

The Flaming Sword.

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

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KORESH. O. F. L'AMOREAUX, Ph. D.
Editor. Associate Editor.

C. J. MACLAUGHLIN, Managing Editor.

ASTRO-ANTHROPOSOPHY.

Synoptical Outline of Universal Synthesis.

(CONTINUED FROM NO. 10.)

FIRST. The universe is an egg or shell, obtaining as a structure perpetually recreative and existent.

SECOND. It is limited by the environment of its shell, circumferentially, and by the astral nucleus, centrally.

THIRD. Its circumference has seven metallic layers of superimposed strata, five mineral strata, and, above or interior to these, the strata of earth and water.

FOURTH. The inner surface of the shell is land and water, comprising a concave surface inhabited by every form and quality of life.

FIFTH. Within the environment of the complex circumference of the cell or egg are three distinct atmospheres. Within this is the solar sphere, and within the whole, and constituting its nucleus, is the astral or stellar center.

SIXTH. Within the shell and distributed through the three atmospheres are three distinct domains of stars, focalized through the reflecting and refracting powers of the atmospheres and spheres of energy which also, at intervals,

occupy the interspace between the center and the circumference.

SEVENTH. There are seven aggregations of energy, denominated planets, reflected from the strata or laminae which comprise the outer crust of the environing shell.

EIGHTH. The stars are not worlds, but focal points of energy or centers of combustion.

NINTH. The planets are not inhabited worlds, but spheres of energy aggregated through the impact of afferent and efferent fluxions of force proceeding from the circumference and nucleus of the cell.

TENTH. The nucleus is near the center, which is half the diameter of eight thousand miles, the inner surface of the sphere (land and water) constituting the circumference of said diameter. At this astral or stellar nucleus the aggregation resultant from the flow of efferent and afferent energies assumes, naturally, certain geometric lines, curves and angles, taking the shape of the cone, cube and oblong in a correlate union of the tent, tabernacle and courts. This is the description of the astral nucleus of the physical universe, and the geometrical tablature of the materially expressed and unfolded, type of the human brain when perfected in the image and likeness of God.

ELEVENTH. The astral nucleus, owing to the influence of the impinging energies which aggregate and conspire to comprise and determine its form, also assumes motions to correspond with the conspiration and determination of energies.

MOTION AND FORM ARE CORRELATES.

FIRST. Motion is not a thing or quality independent of substance.

SECOND. There can be no motion without substance in motion.

THIRD. All motion is the product of combustion of matter.

FOURTH. The combustion of matter, through the motion and consequent friction (agitation) of the same, generates energy.

FIFTH. All energy is substance and is the product of atomic dissolution.

SIXTH. Energy, though substance, is not matter. Substance is a term applying equally to matter and energy. *Energy* and *matter* are terms to distinguish the two qualities of substance.

SEVENTH. "Potential energy," though a "scientific" term, is not strictly a correct use of language, because where energy ceases to be kinetic (in motion) it has been deposited as matter.

EIGHTH. Matter is potential, and when destroyed as matter substance it becomes energy substance.

NINTH. There are two general kinds of alchemico-organic motion: the first is the motion of energy as energy, the second, the impulse of matter as an atom, molecule, or mass. The first may be represented by the current of electricity through the wire; the second, by the motion of a ball thrown from the hand, or a projectile from a cannon.

TENTH. Motion of both kinds can be direct, revolutionary, gyrate and corruscate.

ELEVENTH. Energy is not a mere mode of motion, but substance in motion, and kinds, combinations and determinations of motion govern the qualities and limitations of form proceeding from the operations of motion.

TWELFTH. The most complex mind is the correlate of the most complex organic structure. They are so reciprocally related that one cannot, never did, and never will, exist without the other.

THIRTEENTH. There can be no greater absurdity than that conception which supposes that spirit, independently of form, could produce anything.

FOURTEENTH. Form and function, as matrix and vivifier, exhibited to our inspection in the form and motions of the alchemico-organic universe, never had a beginning, nor will they ever have an ending. The complex world or universe of *function*, through its varied channels of vitalization, flows into, vitalizes and is transposed to the forms and qualities of matter adapted to the genius of its quality, and through the dematerialization of atom, molecule and complex life, receives again the products of its genius.

PERSONALITY AND UNITY OF THE GODHEAD.

FIRST. The creative power or cause of being cannot exceed, in the production of sequences and effects, the limitations of its adequacies. Cause cannot be greater nor less than final sequence. Cause cannot put forth what it does not contain. It therefore follows that if matter is manifest as the product of motion, that the matter was in the motion as to original impulse, and that the original form of the matter, co-ordinated with its function, determines the subsequent or proceeding form.

SECOND. Personality is a manifestation of cause, therefore personality must have resided as personality in cause.

THIRD. The universe, conceived as circumference and center, furnishes the idea of a pivot or central point which in Koreshanity is regarded as the astral or stellar center. This being the pivot and focal point of all influx from the pediment, rind or periphery, provides a demonstration or astronomical proof of a localized conscious point, affectional and intellectual, of the system of integralism. It furnishes such a demonstration because the physical universe, being center and circumference, and necessarily the expression of mind or cause, must be correspondentially like it.

THE ALCHEMICO-ORGANIC WORLD IS A MACROCOSM. ITS ASTRAL NUCLEUS IS THE ALCHEMIC MICROCOSM.

FIRST. There are two macrocosms; namely, the alchemico-organic and the anthropostic. By this we mean that man, as a universal organism, is a macrocosm in the form and function, as anthropostic, of the alchemico-organic as natural alchemic. In other words, man as a whole is as a shell, rind or pediment of a stellar or astral nucleus, with intermediate organic masses. The astral center or nucleus appears epo-

chally, as in Jesus the Christ in the beginning of the Christian era.

SECOND. As the astral nucleus of the alchemico-organic cosmos is the point of congeries of all influent energies, and constitutes the point, contact or touch of all things, looking out to circumferences, and receiving from the same the response of that radiation, so the astral center of the anthropostic cosmos, the man Jesus Christ, or any final manifestation of the Jehovah, is the nucleus or focal point of touch or contact of the human environments of the universal man.

KORESHANITY DIFFERENTIATED FROM THE FALLACIOUS PANTHEISM OF MODERN TIMES.

FIRST. Pantheism is the all-God, the God of the shepherds. The Lord Jesus Christ is Jehovah, the Shepherd of the sheep, and the Father-Mother of the shepherds who stand on Mount Zion and sing the song of Moses and the Lamb. Jesus the Shepherd, the God Jehovah of the shepherds, when coming again comes not in sacrifice as the Lamb of God, for he must have a new name. He comes to sacrifice for the cleansing of the sanctuary, and is the goat shepherd. It is the goat that is sacrificed for the cleansing of the sanctuary. Pan was the god of the "hollow earth." The word pan signifies a concavity or depression, and as all life develops in the shell, or from within the shell, the common order of development will not be violated in the development of the life proceeding toward the maturity of the sons of God.

SECOND. Pantheism, as accepted today by the superficial thinker, supposes that the universe is, as it were, a body, and that its soul is Deity. It will be noticed that the Deity of the Koreshan synthetism is not a universal Deity, but, as the nucleus of the alchemico-organic cosmos is a comparatively minute focal point, so the astral center of the anthropostic cosmos is the personal, individual and microcosmic man. Such a man was the Lord Jesus, who was and is Jehovah.

THIRD. It will be seen that there is a divine and a diabolic Pantheism, and that while God (Elohi) is all and in all, the Lord, the Son of God, the Bridegroom in whom was the Bride, is the personal Deity, and therefore that the personal Deity of the Koreshan synthetism is the God-man and the man-God. When the process of regeneration is complete, in which the sons of God (of the Lord Jesus) are manifest, these sons also will be like the parent, namely, Father-Mother, and they each will be also bride and bridegroom for they will be male and female—not dual—but biune in the image and likeness of God. "It doth not yet appear what we shall be, but we know when he appeareth we shall be like him." "To all that believe in his name gives he power to become the sons of God."

