

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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FINANCE AND COMMERCE.

DESTROY THE SPECULATOR'S POWER BY THE DESTRUCTION OF HIS WEAPON OF OFFENSE!

"The Love of Money is the Root of All Evil."
To Destroy This Love, Destroy the
Necessity for its Use.

Is it not a little singular that men should endorse the advocacy of the demonization of money in gold in order to destroy the speculator's power to rob the poor, then turn around and advocate "legal tender" in paper in order to place in the hands of Shylock an equally convenient article of fictitious exchange? The FLAMING SWORD announces the gospel that everything upon which a government fiat of enhancement is placed—rendering the article in use a medium of exchange called money—will always be employed as a means of diminishing the power of labor. The reform papers herald the cry, "Issue paper money directly to the people!" What for? Why not provide for the equitable distribution of the products of industry, giving to every man all he earns, not in gold which, as money, represents wasted labor, but in the substances of use? *Demonetize gold*, and, with its demonization, destroy competition altogether! The government stamp on gold renders it dear. Take off the stamp, and

it is cheap. The Shylocks know this. The financial cormorants shake in their boots at the bare mention of the power of gold through its demonization. This is the secret they have tried to bury from the people.

Destroy money, and render labor the financial power or the power of wealth; then the man who has the purpose and ability to perform uses becomes the sovereign, and the one who will not perform use, the pauper. Labor (the performance of use) is dear in proportion to the cheapness of things, and cheap in proportion to the dearthness of things. The products of industry are consumed by the masses. Do consumers require—upon the basis of a business economy—to pay dearly for the things to be consumed? The laborer says, "Give us an increase of wages!" "For what?" we ask. He would reply, "So that the things produced by us, and which we must consume, shall take more of our earnings." Increase of wages means nothing more nor less than increase of price for goods, and this implies increase of wealth to those who have most skillfully enslaved labor. The labor question will never be settled till the laboring masses cease to demand fewer hours and more pay. The only thing to demand is an equitable share of the products of industry. First destroy the speculator's power, by the destruction of his weapon of offense.

DEMONETIZE not merely gold, but everything used as a medium of exchange that may pass for an equivalent of the substance of consumption. Begin, however, with the demonization of gold. Destroy the money power, whether in the hands of republicans or democrats! Remove the fictitious power of gold by the removal of the fiat of government! We reiterate the statement, that if the government stamp on silver enhances its price, the government must keep its hands off; if the stamp affects the valuation or price of silver, it has the same effect on gold, and if the stamp on gold increases its price and a man must dig more gold for the purchase of the same amount of stuff,—the gold to be cornered by the speculator,—then it is time that men cease to control their labor for the Shylocks who rob them of the gold when mined. It is the purpose of the FLAMING SWORD to keep this central issue before the people reached through its influence, till it catches the eye of two, three, or more sensible men, who will urge its agitation. The power of money is the power of the devil. Destroy king gold, and exalt labor as king! Industry and economy constitute wealth. There can be nothing surer than this. Industry is entitled to the products of its activity; there is no chance for argument here. The masses will never gain their rights through party conflict. Something broader than party contention and the common fight for the spoils of office must develop before the rights of humanity will be insured.

Demonetize gold! Destroy the fiction in the stamp of money, whether it be paper, silver, gold, or anything—having in itself comparatively little value—that can be exchanged for values, the products of nature and industry. The equitable distribution of wealth is inevitable. Education is making too rapid strides for men to remain ignorant of their rights and the processes of procuring them.

“DON'T BE UNEASY!”

“Bank Depositors Have Nothing to Fear.”
“Banks' Security Founded Upon Gold
Perfectly Reliable.”

THE FLAMING SWORD has endeavored to open the eyes of the people to the fact that we are upon the verge; that the median line of demarkation between the old and the new is reached; that in fulfilment of prophetic prescience the old heavens and the old earth are passing away, and that the new heavens and the new earth are being reformed and adjusted. We have pointed to the incident of the Lord's condemnation of the desecration of the temple as a figure of his purpose to enter the temple of human prostitution, and insure its renovation by the master-stroke of financial policy which, in his coming, he will inaugurate. Did he drive the money-changers from the temple and upset their tables, when they who exercised this greed for gold had made it a den of thieves? A more consummate den of thieves have you made the temple of mind and body, ye hypocrites of a prostituted and divorced church and state!

After a succession of bank failures and bankruptcy of business firms, almost unprecedented, the Chicago *Tribune* of May 12 consoles its readers by the application of the following mollifying ointment:

“The Columbia National Bank,” it says, “suspended yesterday morning, and the bank was taken charge of by Bank Examiner Sturges. The failure of two national banks within a week, each with a capital of \$1,000,000, might naturally be expected to severely shake confidence and have considerable effect in business affairs. It is surprising, however, how little disturbance has been made in the local situation by these suspensions. The reason for that is undoubtedly in the fact that the failures do not come as a surprise, and that the cause behind them is not one likely to affect other banks in the same way, but concerns the *personnel* of these particular banks only.

“These two failures are no surprise to the Controller of the currency or to myself,” said Bank Examiner Sturges. “I have been watching these banks carefully for a long time, and the Controller has been informed of their condition. They were repeatedly notified to change their methods if they would avoid trouble. These failures are simply the fulfilment of our expectations. I will say most emphatically, however, that there is now no other national bank in Chicago that we have any suspicion of as to its strength. Nearly all of them are exceptionally strong, and the strong ones stand ready to extend any assistance that might be needed to tide any bank over a tight place, providing the bank can show satisfactory collateral. I look for no further trouble among the national banks here, and I speak with confidence in saying that.

