

The Flaming Sword.

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

Vol. V. No. 12.

CHICAGO, ILL., MARCH 25, 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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KORESH, Editor. O. F. L'AMOREAUX, Ph. D., Associate Editor.

C. J. MACLAUGHLIN, Managing Editor.

The Key to the Problem of Life.

"I am the way, the truth, and the life." If this be true, the problem of life is settled. Not according to church creed, but by the unequivocal testimony of "the Lord from heaven." "If ye love me," said Jesus, "keep my commandments." "A new commandment I give unto you; that ye love one another." This new commandment was but the analysis and synthesis of the commandments or law revived through the incarnation of the integral law himself, Moses, the "water saved."

The ten categories of arch-natural possibility, to the child of inheritance, have no substitute. Jesus did not nullify, but emphasized the law. In response to the young man who inquired, "What good thing shall I do that I may inherit eternal life?" (what shall I do that my body may not see corruption)? Jesus declared, "Keep the commandments!" That there might be no mistake regarding his allusion, he defined the Decalogue. Did Jesus mean that obedience to the law of Moses would answer the question regarding immortal life? Who are they that sing the song of Moses? To sing a song is to gladly make confession, and thence to yield obedience. Those who sing the song of Moses and the Lamb are they who see in the Lord Christ the fulfilment of the law, and emulate his subservience.

The child who, through generations of embodiment, differed nothing from a servant, though Lord of all, but was under governors and tutors till the time appointed, learned obedience to the law of Moses through suffering, and, by obedience, overcame death. He could sing the song of Moses because he had obeyed the laws. A hundred forty and four thousand, having learned obedience through suffering, having come up out of great tribulation, their robes having been washed and made white (chaste) in the blood (white blood) of the Lamb, will sing this song. The modern Pagan-Christian dogma, that men can be saved in their sins, without obedience to the law of God, merely because Jesus fulfilled the law, is too absurd for any reasonable mind to entertain for a moment. The Lord became such (that is, the Lord) through the perfection of his character. God, through many previous embodiments, had involved the imperfect Christ in David, whom he had raised up and chosen from the people. He had taken him from the sheep cote and anointed him for his future perfection in the Lord Christ. The same David progressed to the perfect stature of the divine man in the incarnate Jehovah, the Son of God, in whom was the perfect manifestation of the Father and the invisible presence of the Bride.

The Lord Jesus and the David of the Jews were one and the same, except that, in Jesus, David made himself perfect by precipitating the proprium derived through sensualism, and became the Lord by deriving the proprium of the Father-Mother. Said Jesus, "He that overcometh shall sit down with me in my throne, even as I overcame and am set down with my Father in his throne." Through conjunction and unity with the Father-Mother, the Lord Jesus became the Bridegroom and the Bride, and sat down at the right hand of the Father in the throne of the universe. To be at the right hand of the Father is to be at the hand or place of authority. Jesus became the Father because he became the begetter. The Holy Spirit, the regenerating essence of Deity, proceeded and came forth from Jesus the regenerator. Any masculine child, if a proper one, matures into the possibility of becoming a natural parent. The same law is operative with the Son of God. He becomes greater as he merges toward, and amplifies into, the Father. Jesus said, "My Father is greater than I." Any child may say, I shall be greater, when I mature. In the amplification of the Son, Jesus became the Father, and quickened the world for regeneration (reproduction).

Saviors shall come up on Mount Zion. These Saviors are those into whom the Savior was planted by the operation of the Holy Spirit, and who now, through regeneration, are ripened into the possibility of keeping the law. In the knowledge of the science of the law and its application,

rests the hope of the world. Outside of Koreshanity, this science cannot be revealed. Koresh holds the key, and Koreshans are being indoctrinated. It is no secret. All may receive the doctrine who will. The purification of the flesh from lust of every kind and description—even as Jesus was pure, and this, through the coming baptism—meets the demand. The great outpouring now imminent, threatening only to such as are not ripened to its reception, will baptize those who can receive it. The hour hastens; the Builder, with plummet and measuring line, has met the hour, and the long and weary waiting is about to find reward in the inauguration of the kingdom.

An Honest Seeker After Truth.

The following inquiry was provoked by a malicious newspaper article written, a few weeks since, by a licentious reporter saturated with rum and nicotine, and honoring the editorial staff (stuff) of the San Francisco Examiner.

DEAR SIR:—In the *Examiner* (S. F.) of recent date you are reported as saying: "Remove the pineal gland and man becomes at once immortal." Your remark seemed so odd that I have consulted several physicians in regard to it; they claim that it is simply impossible of accomplishment without causing death. Have you ever removed the pineal gland from the brain of any human being? If so, what was the result?

The newspaper notice that I speak of referred to a lecture of yours, delivered in the Foresters' Hall or Building, in San Francisco, a short time since.

Hoping to hear from you soon, I remain, very truly,—G. E. W.

It is a doctrine of the Koreshan faith that the Lord Jesus, the Christ of God, through obedience to the law of Moses, overcame death, the grave and corruption. During his ministration of the gospel of immortality, while yet in the visible body, he declared to the young man who inquired of him what he should do to inherit eternal life, that if he would become immortal he must "keep the commandments." He never conveyed the thought, in anything he ever said, that immortality would come to any man till the end of the age (now at hand), when, by the power of his life, appropriated by the church, he would raise him up, resurrect or reincarnate him. The end of the age ("the last day") has come, and there is about to be ushered in the new and crowning age or dispensation of the world. Its glory is to be made manifest through obedience to the law, as scientifically expounded by the Koreshan System. The application of the law and the adaptation of the processes which enabled Enoch, Noah, Moses, Elias and Jesus to pass, through translation or theocrasis, into the spiritual world without the corruptible dissolution of the body, will enable others to pass out the same way—the new and living way—which he came to fulfill and to demonstrate.

The application of mental force which enabled these representatives of immortal life to overcome—and thus change the anatomical construction and physiological function of the brain so as to produce a revulsion of the circulations of the brain and body, and cause the essences of life to become, in the body, a well of living water, springing up into eternal life, instead of vitiated and corrupted blood, producing corruption and death—will insure to all "who believe in his name" (his new name) the same conditions and immunities from death.

The conarium (pineal gland) is a small corporular terminus of fibre from the cerebrum and cerebellum, into

which is deposited, from the encephalic essences, principally the carbonates of the brain. Carbon is diamond or stone, and as long as the conarium remains, men possess hearts of stone which, it is prophetically declared, shall be removed. According to Scripture, "I will remove the heart of stone, and will give you a heart of flesh." When the heart of stone is removed, there will spring up in the body (not the soul) a well of water of eternal life. The question of removing this "heart of stone" and re-supplying the heart of flesh is a scientific problem, the solution of which has remained for Koreshanity to solve and give to the world. There are no mysteries in the solution. The law of the immortality of the body is revealed, and the arcanum of Godliness is for all who will accept and apply the doctrine.

No doubt the inquirer would ask, "What shall I do to remove this conarium, the existence of which, in the brain, provides for the process of perpetual dying?" It would be useless to go to infidel physicians to learn the law by which Jesus and his disciples raised the dead, healed the sick, cast out devils, and were able to drink any deadly thing and not be hurt, so it would be useless for a man to inquire of physicians, who are totally ignorant of its present functions, concerning future physiological possibilities of the brain. The conarium of every vidual brain will be removed by the combined energies and application of mental force, when the conarium of the grand or universal man is removed. This will be done through the theocrasis of the Messenger of the Covenant, and the consequent and concomitant baptism of those who, through belief, are prepared for it. The office of the baptism proceeding from the Messenger of the Covenant will act upon and extirpate the conarium; this accomplished, the process of overcoming is complete, and "He that overcometh shall sit down with me in my throne, even as I overcame and am set down with my Father in his throne." "He that overcometh shall inherit all things" (not some), "and I will be his God, and he shall be my son." "To him that overcometh I will give to eat of the hidden manna" (hidden or interior man, the vital essence of his being).

