

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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EVERLASTING BURNINGS.

"The Day of the Lord Will Come as a Thief in the Night;
in the Which the Heavens Shall Pass Away With
a Great Noise, and the Elements Shall Melt
With Ferment Heat; the Earth Also and
the Works That are Therein
Shall be Burned up."

X A correspondent refers us to the above passage for our views, because it seems to the inquirer—as no doubt it does to many people—to be in open conflict with our teachings upon the question of the Lord's coming, and the end of the *aiou* (age or world). It is a very difficult matter to insinuate broad, comprehensive and complex ideas into a mental receptacle having capacity only for simple propositions. This is our burden. If a man has one simple and only concept of the term *fire*, and its application, it requires the expenditure of a good deal of force to introduce the fact that the entire universe is on fire, and in a process of perpetual burning. The earth, water, air, sun, moon, stars, and animal existence are in a state of everlasting burning. The lusts of the concrete flesh and of the will comprise the hell fire that consumes the wicked, *continually*, whether in the natural or

spiritual world. Divine love, operating in and actuating the human soul, is a fire of another character, but as unmistakably a combustion moulding the formulations of God's resplendent temple, as the hell fires are mouldering to corruptible dissolution the rookeries of satan's habitations.

The Lord said, "I came to bring a fire, and what will I if that fire be already kindled?" The fire kindled by the Lord, consummated at that time in the dissolving of his body and its conversion to Holy Spirit, and was transmitted to the disciples of the Lord, kindling in them an extension and augmentation of the flame of conflagration. The will (earth) of the human soul was burned up, and through the crucible of transformation there began to be formulated the new will (earth) wherein there is to dwell righteousness. The physical (alchemico-organic) heavens, like the physical earth, are passing away, and have been since the age ("world") was, and there are constantly being formed the new alchemico-organic heavens and earth. Correspondingly, the organo-vital heavens and earth pass away and are replenished. The ages have their beginnings and their endings in series of perpetual cycles, so also anthropotic existence begins and terminates in a never-ending series of involute and evolute conspiracies, moulding the fruits of the tree of life, and bringing forth the sons of the Eternal as the product of the Father's planting and the Mother's generative energy.

"But the day of the Lord will come as a thief in the night." Will the day of the Lord come in the night, (at a time when the human mind is in spiritual, moral, social and religious ignorance and corruption—darkness) or will it not? It is our conviction that there never existed a period of greater ignorance than at the present time. If the Koresan Cosmogony be true, then there certainly never existed a time of greater ignorance, than now, regarding the construction and motions of the natural creation. If the alchemico-organic system be correct, as against the present humbug and ignorance regarding chemical science (so called), then there could not be profounder ignorance concerning that. If our theology be correct, there could be no greater ignorance concerning God and human relations than exists today throughout the world. We are in the midst of an intellectual, spiritual and moral night, but as Moses took the law from "the thick darkness where God was," so again, when the energy of law and of a scientific religion resuscitates, the Moses of deliverance will find the law in the thick darkness from which "God will awake out of sleep, and as a strong man by reason of wine."

The Lord not only develops in his coming through regenerative processes, and therefore must come up through the dark ages and consequently in the night, but, as a thief

steals from those who have accumulations and are asleep, so the development of righteousness in the race will take the wealth of treasure, heaped up unto the day of wrath, and scatter it to the four winds. The day of destruction, coming upon those who have accumulated treasures through the robbery of the masses, will appear like a thief to those who imagine their illegal possessions to be aggregated according to righteous methods, merely because the statutes of men, made contrary to the laws of God, uphold them in their usurious and speculative practices.

"THE HEAVENS SHALL PASS AWAY WITH A GREAT NOISE."

The natural (alchemico-organic) heavens are constantly passing away, and they are as constantly being renewed. The noise accompanying the changes in the alchemico-organic heavens is the noise of thunder. Herein we find a natural type of the successions and transformations of the anthropotic heavens. Boanerges, the sons of thunder, were the sons of a noise; but if the mind has no conception of a noise but the ordinary one, it would be difficult to induce in it the true meaning of noise as referred to in the text. John was caught up in the spirit; he heard behind him a voice, and turned to see the voice. It would appear by this that sound is visible as well as audible, for when he turned he saw what he heard, namely, the seven churches, with one like the Son of man in their midst. Jesus was Word, speech or Logos. He was voice, and was expressed by the operation of the Spirit. When the sons of God come, they will be the manifest materialization of the passing away of the New Jerusalem, which, on passing away, will descend into humanity as John described. The great noise proceeding from the passing away of the heavens, the New Jerusalem, will be the manifestation of the sons of God, they constituting the speech, Logos or Word of God, greatly augmented and amplified.

The Pearl of Great Price.

"The kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he found one pearl of great price, went and sold all that he had and bought it."

The Lord Jesus is the merchantman. He passed down into humanity, and, through regeneration looks forward to his re-in-sanguination as the Messenger of the Covenant. When he re-discovers the truth, and awakes to the consciousness of the unity of God and man, he finds a pearl of great price. This pearl is not merely the confession of the humanity of God, but a knowledge of the fact that God is revived in the Messenger. Finding this truth, he empties himself of all his evils, and enters into that conjunction which makes him one with God, fulfilling the declaration: "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." He purchased the pearl by appropriating, through obedience to law, the life of the Lord. "Whoso eateth my flesh and drinketh my blood," (that is, whoso appropriateth my life,) "hath" (when raised up) "eternal life, and I will raise him up at the last day."

In a secondary sense, any person who can accept the Messenger of the Covenant may, by forsaking all things, be made receptive to the Lord's Messenger who, through theocrasy, will be disseminated by the operation of the baptism

to come. The acknowledgment of this Messenger is the acceptance of the pearl. Sacrifice all things of earthly wealth to his cause. Forsake all old loves that nothing may obstruct the reception of the new; then, by obedience, appropriate the substance of the baptism.

COSMOGONIC.

Lay a rail like the single rail of a railroad, curving it eight inches to the mile. Upon its concave surface place a small telescope, the visual axis one foot from the rail, parallel to the concave. Place at the distance of ten feet from the focus of the instrument a projection, the projected end of which is on a line with the visual axis of the instrument. The projection will be a little over one foot in length. At the distance of twenty feet from the first projection, place a second one projecting from the rail till the projected end can be seen on a line with the visual axis of the instrument. The second projection will be longer than the first. Continue the operation, and it will be found that each succeeding projection, to come into line with the visual axis of the instrument, or to be seen on a line with the focus of the instrument, must be increased in length beyond the next last one projected.

It will be found that the increase of projection will average about five inches to the mile. The principle of foreshortening induces the necessity of elongating each successive projection. Now as the projected ends are on a line with the visual line or axis of the glass, does it follow that the concave rail curves five inches to the mile in the opposite direction? Yet this is precisely the proposition of the pretended scientist, who claims that because of this visual appearance—due to foreshortening—the earth curves away from the visual line of the telescope, theodolite or transit instrument.

Should any person deem the subject of sufficient importance to make the experiment, as above devised, he may settle the question beyond dispute.

Koreshanity does not expect to accomplish its designs through the present system of legislation, though its Unity is both religious and secular. What it accomplishes will be done through a kingdom of its own, though in no case does it purport to conflict with or violate law that the existing and recognized government creates and sustains.

Protection is a factional, sectional and local issue, and tends toward the augmentation of wealth in the hands of the millionaire and the impoverishment of the nation, because it diminishes its commercial power and standing among the nations.

Carnage is battle's fearful catastrophe, and in the final conflict some flesh, in its attainment, having almost consumed life, having almost reached the turning point of transformation, must needs yield its gheist.

The curse of common labor or drudgery in excess, certainly has its origin in the inordinate love of money.

Human Progress the Result of Uniform Evolution,
Not of a Periodic or Occasional
Infusion of a Higher Life Quality.