“There was no evidence of runs or nervousness at any of the other banks yesterday. Business was running along much as usual, and neither bankers nor depositors appeared specially alarmed over the situation. Members of the clear-

ing house said they anticipated no further trouble, and that the clearing house banks would stand together in the event of any temporary embarrassment of any of their number, or of other banks, providing they could show satisfactory collateral. Bankers were generally agreed that the worst is over, and they were confident in the expression of the opinion that there will be no more important bank failures here.”

It is very kind of the *Tribune* to bolster up the bankers by its depiction of the mass of bank depositors; it is not out of its usual line of diplomacy, for we never knew the time when the *Tribune* did not work in the interest of monopoly, and against the interest of the masses. The *Tribune* of May 13 determines the extent of the accuracy of the prediction of May 12. Notice the following list of failures in Indiana:

The Commercial State Bank of Russiaville; the Farmer's Bank of Greentown; the Morristown Bank of Morristown; the Bank of Spiceland at Spiceland,—a State bank; the Bank of Orleans; the Citizen's Bank of Hebron; the Commercial Bank of Brookston; the Dunkirk Bank of Dunkirk; the Farmer's and Merchant's Bank of Geneva,—the oldest in the town. The Chicago *News* of May 15 announces the failure of three more great Australian banks as follows: The Bank of North Queensland, and the Queensland National Bank; also the Commercial Banking Company of Sidney, N. S. Wales.

The democratic press of the country heralded the cry, “Destroy the money power!” The declaration was instituted by the FLAMING SWORD. It was not the purpose of the democracy to destroy the money power, but the alacrity with which the people who voted responded to the call, demonstrates the purpose of the people. The money power *will* be destroyed; already it is being driven to the wall. The one-hundredth part is not yet told by the failures of banks and business houses of the past few weeks. We have reached the end, when there “shall be such a time as never was, nor ever shall be.” It is the fiat of the Almighty, presciently portrayed, as the inevitable *sequitur* of human greed, pursued through the application of the abominable system of competition. The abomination of desolation, spoken of by Daniel the Prophet, is upon us; one of its phases only being represented by the gold god, Mammon, with the present imminent dissolution of his power.

Demonetize gold! Remove the stamp of Cæsar (the fiction) from everything! Let us substitute genuine belief for hypocrisy; truth in all things for fiction; divine and orderly communism for the desolating competition of a pagan Christianity! With the destruction of the gold god, let modern Christianity, its principal support, also go down!

The United States “owes” to European bond-holders more gold than there is in the entire country. We are now about at the point when we can no longer pay even the interest. “Fiat” money Europe will not take, and the gold we do not have and cannot get. The land and the railroads cannot be shipped across the Atlantic. The Rothschilds would foreclose the mortgages, but as they already have all the money, there is nobody to whom they can sell. They are like the mar who caught the wolf by the ears and could not hold on, and dared not let go. There will be a lively rumpus soon. The people smile, for they have nothing but their heads left, and do not propose to lose them.—*Golden Rule.*

Money the Paramount Question.

The money question did not amount to anything before election, but since then it has been important enough to keep the old parties and all their subsidized press busy trying to solve it. Good-bye, tariff!—*Milwaukee Advance*.

But for the persistent and long continued efforts of the two old parties to deceive the people by a war of words—meaning nothing—over the tariff which has been (almost from the very beginning of the government, when not thrust aside by real live questions) the man of straw over which the principal parties have wrangled, they would long since have discovered its paramount importance. It is fast becoming too late in the day, and the masses of the people too intelligent and ready to investigate, for this old game of juggle to longer win.

The commercial question in every domain is the fundamental question, and the means and manner of it are of the most vital importance. A state of affairs in which a few men, with un-American names, export gold to aid gamblers in lowering prices of stocks and the products of labor, thus pushing on the work of making the few millionaires, and the masses, paupers, cannot be a normal and permanent condition,—as even the great gambler, Deacon White, recently showed to his cost, and any effort to make it so must soon meet with disastrous failure, landing the parties that seek to sustain it in irretrievable ruin. The money power of the country has at last come to judgment, and that to stay; the old dodges to deceive the people will no longer succeed. It is fast becoming apparent that there is but one rightful remedy for all the ruin of human hopes and happiness that money has wrought; that is, *destroy that which has been the great destroyer!*

Never has the world seen such an exhibition of the utter depravity of the greed for gold as the present furnishes. It counts nothing sacred, keeps no covenants, has no religious scruples. In the name of justice, it barter justice for paltry gold; on the plea of morality it sells virtue, and for filthy lucre licenses every form of immorality that promises gain; in the name of religion it profanely puts a price upon God, his church, men and the angels; vested rights have swallowed up all other rights, even those to life and Godliness. If God suffers such a condition of things to be permanent, then he has permanently abdicated the throne of the universe. But he has not so abdicated, neither is he dead, but only, as the Scriptures represent him, in the economy of his own being, asleep in the humanity, in which, as the divine seed, he was buried, out of which death he will "awake and shake terribly the earth"—the human earth—humanity. When that time comes—it is now at the threshold, yea, its trembling has already taken hold upon us—he will break in sunder all bands, undo the heavy burdens and let the oppressed go free. To accomplish all this he has only, in all domains, to destroy the fictitious valuations created by abuses which have their origin in vicious customs, or oppressive legal enactments. In the outer relations of men, to destroy money will accomplish all needed reforms.—*O. F. L.*

The mergence of entities into the central consciousness, is a prime factor in the constitution of Deity.—*Victoria*.

