

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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Are Labor Organizations Tyrannical.

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.—*Dr. Teed of Chicago (Prophet Kores).*

To be sure. The tyranny of anything, including even Koreshtanism itself, is dangerous and to be feared; no one doubts this who is acquainted with the *fala vulgaris*, nor doubts the squareness of a cube. But are labor organizations tyrannical? If so, which ones are, and wherein? What are the facts in any particular case which may have caused the doctor to think that union labor is invasive?

Come, great prophet, cease your glittering generalities, and get down to practical business! If any organization, whether labor or what not, is oppressive, or if more harmful than beneficial in its effects, it should not exist. If the seer knows of any such case, he will confer a favor on the public by exposing the same; if he does not know this, he should refrain from making remarks on the subject which are apt to be misleading, and to prejudice those who do not know beans, but whose votes count just the same.—*Western Laborer.*

We wish it distinctly understood, that we are in favor of the equitable adjustment of labor in its relation to so called capital. We are also in favor of liberty. Every person, without let or hindrance from any organization whatsoever, has the undisputed right to life, liberty and the pursuit of happiness, and the guarantee and protection of the law to that end. When a body of men combine to encroach upon these rights, they violate the very principles of liberty for which the constitution of the United States was framed.

"Come, great prophet, cease your glittering generalities,

and get down to practical business!" An organization becomes oppressive when it employs the force of organization or combination to prevent an individual the peaceful pursuit of his calling. It is needless to cite instances of such oppression. If any man requires a cessation of the kind of interference above noted, after the past twenty-five years of observation and experience with strikes and strikers in this and other countries, he has not sense enough to appreciate an argument, and the attempt to "get down to practical business" would be futile so far as that mind is concerned.

Men have a right to combine. They have the right to strike, in a body, against the selfishness and tyranny of so called capital, but they have no right to prevent, by force, other men from supplying their places; no right to compel men against their will to enter into their union; no right to prevent the capitalist, so called, from freely employing as many men as may choose to be employed; no right to violate any law instituted for the protection of the mass or the individual. They have a right to combine to peaceably alter any law when, by the expression of the majority, such change is demanded. By peaceable combination men have as much right to legally take the wealth of the country, equitably distribute it, and provide by legislation to maintain such equitable continuance, as they had to destroy the ownership in slaves by a governmental fiat. But they have no right, by a forcible and violent revolution, to deprive men of what they seem to own by virtue of the laws of the country.

The violence enacted by labor organizations, in strikes and other methods, such as boycotts, etc., is scarcely ever instituted by American born citizens. It is the work of the foreign rabble that should have had a check long since, and would have had were it not for the cowardice of the controlling political organizations. Men in a republican country may vote any law they choose; and we advise the voting out of existence of the millionaire, but not the violent destruction of himself or his property, nor any interference with his pursuit of his business till law shall provide for the impossibility of his existence as such.

Gold has a marketable demand beyond its intrinsic commercial value because it is monetized, and for no other reason. If gold were demonetized, it would lose three fourths of its valuation, because the commercial demand would be comparatively limited. The gold men feel comparatively safe so long as the controversy can be diverted from the intrinsic gold secret, which they very well understand, but the knowledge of which they so carefully guard from the masses of the people.

We have no competition with one another, but compete heroically with the enemy till we have forced a surrender.

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*.

WINGS OF THE CHERUBIM.—In John, as the prophet of the Highest, was the one extended wing of the cherub, and in the apostles, as receptacles of the Holy Spirit, was the other extended wing. These two wings were over the mercy-seat, which was the translation itself.—I, 5, 88.

STICK OF JUDAH AND STICK OF JOSEPH.—“The word of the Lord came unto me, saying, moreover, thou Son of man, take thee one stick and write upon it, for Judah and for the children of Israel his companions;” (this stick was Jesus, and his companions were those of the house of Judah, Benjamin, and Levi, who received him and the Holy Spirit); “then take another stick,” (that is, the Messiah of this age.) “and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions. And join them;” (the two sticks,) “and they shall become one in thine hand.”

The two sticks are two men, who involve the two houses. These two sticks are Judah and Joseph. Jesus was the stick of Judah. Cyrus is the stick of Joseph or Israel. (See Isaiah forty-four, last verse, and forty-five, first verse.) By reading the entire forty-fourth chapter of Isaiah, it will be seen that Cyrus is referred to as Israel.—II, 6, 186.

AURA.—In the cells of the brain, that is, in the gray matter, are the beginnings of fiber. In this fiber is nerve substance, extending from the cell down into the brain, in some instances terminating in or at cavities; in others, extending into the spinal cord, and thence continuous into and throughout the body. These cells are little springs from which originates the fluid communicated from them to the cavities of the brain and the nerves of the body. This fluid is produced by a flow into the cells of an attenuated portion of the blood, carried to them through the pia-mater by the office of the arterial system, which with the inflowing nerve force, unites with the inflowing aura or spirit that surrounds the cell. In this union a metamorphosis and transposition of substance is effected, by which are generated those energies operative in the respiration and pulsation of the brain. Of course the extremities of the arterial system which convey the blood from the heart to the brain are very minute. As they extend their ramifications from the pia-mater to the cell, they carry but the most attenuated portion of the blood to the cell, which absorbs it by the process of expansion, together with the afferent nerve substance, and the aura, the spirit of the soul and body which surrounds the cell. This aura is that which is often represented as a halo surrounding the heads or the entire bodies of saints, and is inspired by the cells as the atmosphere is inspired by the lungs, and performs an office in the nervous system analogous to that of the air in the vascular system.—II, 9, 264.

MONEY.—When the guard or criterion of the transactions in exchange of products comes to be regarded as the reality, of which it should be but the medium of transfer, it has usurped the place of genuine riches, and, falling into the hands of the great gamblers in commerce, is made the power through which the distinctions of caste are formulated and maintained.

The Resurrection of the Body.

“If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain;” is the expressly declared sentiment of one authorized to speak. There can be no doubt of the fact that the Biblical conception of the resurrection is in agreement with the natural law of development. “But some man will say, how are the dead raised up? and with what body do they come? The answer is, ‘Thou fool, that which thou sowest is not quickened, except it die.’ If a seed does not fall into the ground and die, it abideth alone. The principle of seed sowing and harvest is a fundamental one in the gospel of the resurrection, and any interpretation which departs from the law of growth, as manifest in nature, must of necessity be fallacious.

Anastasia, resurrection, and reincarnation, are terms possessing equivalent signification, as applicable to the thought of recurrent, natural existence, and there can be no higher testimony than that given by our Lord regarding the rising again of those who, in the inception of the Christian age, were quickened for those regenerative processes of progressive life which fell to the lot of the apostles and disciples of our Lord. “Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.” The question of the appropriation of the Lord’s body, as a *sine qua non* of immortal life, cannot be disputed from a Biblical point of view, and, according to the law of planting and growth, if the Lord’s body contained the seed disseminated, and the people receiving that flesh and blood constituted the field into which the seed was planted, the proposition of the resurrection as set forth by Koreshanity seems plain enough.

We would rather take the testimony of Jesus the Christ regarding the doctrine of reincarnation, than the bungling attempts of modern Theosophy to discount the principles of the *anastasia* or resurrection as set forth by Jesus and his apostles. No philosopher has ever lived, the record of whose testimony bears any favorable comparison to that of the Lord Jesus, and whose life is so completely in agreement with the testimony. The body of Jesus did not go to corruption, and for no other reason than that he fulfilled, or kept, the law. He was theocrasised (translated, because this is the legitimate fruit of keeping the law; his theocrasis was nothing more nor less than the incorruptible dissolution of his body, its dematerialization, and transition to spirit or energy, and therefore its communication as Spirit or Holy Ghost to those who received it. The culmination of his career in life instead of death, through his obedience, is our assurance of the same culmination through the same obedience.

Not until the human mind is open to the conviction that an atom of matter can be transmuted to energy, can there be entertained the true conception of the Lord’s theocrasis, and the communication of the Holy Spirit—the substance of his body—to those who absorbed it. Absorption into Nirvana is a vagary of Theosophy. Absorption into Nirvana is a demonstrated testification of the Lord Christ, for no greater or higher testimony could be given than the *fact* of absorption, the appropriation of the Lord’s body, by those who received the Holy Spirit—his substance.—Victoria.