At least such was the dictum of Czar Reed in his recent address in Chicago. The Bible, it seems, is in error in its declaration that seed time and harvest, in humanity, shall never fail. The position of his mightiness has nothing new in it, and is but the logical outcome of the evolution of the infidel science and religion of the present. Its wisdom is like that of the bark louse, which should build its house on the limb of an apple tree, from which to draw its sustenance, and, growing wiser than its fellows, should begin to philosophize upon the economy of the tree which constitutes its world. His louseship becomes dogmatically certain that the tree continues forever to grow and produce annually a crop of leaves, always, if not the same in appearance and quality, reproductions of their predecessors, and apples that, when mature, differ somewhat in size, and slightly in color and taste, according to location on the tree, or other favorable accident, but can by no possible process be greatly changed or improved except by an imperceptible process of gradual evolution, in which no apple ever becomes the seed, or cause of improvement in the size, or quality of other apples on the same tree. But despite the immense wisdom of our great philosopher, in spring time there comes the cunning gardener who inserts a tiny bud—an eye possessing a different and vastly improved quality of spirit-life—into and under the bark of the apple tree, when lo, wonder of wonders! there rises up a shoot, which bears markedly different leaves, and, in time, fruit several times larger and much more beautiful than the former, and of greatly improved quality. If capable of learning anything, our philosopher may discover that this wonderfully improved crop of apples was the product, not of an almost infinitely lengthened period of evolution, in which, by the processes of natural selection and survival of the fittest, the shriveled, acrid and worthless seedling evolved into the large, luscious and valuable apple, but by influx of the higher life quality of the apple produced into the circulation of the seedling tree of lower quality, by which that lower quality was transmuted first into a limb or tree, and then into fruit of the higher quality; that but for the previous existence of a tree and fruit of that higher quality, such transmutation and transformation would have been impossible.

However, then, it may be among men, it is certain that progress in quality among apples is not always by uniform and imperceptible evolution of the lower into the higher form and quality, but is by the descent of the higher life form and quality into the lower, and the transmutation of that lower quality into the higher by the power of the higher quality. If our feeble philosopher could experiment a little, he would find out that he could not even propagate that higher life quality of apples by planting its seed in the earth—since the result of such planting would be mostly worthless seedlings like the stock upon which they were produced—nor in any other way than by grafting, or inoculating the seedling, or lower life tree, with the higher life quality. If now, in the vegetable domain, we have found in the typical fruit, the apple, the law, and the only law, by which the highest quality can be reproduced and perpetuated, we may

rest assured that we shall sometime discover that the highest quality in the higher—the human domain—can only be reproduced and perpetuated in the same or a similar way.

In the beginning of the Christian age, Jesus, the only perfected, perfectly created man who has appeared within the historic period, was declared to be God's seed. "Thy seed, which is Christ." We predicate seed of nothing except that which is to be planted in its environment, and which will not in the time of the harvest of such planting produce a multiplied crop of the same kind and quality as the seed. In the parable of the sower, Jesus carefully explained that the seed and the sower were the Logos, the Word, the Son of man, that is, himself; that the field was the world, the sinful, imperfect, devil-begotten humanity around him; that the harvest would be in the end of the Christian age, falsely rendered the end of the world; when, of course, there would come forth, in the resurrection of the dead, some more sons of God, just like himself, who would be his off-spring, reproduced from himself, of whom he would be the Father. In these will be fulfilled the words of Jesus when he said: "And we" (my Father and I) "will come to him, and make our abode with him." Paul says that the "natural man receiveth not the things of the Spirit of God for they are foolishness to him, and he is not able to know them because they are spiritually discerned." By no outward indications can the man, in whom the divine seed was not planted in the beginning of the age, know that there is such fruitage of the seed sown in the beginning of the age by the Holy Ghost (the form in which the divine seed was when planted), now approaching its perfection in the end of the age, by which humanity will experience an uplift onto a higher plane of life; hence he denies that there will ever be such uplift by the means of the infusion into it of the higher life of a man who lived before, and who as seed, has produced in it a higher life, lifting it onto a higher plane of existence. Nothing will convince such a one, however great his natural abilities, but the actual development of the harvest, now happily near at hand.

Paul says, "Repent therefore and be converted, that your sins may be blotted out, when the times of refreshing" (Greek, *souling up*, or getting a new accretion of soul power) "shall come from the presence of the Lord." The word rendered presence is the Greek word *prosopon*, which means face, countenance; the plain meaning is that this time of refreshing, *souling up*, only comes when the Lord is present in his own personal humanity, as in Jesus in the beginning of the Christian age. Jesus said to Peter, "When thou art converted, strengthen thy brethren." Peter is not yet fully converted to God, but when he is (which will not be until the end of the Christian age, when the divine seed planted in him in the beginning of the age has fully developed and ripened,) then, he will, surely, perfectly obey the Lord's command, and by the strength which he imparts to them will they stand forth in the earth the resurrected sons of God,—the higher, the Adamic race of men, created in the image and likeness of God. The unbelieving world will then know that human progress to humanity's highest estate is not by an imperceptible, gradual evolution, with no previous involution, but by the evolution of a higher quality of seed, derived from a higher quality of humanity—the

divine humanity—planted in it in the beginning of a long cycle or age, in which that seed is reproduced or regenerated, bringing forth, in the end, a crop like itself.—O. F. L.

CORRESPONDENCE.

The SWORD has reached me at last; words cannot express the pleasure it affords me. I am deeply interested in Koreshanism, and anxious for the success of the SWORD. I believe that the pet theories of the modern savants will be dissipated, and their places filled by the cellular theory. Koreshanism will soon be recognized, the world over, and nothing will be able to stop the onward march of the good cause.

* * * Wishing you God speed and abundant success, I remain yours.—J. V. A., Dunloy, County Antrim, Ireland.

Have just finished reading the FLAMING SWORD of March 18, and rise with an impression of deep satisfaction. The editorials are of more than usual interest, and are instructive to those not already acquainted with the ideas set forth. Shall "Drunkards Vote?" is an excellent essay, that goes to the root of matters; so does "Substitution," the arraignment of lawyers and preachers, and other short articles, selected with judgment, and sent forth to enlighten the world. The FLAMING SWORD is a light bearer, and an idol smasher. It has power to move the world, because its writers suppress selfish motives, and crucify the world in themselves.—A Friend and Co-worker.

ESTEEMED EDITOR.—ENFIELD, N. H. FEB. 21, 1893. The Jan. number of the FLAMING SWORD comes to us laden with precious thought, especially that exhumed from the piece entitled, "The Lord God will reign in the earth." When such a divine power regulates human life, then will active "affinity between the religious principles" incorporated therein, mould life in accordance with the infinite plan, causing purity to spread broadcast her God-light, to enlighten all nations, to devastate sensuality, monopoly and injustice, and to rear the solid structure of spirituality, equity and pure love.

The marvelous revelations from God's holy manuscript, revealed by the Christ spirit thro' the instrumentality of Jesus, Ann Lee, and their true followers, are dispelling theological darkness, and opening the avenues which ignorance and bigotry closed; with the stupendous power of truth, they will eventually turn away the bondage which has for so long a time bound thousands of poor deceived mortals, by the vast array of convincing facts which will enlighten the understanding to comprehend the solution of the great question:—How is humanity to be saved and elevated to a condition where they will abide by the commandments of God, and be able to multiply, not sinners, but the pure in spirit, to replenish, not earthly inclinations, but the spiritual faculties? By the march of progress we note the advancement which the powers of righteousness achieve; therefore it is folly for the church to ignore the grand truths of Shakerism and Koreshanism; it is cowardly for its teachers to remain stubborn in their indifference, allowing themselves to be controlled by money and the stereotyped opinions of their church adherents, when thousands are yearning for the pure bread of life, and anxious to adorn their spirits with the

robes of salvation. How utterly useless to deny the Christ element, while all around us are the realms of spirituality, and the angels of truth are ascending and descending throughout the vast domain of our planet and the spiritual spheres! Few indeed there be who can truly say, "I forsake social position, wealth and pleasures, to obey thee, my Lord God!" If the teachers of today preached more effectually divine and physical laws, the violations of such would lessen, and the intellect—regulated by a strong moral character—would fathom the mysteries of life, and society and the country would reap many blessings. But nay! Americanism and its high moral teachings seem fading away, while Romanism and millionaires are being ushered in; when too late, the now slumbering souls will awake to receive their doom caused by negligence to the soul's welfare. Failing to demolish the serpent crawling into our social civilization, we bend too low beneath the current of popular opinion.

