trusts, together with the loss of a million human lives. No amount of legal fencing or fortification can ever make robbery and wrong secure.

The very stars in their courses fight against the oppressor, and when their cycles complete themselves, and the fruitions in humanity which they involve, ripen, no power in earth or hell can prevent the glorious harvest.—O. F. L.

THEOLOGY.

Is the Lord Jesus Christ, God?

He is the Son of God, the only Savior of men, but not God,—at least, such was the conclusion arrived at by a preacher, last sabbath evening, in his discourse before the Christadelphian Ecclesia, at Newman's Hall, on the theme, "Is the God of the Bible a unity or a trinity?"

Let us look first at some of the inherent absurdities involved in such conclusion, and afterwards at the real teaching of the Bible on the subject. If God has a son, that son must partake of the spiritual quality and be possessed of the potencies possessed by the Father, including that of fatherhood. A son that cannot develop into a father lacks one of the necessary qualities of sonship and is not a perfect son. As God is perfect in all his powers, fatherhood in him must be perfect fatherhood, but perfect fatherhood perfectly re-

produces itself in a perfect son,—hence produces a perfect son. Such son, and no other, can truthfully say, "I and my Father are one"—not two. "I am Alpha and Omega, the beginning and the end, the first and the last." Jesus said to the Jews, "He whom you call your God is my Father." If that is a true statement, and God is actually his Father, then in the maturity of his being he must be God, or there is no pertinence or propriety in the language used.

BUT WHAT ARE THE ACTUAL TEACHINGS OF THE BIBLE?

Every being, in the Bible, who is addressed as God, is declared also to be a Savior. Isaiah says, "For I am the Lord" (Heb. Jehovah, Greek, *Kurios*) "thy God" (Heb. Elohim), "the Holy one of Israel, thy Savior." Also, "I, even I, am the Lord" (Jehovah) "and besides me there is no savior." "Verily thou art a God" (Elohim) "that hidest thyself, O God of Israel, the Savior." The same prophet declares, "And it shall be said in that day, Lo, this is our God" (Elohim); "we have waited for him, and he will save us; (he must be a savior) "this" (the same being) "is the Lord" (Hebrew, Jehovah, Greek, *Kurios*); "we have waited for him, we will be glad and rejoice in his salvation." He, too, is a savior.

If the declaration is true that there is no Savior but the Lord (Jehovah, *Kurios*), and God (Elohim) is a Savior, then Elohim and Jehovah must be, not two beings, but one. Let us, then, see if we can untangle this mystery and see how in the same language there comes to be two distinct names for one being. We learn from the Bible that man—the perfect Adamic man before the fall—was created in the image and likeness of God, just like God. Then God must have been just like man, not the incomplete, sinful, fallen man of today, but like the perfect, completely created man, Jesus. Now man's mental part is divided into intellect and will, so God's mentality must have a corresponding division, hence we find him saying: "I have found David, the son of Jesse, a man after my own heart, which shall fulfil all my will." Now it is plain, that in the natural lifetime of David, in his embodiment as temporal king of Israel, David did not, was not permitted, to do all God's will, for God willed to build himself a house—a perfect humanity—in which he could dwell, but would not let King David build it, sending word to him by Nathan the prophet: "Thou shalt not build me an house to dwell in: for I have not dwelt in an house from the day that I brought up Israel unto this day; but have gone from tent to tent" (prophet to prophet) "and from tabernacle to tabernacle" (priest to priest). Not until David was re-incarnated in Jesus Christ, the "son of David," could it properly be said of him, in its fulness, "Lo, I come, (in the volume of the book it is written of me) to do thy will, O God." Only the Will of God, the incarnate Jehovah of the Hebrew and *Kurios* of the Greek—both the same Being, whose name is properly, and always rendered into English by the word Lord—can perfectly do the will of God. But the prophet Isaiah said of this same being, (before his birth into, not the sinful, but his own divine humanity, his occupancy of his house, his perfected temple), "Unto us a child is born, unto us a son is given; and the government" (of the universe) "shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God" (Heb. *El*, variously rendered the Almighty, God Almighty, the Mighty

One,—the strongest, most emphatic name of God), "The Prince of Peace."

But of this incarnated will of God—*Kurios*, Jehovah, Lord, Logos, Word—is declared that he was in the beginning with God, and that he was God; that he was, not simply and only, the Son of God, but that he was the "fulness of the Godhead" (all there was of it) "bodily." Even doubting Thomas, to whom Jesus had declared emphatically that whoever had seen him had seen the Father, cried out, "My Lord and my God," when convinced that he really saw Jesus after his resurrection from Joseph's tomb. The Scriptures plainly and emphatically declare that "God was in Christ reconciling" (Greek, changing) "the world" (the humanity into whom he had been received as the divine seed) "unto himself" (Greek into himself, his own quality of being). As Jehovah, *Kurios*, Lord, is, when he manifests himself in the fulness of times, the will of God outwardly, the Son of God, so he is the intelligence of God, *El, Elohi, Elohim*, God the Father inwardly; and when the outward manifestation of God is specifically the intellectual principle—or God's intelligence in a personality, as in the case of Elijah, whose name is compounded of Elohi, God, and Jehovah, Lord, (Greek *Kurios*), the Elohist, or intellectual principle, or God's intelligence, is the outward and prominent characteristic, but the Jehovistic, or will, or love principle, or God's love and wisdom, are interior; so true is it always that "The Lord" (Jehovah, *Kurios*, Jesus Christ) "he is God in heaven above, and upon the earth beneath: there is none else," no other being that is God. The words, Jesus Christ, mean Savior, anointed, and as Jesus promised to come again, and we learn, in Revelation, that when he comes again he will have a new name of God, under that new name he will be the anointed Savior (God), who is also Lord, for it is always true that, "The Lord" (Jehovah, *Kurios*), "our God" (whenever he appears), "is one Lord," not two, much less three. Unlike modern theologians, David understood this perfectly when he sang, "Yea, happy is that people whose God is the Lord," whose Elohim is Jehovah, *Kurios*, Lord. In perfect accord with the above presentation is the fact that there is not a power or attribute belonging to God that is not freely conceded to Jesus Christ in the Bible. Is God declared to be the Creator? Of Christ Jesus it is said, "Who is the image" (Greek, likeness) "of the invisible God, the first-born of every creature" (perfectly created being): "For by him were all things created that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist, and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it hath pleased the Father that in him should all fulness dwell." Neither the word nor the idea of Father, in the sense of modern orthodoxy, is in the original text, and the word rendered pre-eminence means first places. If all fulness dwells in him, and he occupies all first places, where can there be room for any other being called God, outside of him? The Bible tells us that God is a Spirit,—the Spirit that is the personality in him, just as my spirit is the personality in me.