Value for value must comprise the basis of every exchange. Any deviation or departure from this rule involves the element of destruction to commercial equation.

UNITE!! UNITE!!!

The Clock of Time Has Struck the Hour for Action!

The great movement of reform is as yet segregated in small, undisciplined mobs. While high and noble endeavor stir each heart to continuous, unremitting effort in the cause of human advancement, the results of all our labors are so insignificant as to cause gloom and pessimism to enter the soul of even the most hopeful. No success can crown the cause of our devotion until all the various detachments of the grand army of reform are bound together and conjoined by the bond of a common platform, confronting combined capital in solid phalanx, keeping step to the same music, and marching in serried ranks to the field of action for the final struggle—the overthrow of every injustice, every wrong, every evil—and the triumph of justice and peace.

Is there a common point of agreement, a fundamental factor for concert? What is there to unite the land reformer, the temperance reformer; all the various classes who would destroy the railway monopoly, the coal monopoly, the telegraph monopoly, and all the trusts and syndicates that infest this land of ours? What is the purpose that animates and leads a man, or a company of men, to monopolize land? Is not the desire to obtain money the inducement? Why do men engage in the distillation of the demon alcohol, or in the saloon business? To make money, forsooth! It was said of old: "The love of money is the root of all evil." To get money, the progress entices, annually, one hundred thousand of the daughters and sisters of American manhood into houses of shame; it leads to the cultivation and manufacture of tobacco; causes the watering of railway stocks, the stocks of coal syndicates, oil companies, the telegraph companies, and every form of combination. The impelling motive of all these organizations is to make money; to sacrifice everything if need be,—life, health, character, virtue, all are immolated at the shrine of this remorseless moloch. Up to date, the efforts of the greatest number of reformers have been directed at the means employed by the capitalistic parasites; as a result, they have belabored each other instead of giving their attention to the common enemy. If, then, the efforts of reformers have as yet proved nugatory, it must be due to the fact that they have been expended in the wrong direction. Experience should have made it evident ere this that to persist in the present mode of agitation is hardly calculated to accelerate the course of events. A change of front should be made. The common purpose of all the despoilers of men is to make money. By the destruction of money, all the means devised for its attainment become impotent. The destruction of money is the destruction of all evil!

The FLAMING SWORD has struck the key-note of the conflict, and laid bare the very heart of the incubus whose shadow is casting a gloom over the length and breadth of our fair land. Are you in earnest? Are your protestations of love for humanity more than idle pretense? Have you no axe to grind? Do you mean what you say? If so, there should be no half-hearted, halting acquiescence to the truth laid down above, but a full and complete acceptance, and a determination to assail the very root of every wrong, of every despotism. The evils of the day are heartrending; a long drawn cry of agony, of piteous moaning, greets the ear. The misery, the degradation, beggar description. Humanity lies in the death throes of suicide, and unless the days

are shortened no flesh can be saved.

On, then, with the struggle! Sound the battle cry, "Democratize Gold!" Rally to the army of liberation! Destroy the power of money!—*Carl Gleeson.*

The Key to Revolution.

A mighty revolution, that will be felt throughout the civilized world, is imminent, but how will it be started, and when? These are the questions agitating many minds. That man-made governments are doomed is certain. That the curse of labor is soon to be lifted is undeniable. That a new era is soon to be born in society is beyond a doubt, bringing in its train freedom, intellectual and social, to woman; overthrowing all monarchial and so called democratic government; substituting a real democracy, born of a divine royalty, for a flagrant autocracy. Kings and emperors, whether of a titular or moneyed degree, must soon bow their heads; demagogues and quack statesmen, flourishing in a corrupt republic, must go before the coming of the great day of the divine kingdom. Daniel spoke no idle words (neither did Ezekiel or John the Revelator,) in his marvelous prophecy concerning the end of the age or cycle in which we are now living. The unparalleled Columbian Exposition, with its fabulous cost, its dazzling and unprecedented magnificence commemorating the discovery of a land from which shall sound that supernal bugle blast, heralding the coming of Christ's kingdom in earth as it is in heaven, is not about to be held in Chicago for naught;—in Chicago, the greatest of the world's cities, built like Babylon, with the river dividing it into three sections, being in truth the modern Babylon. The superficial mind sees nothing in these coincidences, but the thoughtful will link such circumstances with the happening of those stupendous events in the religious, scientific and social world that shall not only "turn wise men backward and make their knowledge foolish," but precipitate upon the world, amid its grief and catastrophe now pending, a new system of ethics, a new civilization, and a new race of people that shall mark the entry of a new cycle on the stage of time, even as such an event is indicated in the physical by the movement of the sign Aries into the constellation Aquarius.

Professor Totten tells us that a new race of people is coming at the end of this century. Yes, not only a new race, but a God-like race shall be the genus of the new order. By the operation of the law of seed planting and harvest the Christ life, planted in the race at the beginning of the age through the theocrasis of the Nazarene—scourged by those of his time and place and slighted by the proud historians of the Jews—will yet come forth in the one hundred and forty-four thousand sons of God who will be redeemed from among sensual mankind. In Chicago will be given the impetus to this new momentum which shall be felt throughout the world. Chicago—the heart and coming commercial centre of the world—will be the focal point for the promulgation of the grandest truths, and of the greatest power that men have felt for twenty-four thousand years.

Such things, however, will not be accomplished by accident. Only through the working out of esoteric law shall these things be. The covenant which God made with

Abraham is yet to be fulfilled: "I will make of thee the fulness of the Gentiles." Those who fancy that the potency of Israel was dissipated by its revolt under Rehoboam, when the ten tribes were absorbed by the Medes, Persians and Assyrians, have a surprise in store for them. The Anglo-Saxon and the soil discovered by Columbus, the Christ-bearer, will be the people and the land wherfrom the power of Israel will yet be resurrected. "For Jacob my servant's sake," was said to Cyrus (Hebrew, Koresh), "and Israel, mine elect, have I even called thee by thy name. I have surnamed thee and thou hast not known me." Quite strange, is it not, that this statement found in Isaiah should harmonize with Jacob's blessing of Joseph,—“from thence is the Shepherd, the stone of Israel”? The Ephraimites descending through the Teutonic line, whose seed shall be “the fulness of the Gentiles,” are gathered in America, re-embodied, just as David, of whom God promised to make his “first-born,” was re-embodied in Jesus Christ, in whom God's promise to David was fulfilled. The Lord Christ, as declared, was “the first-born of every creature.” If the Bible does not clearly teach this doctrine, and hence that of re-embodiment, it teaches nothing.

Of what, however, do those who will comprise the great congress of religions—to be held here next September, which will be the most comprehensive ecclesiastical gathering of history,—know concerning this prophecy to Israel, and this Shepherd from Joseph? Let us tell those gentry of the cloth that there is a line of prophecy through Joseph—distinct from that of Judah—as yet unfulfilled, of which they can know nothing, for the reason that the time for this new revelation should not come until the end of the age. As this great gathering of all races and clans from the four quarters of the earth, at the greatest of all expositions in the greatest of all lands, and at the greatest of all the cycle's epochs, comes at the end of the age marking the ending of the old and the beginning of the new dispensation, it is barely possible that they may receive a message, startling and confounding, that will expose the ignorance of all branches of accepted ecclesiasticism concerning Biblical revelation, the fallacy of prevailing dogmas, and the seriousness of the times in which we are now living.

With the coming of a great revolution there must be a revolutionizer. By which we do not mean a blatant haranguer, or a misanthropic marplot thirsting for his country's blood—not a Robespierre nor a Catiline, but a masterful propeller of human thought and action. Christ died on Calvary, exoterically defeated, but esoterically he shook the world. He who, in this age, would give impetus to that nobler action now slumbering in many men's bosoms—in consequence of the wrongs of centuries existing in two continents, against which the unnumbered millions of every race and clime cry out in vain—must prove himself the master of the science of life. What is the central principle of this great mystery, understood by Enoch, Elijah and Jesus, through the application of which they were able to metamorphose their bodies and pass out without a corruptible dissolution of the same? He who has discovered and is able to apply this hidden law, today, will be the baptizer of the world, and the Shepherd promised from Joseph. The *law of transmutation* will soon be applied by a living personality, in the dissolution of a human form, the substance of which

form thus metamorphosed will flow into, and be absorbed by, aspiring centres, and the world be thus baptized and revolutionized.—C. J. M.