Annihilate the Debts of the World; Bring About the Reconciliation of Humanity!

The above is the substance of a stanza in one of the grand poems of Friedrich von Schiller. Peace in earth and good-will among men cannot be attained until debts are a thing of the past. The word debt is derived from a Greek word, *deu* (*deo*), meaning to press or bind, which probably had reference to the condition to which captives of war were reduced by the victors. The debtor class is the slave class of today. Slavery is flourishing at present more prosperously—under the crafty guise of indebtedness—than it ever did before at any time of the world's history. High sounding names have been invented for vice and crime, and the off-scourings of the earth, "the froth of society," pose under simulated respectability while they cast reproach and stigma upon the very flower of humanity. How can the reconciliation of the race be achieved? How can that civilization be realized which Matthew Arnold defined as "the humanization of man in society, the satisfaction for him in society of the true laws of human nature"? All the records that have come down to us of the past testify to the existence of usury, consequently of debt. The evil results flowing from that devilish practice were so evident that from the very throne of Deity itself proceeded the command: "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury." The Lord Christ did not come to set aside the law and the prophets but to fulfil them; that is, to realize—make manifest in outward form—the grand ideal outlined by the seers of all times. Nineteen hundred years ago he sowed the seed, and now the field (the humanity) is whitening for the harvest. "My kingdom is not of this age" (Greek, *aiou*, translated, world), "but of the age to come." As the fruit on an apple-tree is not produced within the confines of the tree and its branches but exterior to them, so the fruit of Christ's planting will not be found within the precincts of modern Christianity, but exterior to it, outside of it. God achieves all his works through human instruments; his kingdom that is to come in earth as it is in heaven will be established by the hand of man. To pray to God for the fulfillment of his promises to us is a very good thing; to use the intellect and the powers that he has given us for the purpose of realizing the ideal is better.

The question that confronts us is, What is to be done? When that point has been elucidated, the duty rests upon us to do it. "More money," is the cry from all directions. Why more money? Farmers, why do you want more money? To pay your mortgages, your interests, your debts. Ah, indeed! And how was it you got in debt? Why, because of money! You think that a hair of the dog that has bitten you will also cure you. Some of you are quite willing to have gold and silver demonetized, but you want greenbacks, "the best money the world has ever seen." Oh yes, that's it! Let us see what has become of this best money the world has ever seen. You say the politicians destroyed it, yet you want some more politician in yours. Even the greenback was not perfect according to your testimony; that little exception clause did the business by which the greenback was excluded from the payment of duties on imports. This little

exception clause reduced the value of the greenback from sixty to sixty-five cents on the dollar. "For all that," you say, "with one hand tied behind him, the greenback did a glorious work."

Now we will admit that the greenback was a decent sort of a fellow; nevertheless, how comes it that, on looking over county records and periodicals of that time, we find there were bankruptcies, mortgages and debts in the halcyon days of the greenback? The exception clause did it, you say? By the way, my friend, how did you get into debt? You say you needed money to pay your taxes with. Why didn't you pay your taxes with your wheat? Your wheat wasn't legal tender? Yes, but why wasn't it legal tender? According to your statement, the large depreciation of the greenback was due to the exception clause upon it. Well, it appears that the existence of legal tender money acts as a very detrimental exception clause against farm products,—yes, the products of every form of human labor and service. Debt exists because government outlaws human service; because wheat, corn, etc., etc., cannot be legally tendered in exchange for human service.

The camel, the masses, cannot expect to enter into the city—the new order of things,—through the eye of the needle of legal tender money. The Alexander of liberation has unsheathed his sword of flame to cut the Gordian knot that has puzzled the ages. We cannot enter into the land of promise, the brightness of which has been the theme of the grand inspired writers of all ages, all climes, until the obstacles that interpose are overthrown and swept away. All the oppressions of the day center in the money question; this must be the point of attack for the phalanx of honesty, of justice. The forces of hell and the devil are massed in serried ranks to oppose every effort that may be made for human advancement. But the leader of progress,—like Arnold von Winkelried at the Battle of Sempach, in the beginning of the war of Swiss Independence—is about to hurl himself upon the frowning lines of capitalism, and—gathering the spears of hate and venom in his bosom—make way for liberty.

"Make way for liberty! he cried;

"Make way for liberty! and died."

DESTROY THE POWER OF MONEY! ABOLISH LEGAL TENDER!
Demonetize gold!—Carl Gleeser.

THE NIGGER IN THE FENCE.

The evils connected with our present monetary system inhere not in money, as money, but in the superstitious idiocy called metallism, upon which our money system is founded and based, and the system of private banking, through the channels of which our money is distributed.—George C. Ward, in *People's Party Paper*.