The processes of overcoming involve everything sensual and of the mortal flesh and its tendencies. No man or woman who lives in the indulgence of the flesh (sensual and mortal flesh) will ever reach immortal life and pass out the new, living, and incorruptible way, as shown to us by the Lord Jesus. There are two ways out of this world; the one is by death, the common gate to hell, the other is through life (translation) as demonstrated by Enoch, Elijah and Jesus. A knowledge of the science of life and its application will insure the latter, while indulgence in the operations which propagate sensually (the process by which men are born in sin and shapen in iniquity) will perpetually insure the former.

The curse of the prophet of old has come upon us: "Woe unto them that join house to house, that lay field to field, till there be no place, that may be placed alone in the midst of the earth." "Woe unto them that build houses by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work,"—which quotations may be fittingly supplemented with the economic dictum of a later age: "Property is robbery."—*Sagittarius, in Shafts.*

The Doom of the Devotees of Mammon Hastens.

A banker in New York wrote to a large manufacturer asking him his opinion of the outcome of the present labor agitation. The manufacturer replied: "A willing slave is no more willing to have the shackles struck from his limbs than the working people are to lift a hand in behalf of their rights. Some of their leaders howl and try to arouse them. It's all wind. Nothing will come of it. One half deride the rest, and, hence, will remain helpless. Look at their votes; that tells the tale; they want masters; they don't desire to be free. All we have to do is to smile on one and kick another. The fact of the matter is, they think they are helpless. It's our duty to make them believe it. An empty stomach, a naked back, is our argument. This is all we need to remain masters. With all their growling during their secret meetings, next day they are the first to discredit their leaders, who work for principle and without remuneration. The whole thing in a nutshell is this,—they are so cowardly they are unwilling to even vote for themselves. They realize they are our slaves. Let them believe it, it pays us. We would be fools not to use them in every way to coin money out of them. Have no fear of the workmen; they'll never disturb our mastery, for where cowardice is added to ignorance, resistance to power is impossible."

And yet we boast of this, as a land of freedom, the asylum for the oppressed, and the home of free men! Stealthily, but surely, by the aid of a blind or subsidized press and pulpit, the money-changer class have put out the eyes of the laboring masses, those who were once American freemen; now they add insult to injury by taunting them with their ignorance and cowardice,—the result of the money fiend's own diabolism. In that earlier, better time of the republic, when freedom—at least for white men—was something more than a name, when in the American Congress the haughty master of the black man once justified his oppression of his colored slave by arguments, something like the above, in which the ignorant, degraded condition of the slave was pointed to as certain proof that he was only fit for the condition of slavery and must ever continue to live in it, Ben. Franklin showed the folly of the argument by a simple illustration. The British government remonstrated with the negro emperor of Morocco for keeping English and American seamen in the condition of slaves, when his colored majesty justified his course by affirming that the men were so degraded that they were unfit for any other condition than that of slaves; that they needed a master to take care of them. To sustain his statement he produced the degraded specimens of the results of his own cruel treatment, among whom was one American, bearing the illustrious name of John Quincy Adams, who, by three years of suffering and abuse, had been so degraded that he had lost his own language and, not having acquired that of his oppressors, spoke only an unintelligible gibberish! As the former slave masters found to their cost—though a slave caste is ever too weak and ignorant and cowardly to break off its own fetters—there is always growing and maturing, in the higher castes of humanity, a sowing of divinity that will soon or later break off all fetters and free all captives.

Now as never before the signs are multiplying that the blind Samson of labor, wearied with grinding in the prison

house and being the butt for the ridicule and gibes of his merciless tormentors, is feeling for the pillars of the temple of their god Mammon, the Dagon of the uncircumcised Philistines of the present; when he shall "bow himself with all his might," there will be none of them left to tell the story of their signal and utter overthrow and destruction; there will be no more place found among men for their iniquitous practices, the kingdom of righteousness having come, in earth, according to the prayer taught us by Jesus.—*O. F. L.*

MORE LEGISLATION BY CONGRESSIONAL CLERKS.

The reason why the country has been debarred from the privilege of paying its debts when it was able to do so, and has had to pay, in some cases, a bonus running up to one third of the face of the obligation, (thus giving to conscienceless Shylocks many millions of the people's hard-earned money,) was not that the legislators did not purpose to provide that it should have the power to pay them, as the records of the debate in congress show, but that the engrossing clerk wrote in the engrossed bill, not "for," which was, and is, on the records both of the house and the senate, but the word "after," which appears in neither journal. Whether this small difference which, probably, in one way or another, has cost the country hundreds of millions of dollars, was a blunder or a crime purchased with a bribe, the world will probably never know; but it does know that when the matter was brought to the attention of the people's servants, and reported on by the chairman of the Judiciary committee of congress, a great corporation lawyer, whose report it admitted the facts to be as above set forth, but advised that the clerk's amendment be permitted to stand as the law of the land, that body, a majority of whom were in one way or another directly interested in the steal, either as bankers or their attorneys, meekly acquiesced in the robber scheme. But for that one great iniquity, that great system of robbery, our national banks, would probably have been destroyed before now; the bonds, the tokens and instruments of the nation's bondage, having been all paid.

It seems, by the following, that the congressional, clerical blunderer has been legislating again, and, if so, the world will look on with some interest to see whether the former precedent will be suffered to stand, or whether it makes a difference whose ox is gored.

WASHINGTON, March 8.—There is considerable excitement among the World's Fair people here over a development to-day. By a remarkable and inexplicable mistake in writing the final drafts of the World's Fair appropriation bill the woman's board is given absolute control of the \$750,000 for all World's Fair premiums and awards, and also, it would seem, the entire power to appoint all jurors, male and female. In short, the entire system of granting premiums at the World's Fair is turned over by congress to the women. The error came about by the clerk writing the words "lady managers" in the wrong blank space.—*Press Dispatch.*

There is no great interest of the people that will be jeopardized, or robbery that they will suffer if the record is allowed to stand as law; but can masculine dominance endure such self-abnegation and loss of power and prestige? We shall see.—*O. F. L.*

GLEANINGS FROM THE LORE OF KORESH.

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.

STAPES is the triangle. It is formulated of three bars, forged from the function of *malleus* and *incus*, the hammer and anvil of God. These bars are iron, brass, and silver. Iron represents the law, brass, its use in ultimate or natural application, and silver, the perception of the relations of the law to its end. This final function of the unity of these three bars of the triangle projects the wedge or cone which forces an opening into the vortex. The three points of the conjunction of these three bars are the three angles of the triangle, the three angels of the covenant. This unity will establish the root whence the horns of the Word are projected.

III. 1-23.

BLOOD, THE, OF ANIMALS WHICH POLLUTED THE SANCTUARY.—The sanctuary, the type of the divine human, became polluted by the constant sprinkling of the blood of the animals killed for sacrifice. The animals were representations of the desires, affections, or loves—the natural or sensual desires, which led the race down into sin and to the fall. The blood signified doctrines formulated to conform to the sensual desires, and therefore created to sustain them in their evil lives by the perversion of the truth in such a manner as to make it appear to uphold and support the kind of life leading to the sensual nature.

III. 3-126.

MARRIAGE, THE GENUINE OR DIVINE.—Our doctrine is, that only in the true marriage is immortality perpetuated. Jesus said: "They who are accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage, but are as the angels in heaven." The angels in heaven are in the perpetual relation of conjugal love, which is the state of perpetual marriage; they therefore do not marry nor are they given in marriage.

The whole fabric of Christianity rests upon the doctrine of the fall of man. If man did not fall from his Eden estate, then the Christian idea is a fallacious fabrication not worthy the slightest consideration or notice. If man did fall, it may be worth while to compare the two states—the Edenic condition, and the condition of man after the fall—and his expulsion from the Garden.