Does the Bible speak of God as a king having a kingdom? It is said, "And again when he bringeth the first be-

gotten into the world he saith, and let all the angels of God worship him * * * But unto the son he saith, thy throne, O God, is forever: a sceptre of righteousness is the sceptre of thy kingdom * * * And thou, Lord (Jehovah, *Kurios*), in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands." Is God an object of worship? Even all the angels of God are commanded to worship him. Jude charges men with denying "the only Lord God, even our Lord Jesus Christ." Jude not only declares him to be God, but "the only wise God, our Savior," and ascribes to him "glory and majesty, and dominion and power, both now and forever." All power in heaven and earth are said to belong to him. What more could such a being have to make him God?

SOME OBJECTIONS.

"Do you think," says the objector, "that if Christ was God he would have addressed the Father as the 'only true God'?" Most certainly, if, as he emphatically declares, he and the Father were one.

Again, he could not be God, *very* God; "for He himself disavows any such claim." Yet it is said of him, "Who being in the form of God" (the divine human, not the sinful human), "thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross. Wherefore also God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things" (beings) "in heaven, of things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord." (Hebrew, Jehovah, Greek, *Kurios*, also, inwardly, Elohi, God) "to the glory of God the Father." If his name, Lord, Jehovah, *Kurios*, is above every name it must be above the name of God, which we find to be the actual fact. The Jew was permitted freely to utter the name *Elohim, El, God*, but the higher, more sacred name, Jehovah, *Kurios*, Lord, he might not communicate above a whisper.

But it is said, "He became obedient unto death, even the death of the cross," therefore he cannot be God. We read in Colossians, "And having made peace through the blood of his cross, by him to reconcile" (Greek, change) "all things unto" (into) "himself; by him, I say, whether they be things in earth or things in heaven." The theologian of today has not the slightest idea of but one crucifixion, which is the one on two pieces of wood, whereas the Scriptures plainly tell of two, and it is far the most important one that they manage entirely to forget, of which the former was only the material type. In Revelation we read, "And their dead bodies" (those of the two witnesses) "shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord" (Jehovah, *Kurios*) "was crucified." Sodom and Egypt, in the language of correspondences in which the Bible was written, is the sensual, sinful, natural humanity into which Jesus passed after his translation, which was his being borne across, as the word means, from the human—divine human—to the God domain, by a change of his holy body, soul, and spirit, to the form of Holy Spirit, which was its form as the Comforter, the divine seed. This Holy Ghost

was inbreathed, appropriated and assimilated as the bread which came down from heaven; by it his disciples who received it were begotten again for a birth of the body of Christ in them, in the harvest, in the end of the age, which will be the resurrection of the dead, when they will come forth as the sons of God begotten of the one Son of God, at the time of seed sowing in the beginning of the Christian age. Thus will Jesus, the Son, have gone to the Father—become their Father—as he said.

But "God cannot die." Then he cannot beget a son, and it is idle to talk of the Son of God. "Except a corn of wheat fall into the ground and die, it remains alone, but if it *dies* it brings forth much fruit," said Jesus. Paul emphatically declares, "Thou fool, that which thou sowest is not quickened, except it *dies*." The wise man says, "Who knoweth the spirit of man" (Adam, the man created in the image and likeness of God—just like God) "that goeth upward, and the spirit of the beast" (the divine animal) "that goeth downward to the earth" (the sensual, dying humanity, which receives it as the divine seed).

The great trouble with all the theology of this time is that it has no true science on which to rest. The old fight between the materialist and the spiritualist is still raging, and the would-be scientist has not yet learned that each party to the conflict is half right. Spirit and matter are both real, two forms of one substance, both, in all forms up to the highest, interchangeable. A holy body may become Holy Spirit, must become Holy Spirit, when the material form breaks up and goes away to spirit as did the holy body of Jesus; and, just as what is now sunshine—light and heat—will at some time be concentered in the earth as stone, coal, to be converted to light and heat again, so this moral light and heat, which gave light and heat—intelligence and love—to "a new heavens and a new earth," a new church and a new state, in the beginning of the Christian age, will again come, in the end of it, concentered in more sons of God like the one from whom they had their heavenly origin. Just as in the going away of the coal by a change to spirit, light and heat, and the other, more subtle forces, each of which goes to its own place, the more refined and pure going upward, but the coarser and heavier, as ashes going downward to the earth; precisely so with this holy body, the higher, holier parts go upward, as the "spirit of the man," the Adam, "that goeth upward," and, uniting with the order of Melchizedek, never die; but the heavier, coarser parts, "the spirit of the beast," as the divine seed of re-production, goeth downward to the earth—the sinful, dying humanity, as "the spirit of the beast, that goeth downward to the earth," that it may bring forth at another harvest, at the end of another cycle, another crop of immortals.

It is not true then that God in his descending degree does not die. But God is not subject to temptation. We have seen, in his order sent to David not to build him a house, that he declared that he had gone from prophet to prophet and from priest to priest, in his passage through the Jewish age down to the time of David; that is, he had been partially re-embodied in prophet after prophet, and in priest after priest, until, in the perfection of his spiritual being, he was born holy, his Holy Spirit creating a holy body, in which condition death, all the deaths he had ever died, being over-

come, is wiped out, in this last embodiment. He was not subject to temptation as other men, yet his now undimmed consciousness included a long line of successive embodiments, in which he *had* suffered under all the temptations that are possible to man or woman, for in some embodiments he had been man, and in others, woman, so that it might be truthfully written of him: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he hath suffered being tempted, he is able to succor them that are tempted."