The above is some of the twaddle that is being served out to a suffering humanity, with a great show of profundity, as elucidating the intricacies of financial affairs. In contradistinction to such verbose statements, we wish to more strongly and emphatically express our conviction that the great evils of our economic affairs are more especially caused by money as money, by metal as money, than any other factor operative in human relationship. Gold as gold can do little harm, but invested with legal tender function it becomes a

power for evil that is blighting and desolating millions of homes throughout the length and breadth of this country. Day after day we read of bankruptcies, failures and assignments, generally ascribed to the scarcity of the money market. Merchants having large stores filled with goods are compelled to turn their stock, worth three or four times the amount of the debt, over to the creditor because they are unable to meet the latter's claim in money. Scarcity of money, forsooth! Why, it is the very purpose of those interested in money to have it scarce because, through the introduction, maintenance and control of money the few can plunder, impoverish and enslave the many! Thomas Paine, the great iconoclast of nearly a century ago, clearly understood the true inwardness of the object of investing a few persons with special privileges; he said that these privileges operated more especially by reason of their *power of exclusion*. This holds good with things as well as with men; by enacting that a certain article, or articles, are to be recognized as legal tender, all articles not so specified are made outlaws.

It is useless to expect even an approximation toward justice while one commodity is favored by law with a special attribute denied to other commodities; this holds good as well of certificates issued for commodities. Government, at present, is nothing but an agency to maintain and defend a piratical commercialism exercising its baneful, destructive power through the instrumentality of money. The money superstition is the leading fallacy of the age; it is the *Upas tree* that benumbs the sensibilities, and emulates the faculties of all who permit themselves to be allured by its soporific enchantment. Demonetize gold and silver, some of them say, and let us have treasury bills to be legal tender for all debts, public and private! Such gentlemen forget that value is not a creation of human law-making, but of human labor. Their plea that we must have a measure of value, or a standard of value, is equally absurd. We should highly appreciate having some of these wisecracks set forth the manner in which such a measure of value is constituted. If men were permitted to apply their energies to the resources of nature without paying tribute for the exercise of this God-given *right*, and were left free to exchange their labor products, one with another, freedom of contract would assuredly come nearer toward securing equity than any other patent arrangement that could be invented in the present state of human development. Every labor product or service should be a standard of value.

Economic health cannot be secured except by the observance of economic law that inheres in the processes operated by man in providing for his needs. With every stomach goes a pair of hands; this seems conclusive proof that the hands should be exercised, not in picking some other fellow's pocket, but upon the bounties of nature. "He who will not work, neither shall he eat," say the Scriptures; therefore, anyone who—able to work, but yet idle—does eat, is a thief. He is absorbing the products of other people's labor—enjoying the uses performed by others—without returning an equivalent. Under modern methods of production, with its minute subdivisions of the various industries, every producer is, primarily, rich only in one form of wealth; this is entirely inadequate to even partially meet the many demands of his bodily needs; therefore exchangeability of labor products constitutes the very fulcrum of the social organism. When-

ever an arbitrary factor is admitted or arbitrarily introduced and imposed at this point, it can result in nothing but evil. The prosperity of the citizenship depends on correct and perfect modes of exchanging services or products, consequently the methods essential to secure this end are supremely important. Through legal tender money, and consequent indebtedness, the bulk of labor's productions is monopolized and absorbed by a small minority which doles out, in a most niggardly manner, the wealth resulting from the continually more effective application of the laborers. When the accumulation of wealth becomes so great that the monopolizers become alarmed at its superabundance, production is stopped and the pittance formerly accorded to the producer is denied; he is turned out on the highways, becomes a tramp, and the owls and bats that preside in our institutions of learning (?), God save the mark! write ponderous tomes upon "Vagrancy, its Cause and Cure," mystifying the subject as much as possible.

Take this pointer to your heart:—*money, legal tender money, is not needed to carry on the exchanges of the world! Indeed, equitable commerce cannot become general until legal tender money is destroyed.* A currency based on labor products can be provided without the intervention of politicians. The methods of progress cannot be put in operation while the introduction of such a step is made conditional on majority approval. We do not look for any practical reformatory action from our legislative conspirators; their record is against them. Every improvement in mechanics, in manufactures, in transportation of persons or goods, communication of intelligence, etc., etc., was introduced by one man and his friends, in the face of the sneers and the condemnation of the many, yes, the persecution and opposition of the mob, inflamed by the desperate beneficiaries of existing wrong.

The present trend of popular agitation is destined to culminate, in the near future, in destructive revolution. On with the dance, even though it be on the crust of a volcano! A new age is to be born; a new civilization to be brought forth; the birth pangs, incident to all generative processes, will not be found wanting. On with the struggle for man's elevation! Unfurl the flag of flags! Sound the clarion note of reform!

DEMONETIZE GOLD!—*Carl Gleeser.*

Reduce Opulence to Mediocrity!

By the demonetization of gold the way is prepared for the reduction of the price of the essentials of life, that they may be procured with the least expenditure of force. The principle of "conservation of energy" should be applied to commerce and industry as obtaining in the economy of physics. The foundation principle of social economy may be stated in these words: the greatest amount of production for the least expenditure of mental and physical energy. This must involve the principle of immediate and equitable distribution. The opulent and lazy have no right to hoard the millions earned by the honest and industrious laborer. Equitably adjust the relations of labor and the products of industry! Destroy wage slavery by *demonetization.*

Socialize the Sub-Treasury Plan.