How simple is the teaching, "forsake all and follow me; preach the truth and live by it; abide in truth and love!" This requirement obeyed, produces the true apostle, the victorious reformer; such will be sustained and enter into everlasting rest, receiving the reward of the overcomer, for "the Lord God will reign in the earth."

Your friend, for all truth,
George H. Barter.

Money Not Needed!

Instead of issuing money by law to thousands of useless officers who have not created one spear of real wealth—and then have them, through the aid of speculators and money gamblers, dole it out by piecemeal for real wealth and on loans, robbing the producers of their hard-earned creations by giving them only a little worthless stuff called money in exchange—we prefer to make use of a plan of proper and equitable exchange in which the real producer alone can control the trade and make use of a co-operative check which will show upon its face that an equivalent of real value has been produced by the holder for the benefit of the human family, and that he is entitled to that amount of wealth from the toil of other producers without imposition on the part of anyone. In the former transaction, anyone who can get hold of money by fair or foul means, has the power, by law, to rob the wealth producer of his creation by toil, and yet give no equivalent except that same lawful stuff to rob some one else with in the same way. By the Labor Exchange plan only those who have produced something for the benefit of humanity can receive the check which will get an equitable share of the produce created by some one else, and as these checks will cost no interest, and are not controlled by vicious law, two very important points will be gained. Government money is always sure to fall into the control of the officers and the rich money gamblers, and gives the producer a very small margin, while the Exchange check is entirely in the control of those who in reality produce wealth. By making use of this system, the producers would be truly co-operative in the use of checks of exchange. Which do you prefer, friends? Can you decide?

Some people at once conclude that this might do for local exchange, but ask how they could get something from

a distance, or in case they might want to ride on the railroad. Would not the railroad soon belong to labor, and also the goods at a distance? And at first a simple remedy might be applied by exchanging some products for "lawful money," and the more the checks are used the easier it would be to get government, or speculators' money. Drafts and bills of exchange are used to balance accounts at present; and why not continue the same, and introduce it in local business as well? The money idea is a delusion, and intended to swindle the laboring people. Why not exchange wealth for wealth? Government money is not wealth, neither does it represent wealth. It never laid up a stone or drove a nail, but is inert and valueless stuff and a deception. Why is it that the men who labor, economize and produce much, and build many huge structures, are generally found living in small, rented houses, while those who stand idly by, plan, plot, scheme and speculate, claim everything within sight, and hold an option on what is supposed to appear in the future? Is that the way to co-operate? No! Neither is it labor exchange. Why are things so now? Principally because of our vicious rules in finance, known as the monetary system.

We believe that the producers of wealth—necessaries, comforts and luxuries of life—should have a liberal and equitable share of their productions before the vagabonds and pimps of society should be pampered. If too indolent to do anything of value for the human race, why not suffer the consequence? Co-operative labor and the proper exchange will increase the happiness of man an hundred-fold; and, as a friend writes by private letter, he is satisfied that "we shall reach that point where the people will not sit down and resolve and pray to a false political god, gold, but will reach out and take hold of the hand of labor and materials and work out their own salvation."—*E. F. Ernst, in Advocate, Topeka.*

A Great Contrast.

How great the contrast between the explosion of the Panama Canal blast that has humiliated the De Lesseps, father and son, and the steady success of "Brick" Pomeroy, the projector of the great tunnel for railway and gold and silver mining purposes, now being driven straight through the five miles of mineral backbone of the Rocky Mountains, entering them at a point sixty miles west from Denver. The Tunnel Company has nearly one hundred mining claims all fully paid for; has over five million dollars of first-class assets, pays all its interest promptly, and is solid. Those wishing to know all about the great enterprise will receive a large 36-page illustrated descriptive pamphlet by addressing M. M. Pomeroy, Rooms 46, World Building, New York City, enclosing six cents in stamps.

For an able-bodied and unassailable monopoly commend us to the Bell telephone company. Alexander Graham Bell's patents have expired, but as his company owns all the instruments and lines in the country, what difference does it make? Beside the Bell telephone, the Western Union telegraph is a modest and retiring affair, viewed as a monopoly.—*Springfield Homestead.*

SHARP CUTS.

The emphatic part of our life is what we do, not what we say.—*Ran's Horn.*

Of course the bankers are in favor of more bonds. They want another "rake off."

There's at least one way of fixing the gold bugs,—*Demonetize gold!*—*Chicago Freetrader.*

People think there is nothing in a name; but the bar of the saloon, the bar of the court, and the bars of the jail are very closely related.—*The Voice.*

Under the present tariff one man gets and keeps the earnings of three thousand, to make him a millionaire, while they are made paupers.—*Texas Advance.*

Let not Americans be deceived by Rome's soft words. Rome aims at political supremacy in America, and her patronizing tone today is only a policy bait covered with barbed hooks beneath.—*Ex.*

"If Roman Catholics attain the ascendancy in this country, then the religious liberties will be at an end. We are not advocates of religious freedom, and we repeat we are not."—*Shepherd of the Valley.*

The bankers (honest, patriotic, good citizens) are in a conspiracy to discredit all but one fifth the nation's money. They care not one whit more for this republic than did Benedict Arnold!—*Freetrader.*

The word "populist" is bad enough etymologically, but what shall we say of its twin progeny, "demopops," meaning democrats who lean toward fusion with the people's party, and "poplicans" for republicans that incline that way!—*New Nation.*

The pope is an impostor who would usurp our proud privileges only, with persistent determination, to wreck them as he has always done elsewhere. There is no room for him or his, here, and the more clearly he and his minions are made to understand this, the better for all concerned.—*Toledo American.*

The political spectroscope tells us that the composition of the politicians of both the old parties is nearly the same. We find in them alike a large proportion of selfishness, greed, suspicion and lack of moral courage and a small proportion of liberality of view, unselfish patriotism and independence.—*Texas Advance.*

Successful experiments were recently made at Toulon for illuminating the bottom of the sea with electric lamps. The apparatus employed was sunk six fathoms, and it illuminated the bottom to a radius of one hundred feet. Experiments are also being made for illuminating the bottom of the cess-pool of political corruption in which old party politicians have been disporting themselves for, lo, these many years past. But it is now estimated that the apparatus now employed may be sunk quite a million fathoms, and it will fail to illuminate the bottom to a radius of not exceeding the millionth part of a square inch. The fact is, that in ways that are dark, the old-timer has the power of the cuttle-fish, to muddy the water in his trail so as to make them impenetrable to the sunlight of truth, or to any other sort of light.—*Texas Advocate.*

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-Opelah, 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.

OUR MOTHER GOD.

EXORDIUM.

Generation after generation humanity has been satiated with the fallacious dogma of a three-headed, masculine Divinity. Seated upon the "great white throne," the Father, Son and Holy Ghost—a personality of each—have enjoyed the uninterrupted and exclusive reign of the universe, during the one eternal cycle of their authoritative careers, as undisputed sovereigns of illimitable dominion. Modern, so called Christianity—regardless of the fact that the authority upon which it falsely pretends to rely unequivocally declares that man was made like God, *male and female*—entertained no other belief than the paganistic fallacy that the Deity is exclusively and solely male, in three distinctively personal entities, called Father, Son and Holy Ghost. Within the sphere of this three-headed co-partnership there has been no room for the tender, benignant, enduring, sacrificing principle, consciousness and entity, which even our mundane sphere could not dispense with and maintain its power of perpetuity.