FOURTH. When this development is complete it will necessarily be the production of a new genus. This genus we denominate Theo-anthropos (the God-man genus).

IMMORTAL LIFE.

FIRST. Man, as now existing, is mortal. He is mortal because the male and female are in two parts, and because of this life does not form a cycle or wheel of perpetual being. Man is ignorant of the law of life, therefore he dies or goes to corruption. Whatsoever his profession, "Christian" and "Pagan" alike, he passes to a corruptible decay.

SECOND. Man cannot become immortal but by obedience to the law of immortality.

THIRD. The science of immortal life is involved in the ten precepts of the Decalogue. These comprise the ten categories of natural immortality. The Lord Jesus kept these laws, and overcame the tendency to corruption. When he departed this existence, or life in the natural, he became spiritual; he dematerialized and passed out alive. This is the new and living way.

FOURTH. No man can be saved but by the process that saved the Lord Jesus. "Good Master, what good thing shall I do that I may inherit eternal life?" "Keep the commandments," said Jesus.

FIFTH. Natural immortality does not mean that men will live on this earth eternally. Man, then, becomes immortal as fruit of the tree of life, passes out of the natural into the invisible, but leaves behind a lower and subsequent form of human life in which the seed of the sons of God is planted for another fruitage at the end of another grand cycle.

SIXTH. Time is divided into long and shorter cycles, consisting of solar, lunar, planetary, and stellar cycles or periods. We are now terminating a lunar period of about twenty-eight hundred years. In it we are reaching the greatest crisis of the world's history. From it will unfold the kingdom of righteousness. In a lunar period of twenty-four thousand years there are four ages of six thousand years each, designated: gold, silver, brass and iron ages. Each age is also divided into four periods or dispensations: gold, silver, brass and iron. We are now in the iron portion of the last or iron age.

"The world enjoyed a period of greatest light and goodness for six thousand years, beginning twenty-four thousand years ago, and ending with the beginning of the silver age, eighteen thousand years ago. The world then entered into its grand silver age, and re-aimed there for six thousand years. It then entered the brass age, and at the end of that, the iron age. The last six thousand, the iron age, has been the degenerate and degenerating period of the world's history. We are just now emerging from the darkest period of the most benighted age of all the ages, and about to enter, again, the golden age."

(CONTINUED.)

THE FATE OF SAVIORS.—Humanity has always crucified its saviors, and has always attempted justifying itself by claiming that it acted in the interests of truth. When we consider who have been the great leaders of all the ages, we can understand, somewhat, why the average stratum of humanity has been so inappreciative. The great leaders have been the great radicals, and have enunciated truth above and beyond their age. Thus it has been and thus it will be. Notwithstanding this great fact, that humanity has mistreated its great ones, it is worthy of all the love that we can bestow upon it.—*Progressive Age.*

The struggle of labor to relieve itself of the curse, pronounced in the beginning, will not come without the shedding of blood.

"Woe Unto You, Lawyers!"

The incoming administration will be composed entirely of lawyers, even to the Secretary of Agriculture, J. Sterling Morton of Nebraska, who is a lawyer, and a railroad lawyer, at that. What an array of legal talent will comprise the leaders of the democracy—Cleveland, Stevenson, Gresham, Carlisle, Lamont, Bissell, Smith, Morton—all lawyers! One cabinet appointment yet to be made, Attorney General, who, of course, will be a lawyer. Add to these a lot of newly-fledged United States senators, all lawyers, most of them railroad lawyers at that, and the prospect for any favors at the hands of the administration or the next congress for anybody except lawyers and their clients, the corporations, is not very flattering.

Henceforth in making nominations for office, the populists should adopt as an inflexible rule:—Not another lawyer! *Chicago Express.*

"And he said, Woe unto you also, ye lawyers! for ye laide men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. * * * Woe unto you lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered." The Jewish state being a theocracy, the lawyer of that time is the lawyer and preacher and teacher, all in one, of this time. The occasion of the above utterance of Jesus was one on which he was pronouncing weighty woes upon the scribes, Pharisees, hypocrites, when one of the lawyers, taking the matter up, said, "Master, thus saying, thou reproachest us also."

Never, in the history of the world, were the terrible denunciations of the Lord Jesus—then uttered against the classes then arraigned—more justly earned and more apparently due than at the present. By their superior knowledge and cunning, lawyers have built up a state of civil affairs in which that prime necessity of existence, the earth—which God designed for the common occupancy and use of all men—an ever lessening few have appropriated to their own use and behoof, leaving the masses homeless tenants-at-will of the lordly few. God has said, "The land shall not be sold forever, for the land is mine," and in all the civil polity he ever approved, it was carefully provided that every child that was born into the world should have a right to the soil which he could not permanently alienate, nor could it be taken from him. Not only have lawyers secured the utter disinheritation of the great masses of men, but they have gone further and, by the legal sanction of usury for money and usury for property (which his law sternly forbids under penalty of his severest punishment), have made it impossible for the great masses of men to produce or earn the means of sustaining the life he has given them.

If such have been the direful results of the taking away of the key of knowledge by the one whom we call lawyer, no less fateful have been those accomplished by the one to whom the mass of professed Christians look up, as the expounder of the law of the higher, or soul life. With practical unanimity these approve of the results of the awful injustice and impiety of the acts of their compeers, the lawyers of today, sharing with them the gains of unrighteousness. Impiously speaking in the name of the God of justice—contrary to the teaching and example of Jesus—while living upon the results of robbery and wrong, they teach, that we

are not only not to establish righteousness among men, in earth, but that we are not even to expect to see such a state, until after we are free from the temptations of this our physical, earthly existence. The very conditions of selfishness and greed which Jesus unsparingly condemned both by his life and his teachings are well universally approved by those who claim to be the only duly authorized expounders of Christian ethics and exemplars of Christian life. With greater cause and more terrible emphasis than eighteen centuries ago, would Jesus say to the present doctors of the law—both civil and ecclesiastical, including teachers whether by the pen or the voice,—“ye have made of none effect the commandment of God through your traditions; ye hypocrites, well hath Isaiah prophesied of you saying, this people draw nigh unto me with their mouth, and honor me with their lips; but their heart is far from me. In vain do they worship me, teaching for doctrines” (Greek, teachings) “the commandments of men.”

When the long expected one, whose right it is to rule, comes, it is fitting and inevitable that the world should be in the hands of usurpers and tyrants, and that an astonished world should be spectators of the Herculean conflict that shall restore it to its rightful allegiance, freeing God's captives, and restoring his supremacy. God hath said of that time, “And thou, profane, wicked prince of Israel,” (for us, the U. S. government) “whose day is come, when iniquity shall have an end, thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same; exalt him that is low and abase him that is high. I will overturn, overturn it, and it shall be no more, until he comes whose right it is; and I will give it him.”

Our lawyer government must now try titles with the Almighty.—*O. F. L.*

Discounting the Grave.

What a comment on the professed Christian civilization of the present is the alleged fact that it was one of the suggestions acted on at the gatherings of the unemployed, in the East End of London recently, that persons mortgage their bodies, so to speak, for a few shillings in advance, in order to enable the wretched present owners of the same to eke out a miserable existence for a little while longer! It was said that victims for the dissecting table were hard to obtain, costing sometimes as high as fifty dollars, so that hospitals, or more probably middle men, might be induced to contract for them in advance, paying as high as five dollars each. It is estimated that one third of the losses by fire are the results of the inducement to get money that insurance holds out, and it is well known that life insurance is, in one way or another, responsible for a vast number of deaths of the insured. This new trade in dead bodies in advance of death will, no doubt, if it becomes very extensive, hasten the exit from their unendurable miseries, both by suicide and murder, of vast numbers of the robbed and plundered poor.