The attempt to introduce the sub-treasury plan into practical politics has failed; prospects for an early consideration of it in the halls of legislation are not very promising. Disappointment has been the rule whenever legislation to ease the burdens of the people has been asked for. Yet the principle of floating a currency based on wheat or actual wealth—placed in a secure place—is so sensible and so far superior to anything entertained up to date that it is surprising it is not in operation today. Time is fleeting; the necessities of the people are pressing, yet the political machinery is cumbersome and uncertain. The Farmer's Alliance should take the bull by the horns. Surely there is enough integrity of purpose and persistence of determination to do directly what must be done, without relying upon the halting, perverse methods of traitorous legislators. A large and intelligent body of men like the Farmer's Alliance could—by honest and faithful management—in-inaugurate, on the soundest basis ever proposed, a new financial movement that would yield the most beneficial results in its wide sweep of continuous effects.

The agriculturists need the products of the machinist, the blacksmith, the harness maker, the tailor, shoe-maker etc., etc.; on the other hand these products require the food stuffs and raw materials of the farm. Instead of government officials let someone be selected from the alliance or labor unions; instead of organizing to vote, get together and go to work; set the ball rolling! Of course a currency issued in this way would not pay any debt, but that is all right. It would be a very good plan for the farmers to abandon half the farms—turning them over to Shylock—and concentrate their efforts on the land retained free of debt. Farmers will have to make common cause soon or later, and the sooner the better. Besides, as a currency issued directly by the farmers—without the intervention of politicians, bankers or other parasites—would pay no debts, repudiation might become necessary, an eminently just proceeding considering the devilish schemes used in placing it. Of course, if the producers have not the courage of their convictions, such a sensible step is not to be expected; yet the plan proposed is sound in an economic sense; it is simple in introduction; it will give opportunity for co-operation between the shop-worker and the tiller of the soil. All the increase of wealth will accrue in full measure to the co-operators, instead of the lion's share going to an interloping capitalist, as at present. All the wealth in existence has been created by the farmers and laborers; under the present monetary system they have been compelled to accept a crust, and lose all right in and control over the rest. The trust reposed in our law-makers has been so shamefully abused that it might be expected that the sovereign American citizen was largely cured of his predilection in that direction.

Socialize the currency for a starter! Make a new departure! A new broom sweeps clean. You will not be compelled to gain the majority over to your views. Get down to business! Instead of barking at the moon, help yourselves, and God will help you!—*Carl Gleeser.*

The big bugs of society are the big thugs of industry. J. S. S.

A National Disgrace.

The World's Fair has cost over \$33,000,000.* Of this sum \$15,000,000 has been appropriated by the various states and foreign governments. Of the balance (\$18,000,000) but \$2,500,000 has come from the general government, part of which is reserved; the balance—which has built all the principal buildings—has been raised by Chicago enterprise. Let it be remembered that these buildings are the finest for exposition purposes of any that have been erected in modern times, and that the Fair held in Chicago has never had its equal in Europe. Taking all of which into consideration it seems a national disgrace—a matter that should make congress drop its head—that the making of this great effort should have been virtually left to Chicago. She has borne the burden, proven false the malicious lies of her jealous neighbors, and demonstrated not only to the national government, but to the world as well that a city which practically has only had a real existence since 1870 is capable of giving to the world the greatest exposition of modern times. Congressmen deserve no favors at the hands of the Fair directors; when they come to see the great exhibits of the world in the White City of palaces they should feel humbled and humiliated.

Chicago has demonstrated herself to be the matchless mistress of the world. She will yet be the commercial center of the world, and many conceited New Yorkers and thousands of foreigners who may come to scoff will remain to stay. We trust they will not remain "to pray" in the churches of this city that have been instrumental in closing the gates of this wonderful Fair on Sunday, in order that their own coffers might thereby be replenished. Chicago will be the admiration and wonder of the world, and from henceforth will stand first among American cities and, therefore, first among the world's cities, since America is in the vanguard of progress.

Chicago will be the solar and focal point of the universe. She has a wonderful career before her; this is scientifically demonstrable from the tenets of Koreshanity, which great system of science finds in her its home and nucleus.—*C. J. M.*

Save The People!

The salvation of the people is in the destruction of the money power, not by dynamite, not by violence, not by the violation of law, but by the education of the people to the standard of their rights, and the institution of new and better organic methods.

Demonetize Fiction!

The government stamp on gold enhances its price at least seventy-five per cent above its normal value. Destroy this fiction by the removal of the stamp! The gold god is the power that enslaves the masses and degrades them.

It is a pleasant fact for women that their building at the opening of the World's Fair was in a better state of readiness than was any other. It set a good example.

SOCIOLOGY.

The Seal Fisheries Question.

The United States Government, at a great expense, has sent a number of gentlemen over to Paris as counselors and arbitrators with reference to the peaceable adjustment of the seal fisheries question. Seals have been killed in great numbers in American waters by Canadian poachers. The point of the whole controversy is that England, with her usual insolence, has disregarded the rights of this country in the matter of seal catching. We do not believe that England will back down from her indisposition to concede that the wholesale slaughter of seals in American waters was wrong. In international controversies, England has always maintained the attitude that she is a law unto herself, and that other nations have no rights that she is bound to respect.

As rebellious children we succeeded, in 1776, in convincing her for the time being that the lion's whelp could do some roaring as well as the old lion. This lesson, however, did not last long. It was necessary, in 1812, to again remind her of the fact; since which time the whelp has been growing. We can roar very lustily nowadays, while the parent is beginning to show signs of dissolution. India, Australia and Canada are getting pretty sick of England. India has been made a cat's-paw in the monetary system established there by the English money power. Australia is in a deplorable state, while Canada is looking wistfully toward the United States.