Government Must Own and Manage the Telegraph and Telephone.

In nothing is the fallacy of our pretense of a government of, for and by the people more manifest than in our still permitting selfish, soulless private corporations to own and control all the means of rapid communication of intelligence. Were it possible, the man who should permit some external power or force to control his internal communication of intelligence would be a slave of that external power. No more certainly is this true than that the state-organized man, which permits a selfish monopoly to control the rapid communication of intelligence among its citizens, becomes an enemy and enslaver of those citizens. This country, in the theory of whose government the people are the source of all power, is among the very last of so called civilized countries to move in the matter of freeing the communication of intelligence from the power of grasping, devilish, monopolistic greed. Every postmaster-general, for a long term of years, has steadily and perseveringly plead that the telegraph, and recently the telephone, systems of the country might be added to the post office, as they are in England and Germany and most of the great governments of the world, pointing out the vast material benefit to the citizens, and the perils to the peace and prosperity and intelligence of the citizen under the present unjust and inefficient monopoly management. By means of the dust that they have, through the newspaper which they own or control, thrown into the dear people's eyes, these huge and rapidly growing monsters have kept on lengthening their lines and strengthening their stakes, capitalizing their properties at five times the real cost, and forcing the people to pay heavy dividends on the same, and, instead of forwarding the interests of the people, thwarting them when it appeared to be their interest to do so.

In a recent address, an operator of the Western Union said that its lines have special customers whom it favors to the loss and damage of its other legitimate customers, and that these favorites are the very class whom a proper regard for the good of community would not allow the use of the wires at all, that is, the brokers and gamblers whose business it is to deceive and mislead and rob the people. Every one of the seventeen thousand employees of the Western Union has spent much time and labor to acquire his present skill, yet his ability to earn a living, a bare living, with it, depends upon his being willing to expend his nervous energy for long enough hours, at low enough wages to suit the convenience and insatiable greed of that conscienceless monopoly.

In his report in 1891, Postmaster-General Wanamaker said: "A year from next March the telephone patent expires, and unless congress acts promptly to authorize its adoption for communication among the people, it requires no strength of imagination to believe that in the next two years one immense syndicate will control all the hundreds of telephone plants in the country, as the telegraph is now controlled, or the two will be united, and then for the next twenty years the most astute lawyers will be legitimately earning large

salaries in indignantly opposing the so called attacks of post-master-generals upon defenseless vested rights."

For every telephone within a city postal delivery there is an annual charge of \$35.70. Compare with this the charge under the best arranged and managed system of public ownership and management, as it is found in Switzerland. "The annual charge is \$24 for the first year, \$20 for the second, and \$16 thereafter. Calls to the number of eight hundred per year are allowed to subscribers, and for all over that one cent each is charged. Telegrams are received by the telephone and delivered to the telegraph at two cents each." The above facts are taken from the report of U. S. Consul S. H. M. Byers, under date of May 5, 1892. The report further says that since the public ownership and control of the telephone, its service has not only been greatly cheapened to the people, but has been made much more efficient and impartial and has become a considerable source of revenue to the state. But even though the cost, under state management, should be greater than the present extortionate rates, the argument for such management would be but little impaired. The great objection to private management is not so much its cost as its peril. The man or the coterie of men who own and control, for their own sole behoof, the means of rapid communication, have vast means of damaging and destroying others and benefiting themselves at other people's expense. It is only necessary to know that men, whatever their professions, are supremely selfish, as are all the men of today, to know that they do not possess such power without habitually using it. That people don't know that they are being wronged and robbed in countless ways, by a power that they see, and appreciate not, militates nothing against the fact of such extortion and robbery. The general result is gradually cropping out in an ever-increasing number of millionaires and ever-increasing millions of tramps and beggars.

But the time of the end is at hand when God will make inquisition for blood, when the "key of the house of David shall be laid upon the shoulder" of one, even Peter, of whom Jesus said: "And I will give unto thee the keys of the kingdom of heaven," even the keys of knowledge which the lawyers, thee and now, have taken away. The time is even at the door when cunning lawyers, clerical or secular, can no longer bind heavy burdens, and so deftly adjust them to men's shoulders that they shall not even suspect that they are being made beasts of burden, or who their masters are.

The fiat of the Almighty has gone forth, that all captives shall go free!—O. F. L.

Retribution is the inevitable consequence of inordinate greed, and while the FLAMING SWORD deprecates the circumstances which have conspired to evolve the imminent catastrophe to all such as have heaped up treasures against the day of wrath, and would warn all violators of law against bringing down upon their own heads the destruction which the power of wealth may order, it has the right to predict the impending conflict and its consequent disasters.

Gold is watered to the extent of four or five times its commercial value.

Land Values.

Land in Cornhill, near the Bank of England, is valued at ten millions of dollars per acre. It is cultivated by those who lend gold to the United States government merely to get it back with interest, when there is no more real honest need for the government to buy gold than moonbeams.—*Pinner's Advance Thought.*

Score a center shot for "Brick." The relation existing between so called land values and gold, or money, is plainly evidenced by the above statement. We will add to it the information that land values are greater in New York City than in any other city in the United States, because Wall Street is located there. Indeed, it may be set down as an axiom, that the land values of a community correspond to the volume of money controlled by the community, and the power of that money to absorb the products of industry. Single taxers have been strangely blind; they are hugging an absurd delusion when they affirm that the interests of the capitalist—the moneyed man—and the wage laborer under existing conditions are identical, while the land owner is their common foe; on the contrary, as a matter of fact, the money barons have as a rule dispossessed the land owner and absorbed the substance of the laborer. We called attention to this fact in a late number of the SWORD, and it may be verified by evidences manifest to an alarming extent all over this country. It is noticed even by single taxers elsewhere, as the following clipping from an Australian correspondence to the *New Earth* will show:

"Mr. Max Hirsch, at a gathering in Albury last month, said that wherever he went he found the people alive to the importance of securing the land of Australia for the people of Australia, instead of letting it pass from the present holders into the hands of the banks, who were in reality becoming the owners of the best land in the Colonies."

The italics in the above clipping are ours. This testimony corroborates the point we desire to especially impress upon the minds of our readers; coming from a single tax correspondent to a single tax paper, it is especially significant. We remember that years ago while in Colorado, in the early settlement of a farming community, the first banker, a late arrival, was approached by a dissatisfied settler relative to buying the settler's farm, his answer was, "I don't want to buy a farm; in a little while I'll have more farms than I'll know what to do with." He told the truth, and his genius can be duplicated in almost every town and village of the west. The American government has been landed to the skies for its benevolence in giving land to the homeless, but judging that action by the results that are apparent today, it looks like a cunning scheme, inspired by the bankers, to have the public domain reclaimed and improved before it is taken possession of by them.

Alfred Russell Wallace, D. C. I., in the March number of the *Arena*, in his article, "The Social Quagmire and the Way Out; 1. The Farmer," virtually advocates the single tax because of the differentiation in the character of the land. He advances the same chestnutty argument, so much harped upon by Henry George, about the difference in the production of wheat of two different acres of land. The question naturally arises, is wheat the only product required by man? (Dr. Densmore claims, in *Natural Food*, that man does not want any wheat at all; that, instead of being the staff of life, it is the staff of death.) Would man's interest be best subserved if the earth's surface were of the same uniformity; identical in soil, in climate, in resources? Or does the variety in land meet the diversity in human wants? Is it not possible that the piece of land that produces very little

wheat will produce more peaches, or apples, or grapes, etc., etc., than can be produced on the best wheat land? Yet such shallow argument as the difference in the productivity of wheat on different land is advanced in support of that shameless proposition, the single tax.

We do not wish to *tax* the patience of our readers in any further unnecessary discussion of equally stupid arguments advanced in favor of making a dishonest imposition, called tax, perpetual. We believe that every human being should have free and unimpeded access to the land. Land values are the product of titles to land in fee simple and of legal tender money. The destruction of the latter will lead to the abolition of the former. The remedy for the evils afflicting society lies in the adoption of the principles of equitable commerce, in which the only factor considered is human labor. The watchword should be: No Tax, No Interest, but Justice!—*Carl Glesser.*

Fugitive Slave Laws.