Before the fall, the woman was brought to the man, and they were united so as to constitute them one flesh. This was a state of such absolute conjunction and unity that there existed but the one form, embracing the two principles, namely, the male and the female. After the fall they were expelled, as two forms, from the garden, and a curse was pronounced upon them. We need only consider the curse upon the woman, which was that her *desires* should be unto her husband, and he should rule over her; that her conception should be multiplied, and she should bring forth children in sorrow. *** All the marriage laws made by man are founded upon the provisions of the curse, and not upon the commands of the Lord, as may be readily perceived by a careful comparison of the laws with the Biblical statement of the fall of man.

That union of the male and female through which was established the higher and divine conjunction of the two principles of man's being—constituting him an integral structure, through which he was induced to leave father and mother and cleave unto his wife—is by no means to be regarded as the foundation of the law of man governing the institution of marriage. I. 4-46.

The Right Kind Of Immigrants.

The Waldenses, the descendants of the famous sect which was cruelly persecuted for centuries on account of its religious opinions, and who still inhabit the mountain tract on the Italian side of the Cottian Alps, where their ancestors held out against their persecutors, propose to emigrate to America. Their staple business of cloth making has become much depressed, and even with all their frugality they find it difficult to live. The pastors of the Waldensian congregations convened in a synod to consider the situation, and resolved to send two delegates to North Carolina to inquire regarding the prospects for settlers in that state.

The Waldenses are a hardy and thrifty people, retaining in a remarkable degree the virtues of their heroic ancestors. If the reports from the delegates should be favorable, two thousand Waldenses will emigrate to North Carolina in the spring.—*New York Herald*.

Ex-Mayor Hewitt's Socialistic Speech.

Ex-Mayor Hewitt at the dedication last night of one of the noblest benefactions New York has ever had, the United Charities' Building, made a speech which has occasioned more comment today than anything that he has done since his sensational career as mayor. The speech reveals Mr. Hewitt at his best, and is one of those evidences of his great ability which he more frequently furnished in his earlier career than in his latter. It was a speech which had the ring of socialism in it, but socialism tempered by good judgment. A multi-millionaire as he is, he declared that it was the duty of the state now to deal with the question of unequal distribution of wealth, to institute legislation which will tend to lessen poverty, and in fact to apply rigid taxation either directly upon property or differentially. He went so far as to say that superfluous wealth may properly be made the subject of differential taxation so that it would be compelled to contribute toward the cure of pauperism and the amelioration of poverty. That is a kind of talk we have heard from no rich men in New York. On the other hand they have been complaining of the residuary legatee taxation, and speak with horror of a proposed income tax graduated proportionately to the income. Mr. Hewitt says that the time has come when this is no longer a question of justice, but of expediency, and he declares that the next great social development which is near at hand will be the restraining of rapid accumulation of wealth and its more even distribution upon principles based upon justice and religion.—*Holland*.

No foreigner should be permitted to vote in this country until he becomes Americanized.

SHARP CUTS.

Educate! Educate!! Educate!!! Send books throughout the land; educate the people and we can bid defiance to the schemes of tyrants.—*Patrick Henry*.

Money in the hands of the very rich does not represent wealth created by them, but wealth created by labor; and these plutocrats hold it dishonestly.—*Leavenworth Labor News*.

There is nothing so degrading to a man as the disposition to live in idleness upon another's bounty, because he cannot find just the employment that befits his sense of dignity.—*Universal Republic*.

The degradation of legitimate use prostituted to the bondage of labor, which is the essence of the stultification of human aspiration and progress, has brought the age to its crisis.—*K*.

Money isn't all there is in this life worth striving for. There is another generation soon to come upon this scene of trouble. It is for you to say whether it will revere or exorcise your memory.—*The Road*.

If the farmers had such a cinch on the national treasury as the national banks now have, they would not have to scratch so hard to pay interest on their mortgage indebtedness.—*Richmond (Ind.) Enterprise*.

How happily they dwell together in unity! Wall Street content as ever. No change in stocks, bonds or securities. Mr. Cleveland being "sound on finance"—that's all the gamblers are concerned about.—*Nonconformist*.

Kansas with all her trouble has gotten together long enough to enact female suffrage. The logical inference being, that with all their inexperience they can't get the affairs of the state into a worse mix than have the men.—*Nonconformist*.

The spirit of conciliation puts peace, love and harmony far above trifles; it buries petty selfishness, it inflicts no unnecessary wounds, it lends a courtesy and grace to actions, a charm to presence, a dignity to character, and a never failing spring of happiness to life.—*Sabbath Visitor*.

The worship of clothes, houses, wealth, position, etc., is no higher in the scale, religiously, than the heathen idolator who worships the wooden idol carved with his hands. The more man worships things, the further he keeps from the purpose of life—the outworking of his individuality.—*Universal Republic*.

The financial question towers above all other issues in America as the mountains tower above the valley. It is the greatest question pertaining to man's temporal affairs there is, because it seriously affects the welfare of more people than any other question. To settle it, and settle it right, should be the highest aim of statesmen.—*Farmer, Bloomfield, Iowa*.

Every day, every week, every month, every year the gulf is widening between the rich and the poor. The rich are getting richer and the poor poorer. It is nearly all caused by operation of law in the interest of the rich. The masses seem to be spell-bound and powerless. Nothing but a brave and intelligent use of the ballot will save the country from violence in a few years.—*Farmer, Bloomfield, Iowa*.

When the militia in Kansas refused to obey the governor, as their commander-in-chief—they demonstrated clearly what the people have well known—that it is a plutocratic institution, and never should have had an existence. At the behest of a plutocratic tool, Iams was hung up by the thumbs, and then drummed out of camp for doing that which was not equal to insubordination as in this case. Disband the militia; it is at least headed by plutocrats.—*N. A. Reform Journal*.

Conservative Management.

The Atlantic-Pacific Railway Tunnel Company has received from the Treasurer of Clear Creek County, Colorado, and also from the Treasurer of Summit County, Colorado, certificates that all taxes laid upon the properties of the company in the counties named for the year 1892, were paid promptly before the 31st of January, 1893, thereby saving to the company the 25 per cent penalty charged to persons or corporations not paying their taxes promptly.

The fact that all the properties of the company are paid for; all taxes to the present year are paid; all interest of every name and nature as due to this date is paid, and that the floating indebtedness of the company is less than \$6,000, total, counting everything till the first of March, shows the policy of the company in carefully preserving what it has, and beyond this, acquiring more of properties and increasing the length of its tunnel as rapidly as possible, care being taken for preventing any necessity for the placing of liens, attachments and other encumbrances upon the properties belonging to the company, which company consists only of those who own shares as issued by the company through its proper officers as governed by law. Send six cents in stamps to M. M. Pomeroy, Rooms 46, World Building, New York City, for large, illustrated 36-page pamphlet, full of facts and interesting particulars.

Good Indications.

The new mill to be ordered for the Atlantic-Pacific Railroad Tunnel Company, that is driving the five miles of straight tunnel through the Rocky Mountains in Colorado, will treat one hundred tons of ore per day, at a profit to the company of nine dollars per ton. It has of this class of ore enough now on hand to yield over two millions of dollars profit, and this is hardly a patching to what it has aside from this, the so called Monte Cristo ore. The opportunity to here invest capital and labor is one worthy immediate attention. Particulars can be had by all who enclose six cents in postage stamps to M. M. Pomeroy, President, Rooms 46, World Building, New York City, for a large illustrated, very interesting 36 page pamphlet.

Demand and supply are definitely related to the principles of justice and equity. Human demands are continuous, and the channels through which these supplies are contributed must remain unobstructed or the consequences are, derangement of the body socialistic, whereby the whole fabric is threatened with revolution and dissolution.

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-Opah, 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 Eusebian view of these questions. Honest conviction will receive due consideration.