Everything proceeding from the primitive source of being exhibits the designating differentiations of either bi-unity or duality of sex. Male and female are written in unmistakable and enduring initial characters of form and function upon all things of sequence having their derivations in the first primordial impulse. Associated with man, the product of cause in the origin of things, is the necessary accompaniment of the humble, serving, devoted bride and mother. Persistent where man would fail, strong where he is weak, the never-tiring and ever-solicitous guard of domestic and social purity and obligation is at her post. There could be no life, no home, no society, no joy, without her presence. To man, animal and vegetable, are given the exclusive right, necessity and pleasure of the helpmate, while Divinity, the source and origin of male and female, must eternally remain the frigid north pole of masculine authority.

In nature, we find universally displayed the counter-parted and co-ordinate equivalents of creative possibility. We employ the term male as a distinguishing term from its counterpartal term female, and as pronominal signs of sex differentiation we employ the terms he and she. There could be no possible expediency for the use of the pronominal title *he*, were it not to designate his distinction in sex from *she*. Why has the title *he*, applicable to the first origin and cause of sex in all subordinate things, been transmitted from generation to generation unless in Deity there exist the masculine element with the function of masculinity, the power to vitalize, vivify or fecundate a co-ordinate femininity? Or why should the inspired and wondrous Revelator,

so near to Deity as to repose upon the bosom of his Lord, have written: "Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his *wife* hath made herself ready," if there be no femininity, no counterpartal element and function of sexuality in the causative and salvatory power called Lord and God? Why the marvelously indited diction descriptive of the Bride of God, builded for the habitation of God, angels and men, the New Jerusalem descending from God out of heaven, adorned as a bride prepared for her husband, if there be no husband and wife in Deity? Why is she declared to possess the glory of God, if in her is not consummated the felicity of connubial congeniality which the relationship of virginity (*vir-gune-ity*, man-womanhood) implies?

God is male and female. Biunity or duality of sex resides in cause, or sequence could not manifest these characteristics as attributes of function. What is most astonishing is, that argument should seem to be demanded to demonstrate the existence of biunity of sex in the primate impulse to sexuality in created things. But the dense stupidity of the race—just now emerging from barbarism—progresses step by step into the profounder knowledges of its origin and the destiny awaiting the ascending order of a subjective and maturing culture.

If there be those who, having read thus far, find some stimulus to further inquiry from the suggestions herein presented, we will lead on to a study of that sublime and hallowed energy—the utterance of which is found so intensely and materially expressed and formulated as to stand among us in the grandeur and dignity of a chaste womanhood—to that Bridehood of God called Havah, Eve or life, referred to in the language of the apostle as "The Jerusalem which is above is free, and is the mother of us all." To this Motherhood; to her office and form; to her character and mode of descent into the race she comes to redeem; to her quality and procedure of foundation and the fruit she manifests, the attention of the reader is invited.

GOD AS MALE AND FEMALE IS BIUNE NOT DUAL.

The evidence of the biune (two-in-one) sexual character of Deity is found in the fact that all things expressed from cause are found to embody this characteristic as effect. We need not cite many instances illustrative of our premise. The pumpkin seed embodies two principles in one form. Plant the seed, and it proceeds to unfold itself in the form of the vine, in the course of whose development there are put forth two distinct kinds of blossoms; the one male and the other female. These proceeded from the biunity existing in the germ, the neuter state as to form, but commingling the two prime essences of creation. The pumpkin could not mature as fruit, nor could it involve another germ, till that which proceeded from the seed and became separated in the growth of the vine was reunited through the nuptials of the two sexes as found in the floral adornment of preparation. This integral growth, beginning with biunity in sex, immediately manifesting divided sex, form and function, terminates again in biunity of sex. This may be taken as illustrative of creation as a whole, with certain modifications which, later, will be pointed out.

WOMAN'S POWER TO ELEVATE.

Woman's refining power in the elevation of social relations, thereby abolishing vice, her keen sense of justice, so essential in the equitable consideration of all those questions affecting human rights, as grounded in the higher moral and religious principles, to which she has always been so persistently devoted, her individual purity, all these entitle her to equality of being. The coming out from under the curse, her right to herself, and consequent perfect control of sex relation, places her as the emancipator. To make and keep this law is her prerogative, her mission. It is for her to develop this higher quality of life—which is so needed for the elevation of the race—to purify it physically, to exalt it spiritually, and thus eradicate disease, sin and death.

Woman's function will be performed in its most holy development through her direction and control of the most potent forces of being, and by the conservation of sex force for its higher, and sacredly allotted use. She will be, first, the reformer. Second, the conservator of vital and soul forces. Third, she will carry man through this practical purity of progression into the celestial domain, when both will become united, to constitute the Son of God.—*Victoria, in Guiding Star.*

The Education of the Future.

Our system of public school education is like those elaborate French dinners so popular in society today. A little of this and a little of that is poured unmercifully into one poor stomach, which has to be toned up with psin to do the work put upon it, and when so called educators try to improve this system by adding other side dishes to the already overcrowded menu, there is absolutely nothing but mental as well as physical indigestion as a result.

The growing mind is treated as if it were an empty vessel devoid of all action in and of itself, only needing to be filled full; the digesting process being left until the duties of life draw from the storehouse. The consequence is that every one finds himself—on entering active work—possessed of a mass of stuff that is practically useless in the special lines by which the average man or woman earns a subsistence. For the past few years an attempt has been made to correct this evil by the establishment of schools of manual training where a child may have both brain and hand trained together; but these are, so far, only accessible to the wealthy or well-to-do classes. The great majority, who should be the first consideration, are cut off from all benefits to be derived from such schools. If we take a child from the slums and, while teaching it to read and write, also teach it to use its brains to *think* with, which is what brains are for, (our school system to the contrary, notwithstanding) and its hands to work at whatever is best fitted for that child's peculiar mentality, there is proportionately less danger of that child ever belonging to the criminal classes. Always taking into consideration that under the present competitive system and the rapid improvement in machinery the struggle for work becomes more and more bitter. But, as it is now, we make it almost impossible for our youth to work and become self-supporting; then punish them for being idle and

living on the community! Every year our houses of correction are enlarged and the ranks of criminality added to by young people who have no means of earning their livelihood. It is a terrible commentary on our system of public education when boys beg to be sent to prison so that they may learn a trade! Barred out of industrial life by the wicked tyranny of trades unions there is, today, nothing but ruin ahead for a boy born in these United States but to crowd the lines of clerks in dry goods stores, spending their muscle on handling laces instead of wielding the hammer or following the plough.

It is hard to find in the whole range of possible injustice anything more wickedly, wantonly unjust and cruel than the attitude of the trades unions towards the youth of this country. On the western coast it is almost impossible for a boy to learn a trade unless he is in some way connected with these unions, and so necessarily they grow up wild and lawless. A resident of the mountains in California said to me that one of the most fortunate circumstances of his youthful days was his being sentenced to prison for three years, as during that time he learned a trade. What a thought for philanthropy!

Our Chicago papers have been full, lately, of attacks upon the "fads" of education, and have exhausted a vast amount of wit and wisdom (?) on those who advocate "mud-pies," etc., for the children. The truth is, the "fads" are an attempt to solve this overwhelming problem of how to bring head and hand into relationship in public education; until this is clearly established we can lay claim to no educational system worthy of the name. It seems evident that the working people better understand the value of "Sloyd" schools and kindergarten training than does the ubiquitous reporter, for they have ever before them the results of usefulness and happiness to their children.