There should have been no arbitration over the seal fisheries question. We very much doubt if any decision that may be arrived at by the arbitrators will be acceptable to England unless the same is favorable to her. England has never demonstrated that she had any love for justice in international affairs. The thing for the United States to have done was to declare its rights in the controversy—which rights are clear and unquestionable—and then maintain them by force of arms, if necessary. This may finally be the only solution to the question. Let us have no more quibbling with England. She is a vain, domineering, cunning power that has no sympathy with the grand idea of the final brotherhood of man. She has always tyrannized over young and weak nations.

Napoleon, better than anyone else, understood the characteristics of England as a nation, and it was his constant desire to crush her. This he failed to do at Waterloo; but, in the absorption of the Latin blood by the Anglo-Saxon, England will yet be robbed of her commercial supremacy. The country which for so long a time has been mistress of the seas will have to yield her place to the coming commercial power of the world,—America.

England is jealous of the fine naval display which we made in the New York harbor; this was clearly evidenced by the tone of her leading journals. She is jealous of the World's Fair because she knows what it means to the so called new continent. She cares not for justice, and will resist American supremacy at every point. If war must come, let it come.

It seems to us, viewing the matter from another standpoint, that a war is just what the money power desires and must have in this country to extend its power. Should war

come, bonds would have to be issued, beyond a doubt, and Wall Street has as eager a thirst for bonds as has a wild beast for gore. We do not believe in favoring the money power, but we are heartily in favor of giving the British lion's tail a final twist that shall last for all time.—*C. J. M.*

TWO WORLD'S FAIRS.

ONE PROMOTING THE BONDAGE, AND THE OTHER FORESHADOWING THE FREEDOM OF WOMAN.

In her very earliest beginnings Rome gave unerring indications of her world-subduing character; almost her first captives were women, through whose willing aid she yet—though shorn of her civil power and professedly, but not really, changed in her religion from pagan to Christian—claims the sovereignty of the world, and struggles, intrigues and persecutes to make good her claim. As did King David, her great founder, Romulus, opened an asylum for men to which all that were in any way oppressed by debt or fear of punishment for political or other offenses fled for protection. In this way his new state soon presented a formidable array of masculine strength, which, from the penury of women, lacked the element of permanence. To the request for intermarriage—from a delegation of his principal citizens—courteously made to the surrounding states, it was tauntingly suggested, in reply, that if their king would open an asylum for women, fitting intermarriage for his citizens would thus be afforded. Concealing his chagrin and bridling his anger, this mighty state-builder industriously set himself and his people to work to supply his great and fatal lack. He began getting up, on a large scale, great games and a great show—a World's Fair—taking pains, by every means in his power, to have it advertised during many months throughout the world around him. The neighboring states turned out almost *en masse*, men bringing their wives, sons and daughters. While their attention was engrossed by the wonderful sights, the Roman men, upon a preconcerted signal, rushed through the startled and unarmed crowds, each seizing and carrying off to his own home—except in the case of some who, on account of rare beauty, were designed for the principal men—whatever woman he met and hastily concluded would make him a good wife. The remaining crowds fled in consternation to their despoiled homes. Women thus violently wooed of course resented so unloving treatment; but they finally yielded to the entreaties of their captors—enforced by the promises of King Romulus that they should receive all the consideration, affection and rights of the most honored and cherished wives—and consented to share the fortunes and the hopes of this new people.

As was expected, multiplied wars followed. The most hot-headed peoples, not being able to restrain their wrath until the more deliberate and hence better prepared and most formidable were ready, rushed into the fight and were speedily defeated *seriatim*, their subdued remnants being added to the Roman state. When the Sabines, the last and most powerful people, appeared and the deadly missiles had already begun their bloody work, the captive Sabine women, now cherished wives of invincible Romans, thrust themselves, in

solid phalanx, between the contending armies, and plead that their husbands and fathers would cease killing each other, or else turn their weapons upon them, since they were the cause of the deadly strife between them. Then came peace and a union of the two states. The result of this great Roman World's Fair was the captivity of the women who have been the mothers of the stately dames and mighty men who have ruled the world for more than twenty-five solid centuries, leaving woman captive, and hence man enfeebled and in the main enslaved even far more than she.

Aye, despite all our boasting, the race has degenerated! The world of today holds no such mighty, unselfish, magnanimous men as Cincinnatus and the Gracchi and the long line of dictators in whose powerful hands, in times of greatest peril, securely rested the lives and fortunes of every Roman citizen, and the stalwart women who were their mothers and wives. The mighty mind that planned and executed that great ancient World's Fair, with its far reaching results, did so that he might bring forth a nation that should rule the world, and whose boast should be that she cared not for paltry gold, but preferred to govern those who had it and under her protection securely enjoyed their possessions, to the possession and enjoyment of the same herself. When by theocrasis, as Livy's description of his departure from earth indicates, he was changed to spirit, and that spirit entered his sorrowing people who thereafter worshiped him, the desire of his heart—the production of an invincible people on the physical plane—was secured.