J. F. CLARK, SIR:—We are induced to reply to your letter regarding statement made in FLAMING SWORD of Jan. 21, '93, in an article in Woman's Sphere, under the heading, "She shall be called the Lord Our Righteousness." "This statement is set forth as an established fact and made the basis for an argument for bisexual reproduction." Our article was not an attempt to sustain the principle of bisexual reproduction, but to prove, from science derived from practical experiment, that it is not only possible, but an every-day practical necessity in the advanced demands of bee culture, to fecundate or fertilize the queen bee in the larva state. That the queen bee is ordinarily vivified in the air after being liberated from her cell, we do not pretend to deny. We made the statement that if the larva of a worker bee is placed in the queen cell with the larva of the drone or male bee, the queen thus produced will emerge from her cell fertilized for life, and that she will at once deposit her worker eggs, as it will be impossible for her to produce the drone. If you are not aware of this fact you are certainly behind the times in your information regarding modern bee culture. If we should send to a practical apiarist for a Spanish queen, guaranteed against the possibility of hybrid progeny, we would receive a queen bee fertilized by the following process. The apiarist, if equal to his' profession as an apis culturer, would possess a queen produced by the union of a drone and a worker bee larva, both of which were of the Spanish breed. She would emerge from her cell fertilized, because the drone larva would have united with the larva of the worker bee, the two uniting in the production of a fertile queen. It is a fact that a queen not fertilized in the comb by the process above described, will produce drone bees before she meets the drone. See the A. B. C. of Bee Culture, by A. J. Root, Medina, O., also Encyclopedia Britannica. This we call virginal propagation. The inquirer or criticiser, as the case may be, should post himself thoroughly in the history of apis possibilities, before throwing down the gauntlet on the question of the laws of propagation as pertaining to the apiary, and what those laws demonstrate.—Victoria.

The Ohio legislature has recently passed a law providing that the marriage of a woman shall not disqualify her to act as an administratrix or executrix, as heretofore. Why the simple fact that a woman is married should disqualify her for any kind of business or other is a question women cannot understand. It is time that such relics of barbarism should be stricken from the statute books of a great and progressive state like Ohio.—Chicago Woman's News.

If you can't be an apostle, be an epistle.—Pickled Peppers.

The White Horse.

The white horse referred to by John the Revelator, is the symbol of a chaste understanding. A mind baptized by the Spirit of chastity generates that purity of heart which gives the ability to see God where he is—in *humanity*. When, with this cleared vision, we behold God so near, fear and trembling overwhelm the soul at first; we see him in a defiled temple, and realize the enormity of our sins which have defiled it. Defiled temples are everywhere waiting for the cleansing power of his Spirit of truth. Judgment begins at the house of God. The body conceived in sin and shapen in iniquity is condemned to death because so conceived. When a man or woman clearly comprehends the fact that the human body is the chosen temple of Deity, the desire for its transformation to the incorruptible state, by the cleansing of his spirit, becomes absorbing. The discovery of the fountain of life, from which the purifying stream must flow to us, is all important.

An eternal law underlies every fact. All sources are aggregations or polarizations. If we would have a point from which to receive light, we must have a point of focalization for that which generates it. If we would be baptized by the divine Spirit, we must focalize love at the wisdom point. There is a time for everything; a cycle for the development of every quality of life. Each has its seed time and harvest, and its law of growth. The age of sensual profligation has had its cycle, and its uses and abuses. It has furnished the implanted seed of the divine Sonship with the essential disintegration, and with all the nourishment needed to reproduce its life while obtaining for its every spirit-born entity the all of wisdom from the all of experience, through re-embodiments. This has given the children of the kingdom the power of discrimination, which is the knowledge of good and evil. They are now gathered in the involution of the new heavens and the new earth—the Messenger of the Covenant—for the age to come. When the spirits of the redeemed descend as the glorified New Jerusalem, to receive their inheritance, the material universe (humanity) may become their material manifestation by conformity to that law which insures the conjunction of the spiritual with the natural, to reveal the glory of the celestial. We cannot voluntarily conform to an unknown law.

To be made one with our Lord, and to receive the spirits of just men made perfect in him, we must yield to his power of attraction at the polar point of his spirit's manifestation, the Messenger and Shepherd. He is the voice of the Spirit of truth. We are saved by the love of the truth. Our love for it is the hand that can lay hold of its full salvation. "Whosoever loveth is begotten of God" and may be born of his divine Motherhood. Having obtained the development of the spirit of receptivity, which Jesus implanted, we are ready to be drawn to wisdom by love. Receiving her instructions, which are revelations of the science of the law of life and immortality, we hear,—which is to *obey* and live.

That the age of sensual profligation should not continue indefinitely for the children of the kingdom, we were told by Jesus and his apostles. Paul taught that "there remaineth a time when those that have wives shall be as those that have none." There remained a "day of the Lord" in which there

should be "a resurrection of the just and of the unjust." Those "counted worthy" to obtain the resurrection of the just, "neither marry nor are given in marriage," but are as the angels. These would surely be they who sought first the kingdom of God and his righteousness. Such would become strong in the Lord, and able to bear the truth. These must "make of themselves eunuchs for the kingdom of heaven's sake," and leave houses, lands, husbands, wives, children, *all*, to follow in the exact footsteps of their Lord. Why is this necessary? Simply because there is no waste in the divine economy; an end having been attained by the utilization of life energy in one direction, leaves it free to be utilized in another direction. When the soul of humanity has learned the consequences of sensuality to be sin, sickness and death, and comes before the judgment seat of Christ, which is the law, it has power to learn righteousness. One learns that if he would live he must choose life, and conform to its laws. God only hath immortality. "Whosoever is born of God doth not commit sin for his seed remaineth in him, and he cannot sin because he is born of God." Then the conservation of the seed, which is the life potency, prevents the perpetuation of mortality, on the part of the children of the kingdom. What is to be done with the life conserved? It must be centered or polarized and ascend to the age-lasting Father in holy love and aspirations, to lay hold on his life for the salvation of body, soul and spirit, to the end that saviors may come upon Mount Zion, in whom the glory of the Lord shall be revealed. Woman is the natural constructor of humanity. It is in her power to refuse to construct that which is begotten of hell, the fires of which burn in the lustful passions of men who vitalize, not to the glory of God—which is the good of men—but to gratify insatiate lust, which gives to its offspring an inheritance of suffering and death.

May the power of God's truth rest in the heart of woman, claiming her devotion! May it encircle her with a wall of cleansing fire, till she is pure enough to reveal the Motherhood of God which constructs only the living temples of the divine sons! Her baptism of chastity must come from the pure river of the water of life, the pure doctrine of Jesus, now in its appointed channel of transmission, the Messenger of the Covenant, the rider on the white horse. As he goes forth conquering and to conquer, he will baptize, as the Elijah of the age, all who come to him, drawn by the love of his Spirit, till he has a great army riding on white horses like his own. These will call upon all who would ascend to the most holy place to purify themselves, even as he is pure. No woman with the hearing ear and understanding heart, with the eyes of her understanding opened, can look upon the great mass of human wretchedness in the world, and fail to see where it has its origin; no true woman, begotten of Jehovah, *seeing*, can fail to have awakened in her that divine motherhood which makes her eyes to rest with holy redeeming tenderness upon the sons of men, and say, "No longer shall you be conceived in sin, and shapen in iniquity! The citadel of my life shall be guarded and the treasure of divine love which it contains shall ascend to God who gave it, to become the revelation of his divine Motherhood to give birth to a new humanity.

Koreshan women will permit no further degradation of

the maternal function; but taking up the FLAMING SWORD of eternal truth as its guardian, will cause the fires of hell to burn themselves out, and all the works of it. So shall the dross of humanity be consumed, and its fine gold appear as a constructed temple, the dwelling place of the Most High.—
Bertha S. Boomer.

TRUE EMBLEM FOR WOMAN.