What a God-forsaken, heartless set of miserable beings men must be when such things are possible in the midst of illimitable wealth, and untold extravagance and luxury! But the worst, unkindest, profanest thing of all is that men should couple the name of Christ—the great communist and

leveler—with such horrible exhibitions of human selfishness and greed, or with a state of society that makes them possible. Nothing short of an entire upheaval, overthrow, and perfect demolition of such an evil and cruel condition of things—a making “all things new”—need be expected when he comes again according to promise, having received the kingdom, and shall arraign those evil servants that have been smiting their “fellow servants, and eating and drinking with the drunken,” and shall say: “But those, mine enemies which would not that I should reign over them, bring hither and slay them before me.” Then indeed the grave itself shall not only be discounted, but entirely wiped out so as not even to leave a scar on the fair face of the redeemed new earth!—*O. F. L.*

SHARP CUTS.

Every system of taxation is a fraud, and every person advocating it, a pirate.—*K.*

The man who waits for appreciation generally gets it in the shape of an epitaph.—*Er.*

Oh, if you could dethrone that brute-god Mammon, and put a spirit-god in his place!—*Thomas Carlyle.*

Do not wait for extraordinary opportunities for good actions, but make use of common situations.—*Goethe.*

Hunger will break through stone walls, and it is all nonsense to make laws for starving men.—*Humanitarian.*

There are more homeless people in the United States than in England and France together.—*Southern Mercury.*

The keen man is quite as apt to come to grief as his dull fellow-mortal. It is the well-sharpened pencil that is most likely to be broken.—*Er.*

“The half has never been told”—of the meanness of the man who keeps his employees on half-pay by threatening to bring in cheaper help.—*Ram's Horn.*

When a laboring man undertakes to support a family and a saloon at the same time, the saloon will grow rich and the family grow poor.—*Eye and Star.*

Human nature is so constituted that no man can receive as a gift what he should earn by his own labor, without a moral deterioration.—*Josephine Shaw Lovell.*

The charities of the rich are an insurance which they pay for the security of their possessions and the continuance of their gains.—*J. O. S. Huntington, in Philanthropy and Morality.*

A gallon of whiskey (proof spirits) costs the distiller about fifteen cents, on which the government collects a tax of ninety cents. And yet some people say that the government is not in partnership with the whiskey men of this nation.—*Eye and Star.*

To work and live only for one's self will by no means promote happiness. On the contrary, it is a source of intense misery. The secret of many a joyless life which has gone out in bitterness, suicide, or insanity, may be found in the selfishness which dominated it from its beginning to its close. To live in love is to live in everlasting youth.—*Humanitarian.*

GLEANINGS FROM THE LORE OF KOESH.

The volume, number and page at the close of each excerpt, cites the reader to its environment, and, unless otherwise noted, indicates the Guiding Star.

KOSMOS.—The root meaning of kosmos is order, arrangement, hence adornment. When rendered world, it is the order-world, and its common application, in the Scriptures, is to the order of human things as they exist in church and state. * * * Kosmos, then, means the human order, or human institutions and human life. SWORD I. 6, 4.

MOTION, THE AXIS OR BEAM OF, has for its polar dimensions, or extremes, the objective of activity,—the procurement of the substances of the earth, and their creation by industry into the essential and ornamental things of use,—and the subjective pole, the labor (mental and physical) adequate to their accumulation and distribution. SWORD IV. 13, 6.

SUPPER OF THE GREAT GOD.—The final eating together, or the second and everlasting covenant which consummates the gathering of the harvest, now so close upon us, will result in the final incorruptible dissolution (a dissolving of the body without death,) of the new organism and the absorption and appropriation by the angelic heavens of the body thus structured and dissolved. This is the "supper of the great God." (Rev. xix: 17.) To consume this body is the function of the fowls of heaven, (spiritual angels,) who are called together to the supper. I. 2, 14.

Koeshanthy affirms that the physical *kosmos* is the outward expression of thought, formulated through a succession of operations, having their primary impetus in personal mental activity. The *kosmos* therefore is the outmost, or most literal and physical formulation from mental energy, and because expressed from supreme consciousness, and being the most physical, extreme, and limitable point of motion and form, does in itself, when correctly interpreted, reveal the character and purpose of God. A correct knowledge of the form of the physical *kosmos* scientifically demonstrates the immortality of man. II. 7, 8, 200.

EDUCATOR SENT OF GOD, PREPARATION FOR IMMORTALITY AND THE.—I repeat, the first step in the new discipline is continency and chastity in men and women. The second step is such an education and direction of the desires as shall conduce to the conservation and use of the force thus harnessed, and such as will appropriate it to the new object of the affections, namely, the incorruptible flesh with which we are to be clothed, thus changing the corruptible body and substituting the incorruptible one. This second step implies the manifestation of an educator, one sought for; one sent of God; one skilled in the use of the Word; one trusted, heard and obeyed as the Sign of the Lord's coming; the pointer, the indicator to the world of the Lord's purposes. Upon this educator, sent of God, must be centered every affection of those who look for the Lord's coming, and who desire his appearing, as he must necessarily possess every truth of the Word by which the desire for life is to be disciplined and made effectual in the formulation of the new, the immortal structure. II. 11, 349.

CHARITY.—It has been said that charity is the greatest of the spiritual graces. The Greek word *agape*, which in the Scriptures is rendered charity, means, not mere love, but love of the brother, and involves specifically the second degree of those two potencies mentioned by the Lord in his declaration, that love to God and the neighbor involved the foundation of all the law and the prophets. It has been expressly commanded, "Thou shalt love thy neighbor as thyself." It is also commanded, "Thou shalt love thine enemy." It is only through the exercise of love to the enemy that he is brought into a state of brotherly relationship.—III. 5, 217.

The word, charity, has been employed to designate the middle degree, but the term, charity, has been so prostituted that it does not convey—as now generally employed—its divine use. Charity does not mean the distribution of alms to the mendicant and pauper. It means, strictly, brotherly love. This is specifically the love of the neighbor, and is distinguished from the other love which is love to God. SWORD, II. 19, 1.

Totten Expects the Final Trump.

NEW YORK, March 12.—Prof. Totten stated today that he had "not the shadow of a doubt as to the general accuracy of his chronological work, nor as to its particular accuracy within the necessary personal education of all human effort." He maintains that we are actually in the "midnight hour" specified in the parable of the Ten Virgins. "The clock," said the professor, "is still striking; the tenth stroke will end its sounding at the coming March equinox, the eleventh in June, and the twelfth or final stroke at the September equinox of the current year. After that none of the Virgins need be in further doubt as to the time, or as to what or who is at hand. Many facts assure me that we are at the midnight hour of the Christian dispensation, and I am sure that the seventh angel of the Savior's revelation to St. John is soon to sound the seventh and final trumpet which lifts the veil from the mystery of God, but which is not to be confused with the 'final trump' as commonly understood. In spite of misrepresentations to the contrary, I do not anticipate the end of the world, but the beginning of a new and better dispensation. I anticipate a crisis tomorrow and the millennium the day after. I expect the first resurrection very soon, but not the second until a thousand years of the golden age have sped away."—*Associated Press.*

Moses Harmon.