"Here in Iowa all that is necessary for the poor man to get put in jail is to be without work, and go to a strange town in search of some. The law designates this "crime" as tramping. It is a new law, only a few years old, signed by Gov. Boies, who is credited in the daily press every once in a while with the pardoning of lesser (?) criminals, such as horse thieves, bootleggers and cut throats."—*Mills Co. (Ia.) Journal.*

The above statement involves one of the most humiliating phases of our present economic inversion. The vagrant laws of the different states were framed, without a doubt, to impress upon the wage slave the fact that it is requisite for him to place himself in charge of a master; that if the functionaries of a heartless oligarchy, the so named public officials, find one of these unlukey wights upon the highways, it is incumbent upon them to browbeat the miserable victim of greed, imprison him, yes, even sell him to the highest bidder. Landless, moneyless, the poor tramp is driven from pillar to post; he is told that he is a political sovereign, and that he is free to make his own contract with those who may require his services. Is freedom of contract possible between a starving man and a purse-proud, sleek, well-fed, well-heeled aristocrat? No! The freedom of contract is a sound economic dictum, that is, under sound economic conditions, but it does not and cannot obtain while late is the principle that pervades every domain of industrial activity.

In California, men are arrested every day. Any man found on the public roads with less than ten dollars in his pocket is adjudged a vagrant; the constables and the justices of the peace, who receive fees for every conviction, are reaping a harvest. To harass the unemployed, according to a deep laid scheme, the purpose is to induce them to offer themselves to their masters at a lower scale of subsistence than obtains among the employed at the present time, and thus make their tenure upon life more precarious still. It behooves the monopolist that, in his boundless greed, he does not place "the last straw that will break the camel's back." As the "Fugitive Slave Laws," in their day, did more to advance the cause of abolition than any other feature connected with the system of chattel slavery, let us hope that the outrages heaped upon the submerged millions through the operation of the vagrant laws—the fugitive slave laws of today—will appeal to, and call forth, the sympathies of all lovers of their kind, finally to ultimate in ac-

tion that will sweep robbery and thievery, called legitimate business, from the face of the earth.—*Carl Glesser.*

Reply to Adverse and Ignorant Criticism.

DEAR AUNT:—Yours received and carefully read, together with the copies of the "FLAMING SWORD." I believe I have gone to the bottom of them; that is, if they may be said to have any bottom (that which rests on vacuity). I had expected to find something new; saw nothing but a parading of all creeds, professions, dogmas—fanatic, artistic, socialistic, anarchistic and what not—with a few worthy nothings and sickly sentimentalism to fill up the empty spaces.

He decries the money power; prates about the competitive system, which I have heard jingled by empty-headed fools, who didn't understand a word of what they said, and blown upon every breeze by blatant demagogues of the lowest type, whose only hope of office has been that of misleading and deluding a people, who were suffering from nature's (?) laws, into the belief that every evil that flesh was heir to—from a failure of crops to a failure of brains—was the result of political law, and that their only hope was to elevate them to official capacity, all the while disclaiming all notion of self-aggrandizement; holy Pharisees, whose immaculateness would forever place them above pollution. If only they could get in, how different things would be run! Like all cruses, it has its day. Equal to that of the Salem witchcraft, every one must be, socially, morally and politically, (especially the latter) ostracized who did not fall in line and dance to their music. A sober second thought comes, after the mischief is done, to all who are not totally deaf to reason, or sound either in mind or morals.

I studied his Korean astronomy (?). It is the equal of *Bruder Gardner's* "the Sun do move." Did you ever read Willford Hall's Microcosm? He adopts theories that were held a thousand years ago, and brings it all up as new theory and discovery, (all untenable in the present light of science). What for? Two things,—money, notoriety,—and strangely enough thousands believe it. So with Teed. His wonderful inventions are for only two purposes; namely, the above. Knave is written on every line and page, if one but reads between the lines. Did any smart man choose or think worth the notes, the very premises upon which he bases his conclusions are at variance with the facts, and, lastly, a conclusion so utterly absurd is ridiculous, and that is all!

A social unrest pervades all classes at the present time. Labor is organized for its own protection; capital for its advancement and security. The business man knows not how soon he may be met by some unwarranted and exorbitant demand, which, if acceded to, would ruin all his vested interests; but, again, if ungranted, organized labor—led by demagogues and anarchists—proceeds to wipe out, not only the accumulations of a lifetime, but its own means of an honest livelihood at the same time. Now amid the social unrest which seems to pervade the whole fabric of society, from the artisan to the capitalist, from the state to the church, there is something else which is a cause seeking a means to an end. We are nearing the end of an age, and are almost in the dawn of a new.

Such men doubtless have a mission, but they will vanish away like mist in the dawn of the day which they only seek to prevent. I have tried, in my weak way, not only to fathom the cause, but to look further until I now believe I see how it will be done, although I am not even one of the agents to aid it. I hope you will not believe this to be a foolish letter, for I am going, in a brief and not very comprehensive way, to explain the how.

Men of science have gone far to develop the world. The way for that was laid when the constitution of the government was laid in liberty and personal freedom, in the encouragement of arts and literature. The competitive system, although appealing to the passion of avarice in many, was, and is, yet, productive of the most beneficial results: invention and discovery have followed with a rapidity never known before in the world's history; the last decade equals the preceding quadrants, the past twenty-five years the preceding centuries, the past century the time preceding the beginning of the Christian Era.—*Yours, H. H.*

Mr. H. H.—DEAR SIR:—Your letter of February 11, although not addressed to me, has, in the course of human or inhuman events, (as you may think) come to my hand. As the subject matter concerns me, reflecting somewhat upon the wisdom or unwisdom of my acts, as time may prove, and as you, doubtless, would not admit that the fountains of wisdom in you were exhausted in one short "essay," that deeper draughts may not yet be drawn from its calm and lucid depths, and as I, in my search for truth, deem to sit by all waters, I offer no excuse for disturbing the serene equanimity of your repose by this reply.

From the tenor of your letter, you seem to be very much indisposed to accept Koreshanity. From my own experience in the past, I feel that I diagnose your case correctly when I con-

clude that you are suffering from abnormal distension of the encephalon. Have had the disease myself, and having found a specific for it, I will, with your leave, apply the remedy to your affliction,—that is, I will puncture the abscess with the lancet of truth; if the first operation fails to give relief, it can be repeated indefinitely. No cure, no pay! In the mental aberrations of disease, you are performing some remarkable feats of acrobatic tumbling. You have fathomed Koreshianity, been to the bottom of it, from the reading of two or three copies of the *FLAMING SWORD!* Wonderful! Can you get to the bottom of Swedenborg, or any known or unknown science, so called, or never called, by reading a half dozen pages of it? Your seamen almost equals that of the angels who, Swedenborg says, read all of a man's character—even to the minutest particulars—from the observation of one stroke of his pen. I know intelligent people, college graduates, who have been studying these doctrines four or five years, who still find entertainment and profit in deeper research; yet you get to the bottom in three weeks. Wonderful feat of diving, a kind of die dipper, duck diving; a bird that seldom gets its tail out of sight, while its bill is shoveling in the mud for tadpoles. I am much amused at the ludicrous tale of complaints which you have fished up from the mud of your own imagination, chief among which is, that Koresh is only "seeking money and notoriety." Well, are you not seeking the same things, esteeming it a laudable effort in yourself? Why does it become a crime when transferred to him? After all, it rather seems to me that you are mistaken. You didn't dive into the water of Koresh at all; you just stood on the bank and, looking into its unruffled surface, you saw yourself, the reflection of your own propensity for "seeking money and notoriety," and attributed it to him! The difference between you and him, by your own account, is that you follow the beaten path of centuries to get the things you mention, walking in the shoes of your parents and grandparents, while he, with the stride of genius, has taken a new and unheard of (at least since Jesus the Christ) departure from all accepted methods; if successful, why condemn him for that to which you aspire, but fail? Another difference between you is that his dupes are "taken in and done for" indeed, clothed and fed, and are the happiest lot of fools (?) you ever met, while you, if you ever succeeded in duping any one—besides yourself—left him to his own wits, and to the mercies of a cold, pitiless world. Trot them out now, and let's compare!