But he said, "My Father is greater than I." It is always true of a son that his father is greater than he, until he becomes a father. He feared and "learned obedience by the things which he suffered." It would have been very singular if he had not done both these during his age-long experience in the sinful humanity.

In his vigorous attempt to destroy the error of trinitarianism and establish unitarianism, the speaker in question so far as he established anything, established, not unitarianism, but dualism. If Jesus is not God but the Son of God, and yet is the only Savior of men, he must be the only object of worship, as men do not, cannot, worship—worth-ship—any being that is of no worth to them. To worship any being that is not God is to be guilty of idolatry. If then the only Savior of the world is not God, to worship him is to practice idolatry. True worship is the going forth of the real desires of the soul for what it stands in perishing need of, and involves hearty recognition of the power and willingness of the being worshiped to bestow the things desired. To ask any other being than God for these things, is to insult God. To ask God for things that some other being alone has the power to bestow, is to slight and insult that other being. God plainly declares that he will not, he cannot, give his glory to another, any other, even though that other be a son, if there be such, that cannot become a father. If then Jesus, the Son of God is the Savior, he must be an object of worship, hence God, and if there is another God, to wit, the Father, we must have two Gods, and not unitarianism but dualism.

It will be a glad day for the world when the humanity, in whom the divine seed was sown nineteen hundred years ago, has developed up out of the ignorance and sin of the lower, devil-begotten and devil-born humanity into the God domain and God knowledges, and, therefore, has sat down in the throne of Deity, as Jesus promised to his disciples. When that time comes, men will know of a surety that the highest, and all the God there is in the universe, is the God-man, the man-God, man fully and perfectly created in the image and likeness of God; that in his perfected temple are many mansions; one Being, yet possessing many members; one God, one quality of spirit animating, actuating them all.—O. F. L.

The struggle of the ages has been individual selfishness, ignorance, and hate, against collective universality, wisdom and love—and the contest was never more vehement than it is today.—Pen and Plover.

"We cannot serve God and Mammon," neither can congress serve the people and Wall Street at the same time.—Ex.

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

WOMAN'S TRIUMPH, OR The Great Mystery Revealed.

Life and death are placed at human disposal, to be appropriated according to the inclination, as the experience determines, and as the affections for good or evil afford attraction. This that we call mortality, but which some choose to denominate the gateway of life, is so universal and so little interspersed with the conception of an incorruptible dissolution and metamorphosis as almost to preclude the possible consciousness, in the mind, of the strait gate and the narrow way indicated and entered by the Lord, in which he consummated the achievement of victory over death, and rose triumphant over the power of the grave. It is almost a universal belief that the course of human destiny and man's entrance into his final goal is through the corruptible dissolution of the body. This belief is so common that the bare mention of the possibility of escape from the thralldom of sin and its consequent death subjects one to the ridicule of the circumscribed and mediocre mentality which directs the current of modern so called progress, and the march of civilization. (?)

Men prate of the immortality of the soul, and the more modern experiences and observations in pneumo-psychic phenomena may seem to satisfy some as to the perpetual existence of a spiritual organism after the corruption of the body; but mere existence of the so called spirit, after the form it once inhabited has been subjected to the forces of disintegration, does not furnish proof of its immortality. The physical form perishes when, having passed its physical tenure, it terminates its career. The same or a corresponding law governs the progress of the spirit, for as the body succumbs to the forces of disintegration so the spirit, subject to disintegrating laws of organic progress, breaks in pieces and tears down when the limit of the spiritual cycle terminates, and the descending energy seeks reconstruction in another incarnation. Ignorance of the laws of life, and through it the constant violation of the principles of organic perpetuity, is the channel and medium for the supply of the hungry maw of sheol which, insatiate, wreaks its dire vengeance upon any attempt to frustrate, by the discovery and promulgation of a living way, human eligibility to eternal and unbroken continuity of integral function.

Jesus Christ the Lord, as the firstfruits of the dead, the archetype of a succeeding genus, conquered hell. The imps of diabolism, spurred on by the minions of his satanic majesty, sought the Lord's destruction, and through diabolic endeavor purposed to demonstrate the eternal dominion of

death; but, though for a time appearing to succumb to its inveterate animus, he arose triumphant and victorious over the dissolving energy of corruption, gave practical demonstration of the power of life over death, and proved to the world that the way of corruption is not the way of life. He had wrought at the crucible of human destiny, and the golden sceptre of supreme authority emerged from the alchemy of that crucible—the glittering instrument of everlasting dominion. The grave was conquered. A new and living way had been revealed. There was opened to the race the hope of entrance into the strait gate and the narrow way of incorruptibility. Death, heretofore the only apparent promise of freedom from the turmoils of the incessant struggle for the spoils of human conflict, is revealed to be but the entrance into sheol, the crooked way to the broad gate of universal corruption. A new aspiration dawns and actuates, and a new direction impulses the heart throbs of those who seek for immortality with the expectation of eternal life.

For nearly nineteen hundred years, since the firstfruits of the dead—the archetype of the disenthralled genus—planted in the race the immortal germs of the resurrection, the spirit of discovery has prompted to the exploitation of the realms of mysticism for the philosopher's stone, the again buried secret of unbroken continuity. Exploitations are rewarded, and now, at the culmination of the crowning age, the mystery is revealed and the fountain of life is re-opened. What are the distinguishing characteristics of life and death, and how shall the divination of their deviating careers be so portrayed as to leave no doubt of the correctness of the differentiation? Mankind, ignorant of the laws of life, is born to die, and death follows as the reward of violation. Jesus knew the law and, being obedient, entered through the gateway into life.

SHALL WE CONQUER DEATH AND REAP THE REWARDS OF LIFE?