Moses Harmon, the veteran editor of *Lucifer*, of Topeka, Kansas, has at last been discharged from the Kansas penitentiary, where he was confined for publishing information concerning outrages committed upon women under the guise of marriage. For seven years this devoted champion of a woman's rights to her own body has been hounded by relentless enemies. There is still a sentence of five years imprisonment hanging over him for printing the facts in a particularly aggravated assault by a brute husband on his sick wife. We trust that his attorneys will succeed in having the matter disposed in accordance with justice and humanity.—*Carl Gleeson.*

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

The Emancipation of Woman From Her Sexual Bondage is the First Step Toward the Recovery of the Race.

The Franchise for Woman--Before She Liberates Herself From that Masculine Dominance Imposed Through Self-Voluntary Obligation to the So Called Marital Contract Which, Upon a Careful Consideration, Any One Can See to Be an Exact Copy of the Curse--Would Be Worse Than Useless.

If Woman Will Free Herself, She Will Demonstrate Her Right to Liberty and the Franchise, or any Other Force That May Become Operative for the General Organic Conduct of Human Affairs.

We are approaching the time—it is not far distant—the womanhood of the age will awake to the importance, and righteousness as well, of conserving the energies which, through a perverted desire, comprise the flood-gates of perdition. Humanity is mortal (dying) because the laws of life (immortality) are persistently violated through senseless and sensual prostitution. The church is totally ignorant of the principles of life. Nothing is more fallacious, destructive and damnable than the modern Christian dogma and heresy that a profession of religion insures salvation. Jesus the Christ overcame sin and, consequently, death; he came out of the grave alive, and was subsequently theocrasised or translated. His body dematerialized, and he passed out the *new* and *living* way. He became immortal. At the *anastasia* (resurrection or reincarnation) others will be able to apply the same law and attain the same result, because his descending life was planted in the race for that purpose. When a pretended Christian—whether he be Baptist, Presbyterian, Methodist, or of the Salvation Army order—induces a person to believe that he or she is saved when the corruptible nature still obtains, and the principles of death remain and are operative in the body, that "professor of religion" has violated the commands: "Thou shalt not lie;" "thou shalt not steal;" "thou shalt not kill;" for the person thus deceived is living in a false security which makes him twofold more a child of hell than before, being under the influence of such deception.

There is such an attainment as immortal life. It will come through an understanding of, and obedience to, the

law of immortality; the same law that insured to Jesus the power to overcome by which he was made the Son of God. One of its first principles resides with woman, to control her mind and body, and through it to conserve the destructive wastes of her procreative function. These wastes are the results of a false education, and of false and perverted desires. Change the inclination of the thoughts by holy aspiration, and the perdition of woman's soul (the life of all flesh is the blood thereof) will cease; with this conserved energy she will begin the creation of the resurrected flesh, even the immortal flesh of Christ. Oh that we had the tongue or pen of fire commensurate with the importance of this issue, that we could prevail upon all women to rebel against the slavery of the "marital" bond! We would add ten thousand-fold the force of the language of Jesus the Lord in his declarations of what he came to fulfil. Did he come to set fathers, mothers, brothers, sisters, sons, and daughters at variance, and to oppose his religion to the fallacies of the age in which he lived, we would add ten thousand-fold his power in the energizing of his purpose and, thus doing, would hurl an avalanche of retribution upon the head of the degenerate and sensual race, and show forth in perspicuity the heinousness of the crime of prostitution which this modern civilization (?) fosters under the guise, yea, the *disguise*, of marital sanctity!

As it required the ten plagues of Egypt to bring Pharaoh and his Egyptian hosts to their senses before they would let "my people go," so will it require the coming cumulative plagues of the ages to awaken this degraded humanity to a sense of its condition, and prepare it for a genuine civilization. In woman lies the power, not to avert the impending crisis, but to save from the wreck of the disaster all that can be made worthy of redemption.

God placed cherubim and a *flaming sword* at the east (rising) of the garden of Eden to keep (perpetuate) the way of the tree of life. The way of the tree of life, (regenerated womanhood) perpetuated as it is to be in this age, can only be insured through the Messenger of the Covenant. The *flaming sword* is the theocrasis of which this vehicle of the Guiding Star Publishing House is but the instrument and factor of accomplishment. Truth is the vivifier. The truth must point the way; it *is* the way, and by it the tree of life is made fecund, conceived for the generation of the sons of God.

The newly elected Governor of Colorado, spoke in favor of woman suffrage in his inaugural address. He said:

"About eight years ago a law was passed giving to the women of Colorado the right to vote at school district elections, and, inasmuch as, since that time, the heavens have not fallen and the efficiency of the public schools has been greatly improved, I recommend a law extending to the women of Colorado the right of suffrage at all municipal elections."—*Woman's Chronicle*.

When a man goes wrong "there is always a woman at the bottom of it." When a man goes right we never hear that a woman is at the top of it, but there is.—*Galveston News*.

"The Golden Bottle."

The reading of Ignatius Donnelly's story, "The Golden Bottle," has just been completed. The story is rich in awakening power. This lies in the facts which it so graphically records, and in the conception of the real state of society given, rather than in the remedy suggested. The story opens with a picture of the distress in a Kansas farmer's home, caused by the imminent foreclosure of a mortgage, which means ruin. An invalid son retires from the sorrowing family circle to find forgetfulness in sleep. Sleeping, he dreams. In his dream one comes to him announcing himself as "the pity of God." The source of relief he brings is a golden bottle of clear liquid, having power to transmute iron to gold. The dreamer dreams that his dream ends; that, waking, he finds the bottle of liquid a fact, and an iron nail transmuted to gold, evidence of its power. He rises the conscious possessor of a remedy for all the woes of poverty. This he uses unselfishly till poverty seems in a fair way to be banished from the land. He distributes gold according to the dictates of a generous heart and the wise counsels of his wife. The liquid, however, gave no evidence of being able to change the human heart, to banish sin, sickness and death, all of which are more terrible to realize as inevitable in prosperity than in adversity. At the close of the story the dreamer truly awakes, only to find his bliss all a dream. In the midst of his pain and disappointment, a spirit appears who seeks to relieve him by pronouncing the dream an allegory and giving him the interpretation. "The golden bottle" he said, "represents the power of government to create its own money. With that power it can do all that you dreamed of the golden bottle as doing." He said further, "It will make money so abundant that the credit system will cease, and debts will disappear."

We are told by the inspired Apostle to "try the spirits." This spirit, tried by the test of divine law, the plumbline for measurement, seems far from divine. In his conversation he revealed the fact that he was so far from the Lord that he feared to name him. He regarded him as the "unnamed," commonly called the "unknowable cause of things." Had he been baptized by the spirit of the divine Son, Jesus the Christ, he would have felt a oneness with him, and have named him Lord, with thanksgiving. One who so names him and, wearing his "new name," speaks by his spirit, possesses the keys to all of the allegory and unlocks the mysteries. In the light of the divine economic science, a better interpretation of the dreamed allegory of Donnelly's story may be given, even by the humblest disciple of Koresh. "The Golden Bottle" is the container of divine wisdom, the illumined mind of the Lord's anointed prophet. The old man, who represents "the pity of God" is the man of sin, made sin for us, yet the possessor of that illumined mind. The divine wisdom, the water of life, is the distillation of the spirit of the flesh of Jesus given for the life of the world. It has descended through humanity, in which it has been the progressive spirit for the last eighteen centuries, leading it on through every variety of experience of joy and sorrow, evil and good, till at last a great multitude can see that there is no salvation for mortal man save through the marriage of love and wisdom, and that they must seek to become children

of that divine unity, by submitting to be ruled by the divine law, which law is redeeming love. To the end that we may be so ruled, every holy aspiration, the essence of every loving deed has found its resting place in the holy dwelling of the law of love,—"The Golden Bottle." This is none other than the water pitcher or bottle of Aquarius, the mind containing the divine science for the age to come, the involution of the "all wise." The "nails and bricks" to be transmuted to things divinely good are the products of our age of "zeal without knowledge" used for selfish ends. The nails for each to bring are those which fastened the Lord Jesus to his cross,—our inhuman selfishness and greed. The cold, iron bricks are our hearts of stone; these if surrendered to the Messenger, "The pity of God," will be touched with his spirit, made hearts of flesh bearing the ineffaceable imprint of the divine law. Let the law be restored to its rightful dwelling-place, the human heart, and all will be well, for out of the heart are the issues of life.