DUBUQUE, Iowa, Feb. 25.—*Editor of the Herald:*—The emblematic plant for the woman's building should be grain, not the flower of a weed by the roadside. Women first planted grains and began agriculture, after they had compared good with evil and aspired for progress. With desire for knowledge came the desire for a permanent home, by ingenuity and industry they made themselves independent of uncertain hunting and fishing for food for their families. The desire to be independent and free, to revolve by the motion of their own reason, not to be directed from without, is very old. Mother earth and woman understand each other's laws.

By the laws of the sphere

Do they shape their designs.

Then, too, they, with flax and cotton and with dressed skins, with baskets of bark, rushes, corn husks, with pots of clay, with many devices for saving grains to exchange with other women to gain better things than they could make, began trade and commerce. Well may Goethe say "the mothers lead us onward and upward." The "ever womanly" may hold firm to the past to preserve the type, but she is never willing to remain there, for she holds the ability for variation.

This cosmos exposition is to relate the past and prophesy the future. Let woman in art be represented with truth to the facts of her life in the history of civilization. A brilliant, gaudy golden rod, with coarse leaves, no use in industry, without odor or useful seed, with no permanent value, does not represent woman in civilization, but corn does.

It is of great importance what our symbols are, for art is the permanent revelation of our knowledge in form. With our universities opening for women, with society giving them fine opportunities, with pulpits filled by those who first brought reason to bear upon human life and demanded mortality, with this nervous system of society represented by religious women, from the old Matriarchate reign in Asia, Egypt, Phrygia, Rome, continued through dark ages by the mother church through holy abbesses, consecrated women who, hid from wars and tumults, have kept burning the vestal fires, the lamps trimmed and filled ready for the cosmopolitan American religion—recall this honorable history before you select symbols for a woman's building. Let it be simple and true to the facts. It was grains they first cultivated, not useless, brilliant, coarse weeds. Study the temples of Pastum, Egypt, India, in Mexico, Peru; study the pioneer women three hundred years ago on Atlantic shores, or the Pueblo women in Arizona and California; forget not the pioneer women on these prairies in the great river valleys of the west fifty years ago. Collect the past, fuse it with knowledge, so to select a symbol that will light the future study of womankind. The womanhood of the world has a yet unwritten history. Ignorance in power rather than malevo-

lence has hindered the patriarchal governments from appreciating all the elements that have given humanity civilization. This woman's building, by symbols in art, by the knowledge and spirit of its artists, must prophesy the future as Michel Angelo's and Raphael's work did at fifteen hundred, the modern era. The crescent and star, grains, corn and clover are symbols for woman.—*Mary Neubury Adams.*

Forgive and Forget.

Oh forgive and forget, for this life is too fleeting
To waste it in sorrow o'er days that have gone!
This life is a conflict, the drums now are beating,
Let by-gones be by-gones, the years hurry on.
All the injuries suffered, and all evils committed,
All the tears we have shed, all the trials we've met
Can ne'er by revenge or despair be remitted;
We can drive them away by "forgive and forget."

Ah! the darkness will come and the shadows will linger,
Some day's e'en the mocking-bird loses its song.
But the sunshine will break through the darkness, the bringer
Of all the bright angels that tarried so long.
Then lift up thy burdens and bear them on bravely,
Then'll lay them down shortly, when evening hath set,
There's One who will help thee, His love now can save thee,
He'll teach thee the lesson, "forgive and forget."

Then banish the gloom of all past tribulations,
They "endure but a moment"—why cause them to stay?
There are meetings o' joy after sad separations,
When sorrow and sighing shall all flee away.
Look on to the future, not in the past living,
Hope's star is not dimmed, there is joy for thee yet,
Let us trust, pray and wait, for a Father is giving
Peace to His own who "forgive and forget."

Woman's Chronicle.

Crinoline vs. Crinoline.

Of all hideous fashions none stands out in history so prominent as the hoop skirt period, none has been subjected to so much ridicule and satire. Yet shall we as free American women be again subjected to the dictates of this hideous monster.

It is time for every woman in the land to rise in her majesty, and assert her right to her individuality. Now is the accepted time for her to demonstrate to the world that she is capable of thinking for herself and indicating that thought, by means of her dress.

Now is the time for her to recognize her God given powers and to prove that she has them by impressing her own thought in dress and not the imperative demands of the modiste of today, who is none other than Monster Fashion's Secretary and Treasurer, with emphasis on the latter.

We as women are too prone to be subservient to the will of the dressmaker; if she wishes a certain style of collar, sleeves or jacket, all that is necessary for her to say is, "It is the very latest." A woman has indeed a strong nerve who can resist that familiar statement, yet were she anxious to develop her personal characteristics instead of her ability to be moulded according to rule she would consider that the very reason for adopting another style.

Let us study the pictures of costumes in all ages, pictures which represent simplicity, art, grace and good sense, rather than the pictures of the modern fashion plate, and we in time may be enabled to develop our individuality sufficiently to be unbiased by the floating fashions.—*Cora L. Stockham, Woman's News.*

Women and Crimes.

There is a great hue and cry that if women could vote, the bad women would all rush to the polls and the good women would not vote. Here is an object lesson: The convicts in the two Kentucky penitentiaries have just been counted, and it is found that there are now one thousand three hundred and forty convicts that have to be supported by the state. Of this number, twenty-six are women, six white women and twenty colored, and one thousand three hundred and fourteen men. According to these statistics, gotten up by the men themselves, there are fifty-one men and seven thirtieths of a man to every one woman.

Now we suggest that if the men voters will take care of the one thousand three hundred and fourteen bad men, the women will agree to take care of the twenty-six women, and we think the masculines will have a bigger contract on their hands than the women. We will even agree to take the fractional man and make a good citizen out of him, teach him to read the constitution, and teach him the duties of citizenship without the use of liquid patriotism. We have been a suffragist for years, and we have never yet heard of a bad woman who wanted to vote. We are inclined to the belief that it takes a bad man to make a bad woman.

As there are fifty-one bad men in Kentucky to every one bad woman, the state would be in no danger from the votes of the women; but it certainly is in danger now from the thousands of bad men who surge through the saloons and gambling dens to the ballot-box, with no mortal power to offset their votes, which are sold out to the distillers and brewers, who manipulate the politics of the state. No, the danger is not from bad women, but from bad men.—*South-ern Journal.*

My Soul and I.

"Stand still, my soul, in the silent dark
I would question thee
Alone in the shadows drear and stark,
With God and me.
Folly and fear are sisters twins;
One closing her eyes,
The other peeping the dark innue
With spectral lies."

—Whittier.

Not by the page word-painted,
Let life be hamed or sainted,
Deeper than written scroll
The colors of the soul.

Sweeter than any song
My songs that found no tongue,
Nobler than any fact
My wish that failed of act.

—John G. Whittier.

The Jewish Publication Society has issued a translation of Henry Zirndorf's work entitled, "Some Jewish Women," which is chiefly devoted to memorials of women of Greece, Roman and Talmudic periods. The author intends to add another collection of female characters of Judaism of later generations.—*Woman's Standard.*

The pope has created fourteen new cardinals and there is not an American among them.—*Woman's Voice.*

Merely to beg for favors and give thanks for them is a tramp's idea of prayer.

You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others?—*Lydia Maria Child.*

Be careful what you pray for today. Your request may be granted at a time when you will be wise enough to wish you had not made it.—*Chicago Woman's News.*

"Have you no enemies? If not, we are sorry for you. There is no stimulus toward a high and noble career like the criticisms and hatred of enemies." Love your enemies!

Be patient toward everybody.

Be truthful.