In the fulness of times and the maturity of a higher, diviner, more spiritual planting, he comes again to inaugurate the long wished for, long promised reign of peace in earth, good-will to men, when all swords shall be beaten into ploughshares, all spears into pruning-hooks, and men shall not learn war any more. All unconscious to the immediate actors, he has sent forth into humanity, especially women, a mighty impulse to throw off the yoke of sensual sex bondage; to further the same, and herald its triumphs, he has impelled men—not knowing what they do, nor why they do it—to prepare the greatest show the world has seen during a grand cycle, and to advertise the same to the ends of the earth. The marshaling hosts are even now on their way, or already here, to witness or learn of events of which they have no more present knowledge than those early Sabines had of what should befall them at Rome, and which will be still more tremendous and far reaching in their results than those were. Whereas, the subjection of women, and government of men for more than twenty-five centuries, and the pouring out seas of human blood have been following things of that great Roman World's Fair,—the freeing of woman, and through her of man, from the curse of excessive labor which was the result of woman's sexual bondage to man, and the lifting both to a higher plane of life, even that of sons of the living God, will be the glad news disseminated by the present one.

If when the spirit of Romulus entered his Romans they were insured the military supremacy over a prostrate world for more than a dispensation, much more, when the spirit of the sun (Son) of righteousness, the Prince of Peace, who is now—in spite of men and devils—impulsing humanity toward the reign of peace, unselfishness and freedom from

sexual slavery, and the destruction of mammon worship, after his theocrasis enters humanity, will be insured the reign of the sons of God in earth, for the coming of which Jesus laid the foundation, and taught us to pray.—O. F. L.

EUGENE RICHTER'S PICTURES OF THE FUTURE.

In the *Review of Reviews* we find an admirable summary of this work said to be widely read at present in Germany, but having few readers as yet in England or America. It is spoken of as a portrayal of a socialist millennium. Having read it, one feels it to be a correct picture of the exact state of things which would prevail did man, in his present state, seek to make an application of a certain group of principles altogether admirable *per se*, but which can only be applied by men whose hearts are dominated by the wisdom of divine love. The principles advocated are carefully considered and approved by multitudes of thinking people in our time, but those same thinking people fail to give equal consideration to the present state of the humanity which is called upon to make the application. It is a popular fallacy that all men are born free and equal. They are not. They are born with a right to become so, sometime, under certain conditions; those conditions men have found so difficult of acceptance that no man is a free man today,—certainly no class of men. As for equality, it is an unknown quantity. It may be that just such a cold-blooded application of the principles which Herr Bebel advocates, and "Pictures of the Future" describes, is the essential medicine for the revelation to humanity of its true condition of death in sin. The loveless application of divinest principles produces lowest hells. After simply reading this synopsis, one feels as though he sat in the shadow of great darkness. Facing the tyranny of a moneyed aristocracy on the one side, and the no less grinding tyranny of a socialistic or anarchistic democracy on the other, the heart of the Godless man may well fail him for fear, because of the things coming upon the earth. The most harrowing picture of the future given is the account of the rending of the family tie, as—in the application of socialistic principles—the family is scattered by the stern necessity of laws which ever provide first for the material welfare of the community, rather than the happiness of the individual. The law determines that during minority the citizen shall be educated by the state, for the state, and whenever the state deems expedient; little children are torn from the arms of loved ones, to be placed in institutions dominated by loveless individuals in authority over them, that there may be no partiality. The law also decrees that a citizen—having served the community by his labor between the ages of twenty-one and sixty—is, when sixty, entitled to be supported by the state. He, therefore, regardless of personal preferences, is assigned to a supposedly suitable institution to spend, as best he may, the remnant of his days. As meals are taken at public kitchens, and children and aged are cared for in public institutions, wives as well as husbands follow useful trades, both working wherever most needed. People are consulted as to their preference for this or that trade, as far as possible, but preferences must be largely ignored that the demand for workers at unpopular employments in different localities may be met.

So it happens that hearts are wrung with grief because relationships of the tenderest nature must be sacrificed constantly in the application of socialistic law. The story describes instances of this kind, which so appeal to one's sympathy that before one is aware of it, he finds himself hating right principles, because of a wrong application.

"Liberty, equality, fraternity." We really love the words. They express the holy aspiration of centuries. Do they represent an *ignis fatuus* which we may ever chase, ever aspire to, but never realize, never attain? There is that in the human heart which will not have it so. The words represent to us possibilities, and the struggling humanity will never cease to struggle till rested by the deep sense of satisfaction born of attainment. What is the matter with the struggling humanity today? Why is it when one faces facts, that victory does not seem imminent? We can tell you why. When we look upon the great mass of reformers, we are forced to say, "God is not in all their thoughts." We see a "heady, high-minded," wicked and perverse generation, "lovers of pleasure more than lovers of God, filled with the lusts of the flesh and the pride of life," "a wicked and adulterous generation," doubting the very existence of a God, seeking after a sign. None will be given it but "the spirit of the truth" in an anointed messenger,— "the sign of the prophet Jonas." Jonah was the dove man, or man with the Spirit of God within. This was his only sign when he went to warn Nineveh, as a messenger of condemning but saving truth. There is but one door to liberty, one to equality, one to fraternity. There is but one cement strong enough to bind humanity into one body. There is but one intelligence wise enough to guide its members into ways of pleasantness and paths of peace. When the nations of today have learned wisdom from the saddest of experiences, they will have learned that the "fear of the Lord is the beginning of wisdom," that a Godless relationship of any kind is doomed to destruction because unfit to live. You cannot have a wheel without a hub, a circumference without a center, a body without a head. "The fear of the Lord is the beginning of wisdom." The ultimate of wisdom is that perfect love which casteth out fear, a love born of knowledge which is the science of divine law. In loving the brother whom we have seen, we find God whom we have not seen, and know him, and are known of him. As the spirit of wisdom and understanding directs our steps, the performance of use to the neighbor becomes as natural an expression of love as a mother's service in feeding her hungry little one. She could not be denied the privilege.