A universe as full of gold as Donnelly's dreamer beheld it, would not make the human heart right. "The love of money is the root of all evil." *Demonetize gold*—and everything else—by depriving all things of that stamp of human tyranny, selfishness. Adore the divine law as Jesus did; become, ourselves, the just mediums of exchange, the distributors of the products of industry to all who have need. The abundant money in Donnelly's story made the people who received it rich in houses and lands. They ate, drank and were merry, but, *they died!* "The life is more than meat and the body than raiment." "This is life eternal, to know God." To know him you must find him, finding, you must love, and loving, you must *keep his commandments*. He must be found in humanity. In his personality he is central. In his universality he radiates to circumference; serving the least of his brethren *according to his law*, you serve him. His personality is named by his spirit in prophecy. The depth of his love is expressed in the flesh of his humiliation; the height of it in the flesh of his glory, in which he raises the humble. The height and the depth of it find origin and destiny in the fruit of its law, the Son of God, the man in God's image. Donnelly must wait for the harvest of divine love, to see what he longs to see. He, with us, must "stand still and see the salvation of our God." Where must we stand to see it? On the rock, under his grace, which is the free gift of the transforming power of his Spirit, enabling us to keep his law, till above it, as its temple, its glory shines forth from us as the light of the world. The rock is the eternal Savior in the Stone of Israel, his anointed, the re-embodied Petros of God's appointing, the man with the "white" wisdom "stone," naming him with God's new name. His sign is in the heavens. He is in the earth. The "Golden Bottle" is his transmutation power. He is establishing the kingdom on the golden foundations of truth. It is a divine organism. Its elements are in the crucible, being refined as silver is refined, and tried as gold is tried. The day will soon come, when the glory of the Lord will be revealed as flaming fire.

The Shepherd King will gather from humanity those who are seeking *first* the kingdom of God and his righteousness. He gives no sign but the message he brings. Those who receive it, see signs and wonders. The most wonderful won-

der being the truth. Buy, O ye would-be reformers, buy the truth and sell it not! Buy it, but not with money! A universe of solid gold could not buy it. It was bought by the sacrificed life of the Son of God, crucified in sensual humanity. The precious pearl is hidden in an earthen vessel. How can you get it? Only by humbling yourself to receive it and to obey it. Obedience will make it wholly yours, to give eternally without loss, humanity becoming truly rich through you. Food, raiment, shelter, your heavenly father knoweth that you have need of all these things; they will be added unto you when you seek first the kingdom of God and his righteousness. This is a material universe, but matter is not impervious to spirit. Divine Spirit, when inherent in matter, is potential enough to find material expression for all its divine qualities. It can create food for the hungry and clothes for the naked. Love is potential, and will find a way. Divine love is love for all humanity. The devil's love is selfishness and covers only "me and my wife, my son John and his wife, us four and no more."

The divine manhood regards all womanhood with the tender love of husband, father and brother, and guards it with honor, as the weaker vessel in which *divine strength*, which is wisdom, is made perfect. It is the holy grail, guarded from unholy touch by the divine knighthood of the sonship of God. The divine womanhood regards all manhood with the reverential love of wife, mother and sister, which nourishes and cherishes in it, that holy thing born of her, the divine sonship which creates and perpetuates the glory of God, the life of her life. When we are baptized with the Spirit of it, we will sin against no man; knowing God in man, we will serve God in serving him. Willing service is the language of love. When the earth is all tuned to one language, it will be the new earth, the divine humanity speaking the language of love, which is the performance of use to the neighbor, without money and without price.

The divine truth of Koreshanity will yet transmute the iron age to the golden age.—*Bertha S. Boomer.*

Shall the Drunkard Vote?

He who would govern others must first govern himself! Perhaps this is the most straightforward and conclusive argument against the right of drunkards to vote; but the question brings up such a world of thought as to the righteousness of permitting *any* man or woman whose habits of life fall below the standard set for us by the divine man, the Lord Jesus, that we cannot leave it there, but must follow it out a little more in detail.

Who should be rulers and governors over us? Naturally we would choose those whose education of mind and heart is so well rounded by Christian experience that they are able to eliminate the selfish desires for aggrandizement, and are willing to work for the benefit of the whole community, for the good of all. Such a character might well represent the best thought of the community, and through such a character the energies of all well-intentioned people would find an harmonious focalization or centering of their desires for the public good that would be amply expressed in the resultant action. Can it be said that any man whose mind is clouded by liquor and tobacco has this moral train-

ing or this education of experience in Christian ethics? Most decidedly, no. Such a one is no representative of you or of me. He stands only for his own quality of mind, not for the best, or for those who, believing in the words of the Lord and the necessity of obeying those words even to the utter annihilation of the old man of sin within, are struggling and sacrificing, that the temple may be purified for the entrance of the Holy Spirit, promised to us in the beginning of the dispensation.

To be a ruler, implies service. Such complete service that it is said, "Thou hast been faithful over a few things, I will make thee ruler over many things." The Lord constantly refers to Himself as the servant of all, and he was the servant of all His humanity, loving and serving even to the death on the cross, where was completed the full obedience to the laws of life of which He is the origin and the sustainer. We need no other model for perfect human character than that expressed by Jesus, the Christ of God; that glorious type of humanity should ever be before our eyes in comparing and selecting those to whom the destinies of the country are intrusted.

The ballot in itself implies a moral obligation; a duty to our neighbor that should be elevated and irradiated by the love of the neighbor. What sense of obligation to the neighbor can any one have whose brain is fed by the poisonous distillation of whiskey and nicotine? What depth of love to the neighbor can one have whose sensibilities are dulled by constant yielding to the unholy desires of appetite; whose heart is hardened by selfishly yielding to the cravings of an abnormal condition? Nothing is more conclusively proved by science than that what we take into the stomach, after passing through the various changes in that great laboratory of nature, finds its last expression in thought. We feed the brain as well as the body by the food we allow to pass our lips. We know too, that it is not the quantity but the quality of food that has the most direct influence upon the brain. I do not need to more than mention the effect of opium to prove to you the adage that what we *eat* today, we *think* tomorrow. This is the eternal law of transmutation; with a knowledge of this great law of God, we can see that the thought born of the fumes of whiskey and tobacco is not the thought that can judge righteously between man and man, or decide by the casting of a vote the weal or woe of an order-loving community.

To go further: we are taught that as every thought we have is a spiritual entity, (and we are made up of millions of such entities) these are congregated together in the cells of brain and body by the law of attraction. If these thought entities are drawn by the fumes of liquor, it does not need the wisdom of Solomon to place the habitat of these thoughts in the hells of the spiritual world; for the action on the natural plane resulting from the brain being occupied by spirits of this quality brings to all concerned a veritable hell on earth, and shows us once more that, "as a man thinketh in his heart so is he." For all the acts of our lives are the sequences of the thought or doctrine we have taken into our hearts or wills and thus made part with our own ego.

The drinking and smoking man spiritually dwells in his own peculiar hells, where he is subject to the peculiar phantasies of those hells, which are at times so overwhelming as

to break down the line of demarkation between the objective and subjective and let him physically as well as spiritually into his true interior state. Then we have the condition called delirium tremens. Every man who uses liquor or tobacco is, to a greater or less degree, in this condition of insanity; he is no more entitled to vote on any public question than are the unfortunates in our insane asylums.