Civility costs nothing and buys everything.—*Woman's Voice.*

If the men of the country could be chained to the kitchen stove on election day, and made to wash dishes, and the women let loose to do the voting, the saloons wouldn't live another hour.—*Mucoupin Advance.*

No way has been found for making heroism easy, even for the scholar. Labor, iron labor, is for him. The world was created as an audience for him; the atoms of which it is made are opportunities.—*R. W. Emerson.*

That no foreign-born person shall be naturalized as an American citizen unless he can speak the language of the United States, and read the laws thereof as printed, is a proposition worth looking at.—*N. Y. Sun.*

To feel the full value of great men's lives, as occasions of hope and provocation, you must come to know that each admirable genius is but a successful diver in that sea whose floor of pearls is all your own.—*Emerson.*

Why Not, Indeed.

Women have proven themselves successful, as a rule, in almost every line of work in which they have engaged. They manage business enterprises, own millions of dollars worth of property, and pay taxes, too. Why should they not aid the government by their votes as well as by their money?—*Chronicle.*

While we advocate the establishment of the Lord's kingdom in the earth as the only solution of the great problems now agitating the world, on the line of every consideration, violence is to be deprecated, and every illegal procedure opposed and condemned. Constitutional provisions are adequate to all the demands of public and private interests; for if the methods outlined in such provision do not meet the ends of justice, the organic law itself provides for whatsoever change is required for common and personal weal.—*K.*

God's eternal law must comprise the basis upon which the world will finally be reduced to order.

WHERE WE ARE AT.—It is a sad fact that the very men who have produced the stupendous wealth which has been so vividly portrayed to us through the press and from the platform for political purposes are, as a class, living from hand to mouth, as it were, and are obliged to market their produce as soon as harvested. Some sell it before it is harvested, regardless of price, in order to meet the exorbitant and ruinous rates of interest on their mortgages, pay their taxes and procure the few necessities of life to carry them along until another crop is raised.

With all our boasted prosperity, should the Almighty withhold one season's rain and sunshine, we would speedily become a nation of lords and serfs instead of independent American freemen. Upon the husbandry depend all other industries, and when that fails, well may we begin to ask ourselves, "Where am I at?" The manipulators of our national finances have played their part so well as to fill their own vaults with "standard values," while the real producers of the country are left to hold the "empty paper bags." We have reached such a pass that some one must disgorge, either directly or indirectly, and the ruinous rates of interest now charged on securities that have proven to be the very best must come down to a level with that of other first-class securities, if the farmer may hope to live and prosper.

Our financial policy has been framed by and for financial men, and we have been dictated to by English and Wall Street "gold bugs" until our toiling, confiding public has almost been driven onto the rocks. High rates of interest through a limited currency have almost killed our commerce, robbed the eastern states of their once fertile soil, and are fast bleeding each of our middle and western states at the rate of twelve to fifteen millions of dollars annually.

The wealth of the country comes from the soil, of which we have a great abundance, but what country or people can long withstand such a drain as this? Public spirited, unselfish men, whose own personal greed does not blind their eyes to the public need, must be brought to the aid of our financial policy if we expect any permanent reform.—*Cor. New York Herald.*

Heathenism In Its Ugliest Form.

The *Catholic News* informs the *New York Independent* that "there is an indulgence connected with kissing the bishop's ring. Therefore when Catholics kneel to kiss the bishop's ring, they do so partly out of respect for his exalted office, partly to express their allegiance to him, as their spiritual father, and largely to obtain the indulgence to be gained by kissing the ring." Will the *Catholic News* tell us in what the indulgence consists? If kissing the bishop's ring obtains a thousand years' redemption from the fear of purgatory, what amount of indulgence ought to be granted to the one who kisses the pope's foot? Surely we have the heathen at our doors! Romanism is heathenism in its ugliest form!—*American Baptist.*

The tyranny of labor organizations is as dangerous and as much to be feared as that of accumulated wealth, and both are destructive to liberty.

CONTRIBUTED.

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

Dethrone King Gold!

Under the above caption the FLAMING SWORD of recent date published an article on the financial question, which has evidently found favor with the editor of the *Champion of Progress*, of Sioux City, Iowa, for that gentleman republished it with the following remarks:

"That the 'god gold' wields unlimited power there is no question. No other god is so devoutly worshipped in either heathen or Christian lands; it, and the power it gives, seems to be the principal object of millions of the human race. To reduce it to its proper rank in the commercial world would certainly be a most progressive step, and a long one toward the solution of the labor problem. The monetary and speculative value of gold is a lever in the hands of the unscrupulous, of which the conscienceless have ever taken advantage. This god has the power to depress all values at his pleasure. The *Champion* differs from the *Sword* to this extent, that it believes some medium of exchange is necessary in the promotion of our industries; while we might trade the products of Iowa for those of California, and the products of one class of labor for that of another, it seems indispensable that we exchange due bills of some kind which are to all intents what we now call money. But it seems unreasonable that these due bills should possess intrinsic value to the amount of the goods purchased. Are not our greenbacks of today as good as gold and better than silver? And if the legal tender qualities were taken from gold would not our greenbacks be at a premium over gold? The reason why bankers and millionaires want gold as the only standard of value is the power it gives them for usury. These money lenders know that as long as there can only be a very meager supply of the stuff called money, that they can demand large usury. Gold is the money of the rich. Do away with the single gold standard, and furnish the people with safe bills of exchange founded on the quality of the nation, and the power of the corrupt gold oligarchy is gone. So long as any one product of labor which exists in only a very limited quantity governs every other product of wages, slavery in some form will exist. All the gold in circulation represents but a small per cent of the annual products of the nation, for the reason that if this was the only money of the nation it would reduce all other products of labor to the lowest minimum, and reduce all productive industries to an unprofitable plane. Dethrone the tyrant! His reign belongs only to the dark ages."

We agree with Brother Dutton that some medium of exchange is necessary in the promotion of industry, but we believe that the railways, steamboats, ocean going ships, the wagon-roads and pack-trails of the world, with their divers kinds of vehicles and motive power, mechanical or animal, are the only means of exchange required. For the sake of order and equity, a correct record of service performed and service received should be kept, but there is no necessity for anything in any wise resembling money. "The love of money is the root of all evil." Many writers of finance have compared money, in its function to the body social, to that of the blood to the vital human body. If we accept that comparison we will observe that the blood of the human body is not a representative of value, neither is it an artificial value; the blood itself is the value; it is the substance of life itself. It carries to every corpsele of the body the exact nutriment required in proportion to the effort expended.

The labor products themselves should circulate in the humanity in harmonious, equitable order. This is the intent and purpose of human effort. The results of this activity are at present perverted and abortive. Destroy the stamp of Caesar, wherever it obtains, and the inherent laws of macrocosmic order will become evident to a sin stricken world. The ideal of the greenbacker is the monetary system as it obtained in Venice during the Middle Ages; but it did not

abolish poverty or injustice there, and it never will anywhere. The FLAMING SWORD, in advocating the demonetization of gold, is striking at the very heart of the usurious system of the day. It does not except the silver dollar or the greenback in its condemnation. People's party advocates may write articles on "How to Abolish Interest," and then advocate the "Sub-treasury Plan" with its two per cent interest phase, but that is a contradiction, not a solution. Perhaps it may be news to these tyros in economics to learn that vast amounts of capital have been, and are being lent in Europe at that rate of interest, without solving the problem of the ages. By maintaining legal tender money, in contradistinction to labor value, the element of speculation is introduced in human society. A door is opened to every form of injustice and abomination in the earth.

Politicians have for a long time contended that the commercial value of gold determined its legal value; but this is a lie made out of whole cloth. "In England the parliament has passed an act which decrees that every ounce of gold offered for sale to the bank of England shall bear a price of £3 17s. 9d. or about \$18.66. By our own monetary laws we, the people of the United States, have decreed that 25.8 grains of gold (nine tenths fine) shall constitute one dollar or a legal unit of value. Thus, both in England and in the United States, gold has given to it, and imparted by law, a legal, fictitious and arbitrary value." All the governments of Europe have similar enactments. Every other explanation of the matter has been made by the mental body guard of usury everywhere; we refer to the professors of our colleges, that are supported by usury, and are carried on in the interest of usury as well. Our schools, colleges and universities are maintained not in the interest of education, but rather for the perversion and emasculation of the human mind.