When you get to the bottom of the mud, you find nothing but a garbling of all creeds, dogmas, etc., and of things taught thousands of years ago. Well, what of that; the man that can gather up the "frazzled" ends of knowledges coming down to us from the wisdom of the ancients, and weave them into unique and comely attire upon the Goddess of Wisdom, (whose forlorn and bedraggled appearance, from the blundering tailoring of the modern savants who assume to be her attendants, it is shameless to relate,) is the man that can unravel the jargon of creeds, of philosophies, of sciences, and, finding the fibre of truth and the cell of good that gave them the vitality to endure until now, take these seeming incongruities, as material out of which to construct a new and brilliant fabric of wisdom, a wisdom dazzling the eyes of the honest truth-seeker, and dazing the eyes of the conceited wise (?) man;—the man that does this, is not he the man we seek?

There is nothing new under the sun except the discovery of our own ignorance. The diadem of wisdom is woven into our

own brain and brawn, but so dense is our darkness, that only the Messenger sent of God can bring our wondering eyes to see the threads of its warp, or our delighted touch to feel the twill of its woof. Yet you read only "knave" between the lines. Now, as k-n-a-v-e means boy, man, or servant, as well as rogue,—if you meant the latter—and as it takes a rogue to detect a rogue, then your own wit suggests that "you're another." And as n-a-v-e is a hub, and as you are not in it, that is, the hub of this wisdom, I may observe that that accounts for the *naivete* of your remarks. Since you have so quickly fathomed the depths of Koreshian Astronomy, (I presume you have also ascended to the heights of the Copernican Astronomy,) will you please, from your giddy perch, point out to me the nave or hub of that system? Finding it, you can also, no doubt, find the periphery; you know nothing can exist without these very simple concomitants, centre and circumference; if amid all this daze of revolving worlds, suns, and solar systems you will point out these necessary adjuncts of existence, give us our bearings and the assurance of the stability of things, you will confer an inestimable boon upon a tottering and bedizenized humanity.

You do not believe in the cellular theory! You do not believe that all life begins in the egg, and that "nature is like herself in least as in greatest;" that the little cell is the image of the greater cell—the universe itself! You do not believe the order of creation as set forth in "True Christian Religion," (Swedenborg, section 76,) in which the author takes special pains to affirm that he saw, as did John the Revelator, while in a state of illumination. "It is a violation of the facts," is it? Have you ever tested the facts, or have you ever heard of any one that has, and found them false? Until you have, you are doing just what all the convex theorists and scientists have done for centuries,—jumped at conclusions without sufficiently testing their work to discover its fallacy.

"The competitive system is productive of the most beneficial results," you say; so is the game of poker at a ten cent ante to the fellow that's shrewd enough and rascally enough to stock his own hand, or has cheek enough to bluff his opponent. Competition is but a huge game of deal and bluff. It reaches its logical conclusions in the recent craze for all features of gambling, from guessing games in church fairs, to betting at cards, horse races, or the price of commodities at the Board of Trade, where necessities of life are hawked about, and prices "fixed" in defiance of all laws of trade or the needs of the people. Yes, competition is a good thing to educate hellishward, selfishward, and the devil looks on with smirking complacency at the advancement of the arts and sciences under its encouragement; the chief art and science of which, however, is to people hell, and denude heaven of our happy presence.

Lastly, in the scintillating lustrations of your occult synthesis, you find that there is an ominous unrest and antagonism among the people, and after descending on the folly of the under dog—the laborers—resenting the bite of the upper one—the capitalists—you draw the very prophetic conclusion that "*we are n-aring the end of an age and are almost in the dawn of a new;*" nobody has warned you of the wrath to come; by the unaided cogitations of your own brain you have learned this, and have not been made "agent" to manipulate the portentous transmutation you have discovered! Your talents have certainly been sadly overlooked. However, you are fortunately forewarned, and will know enough to get in out of the wet, or rather the dry, when the fire comes, and can pluck the flower of wisdom, after some one else has stripped the thorns from its stem.

Can anything be evolved from that which has not previously involved the principle or life of that thing? Can the acorn evolve the oak without the oak having been first involved in the acorn? Adam involved a previous dispensation, and he evolved his own, which was re-involved in Noah, who evolved the Noatic. Christ involved the Jewish, and evolved the Christian dispensation. This law of progression having been established, it must ever obtain; and if, as you say, we are nearing the end of the old, its end must be marked by a personality, the same as all others; one who will be the seed man of the new dispensation. As the Lord made his personal appearance in the spiritual world, at the judgment there, it argues—by the law of analogy—that he will also make a like appearance at the judgment here; to appear here there must be a preparation for his advent; to make that advent, he must come into human conditions,—have a fleshy body, else how could we approach him? "There must be accommodation that there may be communication." (Swedenborg.)

Now, sincerely, no man has wisdom who does not at the same time exercise its life, or charity; he that is wise hastens not to condemn any man's acts or teachings by a cursory observation of them; nor does he adopt the arguments of a bigot, that is, personal abuse, or epithet. Every man should be adjudged honest until his dishonesty is proven; and the accused should be given the benefit of the doubt. Have you done this? Have you kept yourself in charity, while deliberating on this man's teachings or his character? Are you sure that you have rendered righteous judgment? It seems not; it seems to me that you have rather hastened to revile him, the man that—for aught you know, for certain—may yet give himself as a bloody sacrifice, that you may be saved. Better give him your sincere, earnest and honest investigation; better think a good many times than to make a mistake on such a question. The world has always wronged, always persecuted, maligned and misjudged every great teacher that ever was sent to it, and always will. Be very careful that you "go not with a multitude to do evil." There were to be many false christs, but among the many should be one that was true; we cannot have a counterfeit without something to imitate. We have now many pretending to be christs and prophets. Somewhere is the real one, and we are given our rationality with which to decide who it is. Let us not be found wanting at a time like this!

In closing, I will state that Koresh gets nothing for himself but the love of those who know him, and the reward of well doing,—doing well for his fellow men and for future generations. Whatever comes here is put into the hands of a Board of Control, for the use and benefit of the Unity; each and every member has an equal share, and can draw out for his needs and uses. The Doctor is only a member, on an equality with every other member; he has the right to his subsistence and what he can use for the benefit of the whole number, but no more, just as has any other member. Everything is governed by the law of heaven, the law of use, as Swedenborg teaches, each being supplied with what he can use, not for self alone, but for the general good.

—J. S. Sargent.

Every attempt so far to settle the financial problem has been an effort to patch up the old system. It is useless to put a new piece of cloth onto an old garment.

The Fourth Dimension.

In the current number of the *Monist*, Prof. Hermann Schubert discusses the above subject. He contends that the ancients confined the idea of a fourth dimension merely to mathematical processes, and in no wise attempted to extend or connect such a property as relating to material things. The purpose of his very learned dissertation is a criticism of a proposition advanced by Prof. Zoellner, of Leipzig, Germany, who—after viewing divers spiritual manifestations through the mediumship of Slade, the celebrated medium, unable to explain the phenomena on any other basis—declared his belief in the existence of a fourth dimension as the only explanation of observed facts. A careful search of Zoellner's writings have convinced us that, while the fact of the fourth dimension was made manifest to him in the most striking manner, he never clearly understood the processes of the same, and therefore failed to lucidly express himself; thus he did not succeed in carrying conviction to the heart of science. Prof. Schubert's criticisms concerning Zoellner's two-dimensional sophisms are very just. But when he proceeds to affirm that human experiences are limited to three-dimensional objects, we feel called upon to term them short-sighted, incomplete conclusions.

What do we mean when we use the term dimension? The word dimension means direction of extension. When we say that a material object has three dimensions, we mean that it extends from a terminal point in three general directions and, as a matter of course, possesses length, breadth and thickness. If a material object is limited to three general directions of extension, then its persistence within the limitations of such extension is predicated and unavoidable. If there is no such persistence, then we reach the logical conclusion that there is at least one other direction of extension. Let us demonstrate this matter. We will take a block of coal; without dissent, Prof. Schubert will admit that it has three dimensions. Any child will know that if this coal is placed on a fire, it will not persist within the limitations of its three directions of extension; it is transformed to light and heat, electricity and magnetism, levity and gravity. Here it is clearly demonstrated that there is a fourth direction of extension to the apparently three-dimensional material object. Koreshanite announces that all our experiences demonstrate the fourth dimension. Coal is popularly denominated "stored-up sunbeams," thus, unconsciously, affirming the truth—propounded by Koreshanite for twenty-three years—of the law of transmutation. The matter is transmuted to energy, as the active pole of substance, while energy is posited in matter, the passive pole of substance or the point of rest.