There are very many of the present subjects of study that might well be eliminated from the grammar course, and their places filled by the elements of trades. Too much time is spent in rhetoric and grammar in all our public schools. Good language is largely a matter of association, and not of rules; it does not need books so much as the constant association with good English, either written or spoken.

The education of the future must combine head and heart and hand to meet the demands of the new age. To accomplish this, and give every child an equal chance in life, the child must pass into possession of the state as soon as it can leave the mother. Under the impartial care of appointed teachers and care-takers it will receive all that is rightly the due of a ward of the nation. But this can only be when the reign of saloon politicians and uneducated boards of education is over.

No true woman can look at her girls and boys, today, and not cry out, "How long, oh Lord, how long!"—*Mary C. Mills.*

Everywhere on March 4th appeared the portraits of the elect with the inscription "The Nation's Choice." Will the party pardon the modest suggestion, that one half of the nation had not had any opportunity to make a choice?—*Woman's Tribune.*

Mental and physical forces depend upon the energies of spiritual life.

The Shakers Again Heard From.

From the Shaker colony, which has already sent in a large vote in favor of Sunday opening, comes a letter full of reasons for the vote, and touching also on a new evil threatening American civilization, an imported amusement—the bull fight. This Shaker arraignment reads as follows:

To the Editor of The World:

There has been for some years a pleasant looking forward to an unparalleled display of civilization's advancement. Several weeks ago the news reached our mountain home that bull fights were to be added to its other attractions, perhaps to offset the proposed Congress of Religions.

Where are the people who were making a sickly Pharisaical din about that nondescript, the American Sabbath? Where are the multitudes who "were instant with loud voice," crying, "Release unto us this day, even if it be a robber of the poor man's rights! Close the Exposition, even though we find no fault in it!" Where are the women who wrote their tears and blushes into protests against desecration of sectarianism? Where are the politicians who, forgetting their call to statesmanship, assumed the exalted characteristics of pettifoggers, and made the halls of the National Legislature jingle with the sounding brass of sophistries, lest labor should have, like their Lord, a hallowed day wherein to view his and her accumulated wealth of use and beauty and declare it good?

A wondrous key was forged at Washington. It was intended to lock the world's sacred place and unlock the city churches. Lovers of liberty at once perceived that it would have the power of open sesame to the saloons, brothels and every other snare of vice within the radii of a day's journey from the holy of holies—the altar whereon intelligence and skill laid their offerings and communed with the divine spirit of progress. But who ever dreamed that into the midst of all it essayed to guard, the bulls of barbarism could find entrance under any pretext? Nor is it credible now, that the population bearing the ambiguous name of Christian, should acquiesce in, or be silent over, so enormous an outrage. No one above a human brute would justify it. Even the historians of inquisition-branded Spain approach this subject of bull fighting as "a detestable savagery that was formerly practiced," scarcely admitting that there was any vestige of it remaining.

Are we to have this passion-breeding, demoralizing spectacle brought into the realm that was to be the joy of the whole earth? Where are the men and the ministers who were so active in accomplishing a great wrong in depriving the working people of the little space that fell to their lot, whirling of course in the vortex of unpatriotic politics which they themselves cannot trust, but from which they hope to evolve a church and state system? And where are the auxiliary women? Alas, that such a host of Columbia's lovely daughters should be so moulded and educated by the ideas of more or less contracted pastors, or other masculine centres, that their own fine, womanly instincts are kept in check or unconsciously violated! It is only when inspiration emancipates and develops them that they show the fruits of their birthright.

History, ancient or modern, does not, nor can the earth today present a queen that could compare with a grand American woman who feels in her soul the liberating efficacy of truth and the royal magnificence of freedom. Shall a Shakeress, or the band of the sisterhood to which she belongs, raise the loudest voice against this last and most atrocious of the animal sports which have gradually spread their degradation far and wide? Nay, nay, for to these women and to their noble brothers, who are neither millionaires nor office-seekers, the honor of the Republic is intrusted. And they shall shake like Lebanon, and the thunders of Sinai shall be heard to peal and repeat until the gates of the Exposition are opened on the heathen Sunday and, peradventure, the blood of bulls will not be accepted as a sacrifice to depravity.—
Mount Lebanon, N. Y.

Cecilia Dery.

MOTHERHOOD.

Who is a mother? She, who strongly holds
A little group of ties of kindred blood;
Whose dearest treasures are the hearts she folds,
Whose one ambition is their joy, their good.
Her deep, deep love, knows not the ebbing wave
That wrecks the heart on life's dark treacherous tide;
She takes the path that leadeth to the grave,
If on it duty, to her loved, abides.
Her self-forgetfulness is still the same,
Affection prompts her ever helpful hand;
From childhood's folly unto manhood's aim
She, patient, suffers for that little band.
Yet she is only like the brooding bird
That spreads her breast against the coming storm,
That trembles not, when thunders loud are heard,
But, self-reliant, keeps her fledglings warm.
From fierce gorilla, down to slightest mole,
The female loves and cherishes her charge,
Then cannot woman, with immortal soul,
That narrow scope of motherhood enlarge?
If she have children, they should bind her heart
To sympathize with every child on earth;
To make all mothers' care of her's a part,
And claim her hand to sow the seeds of worth.
But if no little ones around her cling,
Then is she free to toil where need is great,
To gather orphans 'neath her sheltering wing,
And be an angel in the way of fate.
Yes, she whose mind may tread a path of stars,
Whose aspirations heavenly circuits take,
Shall pass, with serpents, through all bolts and bars,
'Till fettered captives learn their chains to break,
And wrongs, that now cry loudly unto God,
Will sink in silence, and dissolve in air,
When the weak victims that oppression trod,
Shall rise to freedom, and develop there.
No more will they the crystal goblet fill
With crimson serpents to infest the brain;
No more will they the unborn infant kill,
Nor blight its life with sin's corroding stain.
And draining luxury (death's haughty aid),
That slays with famine and with overflow,
With false religion shall be lowly laid,
Where cold oblivion's misty waters flow.
When mortals feel that God created them,
In that grand "image," male and female too,
Maternal love shall, like a diadem,
Enwrap the soul and give it impulse new.

Cecilia Dery, Mt. Lebanon, N. Y.

If the term religion were rendered into English, we would say re-tie.

An Altar in Athens.

Age upon age, the seers had gazed
 Though Time's grey misty veil
 For sign, or word, or star that blazed
 The burning truth to eyes of man,
 And limned to her the secret plan
 That life and love should never fail.

Age upon age the poet sung,
 Through beauty saw all that's divine.
 Till angels on his music hung—
 Flushed words of glory; while fair Greece
 Seemed crowned the Isle of Song, peace,
 Love, life and beauty's glowing shrine!

Their beauty, art,—sought age on age,
 The one true God—the essence true
 Of all that is. They turned the page,
 Of earth, of time, of night and day,
 And walked the heaven's starry way.
 And touched dark mystery, old and new.

They built their altars, one by one;—
 At last in soul despair they cried,
 "Nay, what hath art or man yet done?—
 To the Calvesmen God build this, this
 One altar last; and the seer for bliss,
 And the poet,—dropped their harps, and died.

In Athens old, this altar stood,
 Beautiful, waiting the mystic rite;
 God's servant came, great Paul the good,
 And smote the dark, and opened all eyes
 To Love's eternal sacrifice,—
 To Christ, the world's eternal Light.

—*Lillian Russell Messenger.*

Of the Salvation Army, the *Woman's Journal* says:

After reading the book, even those to whom the Salvation Army is most offensive, must admit, if they are candid, that it has been a great power for good. It has gone after the "submerged tenth," which all other agencies of reform seemed unable to reach, and has actually done something, while others were talking. Its queer, rough methods, so different from those of the churches, are the only methods yet devised by which these rough people have been won to goodness, in any large numbers.