Of late, Shylock has been particular in inserting in all debenture contracts a proviso making payment obligatory in gold. This was done in accordance with a finely hatched plot. The bond issue, recently attempted, was for the purpose of achieving the retirement of the treasury notes still in circulation. Coin certificates, issued under the act of July 14, 1890, although legal tender, contain the following exception: "This note is a legal tender for all debts, public and private, *except* where otherwise expressly stipulated in the contract." The purpose of the gold conspirators is plain; they aim at omnipotence. The only effectual way to block their little game is to "Demonetize gold!"—Carl Gleeser.

STARVATION FOR THE WORKERS.—Count Tolstoi says that the famine in Russia, whereby sixteen million people are in absolute want, has been brought about more by robbing speculators than by any other cause; short crops only hastened the final catastrophe. This state of affairs is liable to occur in almost any country after one or two crop failures. When things are so manipulated that all the products of labor are made to flow into the coffers of the usurers without their returning an equivalent therefor, the outcome must be starvation for the working people, soon or later.—*Ex.*

In the animal kingdom the maternal office is strictly guarded by the female for its legitimate use, that being the reproduction of the species.

HIGHWAY ROBBERY.

In the olden days, when troubadours and knight-errants furnished romance and adventure, when fair maidens welcomed lovers red-handed with human gore, and nation took up arms against nation for plunder and for the personal ambition of blue-blooded leaders, your highwayman met you masked and mounted, within some lonely way, and, with a flash of steel and a rattle of spurs, fled away to the fastnesses of the forest to hide himself, and share the plunder with his pals, venturing out secretly only to court the plunder with his pals, to drink or gamble away his meagre and precarious gains at some obscure inn. Yes, your knight of the road, in those days, was an humble and very unassuming individual, a hunted and threadbare gentleman, gay, gallant and generous, often sharing the spoil of the rich with the peasantry of their estates, his guise or the speed of his palfrey all that saved his neck from the halter. But in these modern days of higher civilization, when we assume that the sword gives edge to the plow, when nations war not for glory or for pelf but for the great principles of eternal right (?), we pride ourselves that Othello's occupation is gone; that the peace and safety of trade and travel are assured; but we are mistaken; our highwayman has developed a new role, blinding us with its very audacity and brilliant finesse. Today he dwells in a palace, the blood-royal of society; his corpuscles pulsate to the chink of gold, by the standard of which he measures the honor of men, and by its venal power dictates the privileges of his business to congress and to legislatures. With his franchises and his right of way he lures us to his lair in Pullman coaches, and levies tribute upon the productions of earth by pooling freight rates with the motto, "All the traffic will bear." Nor does he meet and face his victims, not much! He has a retinue of hired henchmen, who, no less victims of his greed, are yet compelled, for the sake of bread, to enact his will and gather his remorseless exactions. His ingratitude, too, is equal to his rapacity; under the specious plea of benefiting the public, he deludes many towns and communities into supplying much pecuniary assistance in building his lines, and then discriminates against them to make up for severer competition at larger railroad centers. He never divides his spoils with the needy, but hoards it for self-aggrandizement or to augment his power, favoring only the rich with rebates and free passes, while the poor are ground to the uttermost farthing. Nor are these nearly all of his peccadilloes; it is impossible to trace the ramifications of all his thievery, or to find all his victims; in fact, he plies his "stand and deliver!" with such cunning that few discover, or will believe, that they are his victims. So while his emissaries swarm in open view, so deftly does he shade his hand that the real thief is hidden behind a soulless corporation; so effectually that though everything seems open as day, still you seldom discover the individual stockholders, the members of the gang, even though they are neighbors, in church fellowship, perhaps, with those they despoil. The system is so artfully built up and interwoven into the warp and woof of our social and industrial fabric, that the known members of the clan are apt to receive the encomiums of the public, and to consider themselves worthy benefactors of the race, high in the graces of the church, fully ticketed to the New Jerusa-

lem, where they will doubtless apply for first line charters to hades or some other distant connection.—*J. S. Sargent.*

PUNGENT PARAGRAPHS.

Most people think that the golden stairs run up Wall Street!

Love your enemies and they wont trouble you long with their company.

No wonder trainmen are so liable to strike, they get so in the habit of switching.

Are newspapers reliable? Yes, indeed! They are able to lie and re-lie, again and again.

The saloons will never be wiped out while Christians are willing to have them pay their taxes.

The fellow that pleads with tears in his voice should be arrested for carrying concealed weepin(g)s.

The exchange of the Board of Trade gives the gambler all the change, while to the producer is left the ex—.

If we would substitute the golden rule for the rule of gold, in the business world, poverty would be overcome.

We are indeed a praying people; if not praying to God, we are praying upon one another. Most of us do both.

The Christian who strictly attends to his own business, is not the son of God, else he would rather be about his Father's business.

"It is an ill wind that blows *no-body* any good." That must be the Coal Barons (bear ons); for, having no souls, why should they have bodies?

Abraham took poor Lazarus to his bosom, who comforted him with his love in all eternity. Dives took gold to his, and it burnt him in his torment.

John the Baptist was beheaded for opposing legalized adultery. If his modern admirers could be headed the same way it would be a better vindication of his memory.

Under the devil's law some men accumulate millions for themselves. Under God's law no man accumulates anything for himself alone, but all for the common brotherhood.

Scientists are most ether-eal. Their ethereal theorems account for all phenomena as ether in various modes of motion, and the ethereal blue, as ether at rest. Finally, they are a set of ethereal fools.

The great complaint of the government is that it cannot get silver coin into circulation, so it is building new steel vaults to store it. If nobody wants it, what is the use of being so careful of it? Why not pile it out in the street? It ought to be perfectly safe there.

A new and very destructive insect, which is worrying the people of this country, is the "gold bug." They are parasitic in their nature, and are extraordinarily voracious, a tenacity of life that defies all possibility of control except by the destruction of gold money, upon which they feed.

By what authority do the Christians arrogate to themselves the duty of teaching the heathen? God takes care of them as well as of us, and if they need the teaching of truth he raises up teachers from among themselves much better qualified to lead them than any outside teacher can be; witness Mohammed, Buddha, Confucius, and many others that might be named.

The "Ohio Ijee" is making a stride now with a preacher's strike at Columbus, for chaplain's wages for prayers in the legislative hall. We always thought that the preachers labored to save souls; but it is now apparent that it is for money, when they will refuse charity work in the legislative slums to save the poor benighted members from the "downward road to congress."

The command to multiply and replenish the earth was given to Adam while he was a whole man, a man in the image and likeness of God, male and female in one form. After the rib—the woman—was taken out, man assumed on his own authority to multiply these fractions of himself indefinitely, and the further the multiplication extends the more and more fractional he becomes.

I am from above, ye are from beneath, of your father the devil, said Jesus to the Jews,—to mankind. Modern Christians, to circumvent this truth, have invented the theory of "adoption;" they are—they claim—the children of God by adoption. When they come to the judgment and their parent claims them, they will find that the legitimate father has the right over the foster parent every time.

If you would be the children of God, you must be regenerated by him, that is, regenerated—generated again. This is by accepting his Christ, and receiving his Spirit, the Holy Ghost, which is his generative power, his transmuted flesh and blood, which raiseth up, at the last day, him that eateth and drinketh thereof. This is the manner of conception from him, which gestates in us until the harvest, when we are born again into the image and likeness of God.

While thirty-four thousand of Queen Vic's subjects at Oldham are out of work and out of bread, that doughty old lady is giving a grand drawing-room, with a retinue of fifty servants, to which Mrs. W. W. Astor—with Ward McAllister taught toadyism—accepts an invitation to attend only in the second drawing-room where she is recognized by the queen in proxy. The queen herself holding a first drawing-room in separate apartments, to which blue blooded royalty only is invited. Such is flunkeyism.—*J. S. Sargent.*

DANGER AHEAD FOR THE REPUBLIC.