Every aspiration of the human soul—as portrayed through the struggles of the organic framework designated the form of the inherent function—is, to those who investigate analytically, the complicated web and woof of organic being, the promise of a final integralism, with a certain victory. To insure the recompense of immortality, something more than its mere hope must actuate the endeavor. Regardless of whatsoever religious persuasion and the professions of sectarian creeds, in the so called church of Christ and out of it, corruption marks the terminus of human career. While the aspiration struggles with every weapon at hand against the encroachments of the one universal enemy to the greater glory of immortality, death holds its sway, and mortality has stamped its insignia of dominion. Jesus revealed the better way, but the world forgot it, because the very law of regeneration provides that the seed planted, before it can bring forth its resurrected fruit, must pass to decay. The primitive church, the fruit of the Jewish age, with Jesus as the archetypical and central germ, was but the seed of the regenerating kingdom—a kingdom about to reach its development through the application of the laws of order.

From a point of observation as communicated in the propaganda of the modern Christian faith, we are called to seek in the tomb the last remains of the once active form.

The spirit, we are told, has departed; this is death. In the new and living way, an observation of the tomb reveals its emptiness. It is not through the departure of the spirit; the body has gone, and the tomb is cheated of its prey. Which is the portrayal of immortal life; of the true Christianity?

THE KINGDOM IS TO BE ENTERED THROUGH LIFE,
NOT DEATH.

The immortality of the body—the goal to be reached, through which entrance is secured into the realm of everlasting dominion, an attainment to be sought through the application of the science of immortality, being a physical consummation—must be accomplished through physical law. We mean by this that natural immortality must be reached through the application of natural and physiological principles. These principles, once buried in the thick mazes of human obscurity, re-appear in the bright light of recurrent sunshine. The body of death, born from beneath, is the product of that universal adultery falsely called marriage, patronized alike by saint (?) and sinner, legalized by common consent, and constituting the mold in which the corruptible structure has its formulation. "I am from above," said the living Lord. "Ye are from beneath," said he to dying man. "I came forth from the Father," said the immaculately conceived. "Ye are of your father the devil," said he, of those who were begotten through the lusts of the flesh—through sensualism.

The sperm and germ of reproduction are the terminal points of the *pneuma* and *psyche*. Being the terminal points of the spirit and soul, they are the initiatory points of the new organic structure. The new sensual body is builded from the otherwise eliminated surplus of the female function of the reproductive organs. Conception places a seal upon this outlet of life, and there begins to be formulated, from the surplus and waste, a new organism, sensually conceived, molded in sin and born in iniquity. Shall this surplus which, in its prostitutions, gives form and clothes the function of another being, continue to habilitate the wreck of a former human glory? or shall the signet of suppression be impressed upon the mind of motherhood? Shall the river Euphrates continue its course under the stones of Babylon, and Judah remain captive? or shall the tide of the river be diverted from its course, and the new kingdom, with its immortal life, proceed, liberated from its Babylonish captivity? This is the mighty question of the age. Its answer seals the destiny of the race, and that answer must proceed from a womanhood whose vision of the coming glory fortifies her against the encroachments of prostitution.

The veil of the temple, "that is to say, his" (the Lord's) "flesh," is the new immortal substance with which the sons of God are to be clothed through the transformation of that which, sensually disposed, is prostituted to the building up of those conceptions and propagations of whom the Lord said: "Ye are from beneath." The new genus is about to appear. In fulfilment of the declaration, "To as many as believe in his name gives he power to become the sons of God," the biune beings are about to materialize. This is the house of which it was said, "In my Father's house are many mansions." The head-stone of this house will be brought forth by Zerubbabel with shoutings, "Grace, Grace unto it."

That center of the female brain in which is located the *psyche*, presiding over the soul (the blood), and which, through its ultimations in the body, culminates in the germ (female) of reproduction, accompanied by the menstrual eliminations, will receive a vivification through the declaration of the truth of the everlasting gospel now being heralded. To the thought of woman will be given a higher determination, and to such as have been impelled to believe that woman was not created for bestial purposes solely, will be granted that essential corroboration which cherubim and *flaming sword*, placed at the East of the garden of Eden, have power to award and sustain. *Theocrasis* is the confirmation of the *signs* of the coming of the Lord. Through this will be imparted the power which will inaugurate, with the resurrecting womanhood, such intensity of ascending aspiration as will overcome the descending and destructive wastes of female life. The material eliminations will be metamorphosed to psychic energy and directed to their focal point, through which there will proceed the formulation of the new immortal flesh.

The establishment of the organo-vital battery is the essential work of the Messenger of the Covenant (conjunction), and under the auspices of the throne and altar, through days of labor and nights of intensity, the forces are augmenting that charge the vortices and hasten the con-gyrations of human destiny. The Mother Lord involves. Into the bosom of her supreme desire, from the hundreds of thousands of human dematerializations, converge the pneumatic and psychic energy of recreation, and from her august personal and material presence will be unfolded the sons of the Eternal, heirs of God and joint heirs with him whose life was given for absorption and, through transubstantiation, made to commingle with the race. Elijah and Jesus have taught the power of overcoming, and the possibilities of mind in its dissipations of molecular and atomic construction. They have taught us concerning the dematerializing influences of the agitations of the truth who made the world, when, through her potential and kinetic might, she dissolves the atoms for their metamorphic absorption into the *niran* of the eternal and unbroken continuity of the Melchisedical consciousness.

We have sought for and obtained the knowledge of dynamic construction; the anthropistic battery of incorruptible dissolution is subject to the formulating hand of the great *vito-chemist* who, under the provision of her divine Majesty, directs the events of that centralization in which shall culminate the consummate revolution. The Bride with the Spirit says, COME! She, through the spirit of the dematerialization of the cone of her deliverance, will put upon herself the material garb of the visible Lord our Mother, and Jerusalem shall stand enthroned in the tree of life, the Eve or Have of all living, sons and offspring of her immaculate maternity.

That was a wonderful saying of Gladstone's when Queen Victoria, declining to put her name on a document brought her by him as Prime Minister, said: "But I am the Queen of England, and I cannot sign this paper;" whereupon the grand old man made reply: "But I am the people of England, and your Majesty must sign." Whereupon she signed. This is what we must do in America.—*Queen Bee*.