"Nothing succeeds like success." In every other field, success is honored, often even more than it ought to be. In digging a canal, opening a mine, making harbor improvements, or any other important work, the rudest and most grotesque-looking machine that can do the work is preferred to the most graceful and elegant one that proves inefficient. In the greatest work of all, the getting people to be good, any innocent methods that succeed, ought, in common sense, to be preferred to those which do not succeed. The odd devices of the Army, its banners, tambourines and uniforms, are all harmless in themselves. Phillips Brooks, and men like him, who can look below the surface, find in the work of the Army little to ridicule and much to respect. As a rule, people's prejudice against it is in inverse ratio to their knowledge of its work. It can be only the thoughtless who really dislike a queer bonnet more than they like disinterestedness, heroism, and success.

To be born of water is to come into a knowledge of divine scientifics, through the application of which the new immortal body is structured.

Quality, Not Quantity.

Gen. Butler's brain weighed sixty-two ounces—four ounces more than Daniel Webster's. What of it? Guitau's brain weighed four ounces more than Lord Byron's. It has been decided, I believe, that quality, not quantity, determines mental ability. I see no more reason why the heaviest brain should be mentally the greatest than the fattest man should be the most eminent. In fact, to call a man "heavy" is to brand him with dullness, which is the unpardonable crime, according to society.

Neither Emerson nor Byron had the weighty brain of Webster, yet note the difference in the influence of these men. Webster is but a name. Ambition killed his conscience and finally killed his fame. In the hope of being president, he knelt before slavery. Grown away from Webster, the republic has never believed in Butler.

The light-weight brain of Emerson, clear sighted and luminous, gains constantly in grace, and shows the absurdity of old-fashioned theories concerning the necessary make up of intellect. When women come into the kingdom long waiting for them, the prejudices of centuries will receive their death blow.

Should it be finally decided that mind depends upon convolution of brain and fineness of gray matter, what will become of Webster's and Butler's in the presence of dainty feminine heads? It will be the contest of Corbett and Sullivan over again. The quick-witted brain that can parry and "dance around" a subject will triumph, as the splendid sparring of California has snatched the belt from the dull and heavy muscle of Massachusetts.—*From Kate Field's Washington.*

TRUE INWARDNESS OF THE HAWAIIAN ANNEXATION.—Of course we are fully aware of the deep interest Claus Spreckles has in the contemplated annexation of the Hawaiian Islands. Claus Spreckles is a sugar king and has extensive plantations on these islands. Annexation to these United States would permit him to bring his sugar to this country free of duty, and in addition to that he could avail himself of the bounty which the United States Government has so generously bestowed upon sugar producers and refiners. Claus Spreckles is intent upon developing his business by inducing our government to annex this group of Pacific Islands. He would thus be enabled to force the people of this country to pay him for operating his own business. Claus Spreckles, and his fellow sugar kings, under act of congress, which they themselves have inspired, rob the poor of their earnings, and we call them kings. Let a poor man take an overcoat to keep himself from freezing, and we can call him a thief, and give him twelve months in the state prison, leaving his family to starve.—*Progressive Age.*

If the natural death is the result of disobedience, and the sequence of the curse, the redemption is not complete till the physical nature is redeemed.

Gather out everything that offends, if you wish to formulate the kingdom of righteousness.

CONTRIBUTED.

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

The Trail of the Serpent.

In an article in the *North American Review*, Mr. W. E. Hicks says:

"France has millions of farmers who are crushed by mortgages, the amount of these mortgages sizes to the enormous figure of 20,000,000,000 francs (four thousand million dollars). Probably not for centuries has the surface of France been so poorly cultivated. Official investigations show that one third of the soil is totally uncultivated, another third is but half cultivated, or yields but half the harvests, while the remaining third produces anything at all, only under conditions that are positively grinding.

"My God," exclaimed a peasant to the tax-collector, 'I seem to have been created but for two things;—to produce all I can, and give the government all I have!'"

Much has been said of late years of the power and the rapacity of landlords; where landlordism is conjoined to money monopoly, no language is sufficiently expressive to do justice to this hell-born hybrid. Nevertheless, where the original possessors of land have not been protected, as in Europe, by the laws of entail and primogeniture, they have been divorced from the soil by the machinations of usury. The persecution of the Jews in Russia explains itself, when we learn that the peasantry in the famine-stricken districts are largely the victims of the universal semitic money lender. It is reported that the Jews have foreclosed mortgages when they knew the peasant proprietor could not pay, and they thus have gradually possessed themselves of nearly all the land in the respective districts. The peasants are then employed at a small rate of wages, while their services are needed, but when the crops are harvested the laborer is discharged and left to starve.

The *Jewish Messenger*, of St. Louis, Mo., of a late date came out with the startling headlines of "Anti-Semitism in America." It appeared that in a certain county in Tennessee two Jewish merchants were boycotted by the people. While religious persecution is in no wise entirely obsolete in this country, we were yet rather surprised at this amazing announcement, but the *Messenger* itself, unconsciously, explained the real animus of this display of ill feeling by furnishing the information that the two merchants in question had, by their mercantile acuteness and by foreclosing mortgages on real estate and chattels, possessed themselves of one hundred thousand acres of land each, and were, in popular parlance, just skinning their wretched victims. Is it not probable that the hatred in all so called persecutions of Jews is directed against the usurer rather than against the Jew as a religionist?

What is religion? or rather what does it do? If it is to bind again, should it not as a matter of course unite mankind in the bonds of an indissoluble unity? Justice is one of the first elements that must enter into a religious cult.

The incident cited from Tennessee is not at all an isolated instance. The same process is in operation all over the south, where a large per cent of all the lines of commercial activity is in the hands of the Jews. The Christian usurer is as plentiful as his Jewish accomplice; his pernicious activity everywhere is becoming more destructive of human happiness, day by day.

We refer to the conflict that resulted in rending the ties that bound us to Great Britain as the war of the revolution. But there was no real revolution! In renouncing king George and the British Parliament we did not dispossess ourselves of the usurpation of which they were merely representatives. Robbery and enslavement by and under the forms of law were legitimized in "The land of the free and the home of the brave," and the usurpated prerogative, which at one time was monopolized by the British king, has become a commercial factor which, at present, is more especially represented by money. Think of it! An amount of gold that is mined at an expense of less than thirty-eight cents at the Homestead mine at Deadwood is, by law, endowed with the value of one dollar! At the three best mines at Creede, Colo., silver can be produced at an expense of twenty-five cents per ounce. Those who clamor for the free coinage of silver mean that government shall fix an absolute price for all silver. Not according to an actual ratio as to amount in proportion to gold. Why should government take gold, that is the product of thirty-eight cents' worth of labor, and set its price at one dollar? Why should it take twenty-five cents' worth of silver and determine its price at the rate of one dollar? Why should not the wheat of the farmer, that is sold below cost at the present time, have its price fixed by act of congress? Why not every form of labor, product or service? Why should a gold coin be made a legal tender, while the bushel of wheat is denied this qualification?

According to paragraph seven, section nine, of the U. S. Constitution, congress shall grant no title of nobility by the United States. But while the form is denied, the substance is conferred by the iniquitous legislation which outlaws all other forms of labor in the interest of the possessor and miner of gold. According to the best authenticity obtainable, money is not needed in commerce. Its only office at present is that of an instrument of extortion and robbery. It would long since have lost its power over men were it not the fetish they worship, the golden calf, whose priesthood, the bankers, politicians, preachers, professors, and all other kinds of respectable (?) scoundrels, have been sedulous in misleading the popular intellect, while depleting the popular pocket.

It would be amusing, were it not too sad, to witness the humiliating spectacle, the manner in which such astute politicians, as Senator Stanford of California, Stewart of Nevada, and others, are pulling the wool over the membership of the people's party. You don't need another devilish! You must destroy the master that is devouring your substance and the inheritance of your children!