The Rev. H. A. Delano, pastor of the First Baptist Church of Evanston, preached last evening on "Ominous Signs of the Dissolution of the Republic." He said in part:

There is a widespread apostasy in morals—an alarming decay of conscience. Paralysis seems creeping upon the vital nerve. Abuses flagrant, multiplied, and heartless, in public and private, go on; the poor fall beneath the tramp of legalized corruption and power in high places, and there is no heart seemingly to pity, no eye to see, no arm to save.

Social revolution has always followed such moral degeneracy. How complacently and indifferently we witness the huge aggregation of wealth—wealth filched from the poorest and weakest, mammoth syndicates striding like so many giants to pluck up shade trees, confiscate and preempt soil, turn water courses, manage railroads and telegraph lines, capture legislatures and senates in the interest and favor of the elect few. We see God's largest gifts and freest—earth, water, and air—monopolized by the sovereigns of wealth. The very roadsides are encroached upon; the very fields taken for highways; farms mortgaged beyond recovery; tenement houses swarming with filth and vermin; sweat shops run whose life blood saturates the garments we wear; foreign owned breweries calling off the gold from our treasury, leaving us the results of increased taxes, jails, mad-houses, broken hearts, and ruined homes,—and yet we are quiet.

Is it nineteenth century Christianity that blossoms to such a civilization as that in yonder city; that lives and pants in the dun and pall of poisonous gases and smoke and rushes so frantically for dollars; that has no time to stop and die as a Christian ought? Is it a Christian conscience that inhales the odors, endures the mire, swallows the smoke—vomited from the shops of the privileged or defiant classes—breathes pestilence, and gazes for the coming of its Christ through the weird shadows of a city whose sun is turned into blackness and its moon into blood? Nearly all our great cities know the same horrid spell of greed for gold, and of forgetfulness of men.

It is a serious problem in a land so large, bountiful, and beautiful as this,—a land blessed with so many schools, such progress and science, such general and notable intelligence,—serious and inexplicable. Thus, amid the people who in the lower strata must endure the plague of all this, there will be retrogression toward savagery—savagery as fierce, and heathendom as corrupt as you are trying to redeem in Africa or in India. The lower classes—restless and hungry, sharpening their cunning daily against the oppressor, themselves a part of the damnable and damning system we tolerate, learning destructiveness, subsisting upon strong

drink, trained to crime, shot through with disease—are raising progeny that shall be the inheritance of the future. The republic must endure them, shelter, feed, clothe, vote them, and suffer the contamination for years and years to come.

We all know this—are conscious of it—and yet dare not touch the problem, no, not at least, save in the most gingerly way. Social evils come from many sources, but social dangers may almost all be narrowed to the two wasting fountains, pauperism and vice.

Some time shortly, somewhere and somehow, this account must be settled. Whatsoever a nation sows that must it also reap. A revival of righteousness must come or the republic is doomed. A revival of patriotism must come, or the nations of the earth will celebrate with us, through the next months, the grand finale of Columbia. But I love to believe that the good God has something better for America than this, and that it shall be ours to participate in the dreams of Victor Hugo—actualized everywhere.—*Chicago Tribune*.

THE LATEST SPOKEN.

STRANGLING AMERICAN FREEDOM.—An English syndicate owns three million acres of land in Texas; a Holland company owns four million and a half acres in New Mexico; a Scotch syndicate owns five hundred thousand acres in Florida; and a number of English, Scotch and Irish lords own, individually, from one to two hundred thousand acres in various parts of the country besides. If our forefathers, when they abolished the king, had also done away with the piratical systems instituted by monarchs and their parasites, this state of affairs never could have taken place in this country. Americans freed themselves from English slavery once, but England is buying them back again and making them slaves to foreign landlords. The British land and money systems are strangling the freedom of Americans to death.—*Universal Republic*.

THE ARROGANCE OF CAPITAL.—A portion of a chapter from "The Arrogance of Capital," in "Labor and Finance Revolution," clearly defined the case in question:

"A few thousand men in this republic have combined and, through the aid of deception and false pretenses, secured legislation which has put them in position to levy contributions upon American industry as unjust and burdensome as those laid by the Norman robbers upon the labor of Britain. This combination of men consists of the bankers and railroad companies. They have consolidated their interests and are now prepared to enter upon their gigantic work of pillage. The former, controlling the medium of exchange, and holding interest-bearing obligations against the people which draws annually (one billion) \$1,000,000,000 of their substance, can control prices, while the latter, by monopolizing the routes and medium of transportation, together form a combination with ample power, if unmolested, to reap the harvest of every field of industry, and every department of enterprise and production in the country."

THE BLACK FLAG.—It must be apparent to every candid, thinking individual that unless a change for better conditions among the people is immediately forthcoming, the black flag of reprisal will be raised by the masses as against the classes. History is known to repeat itself, and the course of every republic seems to have run parallel. Our own is fast taking on those conditions which in the past have marked the downfall of all others.

With a clear conception of the economic situation of this nation, the methods by which its laws are made, interpreted and administered, no man can truthfully say that popular self-government in this country is a success. Disguise it as we may, deprecate it as we will, deplore it as we should, the plain, naked truth remains, that a "government of the people, for the people and by the people," no longer remains in this country. The heritage we received, the liberties we were granted, and the happy prosperous conditions we are entitled to, have been taken from us, and the plutocrat, the alien and the hoodling scoundrel rule all, own all, and enjoy all. Vice flourishes while virtue dies. Corruption succeeds while honesty fails, and labor starves while idleness and folly fatten and thrive. All branches of government are made to conserve the rich and powerful. Open offenses, rank injustice, and foul conspiracies against both individuals and government go unpunished, and the only crime recognized is that of poverty. The smaller the offense the greater the punishment, has become an axiom in American jurisprudence. The tramp who steals a loaf of bread to keep from starving is sent to prison, while the man who steals a railroad is sent to the United States senate. Society, because of this, is rapidly taking sides, and the day of accounting is drawing near.

The muttering thunders of discontent are heard in every section of the country, which, unless quieted, will burst ere long with destructive force and paralyze or destroy the nation.—*National Watchman*.

CORRESPONDENCE.

WASHINGTONVILLE, PA.—My dear Professor L'Amoreaux:—Permit me to thank you for your brave article, in the *FLAMING SWORD* of Feb. 18, entitled "Is the Lord Jesus Christ, God?" At his incarnation it was so declared of him, Matthew i: 24, literally fulfilling the prophecy of Isaiah vii: 14. That his own words certify to His All-Mightiness is clearly set forth in John vi: 46-50.

I am of the Shakers, and love the chaste, self-denying lives of their people,—but, be it known unto all men that I take my theology from the sayings of Jesus, Jehovah incarnate! Adultery is committed by an inversion of the Word as actually and literally as in the act of copulation with my neighbor's wife.

I am very busy this A. M., or I might write more at length. Yet, that is not necessary as you have covered the whole ground in a manner creditable to your intelligence and invincible to the followers of Socinius. Again, I thank you.

The *FLAMING SWORD* will yet be a scourge to the falsifiers of divine revelation, as well as a defender and protector of the faith of those who, like Thomas of old, say of the lowly Nazarine, "My Lord and my God!"—Yours, *Frederic Heaton*.

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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. P. 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, 337 Evans St., Denver, Colo.

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

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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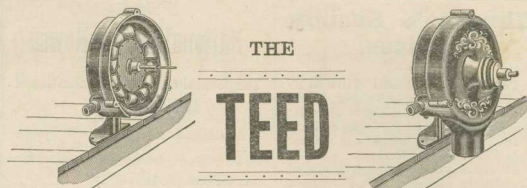
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