Then again: why, in heaven's name, should such people be allowed to decide important questions for the community when able, clear-headed and executive women are debarred from all expression of judgment in such matters? Why should we women of America submit without protest to the rulings of minds whose inspirations and associations are drawn from the lower hells? We have every interest at stake to cause us to demand the best laws and the best administration of law, but these cannot be furnished us by mentalities soaked in beer and whiskey. But the most important and strongest negation arises in the fact that with the drinking habit there is also a strengthening of the sensualism of the man, and he is blinded to the necessity of upholding purity of life in the sex relations as the saving grace of all peoples. With the habit of drink, adultery walks hand in hand. We look abroad over the land to see every form of licentiousness close beside the stream of desolation, called whiskey. At the root of the evil lies the disobedience to God's law of purity. "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." When will the women of this country see where they can lay the axe at the root of the tree, and, not waiting for some day in the future for circumstances to improve, boldly strike *now* where they can strike? Not waiting for the enactment of more laws by wine-besotted voters, which are laws formulated only to be broken by their creators, strike for purity of life! Let them demand as much purity from the man as he demands from them. Now, women allow their sweet, pure daughters to marry men whose lives are well known to be sullied by the fires of licentiousness, burned and branded from hell itself by women and wine!

What does it matter to us, today, how the question, "Shall the drunkard vote?" is settled? We know that today he *does* vote, and that we, sober-minded citizens obedient to the laws, do not! We know that as long as laws are made by men alone, drunkards *will* vote. We also see this,—that to do any effectual work in this matter we must never forget that the sensuality of the race lies at the bottom of its drunkenness, and while we have no power as women to change the laws and bring about right living by compulsion of that sort, we can *change the whole world* by taking possession of our own bodies and holding the functions of life sacred for their divine purposes.

We feel perfectly hopeless of ever changing the ways of men and women by the ballot, but the power of our womanhood to deal with all such questions is becoming more and more apparent. When woman finally realizes that to her is given the destinies of the whole world, she will see that her safety, and that of the human race, lies in getting back quickly to a truer, clearer understanding of, and obedience to, the laws of God as involved in the ten commandments, not least of which is, "Thou shalt not commit adultery."—*Mary C. Mills.*

The City By The Sea.

A SONG OF INTEGRAL CO-OPERATION.

The gates of the continent open,
Flung wide for humanity's gust,
The torpor of ages is broken,
New Paradise lifts in the west.

The vision of inter-dependence!
The city led down from above
Shapes forth in a dawn of resplendence,
Truth, equity, honor, and love.

Who cometh? 'tis He of the morning;
The Life of humanity's world;
The noble his form of adorning,
His robe of pure whiteness unfurled.

The vision, etc.

The beauty of womanhood kindles;
The glory of manhood at hand
Moves on white earth's terror-time dwindles,
To rule for the meek of the land.

The vision, etc.

Now earth shall repose, nor be sodden
By floods of humanity's gore.
Now labor, that perished downtrodden,
Re-born, shall rejoice and adore.

The vision, etc.

The wealth and the splendor of nations
A tribute and increase shall be;
To serve for divine generations
God's city of peace by the sea.

The vision, etc.

Thomas Lake Harris.

Generation.

O mystery of life!
O mystery of fire!
O altar flaming high
With lurid-self desire,
Mid smouldering pains
That torture and consume
The holy aspirations
That brighten and illumine
Our way! The snake
That feeds on tears
And misery, to take his fill
And slowly lift his
Crested head, in still
And subtle power to coil
Around the human heart
His writhing fears,
O mystery of life!
O burning strife
Of endless years!

Regeneration.

O mystery of life!
O mystery of fire!
O altar flaming white
With Love! Its pure desire,
Sweet incense breathed
In song, Angelic souls
In circling choir
Of unison; the whole
Grand harmony of life
In tones that sound
From heavenly oneness
Brought to earth
In full, round
Melody of exultation.
O chords of angel love
So sweetly tuned to
Mortal ear! O forms above!
O flaming fire!
O mystery of Love!

Gertrude Löbe.

This life is not all sunshine,
Nor is it yet all showers;
But storms and calms alternate,
As thorns among the flowers.
And while we seek the roses,
The thorns fall oft we scan;
Still let us, though they wound us,
Be happy, as we can.

Selected.

"The resumption of rights long denied or withheld never made a social convulsion; that is produced by refusing them. The influence of the enfranchisement of women will glide into society as noiselessly as the dawn increases into day."—*Farmer's Wife.*

"Yet Will I Trust."

The way was narrow, steep and rough,
 When up the path one young in years—
 Still younger in the victories that other men have won,
 But old in quiet self-control
 That gave no hint of secret tears—
 Passed slowly on.

At times he stumbled, as a stone
 Loosened and rolled beneath his feet
 And struck his hands against the hedge on either side;
 At times, again, he paused to ease
 The struggling heart's tumultuous beat,
 Else he had died.

The nights and mornings came and went,
 Their slow hours swelling, one by one—
 Dim, misty seasons filled with dread of darkness just before—
 Marked only by his groping steps
 The clouded circuit of the sun,
 And breath—no more.

Wearied he dropped upon the earth
 And laid his forehead in the dust;
 His ear caught up the burden of another's lonely pain,
 The soft sweet tones of one who sung,
 "Yet will I trust, yet will I trust,
 Though I be slain."

The voice was moving on and up,
 He rose and followed where it lead;
 His feet seemed lighter as his brain forgot to count their fall;
 The thorny hedges of duty draped
 Its points in leafage; overhead,
 The shrouding pall
 Fell back in veillings silver lined.
 As out upon the mountain top
 He ventured at the ending of that steep and narrow way,
 And turned to look below, he saw
 That every step had borne him up
 Toward perfect day.

And still the music of that voice
 Came floating back from loftier heights
 To them that fainted by the way and deemed their fate unjust,
 From heights that bared their sun kissed brows
 Or held the watchfire's besoon lights—
 "Yet will I trust."

Isabel Darling, in *Woman's Tribune*.

One of the Indian girls who went from the Carlisle school to take part in the Columbus celebration in New York is credited by the *Sun* with the following keen reflection while at Ellis Island. "Your people drove us out centuries ago. Now these," pointing to the immigrants, "are coming to drive you out. If you don't make them stop coming you will be in a few centuries what my people are now."—*Woman's Tribune*.

We have as the residuum of all rules and instructions in conduct simply this: "Thou shalt love the Lord thy God and Him only shalt thou serve," and "Thou shalt love thy neighbor as thyself." The man himself must discover for himself who is the "Lord" his "God," and who is his "neighbor."—*Esoteric*.

It may sometimes require more courage, more real self-balance and true righteousness to refrain from martyrdom, than to walk to the stake. The common cause of martyrdom is not adherence to truth, but to opinion.—*Esoteric*.

To manage men one ought to have a sharp mind in a velvet sheath.—*G. Elliot*.

We have some cases of the pride of learning, but a multitude of the pride of ignorance.—*S. W. Taylor*.

What is the use of inventing any more machines for the production of wealth, until some are invented for the just distribution of it?—*People's Voice*.

A grim old judge, after hearing a flowery discourse from a pretentious young barrister, advised him to pluck the feathers out of the wings of his imagination and stick them in the tail of his judgment.—*Anon*.

It is queer, is it not, that women are counted statistically and congressmen are sent to Washington by the help of women numerically? The American slave master had a vote for ownership of so many slaves. There is certainly a similarity in woman's legal position and that of the African Negro.—*Queen Bee*.

IN REVIEW.

"A Member of the Third House," by Hamlin Garland; published by F. J. Schulte & Co., Chicago, Ills. In paper \$0.50 per copy.