The law of transmutation is the law of creation; the universe is in a condition of unending genesis,—perpetually recreative. The process of transmutation is one of combustion, of burning, of fire. Wherever matter is converted to energy, energy is also posited as matter. In the coal fire, if the process of combustion has been perfect, the ashes are not the residue of the coal, but energy posited as matter. Energy does not act upon matter from without, but from within and through matter. The spiritual world, "the soul of man," does not exist outside of humanity but within the race. The

fourth dimension—"the point of terminal transformation"—
is interior and not exterior.—*Carl Gleeser.*

Innovation.

BY JAMES G. CLARK.

Tie my wrists with hempen strands,
While brazen force around me stands!—
You cannot with your fetters bind
The daring impulse of the mind,
Nor quench the lightning sparks of thought
That upward from the scaffold leap,
To live and wait through slavery's years
Till Destiny's firm web is wrought!—
To bide their time while tyrants sleep,
And prisoners pace their cells and weep—
Then burst with power, in bolt and flash,
And rousing food and thunder crash
In answer to the exile's tears!—
To work their will, above control
Of human customs, courts and laws;
So leaped the fires of Emmet's soul,
To burn anew in Freedom's cause
Wherever blades for Freedom rise,
Wherever Freedom's banners stream,
Wherever Freedom's thunders roll,
Wherever Freedom's lightnings gleam,
And man for Freedom strikes and dies!

Still my pulse and stop my breath!—
Who works with Truth may play with Death.
Hang me quick and hang me high!—
So hung the form of Old John Brown;
And though they cut the body down,
The shadow broader, higher grew;
It met the seas, it reached the sky,
And darkened mountain, lake and town!—
Wherever Freedom's eagle flew,
Wherever Freedom's breezes blow—
From frigid North to fervid South,
From Maine to broad Columbia's mouth—
The shadow towered above the world
Where Freedom's stars in shame were furled;
It turned the stars and sun to blood,
And poured on earth a crimson flood!—
The Nation quaffed the bloody rain,
And all her first-born sons were slain.

Let me die! my work is done!
The dying stars proclaim the sun,
That weaker eyes could not behold,
And lower lights had not foretold:
Then die upon a bed of gold,
Because the grander light is born!
The highland hills that seaward glide,
May vanish in the mountain side,
And, sinking through the voiceless earth,
Within the cold, dark caves abide;
But naught can stay their second "birth,"
Or dim their resurrection morn;
Sometime, somewhere, in stronger tide,
And warmer light and broader sweep,
They rush to swell the distant deep,
That turns its awful palms to heaven,
That girdles with its mighty hands
All kingdoms, empires, realms and lands,—
Within whose all-embracing rim
The fleets of Nations sink or swim
Like fire-flies in the mist of even,
And on whose all-receiving breast
The Ages lay their dead to rest.

Lead me forth! I'm ready now!
Pull the black cap o'er my brow!—
You cannot blind my inner sight:
I see the dawn behind the night,
Beyond the dawn I see the day;
And through the day I see the Truth
Arising in immortal youth!

The sunbeams on her forehead play,
The lilies in her tresses twine,
The Peace of God dwells in her face
And rolls the clouds of war away;
Around her feet the roses grow,
Her tender bosoms swell and flow
With healing for the stricken race,
And in her eyes seraphic shine
Faith, Hope and Love and every grace!—
The Old recedes, the New descends!
Earth clasps the hand that Heaven extends—
The Lion and the Lamb are friends!

FATE AND LIFE.

To her, Fate gave a stone in place of bread,
And yet she made no moan,
But took her gift, and smiling brightly, said,
"It is a noble stone."
Through weary days her skillful hands were turned
Unto the sculptor's art;
Within her fine eyes, glowingly burned
Hope's fire within her heart.
And lo! one morn the sunrise did disclose,
Commanding, gracious, grand,
A marble statue, perfect in its pose,
Carved by her steadfast hand.
—*Madee Andrews O'Brien.*

Easter Lilies.

The pure and holy lilies
Around their Lord lay;
The Easter-lilies praise Him,
They "of the valley" pray.
Red-lilies speak His passion,
Field-lilies breathe His love,
And Water-lilies image
His peace in heaven above.
Weave in the glorious blossoms
To deck the Easter tide,
An offering fit and spotless,
By Jesus sanctified!
And when in lilies we see Him,—
The gates of life thrown wide,—
The Angel of the Lily
Shall lead us to His side.

Louise Parsons Hopkins, In "Woman in Sacred Song."

Woman Doctors for Women.

The Government of Bosnia has passed a law appointing woman doctors to attend women, in the principal towns. The lady doctor is to bear the official title of "Wundarzin," to be paid a yearly income of 1,000 gulden from State resources, and to be provided with a free dwelling, or with a further yearly sum of 200 to 300 gulden for lodgings. In places where the population exceeds a certain number, an additional grant is to be made from local funds. Every candidate for one of these posts must be provided with a doctor's diploma, or a certificate that she has passed the examination of a Medical Board appointed by the state.

"This sensible innovation," said the *Pall Mall Gazette*, "is a sign of the vigor of the Slav Home Rulers in the Austrian Empire." It is an example that our large manufacturing towns might do well to follow.—*The Woman's Herald.*

The essence of lying is in deception, not in words. A lie may be told by silence.—*J. Ruskin.*

Safe Enough.

A New York woman writes that she has heard that it will not be safe for a woman or young girl to go to and from the World's Fair grounds before nine o'clock in the morning, or after six o'clock at night. Such an idea is simply ridiculous. Young girls are and will be as safe in Chicago as in any other city, and as safe early in the morning and after six at night as at high noon.

Doubtless pickpockets, procresses and swindlers of different kinds will go through the Fair as they do any other crowded place, but a girl who is reasonably intelligent can take care of herself in Chicago as easily as at a crowded agricultural fair.

An army of guards and local police will be inside the Exposition grounds, and at every corner outside will be posted city policemen to direct the lost, and to protect any who are in trouble. Chicago can and will keep the "bum" element under control.—*Ex.*

Misspent Time.

There is no remedy for time misspent,
No healing for the waste of idleness,
Whose very languor is a punishment,
Heavier than active souls can feel or guess.
O hours of indolence and discontent,
Not now to be redeemed! Ye siting not less
Because I know this span of life was lent
For lofty duties, not for selfishness.
Not to be whiled away in endless dreams,
But to improve ourselves, and serve mankind,
Life and its choicest faculties were given.
Man should be ever better than he seems;
And shape his acts, and discipline his mind,
To walk adoring earth, with hope of heaven.
—*Sir Arthur De Vere.*

"Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."—*Selected.*

What Women Have Gained.

Mrs. Lucy Stone, in enumerating at a woman's club the gains she had herself seen accomplished, mentioned the right to free speech, the right to education, the right to all occupations and professions, and a very great amelioration in the laws. She contrasted the old time—when an irate man at a Massachusetts town meeting had said: "The public money to educate shes! Never!"—with the present, when the great universities of Chicago, Yale and Johns Hopkins are opened to women, besides their own schools and colleges.

If a man is his brother's keeper, still more is he his sister's.
—*George MacDonald.*

It is almost presumptuous to think you can do *u thing*, as to think you can do everything.—*Phillips Brooks.*

Some people have to have their sunshine warm; others are satisfied with its being just sunshine.—*Ethelwyn Wetherold.*

The only man who really succeeds is the one who gets where God wants him to be, and then stays there.—*Woman's Voice.*

PUNGENT PARAGRAPHS.

The world wants a savior that will flatter it with a kind of moral lollipop and taffy, as the preachers do.

There is luck in leisure; but if you'd pluck pleasure from the brow of care, you should spell them both with a p.

If the New Jerusalem should be seen descending into the suburbs of Chicago, and the land grab speculators of this city could determine its probable location, they would be fully prepared to bleed the Immanuel afresh, at the rate of ten thousand dollars a foot for the site.