Destroy the money power! Demolish gold!!!—Carl Gleeson.

The whole discussion of the problem of "labor and capital," so called, resolves itself to the relative merits of love and selfishness.

To Be Well Born.

The right to be well born has, in the hands, or rather the mouths and pens, of hundreds of moral, social and physical reformers of the day, grown to be a maxim trite and worn by constant iteration and reiteration from the platform and press. These self-appointed saviors of society—notwithstanding the fact that no man by taking thought can add one cubit to his stature, or make one hair white or black—sagely proceed to lay down a set of rules whereby the would-be progenitors of the sons of men breed virtue, mentality and physique into their offspring, entirely ignoring the knowledge of stock breeders, gained by long experience and eminent success in their lines, namely, that the only effectual way to improve "scrubs" is by the introduction of pure blooded sires; that scrubs never improve themselves, and that to build up the common stock and perpetuate the improvement, there must be long and continued infusion of better blood.

We, being from beneath, of our father the devil, as Christ said, are only human scrubs; never by any of our own hocus pocus can we get rid of our parentage, or its baneful effects upon the race. Of course these wise (?) people can point to many instances of sporadic improvement, and can trace back the lineage of some exemplary human characters, so as to claim that what has been can be again effected, without being able to say that they, their worthy ancestry, were taught to take thought or to continue in it through generations, that their descendants might also be the ascendants from the scale of their progenitors. Nor is this result outwardly any more than a happy accident; but if we might lift the veil of human growth, we would see in these things an undercurrent of desire—divinely implanted, sap-filled from the tree of life, and sun-warmed by the solar radiance of the divine love and purpose—to put forth superhuman exertions in this twig, or branch of the tree of life—the human family—for the accomplishment of some benign end for the good of the race; and then, when the pinnacle or point is reached, relapse into the commonplace, or degradation. The children of great men seldom long sustain the capabilities or honor of their parents. Of course something is gained by the effort; we ought always to strive for the amelioration of the race, struggle for the goal that's in sight, or that we seem to see—there is the unseen beyond, if the seen should prove a mirage—and our labors shall not be in vain.

As I trace backward the time-worn paths of human progress, and remember the toilsome, footsore struggle to attain human happiness, to be the perfected men, I wonder the weary eyes, almost worn blind by their search, never turned to the one, and only one, notable example in all history, the man Jesus Christ, of immaculate conception from the Father, who, by a process of purification, glorification and ascension, became the Father and was made the seed man, the broken spirit, the bread which descended to man as the Holy Ghost. Those who received this seed conceived within themselves the Christ life, entered anew into the matrix—the church, the mother's womb—are gestating, and will be born again of the Motherhood of God, raised up at the last day as sons of God, like unto their Father, Jesus Christ, made perfect by the potency of His blood. He, their sire—the

better, the Lamb or Ram of God which taketh away the sin of the world—overcomes the scrub-human, and develops a new race of men (immortal men, an improvement upon the mortal, or dying man) by the cross of Christ.

This is being well born, born of God; there is no other way of attaining to perfection. Such is the order of growth,—the vegetable from the mineral, the animal from the vegetable, the human from the animal, and the Gods from the human,—ascending by the law of the cross, crossing the lower with the higher forms of life to lift them upward. The opportunity comes some time, to every man, but every man does not accept it; with the same perverse apathy, or prejudice that men still grow "plug horses," "scrub cattle," or "hazel splitter hogs," many despise the man Jesus in their hearts; they prefer the harlotry of hell, the animal propagation by which to perpetuate their species, and the devil life in them.

If you, dear reader, have missed this great opportunity in the past, be ready for the future. He, the Messiah, the Lord's Christ, comes again, with a new name. Watch and pray lest you be taken unawares!—*J. S. Sargent.*

The Stroke of Time.

The stroke of time, the last lingering stroke, rings out its echo and its knell upon the stagnant waters of human life, slowly bubbling up its respiration from turbid depths. Here and there a frog plunges hastily into its shadows; a turtle sinks sullenly out of sight; a wary snake wriggles into the protecting quagmire; the raven croaks ominously in the wood, and the dove drops an olive branch of peace into its silent waters. There is no response but the dragon's slimy spurt after the woman in the wilderness. Dead! dead! dead! whispers the listless breath of air, laden with the putrid miasma of decay. At peace, at rest, in a morass of stench that smells to heaven! No life but greed, no love but lust, no aspirations that would lift above death, hell and the grave! Nothing but the seething caldron of human hate, in the press of human greed, heated seven times hot and wrenched seven times harder, will arouse mankind to its awful condition. Nothing but the burst of human passion, and the ebullitions of feid rage, will re-stir its current, or precipitate its rottenness.

The storm gathers sullenly in the west; its distant thunders beat up softly the call to battle; its hungry lightnings play hide and seek within the beetling brow of the cloud, while the earthquake gathers the powers of its might, and feels the trembling fastenings of its long pent up anger. It will come; eat, drink and be merry; marry and give in marriage; smite your fellow servants, singing, aha! aha! our Lord delayeth his coming!

He will come, in an hour you think not. He will ride the storm of your destruction. He will laugh you to scorn. He will hold you in derision. Watch and pray!—*J. S. Sargent.*

The greed for spoils is the one great bane of official position, and the great obstacle in the way of honest legislation.

PUNGENT PARAGRAPHS.

"Can we get at the truth?" Better let the truth get at us.

Some people's consciences are regulated by law,—civil law, only.

To be sent to the Keely cure, is to be keel(y) hauled for getting drunk.

The annual April fool will now pop up and declare Koresanahity a fraud.

"Food hints;" well, the best food hint we ever had was a hint that dinner was ready.

"Hey Bill, can you play on a jewsharp?"

"Naw, but I've had a Jew sharp play on me!"

Man is the only fool on earth; all other animals live out the order of their being; man continually violates his.

"The defense of crinoline." It don't need any; its both offensive and defensive in itself.

There is but little difference between the "hoop" and the "hop." Only the addition of one more little circle, not much to make a fuss about.

To him that hath shall be given, and from him that hath not shall be taken that which he seemeth to have; Scripture most religiously followed by our government, robbing the poor in the interest of the rich.

"Things are not what they seem." It seems that this is a free country, but it isn't. You have to struggle hard to get free from poverty, and then if you don't get enslaved by debt, you do get to be a slave to money, so freedom is all a delusion.

The so called "solid and honest basis" of United States currency rests on greed, greed, rock-bottomed in the financial heart of our industrial system; but it will disintegrate into shifting sands before the simoon of a divinely ordered commercial system, which will sweep the country soon.

The canal scandal of France, the bank scandal of Italy, the Bismarck scandal of Germany, the scandalous famine of Russia, and the hardship of the poor in wealthy England, look as if Europe were running a school for scandal, at which toady America is taking lessons and imitating as rapidly as possible.

The Lord God caused a deep sleep to fall on Adam. He took out one of his ribs and made a woman, and Adam had as many ribs in his body as he had before. And just the sweetest rib, that was bone of his bone and flesh of his flesh, outside of him! Can your fine-haired "saw bones" do a job like that?

Gladstone, it is said, has "the grip." Well, he has a long grip on life, a strong grip on the English people, on the queen, the home rulers, and upon the British lion, that makes him howl sometimes, though he dare not bite. A grip upon the autonomy of Europe, and upon the sympathy and admiration of the American people—yes, we think the grand old man has the grip.—*J. S. Sargent.*

THE LATEST SPOKEN.