A well written novel, vividly presentative of the evil influence exercised by the lobby in our legislative bodies. The author has well sustained his reputation as a faithful delineator of distinctive phases of American life.

Telepathy is the title of a neat little twenty-four page monthly magazine published by Sidney A. Gaylor, 438 Broadway, Denver, Colorado. The object of this publication is, in the words of the proprietor, to teach "Telepathy, the science of life vibration, by which any human organism may learn to transfer its feelings, thoughts and knowledge to others invisibly, accurately, at any distance, and as rapidly as it can think; thus inspiring them with its desires and aspirations for good, with corresponding increase in their power of perception, and secure instant and accurate response."

"Earl Grey on Reciprocity and Civil Service Reform, with Comments by Gen. M. M. Trumbull," is the title of a neat, thirty page pamphlet, published by The Open Court Publishing Co., 169-175 LaSalle Street, Chicago. Price, \$0.10 per copy.

The pamphlet contains two letters by Earl Grey in which the venerable English statesman expresses his surprise at the vacillating disposition exhibited by representative American legislators and officials concerning free trade and civil service reform. General Trumbull comments upon the letters in his usual inimitable, happy, brilliant style. To be appreciated it must be read.

The *National Popular Review*, an Illustrated Journal of Preventive Medicine and Applied Sociology. The March number has been received. It is a valuable monthly magazine of thirty-six pages reading matter. Published by J. Harrison White, 701 Schiller Building, Chicago, Ill., and San Diego, Cal. Subscription \$2.50 a year. Single copies \$0.25.

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.

SUBSTITUTION.

Efforts are being made in all directions to patch up the old state; but, as no one would think of putting new wine into cracked bottles, it appears to us that no sensible man would waste his strength in such useless efforts, for the old earth (state) is to pass away, and there shall be a new state wherein dwelleth righteousness. The word state is derived from a Latin word signifying condition, and as there is to be a new condition of things, a new state, every instance in which we attempt to illustrate the new state by any phase now obtaining in the old state will surely result in conveying an impression that can only result in mis-apprehension. Projects are advocated for nationalizing railroads, free coinage of silver, improvement of country-roads, sub-treasury enactments, etc., all to become operative, depending upon conscienceless politicians, therefore predestined to fail. Labor is organized for defensive and aggressive purposes. Farmers have become related in fellowship for divers purposes set forth in their various platforms and constitutions. But all effort is meliorative rather than reconstructive, directed to graft some new fangled theorems upon a thoroughly corrupt political tree instead of rooting it out.

The old state is a child of barbarism, the offspring of robbery and murder. In the old state, patriotism means hatred of every other man who does not happen to have been born within the confines of what you call your native country. If one man kills another we can hardly find words to express our horror at such a dastardly act; but when millions march against each other, murder hundreds of thousands and destroy the result of man's handiwork, whereby millions are left shelterless and famishing, we call it glorious war! War is murder; murder and robbery go hand in hand. We are living in a state of war.

"Come out of her, my people!" How can we escape from the thralls in which our own cupidity, our own stupidity and criminal disposition have bound us? I assert, advisedly, that we ourselves are directly responsible for the appalling conditions in which we have fallen. Read the political platforms for the last hundred years; the question of justice is never considered. Passion and greed have been appealed to, and the selfishness of the masses—polarized in politicians—has reacted with destructive fury upon the people. The attempt to draw a distinction between the modern state and so called private capitalism is wretchedly hypocritical. They are both co-ordinates and expressive of blind selfishness.

In the beginning of the eleventh century, Germany, having been conquered by the Hungarians, was made to pay tribute to that country. Henry the bird-catcher, as he was called, who was chosen emperor about this time, devised a novel method by which the Germans might regain their independence. His people were, at that time, living mostly in the open country and could therefore place no obstruction

in the way of the fierce Hun raiders. Emperor Henry gave command that cities should be built and that every tenth of the people should move into them. Finally when the cities were constructed and the time arrived for the annual tribute, the carcass of a dog was sent in place of it. When the Hungarians came to collect their tribute their power was broken on the cities. Although the producers of the United States have scores of organizations, they are not related upon the bread and butter basis. There is no integral fellowship in the most vital necessity of every day life. The farmer lives isolated on a hundred and sixty acres of land trying to earn money to pay taxes for the state, interest for the money lender and freight rates for railroad companies. If the farmers of the west would abandon nine tenths of the farms, and concentrate their efforts to provide themselves with food, clothing and shelter, instead of freezing to a large plat of land, they could bid defiance to a rapacious vampirism that is sapping their very life blood. "Gather yourselves together, O daughter of troops." Build cities, that is, group yourselves on the basis of the equitable performance of uses to the neighbor. The new city, that is coming down from God out of heaven, is the new doctrine, in accordance with which the new fellowship is to be instituted. Substitute the new for the old.

I saw an article in a paper the other day in which it was said that the Aransas Pass railroad system in Texas was begun with a five dollar bill as a starter for capital. If people had a determination to help themselves equal to that shown by some of the capitalists in robbing others, the coming kingdom would soon be here. If you want to have something done, do it yourself; direct action is always the most effective and the cheapest, in sociology as well as in mechanics.

The old state is doomed. Build up the new!—Carl Gleeser.

CHURCHES, BE CONSISTENT!

Preaching World's Fair wonders should henceforth be omitted from the orthodox pulpit. The public will readily recall the numerous sermons preached during the Centennial year and, for a year or more following, the constant allusion to the wonderful works of man, the progress of nations in science, art, mechanics and literature. Seventeen years have passed since that event; never before since the creation of man has there been such progress as during these years. It appears as though from that occasion a new energy and impulse was created, and that man's creative genius had almost exceeded his intellectual powers. The popular church, however, has not created that condition of advanced thought, or of faith in the teachings of Christ, to overcome a blind selfishness which would, under any circumstances, close the gates of Jackson Park against the laboring classes, or the public at large, on any day. While they have accomplished their purpose, they have not gained a victory. If it is wrong to enjoy the beauties of nature and art on Sunday, then prudence will suggest the propriety of omitting to proclaim, on that day, the grandeur and power of the great Creator as manifested by his wonderful work in his own likeness and

nature, man, all of which will be gathered from all nations, at Jackson Park.

The honorable and thoughtful laboring class and the women of America will gladly welcome the day when the church, or public sentiment, will close the rum shop and the licensed hells of vice, prospering openly in close proximity to the church. The popular church has more sin, more vice, degradation, dishonesty and selfishness visible in every church and block in Chicago than will be at Jackson Park from May to October next. God, in his bountiful benevolence and wisdom has mentally endowed man with the genius to plan, but the work, the toil and hardship in execution have rested upon the shoulder of the servant to capital, who will but slightly enjoy the privileges or be able to study and receive the lasting benefits that should be extended to the humble and lowly in this land of boasted liberty.—*L. W. Beck.*

PUNGENT PARAGRAPHS.

Musical celebrities are very tony people.

Be sure you're right, then don't get left.

A bad gait —e-losing down a ladder of ropes.

"Topics of the moment" must be short on "tic."

The man who does not start off *well*, needs curbing.

All is vanity, vanity,—in Chicago,—over the World's Fair.

The "polly-ticks" of the city infest the "polly-wogs" of the slums.

The word of God, tobacco juice and smoke never came out of the same mouth.

The balances of trade are liars (liars) in wait (weight) to the unwary laborer.

The great sin of today is to be weighed in the "balance of trade" and found wanting.

"A wicked and adulterous generation seeketh after a sign,"—a saloon sign, mostly.

Some men claim their descent from the monkey. So they are, descended a long ways.

The profits of option deals are called margins because they are from a low down business.