Extend the Family Tie.

Much blame has been attached to Koreshans on their severing the family tie. Let us examine this subject a little deeper and see if there is cause for the censure which the world is so ready to give new ideas that disturb its pet customs, however selfish and damaging these customs may be to the race in the long run.

Koreshans do not ask nor expect all persons to sever their family ties. They do not ask those who wish to continue in the narrow family limits to change. They want no one to join them unwillingly. But they do ask and desire all who can and will, to extend the parental and brotherly love beyond their little home circle to the whole of humanity, for the upliftment of the race. There are not many people, at present, who are developed up to this point. Only those who are prepared can do this. It is these that Koreshans want and expect to join them; yet the world seems to think we are asking a preposterous thing, almost committing a crime, because a few of those who are prepared for this work happen to be linked with others who have no care for humanity as compared with their own comfort and desires. It is a question of whether it is more praiseworthy to expend one's love and efforts for a half dozen, or to extend them to thousands. Ordinarily the larger effort would be approved without question; but Koreshans seem to be strangely misunderstood. Yet, so has every movement that has not proceeded by the world's approved methods. Paul, one of the accepted teachers of the Christian church says, God "hath made of *one blood* all nations of men;" if this be true all people are related and form one great family. This is a view sanctioned, in theory at least, by all who call themselves Christians, and by many others, Koreshans included. Koreshans believe that a good theory is better if put in practice; hence as rapidly as circumstances permit us to transit from old conditions, we gather together into the Koreshan group or family, those who are willing to acknowledge and live up to this broader relationship. There is no limit put to the size of this family. It may extend and embrace the whole world. That is what it hopes to do ultimately. But at present those who join the Koreshan Unity, broaden their family circle to take in only the members of the Unity; and although they may feel *willing* to fraternize with the whole world, yet the wisdom of self-preservation restrains them from trying to meet the world on other than its own basis until they have made it want to change its basis.

It is a fact that the majority of people have their love and life-interest centered in one little family group, and are indifferent as to how their brother men are getting along or whether they are getting along at all, or are fainting by the wayside. It seems to matter not whether a man has great ability or little, it is all used to enrich himself and family. The Holy one said, "Unto whomsoever much is given, of him shall be much required;" and that the time will come when every one will have to render account of himself. Those to whom much is given are they that have wisdom, talent and ability in greater abundance than they need simply to supply their own needs, so that they could be a benefit to the race in general. Yet how few do we find today willing to use that superabundance to any other end

than aggrandizement of self or family?

The family circle is a model institution, according to civilized society; one of its most sacred institutions. Let us see how it operates under favorable aspects. The parents, having the experience and wisdom of mature years to guide them, and the love of their offspring to impel them, labor for the support and happiness of those in their charge, directing and controlling their lives so long as necessary. If one member should prove weak or ailing he would receive the more tender care; if one should be dull he would be trained the more carefully; if one were inclined to go astray all the more effort would be made to keep him in the right path; if one should be of poor judgment or management, he would be helped over hard places all his life; and one under the dire calamity of insanity or idiocy would ever be an object of tender pity and care. So far, good! The family is a model institution. So good that the state might well be built on the same model. The Patriarchs of the Jews, and the Patres of early Rome governed their respective peoples after this wise, and did it wisely and well, under the circumstances. The civilization of today affects to despise the ways of those far back, primitive times, but are the people under the present governments as well cared for and as happy generally as those under the patriarchal rule? Some one might claim that our senate, (which bears the old Roman title given to the grey headed fathers who assembled together to regulate their nation's affairs,) with the other body of congress represented the rule of wise and loving fathers. If so, pity the children! Nay, the wisdom of the world, such as it is, is *not* engaged in administering the affairs of state, with perhaps a few exceptions. The wise men apparently avoid such business; and the wise women are not permitted to take any part in it whatever. The business of wisdom is to direct, control, regulate. Why does it interest itself in self-culture or money-making, and let knaves and tools sit in its congresses and judgment halls? How can it shirk its rightful duty? For what were its brains given? To whom much is given, of him much shall be required. There have been people with whom duty to country stood first; there have been people who held duty to God above every other claim; but every man's duty today seems to be to look out for himself and family. The fact that he has great abilities does not seem to be linked with the recognition that he also has great responsibilities, notwithstanding the Lord's parable to that effect. Why do the world's teachers sit by and eloquently lecture to a select few on the elevation of the race through culture and education and such slow methods, when that race is divided against itself and engaged in deadly strife which promises nothing better than the overthrow of civilization, such as it is?

Why do not the Solons that be, arise and grasp the helm of the ship of state which they—through their selfishness and neglect of duty—have allowed to drift into dangerous shoals, and steer into safe waters before she goes to pieces on the treacherous rocks of plutocracy, anarchy, atheism and Romanism? What chance has ethical culture or any other culture with society on the verge of revolution? The crying question of the age is the *economic question*; and culture of any kind is of no value for the masses, and of no lasting benefit to even the few, if it give them not wisdom

and power to first settle that important question, and avert the catastrophe pending. There is no general recognition from the world's representative fathers that this is the question of the hour, or that danger really threatens unless it be met and wisely disposed of. In general they ignore the signs of the times and laugh at the prophets of coming disaster as "calamity howlers," who howl from a necessity of their nature. Are there not many who do see dangers ahead but have lulled conscience to sleep so often when duty called that now they lack courage and executive energy to rise to the situation? Has courage died out of the nation? Did it perish with the heroes of '61? Has our manhood passed into old age, and none grown up to take its place? Have the fathers been gathered and left no sons worthy of their names? Almost.