A lawyer cannot pass sentence, or a grammarian parse one, without the aid of precedents drawn from the ignorance of the past. Many a rascal goes unhung, and poems are still unsung, for want of a lawgiver and logician who can originate law and logic based on "good horse sense."

Imprecious author in newspaper office.—I want a piece of beef.

Proof reader.—A piece of beef! We don't keep meat; why don't you go to a butcher shop?

Author.—You don't, eh! The way you butchered my English last week I should think you'd have (Johnny) Bull meat to give away for a month!

Chicago is great on the hog; she hogged the World's Fair, and hogs everything that comes within reach. She has succeeded in turning a sow's ear into a silk purse, utilizing every particle of the swine—meat, hair, blood and bones,—except the grunt and squeal. The packers' hustle these latter a good deal to get them into cold storage to sell to churches for amens, and to telephone companies for "hello" wind.

William Waldorf Astor is creating quite a stir in London society's stagnant circles (the scum always rises to the surface) by the suspicion that he intends to retire from commonplace America and hide his vulgar millions,—perhaps bury them behind the effort to furnish English snobdom with pleasing flattery in the Pall Mall Gazette and Magazine, as their publisher. Where is our American protectorate that lets him take the millions that his ancestors filched from the trappers of this country to squander on the paper literary labor of Europe?

"When the Duke comes!" A real duke, life size, is to put in his picturesque appearance at the opening of the World's Fair, and now the committee of arrangements is all torn to tatters, as it were, to determine just the proper etiquette with which to manipulate his royal highness through the mazes of opening day ceremony. Who shall ride with him? Which side of, and just how far he shall sit from President Cleveland when he shall button-hole the fair Columbia—or the Columbian Fair—into existence? and such like questions are racking the brains of our statesmen. Why don't they send for the "joke's" valet to inform them of just what kind of snobbery his highness will expect of American democracy, demi-crazy it would seem. We suggest that they put up a tramp beside him, as a fit representative of the idler class in this country, and the peer of any titled loafer in the universe, and at the ceremony, just have the President to sit down upon him as a fitting intimation of the honors we would press on him.—*J. S. Sargent.*

SHARP CUTS.

Capital control of labor beats chattel slavery all to pieces. It doesn't carry with it "the care for the laborer."—*Ex. Columbus Sun.*

All the money in the world would not pay our debts, and the people cannot earn enough to keep the interest paid.—*Columbus Sun.*

In this country seventy persons are worth \$2,700,000,000. Over two thirds of the people have not been able to make the first payment on a home.—*Western Laborer.*

Some idea of the cost of maintaining our navy may be derived from the fact that the recent voyage of our war vessels from San Francisco to Washington entailed an expense of \$120,000 for fuel alone.—*The Leader.*

It is no crime for Bishop Spaulding to purchase Winchester rifles and store them up for future use, but the fact that he and other Roman prelates and priests are engaged in that business is food for reflection.—*Loyal American.*

When a fundamental social injustice has come to be known and recognized, any effort, toward correcting special evils that is not contributive to the movement against the underlying wrong, tends to become nugatory and abortive.—*F. O. S. Huntington.*

A flaming announcement is made that "England is no longer sole ruler of the high seas." Why should she care to be so long as she is sole ruler of the finances of all nations who are weak and unpatriotic enough to place themselves under her financial control?—*The Western Rural.*

We ought to have a system of finance in this country under which the shipment of gold from us would affect us no more than would that of wheat, iron or cotton, and we might have if our law-makers were hunting as hard for a chance to serve the people as they are to serve the money power.—*Farmers' Tribune.*

The Bimetallic League, recently in session at Washington, voted to work for the demonetization of gold if the fight on silver is pressed by President Cleveland and his Wall Street managers. We hope the fight will be pressed. "Whom the gods would destroy they first make mad."—*Reddy of S. D., Commercial'th.*

Some well-meaning but mistaken people class the free traders and gold bugs together, saying that the free traders are helping the gold bugs. It is rot. The editor of the *F. T.*, for one, is a radical free trader. On the other hand, if he had the power, he would demonetize gold quicker than an angry housewife could say "scat" to a stray cat in the pantry.—*The Free Trader.*

And now, let a word of advice and warning fall upon the ear of the money-changer. If by your actions, in the year of grace, 1893, you precipitate a panic such as swept over this land in 1873, do not expect that the American people will as tamely and as patiently submit to hunger, poverty and suffering, as they did twenty years ago. Do not expect that your lives and properties will be as safe when you rob the people in 1893 as they were when you tampered with the people's currency and homes in 1873! A word to the wise, etc.—*T. V. Powderly.*

A few weeks ago a poor fellow took a few dollars out of the contribution box of a wealthy church in Louisville. He

was arrested, tried and sentenced to imprisonment. A whisky merchant has just mulcted the Louisville banks out of a sum reaching near to, if not exceeding, \$200,000. That thief stole a fortune, walks the streets unmolested and, rumor has it, will not be prosecuted. The moral is, when you do steal, go for big game. Such crimes seem to be measured by the amount involved, and the larger the sum the more respectable the transaction, and the less liable the guilty to be punished.—*Danville Advocate.*

All of the financial plans and banking schemes of the money-changers are very similar. The plans always include some form of interest-bearing indebtedness, which forms the basis or security for the issue of bank bills, which is adding debt to debt to be used as money. And behind the banker's debt-money scheme stands the toiling people, the taxpayers, upon whom the whole burden of interest rests. It is a plan that has always enriched the few money-changers at the expense of those who toil and produce all that constitutes real wealth. But the people are growing wiser, and are demanding a more equitable financial system.—*People's Paper, Wilkesville, Ill.*

There is no virtue in doing what we have to do, for even the devil will behave himself when he is chained.—*Woman's Voice.*

Had the woman who gave the two mites been trying to see how many tickets she could sell for a concert, in the temple, to help repair the roof, it may be she would not have attracted the Lord's attention.—*Ram's Horn.*

Mrs. Charlotte C. Holt, who has been for a number of years agent for the Woman's Protective Agency of Chicago, recently passed a successful examination, before the Appellate Court, for a certificate entitling her to practice law. The examination was very severe, and over two thirds of those who presented themselves for examination failed to pass.

As anticipated, the United States senate has confirmed James H. Eckels, of Illinois, as comptroller of the currency. The reported opposition to him never had any substantial senatorial authority or reasonable ground to rest upon, and it appears to have been a newspaper creation, founded on the belief that it was about time that some of President Cleveland's appointees were attacked. Comptroller Eckels, four years hence, will rank in the esteem of the country with the ablest men who have ever filled the office, and this prediction is not guess-work.

The Albany *Argus* is evidently acquainted with the newspapers.—[Ed.]

Let men dispossess themselves of the absurdity that they can live better if the things they purchase with their labor are made expensive. Tariff on silver aids the silver mine owner; tariff on gold, the gold owner; tariff on iron, the iron manufacturer, and tariff on everything upon which it is placed affects the price of all related things, and, as labor is the struggle to acquire the things thus enhanced, the higher the price of the thing the more labor required to obtain it.

The cry for the circulation of more money is the howl of the wolf for the flesh he wishes to tear in pieces and devour. Remove the wolf, the gormand, and the sheep can easily provide for themselves from the material resources of wealth; namely, industry and the bounties of nature.

THE LATEST SPOKEN.

PROHIBITIONISTS AND SWEATERS.—Before the Woman's temple was erected, the offices of the organization were located in the Mercantile building, 161 and 163 La Salle Street. Every one was cramped for space, but a change was promised when the temple was completed. Finally the last stone had been laid, and the grand edifice to woman's labors was complete. All the officers were at once given quarters in the structure, and many of the departments. But no one thought of granting the poor victims, who are dying by inches in the sweater shops, a new lease of life by a change of quarters, and to this day there has been no step taken looking toward succor for them. In the basement of the old Mercantile building, among coils of steam pipe and huge crates of worthless paper, is a filthy little room about twelve by twelve feet. The ceiling is hardly as many feet removed from the foul smelling floor, and the place is indeed a veritable death-trap; yet here is where this modern "reform" institution quarters its bindery girls and expects them to do full duty.