Many mistake stolidity for solidity; a man may be solid in his belief, but his belief is a stolid mistake.

We shake a carpet to get out the dust. When we shake an acquaintance we mean for them to "get up and dust."

A retrospect of John Sherman's financial legislative achievements indicates that the letter *a* should be inserted in his name making it spell Shear-man.

The difference between the prophets of old and the profits of these days is that the former were stoned to death and the latter are stored until death.

If you always wait for something to turn up, you will turn into your grave before you have a turn out that will turn down your enterprising neighbor.

No man is so wicked but that he may, and does sometime, attain unto heaven. Nor is any man so good but that he has, or will sometime, descend into hell.

The interest bearing coupons of the mortgage notes are the due claws (clause) by which the million dollar titled dukes rake in the chestnuts—the farmer's dew cuts (ducats).

Most Christians are continually engaged in some cowardly scheme to escape hell—this hell of life here. If they made half the exertion to overcome hell and set up heaven here, they'd succeed better.

No matter how warm the prayers you send up to God, if there is no warm place in your heart and no vacancy in your purse for the poor and suffering humanity, your mouth is only the devil's gong.

Bishop Taylor is compassing heaven and earth to capture Africa for Christianity. Wherever the missionaries go the rum trade follows, and the poor African is made ten times more the child of the devil than before.

The devil cares little how much we pray or exhort, or how much we reform or overcome; so long as he can keep us in the love of money, he can grow from this root all manner of evils to drag us into his kingdom.

Who ever clipped the "wings of the wind" or blew on its "whistle," joined in the "lightning's play" or ate the "thunder's roll," caught "snow flies" or the "sun at his shines?" After what do the "waves leap," or the "rivers run?" At what jokes do the "fields smile," and what kind of game do the "buds shoot?"

A revival of primitive Christianity—wherein each so loves his neighbor as to give up all he has for the common good, and all his services for the good of his fellows—would be the greatest revival the world ever saw.

The doctors arrogate to themselves the right to superintend our arrival into this world, attend to our physical disabilities, chiefly preventing any abnormal distention of our pocket-books, and should we dare to shuffle off this coil without their consent, they torture our poor bodies with an inquest of saw and scalpel, as to its excuse for dispensing with absolute liberation from the priesthood of Esculapius.

"Is it impossible to say a good word for the heresy hunter?"—*Ram's Horn.*

No, nor of the devil either; both have their uses. The devil is the disintegrator, reducing the elements of his kingdom into their component parts so that the Creator, the re-integrator, may reorganize them into better conditions. So the heresy hunter is driving honest seekers of truth from an unholy alliance with a false church.

THE LATEST SPOKEN.

THE OLD, OLD STORY.—The same tale of "robbery and murder" comes from all countries. In Germany new disclosures have been made concerning the employment of the Guelph-fund, which was used as a fund of corruption by the government and for the government. In Spain the Ministry, convicted of having abetted robberies of the Madrid Town Council, has been induced to resign. Italy has had its "little Panama." The Roman Bank has been discovered to have issued sixty-two million francs uncovered (*i. e.*, false) notes. The director of the Bank of Naples has absconded, taking with him nearly three million francs. And many deputies (congressmen) are under the charge of having taken money from the banks. Meanwhile the poor peasants of San Gervasio (Basilicata) insurge to have abolished the local rates on articles of food, and the government sends the troops against the not less poor peasants of Caltavuturo (province of Palermo), who, having been defrauded of the land allotted to them in 1806, and being without work and bread, have united together and taken forcible possession of their land, in order to cultivate it, and feed themselves by the fruits of their labor. The brutality of the police and the military has been equal to the rapaciousness of the government; twelve peasants have been killed and many wounded. It looks as if a revolution could not fail to break forth all over Europe.—*Solidarity.*

INTELLECT AT A DISCOUNT.—Germany suffers from an intellectual overproduction, according to the *Forum*. All professions are overcrowded. It was fondly believed up to our day that the state had no more important task than to render the acquiring of knowledge as easy as possible, and for that purpose to establish many higher schools. But it

was not asked whether there was room enough for employing men and women when their education was finished. Taking, for instance, the career of law in Prussia, we find that there are one thousand eight hundred and fifty-one men who have not only passed through the gymnasium and the university, but have already served the state gratis for about five years, while the annual average demand is one hundred. There are more than seven thousand examined architects without a fixed employment; it is the same with engineers, teachers in classics, mathematics, etc.

These unemployed forces are particularly attracted to the great capitals because every one hopes that with the many chances they offer he will find a gap into which he may jump. Men of university training are, almost without exception, capable only of intellectual work. If they do not succeed in their branch they cannot become tailors or carpenters; they must take to pettifoggery, giving lessons, copying, writing for inferior papers, etc. There are lawyers, physicians, doctors of philosophy among those who are regularly relieved by the Berlin poor board. All these men are, of course, discontented with the present state of things and ready to join with those forces which hold out hope of overthrowing it. Nor are female candidates wanting in this proletariat; all those who give cheap lessons, write mediocre novels for low-class journals, or work for shops at starvation wages are swelling the army of social revolution.—*Ex.*

The Atlantic-Pacific Railway Tunnel.

The Atlantic-Pacific Railway Tunnel has this year sold 6,000 tons of its ore from its Monte Cristo property on the Blue River, for five dollars per ton, net. The ore to be paid for this year as run through the El Dorado mill, prepared for market and delivered at the smelter in Denver. This will bring \$30,000 cash to the company. Of this ore it has exceeding 200,000 tons in sight. Soon as it can erect a mill on its Monte Cristo property that will be able to treat one hundred tons of ore per day, it can realize at least nine dollars per ton for its Monte Cristo ore, as a minimum figure. Working the mill only two hundred days a year, 20,000 tons of ore can be mined, milled and marketed, to net \$180,000 a year, which will pay eight per cent on its entire issue of bonds and leave \$10,000 a year surplus. But not one half of this issue of bonds is yet sold, or will be within a year, as there will be no need to thus sell, so that the product of a one-hundred-ton mill on the Monte Cristo property will yield twice as much as will be required to meet the interest on bonds sold by the Tunnel Company. This is entirely apart from the ore in the thirty-six veins crossed and owned by the company, with hundreds more to follow.

The Arena for March.

The Arena for March is replete with valuable contributions to current literature. The Frontispiece is an excellent likeness of Helen M. Gougar; Louis B. Ehrlich adds a scholarly article, under the title "A Religion for All Time"; Alfred Russell Wallace, D. C. L., presents the first article of a serial upon "The Social Quagmire and the Way Out of It. The Farmer." Prof. S. Wait, whose portrait graces a full page, discusses the subject of "Life After Death." Editor B. O. Flower favors the readers of his magazine with a graceful essay under the caption, "A Pilgrimage and a Vision"; Helen Campbell, the noted writer upon labor topics, is represented by a thoughtful article on "Women Wage-Earners. Present Wage Rates in the United States." Dr. F. J. Furnival, presents his evidence in "Defence of Shakespeare" in the "Iacon-Shakespeare Case." Leslie Keeley, M. D., LL. D., answers 's question, "Does Bi-Chloride of Gold Cure Inebriety?" Further contributions are as follows: "Christ and the Linger Sinner," by Helen M. Gougar, A. M.; "The Money Question" by John Franklin Clark; "The Woman's Part," by Cora Maynard; "Under the Arctic Circle," by John Keeley; "The Leper of the Cumberlands," by Will Allen Dromgoole. Editorial, "Present Day Tendencies, What of the Morrow?" Book Reviews, etc. Single number, 50 cents. Per Annum, \$5.00. Published by Arena Publishing Company, Boston, Mass.

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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 Koreshanity 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.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 387 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

Camp Archer, Portland, Oregon.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtemberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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