Here and there we see a feeble few who foresee the crisis and, despite the ridicule of the self-secure, are bravely giving warning and striving to devise means to meet it;—a few, who can think and realize a little beyond their own wants and loves and make the welfare of their brother men a part of their duty. But these who take up these vital questions are not the ones we would suppose. They are not the so-called wise men of the age, who would gradually raise a tottering civilization to the height of glory without first rebuilding its rotten foundation. They are rather those whom the world looks down on as unwise, and treats with contempt. It takes a brave man or woman to stand against the scorn and ridicule of public opinion for the sake of principle. Yet there are a few men and women in free America who can do it. Therefore let us not despair that all courage is departed. Neither let us judge that the modern Solons embody all the wisdom because the few champions of reform have not yet been able to unite their efforts and devise plans of relief. They lack not courage nor energy nor determination, but some one to unite and direct their efforts. They lack a LEADER; one who understands the situation and has the courage of his convictions. In times of peril the demand has always been met, the leader has been raised up to meet the emergency. Today the man is being raised up who has reached out beyond the wants and affections of his own little family circle, and extended his interest and efforts to the upliftment of humanity. Other men have spent their lives in this cause? Yes, and failed of large results because they lacked, not in effort but in wisdom. They discerned not the rotten foundation on which they built, so they could not rear a sound structure. The one who is able to lead the people to complete reform has the wisdom to see the root of the world's woes, and the remedy for its extermination. He will also have the infinitely greater wisdom of how to apply the remedy, and the determinate purpose of using his wisdom. These qualifications, together with the urgency of the situation, are adequate to raise up the leader now needed.

The cause of trouble is easily traced to its fountain head,—the selfishness of the human heart. The remedy is simple enough,—application of the law of love instead of the rule of selfishness. Jesus taught that nineteen hundred years ago, and the churches have been teaching it ever since. But people are not any nearer living it than they were then. The man who can teach us that law so that we can live it,

will have solved the vital question, and be the genius of all ages, the father of all peoples, for through him would they be united into one great brotherhood. This would fulfil the work of Christ and bring in earth the kingdom of God that Daniel prophesied of and for which the world has long sighed; and the one who accomplished this, would need be anointed with the spirit of the Lord; for "not by might, nor by power, but by my spirit saith the Lord," shall his anointed perform his work. The selfish hearts must be touched by the Spirit of the Lord before they can live by the law of love, so the Holy Spirit must go forth before it can lead the people.

The Koreshan band eagerly await the directions of their Leader, and look forward to the time when all who long to join in the work of restoration will be united with them in one family. The time is coming when the men and women who focalize the wisdom of the age must become not merely the heads of families, but the heads of humanity; when these fathers and mothers must not devote themselves merely to their own offspring, but must take part in the administration of the affairs of the great family. Then the children and relatives of these parents, instead of whining as though they had lost everything, will count themselves honored in their parents' work, and rejoice that they can extend the family tie and share their blessings with their brothers and sisters in the world.—*Alice Fox Miller.*

Urgent Need of Change.

We clip the following from *The Dawn*, published at Sidney, Australia: "Under Queen Victoria, a woman, if legally married, has no right whatever in the child she bears, except such as may be conceded by her husband. She has no right to say how her child shall be educated, or in what religion it shall be taught. When the husband dies he may will away his widow's children to the guardianship of strangers. This is continually done in our own time. I heard a jurist, who has since become the Lord Chief Justice of England, declare his conviction that the barbarisms of the English laws concerning women will never entirely disappear until Members of Parliament have female voters in their constituencies."

A Comical Situation.

Mrs. Flora Ellice Stevens, of Chama, New Mexico, recently administered, as a notary public, the oath of office to her husband, Wm. L. Stevens, who had been elected justice of the peace. Mrs. Stevens has for several years administered the oath of office to all the election and returning boards, precinct officers, etc. At the last election, she asked a group of gentlemen, acquaintances of hers, who were standing on the side-walk, if the election would be held in a certain building. "Are you going to vote?" they asked. "No, I am going to swear in the judges, so that the rest of you can vote," she replied, an answer which was greeted with a shout of laughter.—*Woman's Column.*

Be such a woman, live such a life, that if every woman were such as you, and every life a life like yours, this earth would be God's paradise.—*Phillips Brooks.*

CONTRIBUTED.

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

Our Cities.

Woe to Him That Buildeth a Town With Blood, and Establisheth a City by Iniquity.

Cities are built, so to speak, with the church in the attic of society and the bar room in the basement. The latter easy of access and difficult to escape; the former laborious of ascent but easy and rapid of exit. Between these two is the brothel of so called polite society, and a bastard commerce, which sets each man to robbing his fellows with cut-throat eagerness, and callous indifference to the results of the operations called business.

Shylock meets Shylock in the rotunda of the exchange, sharpening their wits by attrition in the sham battles of trade. The growls of the bears and the bellows of the bulls are clicked over the wires in the rise and fall of stocks and grain; but neither is ever killed or dies, and when the fur and hair are swept up—the exchequer balanced—it is the farmer that has been fleeced, and the laborer that's gored.

The devil sits in high places and, with sanctimonious smirk and cant, so allures moral ethics and the results of industry that the wicked triumph, poverty is robbed, labor is "sweat" to the last penny of profit, and the rich receive compensation for services never rendered. Demons lurking in subways and alleys, winked at by the blue coated guardians of the law, prey upon the innocent and unwary; or arrayed in the sheep's clothing the almighty dollar bestows, they sit in the pews of the righteous and the councils of municipality and state, directing the daily walk of men as if they were as Gods, knowing good from evil. Sedate men, wrapped in the ermine of judicial authority, take bribes and the testimony of soborned witnesses, to adjust the legal difficulties of the people, made intricate by the vicious, venal and self-seeking legislation of conscienceless politicians. Courtesans tread the boards of tragedy and histrionic art, in half nudity, to the applause of self-styled respectability. Fair maidens dance in *decotele* dress, resting in the arms of *roues* and libertines, while their ambitious "mamas" lobby with cupid for wealthy suitors for their hands. Prostitution is rife in the home as in the street; behind the mask of modesty and virtue and the forms of legal union, the maternal functions are given up to the gratification of lust. Sons are sold to the shambles of the saloon for state and municipal revenue; our so called civilization revels in public benefices bought with this bloody booty; the press is sensational, senile, and venal; vice is rife and winked at; virtue goes unrewarded, and self-sacrificing devotion to the cause of humanity is the jest and persecution of the ingrate beneficiaries. Classes are organized into clans, and with the lockout, the strike, the boycott, the bullet, the Pinkertons and poison, seek to enforce the edicts of their own wild wills.