Strong in the belief that the members of the temperance union were well able to care for every outside sweater shop that might materialize, a reporter for *The Dispatch* determined to look into that den to which personal interests restrained the ladies of Mrs. Carse's institution from drawing public attention. Going down a loose board stairway into the basement of the Mercantile building, the reporter found himself in a long, narrow hallway. To the left was a saloon, and to the right a small hole in the wall which led to a stuffy press room. Passing through this apartment the visitor at last found himself fairly in the pest hole.

And it was a sight indeed! Crowded closely around half a dozen worn-out incandescent globes were twelve girls, whose pinched features told only too plainly of the want of fresh air. Not a gleam of daylight ever reaches the little hole, though there are three windows opening on the alley. These, however, are below the level of the ground, and serve only one purpose—the admitting of a current of foul air from the filthy passage. Overhead are strung great masses of steam pipes, which, when in full blast, make the place so warm that the girls have frequently found it necessary to steal to the street entrance for a breath of fresh air to prevent a fainting spell. On the other hand, the flooring is of cement, and it is said that during the chilly weather this was absolutely too cold to stand upon.

As the reporter stood taking in the really disgusting surroundings, there was a shrill scream, and then a piping voice exclaimed: "For the Lord's sake, girls, there's another rat!" Then there was a lively scrambling on top of chairs and tables, until the foreman told the frightened girls that the rodent had gone. One of the workers was asked if this was a common occurrence, and she replied:

"Oh, yes. They run over our hands when we are working."

The foul smelling den has made it impossible for a girl to work there any length of time without becoming ill.

Whenever an employee is taken ill, the only notice these reformers and charitable workers take of it is to shut off her pay. There are strange stories told by ex-employees of the

place about the peculiar methods employed by the women running the *Union Signal* to get their work done at the lowest rate possible.

When the reporter was leaving, four of the girls followed him into the corridor, and, taking his mission for granted, begged that something be done to alleviate the sufferings of the poor girls who eke out a precarious existence as binders for the reformers in the Woman's Christian Temperance Union.—*Chicago Dispatch*.

SCIENTIFIC WARFARE.—Through pain, joy, love, grief and death, we are marching on toward a grand ultimate peace, which we long for with body and soul. And we shall reach it; everything is tending to this end.

Science, as the benefactress of human kind, even whilst placing in the hands of the weakest a terrible force, capable of annihilating fortresses, armaments and entire battalions, is devising the destruction of war itself. Actual facts are tending in this direction. For mutual enemies are already beginning to apprehend that the battles of the future will be victories for neither party, but rather defeats for both; and that, if any survivors are left, they will be only witnesses, but without glory, of the piled up corpses of their antagonists, mingled promiscuously with the bodies of their own comrades, in one vast and hideous charnel heap. Cities and nations will be so devastated by the new warfare; industry and commerce will be so irreparably ruined; widows and orphans will be so numerous, that, on either side, the first discharge of artillery will destroy hope; for courage, skill, and superior numbers will avail no longer. There will only remain the certainty of mutual annihilation, fatal and inevitable for the strong, slain by iron or by fire; whilst for the weak, the women and the children, there will be left death from misery and starvation.

Hence future appeals to the dread arbitrament of battle will become gloomy acts of insanity and of awful risks beyond calculation. The final battles will efface the combatants on both sides, and will thus avenge the desperate folly of such unnatural strife. In fact, war itself will die! And this result is even already beginning.—*Professor Thoulst, in the Herald of Peace*.

WHICH WAS THE CHEAPER?—About twenty years ago a farmer from the north end of Bourbon county came to Fort Scott to do some trading. He took along with him a load of corn for sale. Among his purchases was a cook-stove for his wife. The price he had to pay was \$50. He considered the price very reasonable; for a load of corn paid for it. A few months ago another man from the same part of the county needed a cook-stove. He went to the nearest town and purchased one for \$18. He reckoned the price very cheap, because it would have cost him \$50 twenty years ago, but he had to sell three loads of corn to pay for his \$18 stove. Now, will you farmer friends figure out the problem—which was the cheaper stove, the one that cost \$50 twenty years ago, or the one that cost \$18 six months ago? This is a practical arithmetic question.—*Lantern, Fort Scott, Kansas*.

THE WAY IT WORKS.—A careful study of the circulation of money in this country reveals the astounding fact that the entire circulating medium of this nation must change ownership on an average of every six days; and even at that rapid rate it

is only sufficient in volume to partially meet the requirements of business. On an average of once every eight months a sum of money equal to the entire circulating medium of this nation must be paid into our municipal, county, state and national treasuries to support our various institutions of government, for which the people receive neither food, clothing nor shelter. From this fact may be gathered an impression of the burdens of taxation. But such burden falls into insignificance when we realize that every dollar of every kind of money in circulation in this country, or a sum equal thereto, must pass into the hands of the interest-takers, on an average of once every six months, and the people are compelled to borrow it back with new securities, pledging the return of the principal with interest at stipulated times. The stream is constantly pouring into the coffers of the money-lenders, and out again to the people. The period of rotation, by reason of the great volume of our debts, is contracted to the short space of six months.—*J. B. Sovereign, Des Moines, Ia.*

SAD OBJECT LESSONS. Last Saturday a woman was found lying on Main street, in a supposed drunken condition, surrounded by a vulgar crowd. She was taken to the city prison. She excited the attention of the city physician, who examined her and found that she had fallen of weakness and was dying of starvation. When she recovered consciousness and had taken some nourishment, she told of how she had walked the streets for days looking and begging for work; how she was repulsed; how, unable to pay her room rent, she was driven out; that she could not beg, and would not steal, therefore she was starving in the midst of plenty—more than enough for all!

Yesterday a young man was brought to the city prison suffering from what was supposed to be catalepsy. An examination proved that it was starvation. It is supposed that he cannot recover. In his unconsciousness he feebly mutters, "papa, mamma, dear." Somebody's darling boy in this land of "equal rights" the victim of that infamous system which permits the few to wax fat on the misery, degradation and death of the many! Investigation shows that, like the unfortunate woman referred to above, he was denied the poor boon to toil, and that he would neither beg nor steal.

Every man physically able should be compelled to earn the bread he eats. Every man who is denied the opportunity to earn it, should take it. That is not stealing. It is "self-preservation, the first law of nature!" If caught, however, Judge Murphy would send him to state's prison, with a moral lecture thrown in. He sent a starving boy to prison for seventeen years. The boy's crime was that, in his desperation, caused by hunger, he snatched a purse containing ten cents. Justice must be satisfied!—*San Francisco Star.*

THEORIZING AND PRACTICING.—You may continually see girls who have never been taught to do a single useful thing thoroughly; who cannot sew, who cannot cook, who cannot cast an account, nor prepare a meal, whose whole life has been passed either in play or in pride. You will find girls like these, when they are earnest-hearted, cast all their innate passion of religious spirit, which was meant by God to support them through the irksomeness of daily toil,

into grievous and vain meditation over the meaning of the great Book of which no syllable was ever yet to be understood but *through a deed*; all the instinctive wisdom and mercy of their womanhood made vain, and the glory of their pure consciences warped into fruitless agony concerning questions which the laws of common, servicable life would have either solved for them in an instant, or kept out of their way. Give such a girl any true *work* that will make her active in the dawn and weary at night, with the consciousness that her fellow-creatures have indeed been the better for her day, and the powerless sorrow of her enthusiasm will transform itself into a majesty of radiant and beneficent peace.—*Ruskin.*

There is petit jury, grand jury and per-jury. The latter is the greatest of all, and usually decides the cases for the other two.

A certain devil went up to the city to prey, and the better to get in his devotion he became very pious, so to say. He amused himself awhile on the Board of Trade, until he bored the trade most diably. It was too slow for him; he must railroad his scheme through, if he got but a shrew, so he married a millionaire's daughter; with his pious cant he caught her, and a pretty good dot he thought her, when she brought him a ten million or so in railroad stocks and bonds. Now he dwells in a palace with marble front, and rides his yacht on the great big pond, while his car wheels grind and grind out the gifts of his greed, and grind and grind the worker down to the utmost need, until starved, ragged and sore, the wheels at last grind out his gore;—so does the devil millionaire.—*J. S. Sargent.*

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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 evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Good speakers lecture on these occasions on Koreshan Science. Public invited.

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The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

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

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