A BETTER PLAN.—Commenting, in *The Open Court*, some weeks ago on the fantastic substitutes for law and equity doled out by the courts of Illinois, I advised all disputants before becoming litigants to put the whole subject of controversy into a poker game and gamble for it. Or, easier yet, flip a penny and settle the difference by the appeal of "heads or tails." I showed that, by the laws of chance alone, the verdict of the copper would be right six times out of twelve, which is more than can be said of the judgments of our courts; and besides, expense, vexation, anxiety, time, and a large quantity of profanity would be saved. Although I gave that advice in serious good faith, some persons erroneously thought I spoke in irony or jest. It is, therefore, with some pride and satisfaction that I see my plan surely, although slowly, penetrating that very dense thicket of confusion, which is called the "public mind;" even the press is giving some approbation to my scheme. In *The Chicago Herald* of this morning, I find the following indorsement: "Out of nineteen cases considered by the Appellate Court of this district, in which opinions were rendered on Tuesday, thirteen were reversed and remanded. The fact is significant of the quality of law and justice dispensed—or dispensed with—in our local courts. In view of such a state of affairs, it would be far cheaper for litigants to 'flip a penny' in order to reach a decision of the questions at issue, and the chances are far greater that by such a course they would reach a legal and equitable adjustment of the difficulties than by appealing to the courts." Thirteen from nineteen, and six remains, so that of all the cases decided by the "jurists" in our trial courts, a little more than two thirds of them are reversed by the "jurists" in the Appellate Court; and when those lucky six go up to the Supreme Court, the most of them will be reversed and remanded by the "jurists" there. And rarely the right comes uppermost, and seldom is justice done!—*M. M. Trumbull, Open Court.*

SIGNS OF THE TIMES.—People who imagine that the unrest of the masses, and the consequent agitation of social and economic questions, presages a bloody war should set their minds at rest. The unrest and inquiry are not of people who desire bloodshed, neither are they at variance with the dawn of a new and better era for the human family. In history, all progress has been preceded by thought and investigation. The present unrest is the result of investigation into present conditions, which prove to be unsatisfactory because investigators conceive a better state not only desirable but practicable.

Animation is the visible manifestation of life, and the more animation, the more vigor, the more energy displayed, the better the symptoms. While the signs of the times indicate great changes in the near future, still, the changes indicated are for the betterment of the human race. The storm precedes fair weather, but the storm is only Nature's readjustment of her forces in which the healthy equilibrium, which has been lost, has been restored.

The human family cannot drift without certain destruction. Intellect must guide the mighty craft, and the

surer steering is when the pilot is wide awake with every faculty on the strain. It is true, the masses are stirred now as never before, but the greatest unrest is in the most enlightened nations, and the greatest vigor is perceptible only where the people do the most thinking. The moral, religious and political atmosphere of the civilized world has become stagnant with vice, error and injustice. Doubtless the brewing storm will be charged with electricity; the thunders will shake the earth; the wind will blow a hurricane, but, beyond a few wrecks, there will be no damage, and the sun will shine all the brighter after the gloom; the atmosphere, purified, will give renewed health; the earth, watered, will yield her increase.

A reasonable discount is divine. It is God "breathing upon the waters." It is God commanding, "Let there be light!" The mightiest force of all forces is behind the movement of the masses. It is God moving in and through the intellect of man; and, where mind is employed, revolutions can proceed but in one direction, and that is onward and upward—onward to the discovery of new truths and greater happiness, and upward to God, who is the author of all truth and the giver of all happiness.—*Agitator, Garnett, Kas.*

OMINOUS SIGNS OF THE TIMES.—The Roman Catholics are depending on the least competent and least moral elements of society to govern the state. But they are also relying on military societies, which they are forming all over this country under the sanction of the priests, preparing for a revolution. The names of some of them are: The Ancient Order of Hibernians, Irish-American Society, Knights of St. Patrick, St. Paul's Cadets, Apostles of Liberty, Knights of the Red Branch, Knights of St. Peter, Benevolent Sons of the Emerald Isle, Knights of Columbkil, the Clan-na-Gael, (which has a horrible history in this country) and of late, they are relying to some extent on the Knights of Labor, since they gave their allegiance, through Mr. Powderly, to Cardinal Gibbons and the pope. In Denver, Colo., there are military companies composed exclusively of Irish Roman Catholics armed with Winchester rifles.

I want to ask you if our militia are armed with Winchester rifles, and if they are not, I want to know who gave these Winchester rifles, the best arms in the military service, to the Irish Roman Catholics? May I ask who would give Winchester rifles to Methodists and Congregationalists, if they should arm for the public defense? If I were, as I am not, a member of the Order of United American Mechanics, I would buy a gun and learn how to use it. Not because I desire to precipitate conflict, but for the precisely opposite reason, because I desire to make conflict impossible by furnishing a national police who are not in subordination to Pope Leo, of Rome. When I observe these military and semi-military companies; when I know that a very large portion of the police of great cities are of the same nationality, in the same ecclesiastical relation, and all dominated by the priests, I see in it all a fixed plan to precipitate a catastrophe for American liberty.—*Rev. J. Lansing, Denver, Colo.*

BIGOTRY.—If ignorance is the father of wrong, bigotry is the guardian of ignorance. Ignorance may hold the people in thralldom, but it is bigotry that keeps them in ignorance.

Bigotry is the sentinel who stands guard over the prevailing order and opinions of society. It says, "I am for my party, right or wrong; I am for my religion, false or true." It fosters opinions that are formed at twenty, and only end at death. It is the enemy of progress. It opposes change. It hates ideas. With its eyes on the past it forgets that there is a future for the human race. The locomotive may take the place of the stage coach, the electric light, of the candle, but bigotry sits upon its throne, ruling the present by the opinions of the past. When a new idea is born, bigotry girds up its loins for battle. Its voice can always be heard above the voice of reason, for those who think, never shout; and those who reason, never jeer. Bigotry has two arguments—that which is past, that which is present. It has formed no ideas for the future because it dreads innovation. It has three weapons: war, persecution, silence. Those who cannot be silenced by reason are silenced by ridicule, which is the deadliest form of persecution. When these fail, it relies upon silence, which is the last arrow in its quiver, poisoned with all the hatred and animosity of time. Its offspring, named custom, habit and power, respect the fifth commandment and disregard the other nine. Through them it sits in judgment upon the human race. If the children of bigotry are named custom, habit and power, their brother is named cowardice, for it has always been the misfortune of honest men that they are generally cowards. Truth often trembles with terror when bigotry shakes its lance. What falsehood lacks in argument it makes up in boldness. It has a voice that makes the earth tremble; it has a mouth that yawns like a chasm, and truth cowers in a corner in fear. Sometimes truth assumes the weapon of falsehood; then bigotry swings its lash and loosens its bounds. It has made truth a fugitive, and men hypocrites. Few men can afford to tell the truth, and therefore bigotry makes honest men cowards.

When we kill bigotry, we dethrone ignorance, and admit light!—*Cleveland Citizen.*

Excessive and overwrought mental activity in one direction makes the demand for excessive or overwrought muscular action in the other.

Truth without good is dead, and there is no good, short of love to the neighbor. This cannot be applied except through organic unity.

"To mourn a mischief that is past and gone
Is the next way to draw new mischief on."

Shakespeare.

The courts are to day the most dangerous to liberty of any of our institutions, because the courts, like the congresses and legislatures, are made up of monopoly politicians who prefer to serve money rather than the people.—*North Dakota Independent.*

The demands for payment in gold only are made by financiers for the purpose of robbery, and are tolerated by the people only because foolish fadism is so easily propagated in the popular mind by hired politicians.—*Western Rural.*

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

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CAMPUS SAGITTARIUS of the Koreshian Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurttemberg, 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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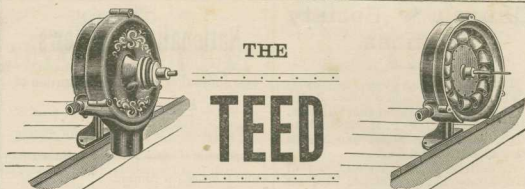
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