Such is the state of our cities and our country as well. The sweet Goddess of Liberty languishes in the hearts of a

faithful few, writhing in the agony of despairing hope, and worn with the suspense of waiting for the Hercules that shall cleanse these Augean stables of their filth. And at last, he is here.—J. S. Sargent.

Mutual Exchange.

Without the intervention of politicians, it is quite within the province, possibilities and rights of citizenship, as at present recognized, to provide themselves with an efficient medium of exchange, to employ any method that is mutually satisfactory to effect the adjustment of reciprocal activity. The *Golden Rule*, in commenting upon our statement that such action would not be money making, and that it would not solve the financial problem, which can only be effected through the demonetization of gold, says:

That is precisely what our plan will do, though not in name. To demonetize gold, directly, it is necessary to elect the President of the United States and a majority of congress. That will require years. Above them still stands the supreme court of the United States, appointed for life. They declare your demonetization of gold "unconstitutional." Then what? Then you face revolution. The demonetization scheme is excellent, but its accomplishment reminds one of the Irishman who told how the vessel he was on went down in a storm in the middle of the ocean. When asked what became of him, he said "he jist tuk his trunk and went ashore."

How and in what manner the plan advanced by the *Golden Rule* will demonetize gold, the editor does not attempt to explain, and we are inclined to think that no reason can be advanced for such a conclusion. We are well aware of the difficulties that must be overcome before the dominion of gold can be overthrown, but all the obstacles will not cause us to lose sight of the fact that even though money should go into disuse—as a medium of exchange and as a debt-creating and slavery-perpetuating factor—it will still obtain. There is no legal possibility by which a mutual note of exchange could be made to pay a debt, the interest on a debt, or taxes.

H. F. Hixson, writing to the *Milwaukee Advance*, makes the following statement: "All debts are made payable by law in money. There is pledged to be paid by the people of the United States, about thirty billion dollars.

"There is less than one and a half billion dollars in existence in the United States to pay the debt with. Let a crash come. The creditors take the property and hold judgments against their debtors besides. The corporations hold the credits and hence become the aristocrats, the masses become serfs—and all according to law." We are not quite certain whether the above figures are exactly correct, but for a long time we have entertained the belief that the legal tender money in existence was not equal to the payment of interest demanded, let alone paying any on the principal. Our own observation records cases of chattel mortgages at a monthly interest of three and a half, and four per cent, bankrupting the debtor, as might be expected.

THE FLAMING SWORD is delighted at every effort made that will advance the cause of equilibrium in the relations of man with his fellow. Our mission is one of construction; believing that a house divided against itself cannot stand, we call upon all lovers of equitable adjustment to

rally to the standard of Koreshanity and initiate the new order, a real society, an aggregation of human beings where every relation finds its base on the principle of reciprocal activity. The present horrible state of the people is strikingly apparent by the shocking conditions in Chicago's sweating dens, as revealed by the discoveries of the investigating committee appointed by the general assembly of Illinois. Children from eleven and twelve years of age are working twelve and thirteen hours a day, six days in the week, at the munificent wages of seventy-five cents per week, in squalid, miasma-tainted surroundings! Twelve hopeless human beings crowded into a room ten feet long by seven feet wide! The bulk of the clothing manufactured in Chicago is made up in dens that are a perpetual menace to the health of the city. Thousands of men, women and children are eking out a miserable existence, working from twelve to fifteen hours a day, for wages ranging from seventy-five cents to five or six dollars a week. The exposures are horrible beyond anything suspected. There is no doubt that the condition of affairs in Chicago, hinted at above, obtains in every city in the land.

The course pursued by the rich is fast culminating in revolution. The old church and old state are doomed. "Hear this, O ye that swallow up the needy, even to make the poor of the land fail! Saying, when will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt." The human earthquake and the flood of destructive passion are about to overwhelm the race with devastating fury.

While working with heart and soul, with hand and brain for equitable commerce, let our challenge be, *Demonetize gold!! Destroy money!!!* There is no safety while this Moloch is abroad. Money is not gold, it is not paper, nor silver; it is the enactment making it legal tender, thereby outlawing human service. The creation of money is an act of usurpation; it is destructive of reciprocity. All efforts to reform the modern state on the line of money-making will prove failures. All the politicians of the day, whether of the republican, the democratic, the populist or the prohibition party, are blind leaders of the blind; there is no balm in the Gilead of free coinage of silver, or in sub-treasury schemes.

Koreshanity has outlined a comprehensive plan of association, and is actively engaged in instituting a great commonwealth. It invites the co-operation of all honest men, women and children. But, while engaged in the building of the new, our challenge rings out in tones loud and clear, *Demonetize Gold!!!—Carl Gleeser.*

True worth is in being—not seeming;
In doing each day that goes by,
Some little good, not in dreaming
Of great things to do bye and bye.

—Alice Cary.

Pungent Paragraphs.

Star-gazers,—attendants at the theaters.

The cream of society may be the skim milk of Hades.

Ananias is not "in it." No, he lied out of it long ago.

The line drawn in social circles is usually the clothes line.

The shore of safety, in these days, is thought to be the bank account.

A cold wave is generally transmuted to a gold wave, for the coal-dealers and the plumbers.

Beauty that men admire is built of the blackness of darkness, veneered only with the light of heaven.

The *Tribune's* search for the Cinderella of Chicago indicates that its brains are settling into the pedal extremities.

By the contents of the newspapers, we judge that the theater of war is transferred to the peccadillos of domestic infelicity.

A goodly number of the French nabobs seem likely to break into jail; four are already sentenced to five years or less. Now if some hocus-pocus could get the remainder incarcerated, there might be some hope for the republic.

The Coal Barons' hearts are as black as the diamonds they sell. Heated, housed and fed, within the protecting walls of luxurious offices, they suspend the work of starving miners, that they may squeeze a few more dollars out of the freezing consumers.

The Illinois Steel Company boasts of doubling its income the last year, and makes a fifteen per cent "divy" with the stockholders. If they did not also double the wages of their employees, their name ought to be written, the *Illinois Steel Company*.

Some people suffer immeasurable grief without any parade of it; but the Prince of Wales and family, after twelve months somber display of sorrow for their dead, have doffed their mourning and plunged into the London season of gaiety. Silly people of fashion permit its autocratic rules to invade and measure the sacred emotions of the heart, as they would the cut of a frock.

Uncle Sam and John Bull are squabbling over a sandwich, a ham sandwich, or "Sam hand witch" as the boys

say. Anyway it seems that an olive skinned witch, over in the South Sea Islands, is frantically quarrelling with Sam and offering him her hand and possessions, if he'll just have the "sand" to kick her other feller, Johnny Bull, off the island. And our old dude uncle acts just as if "he's gwine ter take, too." Johnny thinks it's all a Hawaii (highway) robbery.—*J. S. Sargent.*

Inhuman Torture.

The late inhuman atrocity perpetrated by the citizens of Paris and vicinity, Texas, upon a negro rapist will compare with any single act of the inquisition of the dark ages, and ought to make our boasted American civilization of the nineteenth century hang her head in shame. We can conceive of the immediate friends and relatives being exasperated to such deeds, or that a few desperate men might so glut their love of cruelty and revenge; but for a whole community of thousands—including the so called best citizens—to so demean themselves by the sacrifice of all self-respect in such a deliberate and time-laid plan of fiendism is beyond comprehension, no matter what the provocation.

In saying this I do not attempt to palliate or soften the crime of the vile wretch who suffered. It was the act of a hell born fiend. It's only excuse is that it immediately manifested a crop of hundreds of white fiends, no less atrocious in their cruelties. Such foul deeds will always obtain where the populace are depraved enough to be stirred to such enraged vengeance. The South, as every where else, is rotten with lust and bloodthirstiness. Few colored women escape the white liberties. Is it any wonder that among the vile class such fiends should arise, made by the focalization or aggregation of the mental forces of evil in the community into a receptive mind? On the other hand there is the focalization of virtue in other persons. Thus the two opposite or polar points of human quality represent respectively as antitypes the virtues and the villainies of their community, people, or race; one the savior and the other the scape-goat of society, the moral or the immoral product of the people from which their qualities are aggregated. Just as surely as Guiteau's deed was the esoteric product of the Stalwart's quarrel with Garfield's administration, and Booth's bullet the expiring sting of the rebellion, so is this villain (and numbers of others like him) the aggregated result of the unrestrained passion of the community, be they white or black. Therefore it behooves this or any other enraged people, before resorting to such desperate deeds of punishment, to look well within themselves to see if they themselves are not sending like evil desires and delight out into the mental aura which may have been gathered to this man, and driven him to deeds beyond the pale of human endurance.—*J. S. Sargent.*

In Review.

No. 1 of volume 3 of *Natural Food* has been received. It is published by the "Natural Food Society" of London. It advocates the principle that fruit and nuts are the natural food of man.

It says: "Physiologists unite in teaching that these foods are adapted to digestion in the main stomach, where, it is

contended by this society, the great bulk of our food should be digested; whereas cereals, pulses, bread, and in fact all starch foods are chiefly digested in the intestines, and hence, it is maintained, are unnatural and disease-inducing foods, and the chief cause of the nervous prostration and broken down health that abound on all sides. Since nuts and fruits—especially the former—are not always obtainable in right varieties and conditions, and since most people have weakened powers of digestion and assimilation, and are thus unable properly to digest nuts, and are also obliged to perform more work than is natural or healthful, it is recommended that milk, curd or mild cheese, and eggs be liberally used instead, and as supplemental to the fruit diet. For all those not vegetarians, and also for all with whom milk and eggs do not agree, the usual diet of fish or flesh is recommended instead. These animal products and flesh foods are "natural" only in the sense that they are suitable for digestion in the first stomach, and are free from the objections made against bread and other cereal and starch foods. They are valuable and necessary as long—and only as long—as men and women, under the exigencies and strain of modern life, are obliged to perform more work than is natural or healthful. We urge that all fruits in their season—including figs, dates, bananas, prunes, raisins, and apples, etc., fresh and dried, each of the many varieties—be substituted for bread and other grain foods and starch vegetables. Experience convinces us that this course will be found by a brief experiment highly beneficial, alike to the meat-eater and to the vegetarian."

Natural Food is published by L. N. Fowler, Ludgate Circus, London, E. C., England.

SYMPATHY.—When your neighbor is unfortunate, financially, or is struggling under a cloud, do not try to crush him. That is wolfish. The least that you can do is to refuse to condemn him until he has been proven guilty of wrong doing. Even then, how noble is it to pity rather than condemn, and to seek at every opportunity to pour in the balm of comfort upon the erring one. Poor humanity. It is weak at the strongest. Its weakness arises out of its lineage and its environment. Let no harsh thought against an erring one make you unhappy, or benumb your generosity, or disturb your sense of justice. If the great Exemplar taught us one great thing more than another, it was to judge tenderly of those who are weak. How his example and teaching are mocked in the lives of many professed followers! They are found avoiding those who have struggled with their sin until it has found them out. They are so tenderly holy that they fear contamination of the poor unfortunates. They set their heavy heel of hate and condemnation upon the neck of their fellows in trouble. In a word, they mock the Master in their thought, their words, and their deeds. Such, we declare, are not Christians. They are not worthy to be called pagans.—*The Progressive Age.*

The three greatest enemies of a republic are,—the man who is so low in the scale of citizenship as to offer a bribe or boodle, the man who is so lost to honor as to accept a bribe or take boodle, and the traitor.—*Liberator.*

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The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights; also Fridays at 7:30 P. M., at Sunlight Flats, Cor. Wright Street and Normal Park Place, Normal Park.

All desiring to hear the doctrines of Koresanhian 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 Koresanhian 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 Koresanhian 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 Koresanhian Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 387 Evans St., Denver, Colo.

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