There is but one thing in God's universe that justifies the breaking of the genuine family tie on the animal plane, and that is, that supreme love to God which makes it possible for a man to so lose himself in God, that God's universal love for all humanity so fills his being that the service of its humblest personality is a privilege, and the doing of it freighted with blessings. When this is so, family relationships of a divine order may take the place of those of the animal order; they will be such as will never be broken by the fruits of sensuality,—sin, sickness and death. Without the substitution of the divine love for the animal loves, the rending of the ordinary human relationships is death agony to every normal human animal. How may such a divine

love become dominant in humanity? Simply by conformity to the laws of the development of the divine from the human. Humanity must recognize its absolute helplessness without God, and come into the full recognition of the central personality of wisdom and love, by self-abnegation to him. Such a personality being an essential, we rationally conclude that he exists. No need exists for which there is not an adequate supply, else the universe is unbalanced. We need a God, a generator of wisdom and love; hence he exists, and may be found. Reason reveals his essential characteristics to every soul begotten of him. "Whosoever loveth" (not lusteth.) "is begotten of God." Love worketh no ill to the neighbor. If you truly love humanity you will learn to love what God loves, and hate what God hates. You will learn that if love makes you condescend to men of low estate, it must have made God do the same, and so you may find him very near you. You cannot be content with a God afar off, unknown and unknowable. You will not wish a silver or a gold god, an elephant or any graven image, but a spirit of wisdom and love (Father-Mother) all in one supremely ideal personality. Look over the records of human history. Did such a one ever find a place among us? "What think ye of Christ?" "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

The Son, one with the Father, was called Jesus (savior) "for he shall save his people from their sins." He went away. He said he would come again and be with us always. "Lo, I am with you always, even unto the end of the age!" Has he been with us? If so, what has hidden him, and where is he, today? His conformity to the eternal law of the cross, by which the lower is made higher, the weak made strong, has hidden him in our sinful flesh. This law of the cross and the sure word of prophecy guide us to him. The key of knowledge and "the keys of the kingdom of heaven," are not in the hands of the scribes, Pharisees, and hypocrites,—modern reformers of an apostate church, who like those of old, rebuked by Jesus—"tithe the mint, anise and cummin," but forget the weightier matters of the law, which teach supreme love to God expressed in love to the neighbor. Modern Christians, unlike primitive Christians, do not display the beauties of the true communistic system—and so win the world to Christ—because, unlike primitive Christians, they do not love God and each other enough to make communism endurable.

Those that have not the spirit of Christ are none of his. "Behold, the Judge standeth at the door." "A king shall reign in righteousness." The coming glorious government of God is not the tyranny of socialism or the tyranny of imperialism, but will be "Imperio-Republico-Regal," with the tyranny of the loyalty of love in its every department.—*Bertha S. Doomer.*

Mrs. L. P. Hunt, of Mankato, Minn., has collected and classified more than eight hundred varieties of the wild flowers of the state, and they will be shown in swinging cases at the World's Fair. The same accomplished botanist has collected one hundred and twenty-five varieties of grasses common to the state, which will be shown in the state building.

SCIENTIFIC.

Beautiful Mirage Seen at Evanston.

Evanston people who were on the lake shore early yesterday afternoon saw a somewhat remarkable sight. One of the most beautiful mirages that has been seen on the lake was then visible. The Michigan shore, sixty-five miles distant, was distinctly visible just above the horizon, and the city of St. Joseph could be plainly seen.—*Chicago Tribune*

The *Chicago Tribune*, by giving one hour's conscientious thought to the Koreshan Cosmogony, might convince itself of the fact that the above noted phenomenon was not a mirage. It is a peculiar state of the atmosphere in which there is an obviation of the full effect of the ordinary principle of foreshortening, and the vision extends a little farther around the concavity of the earth. A mirage is a reflection of an object, situated on the concavity of the earth, by the atmosphere of hydrogen resting upon our own atmosphere. It is a well-known fact in physics that a rare atmosphere resting against a more dense one will reflect objects precisely as a mirror does, though less definitely. Immediately above our own atmosphere is an atmosphere of hydrogen, related to our atmosphere as ours is to the earth and water surface. The hydrogen atmosphere has its name from *hudos* (water), and *genas*, to produce; hence, water-producer. If it be true that there is an atmosphere of hydrogen above us (water in its positive form), comprising the co-ordinate pole of the water (negative) at the earth's surface, then the Mosaic statement of creation—that God divided the waters under the firmament from the waters above the firmament, etc.—can be accounted for, while at the same time it furnishes a scientific exposition of the cause of mirages; a phenomenon that has never yet been accounted for on the basis of the present general knowledge of physics.

The Mosaic account of cosmogony is true, or Moses was an old fool. If he (we mean the writer of the Pentateuch) made a mistake in this, he is not authority in anything. If the books of Moses, as they are called, are wrong in the description of creation, they are bad authority. Moses wrote the books. Those that he did not finish while he was in the flesh, he inspired after he was absorbed into the *Nirvan* state. The books of the law were written by the lawgiver, and they are better authority than the idiots who invented an astronomy in the dark ages, and palmed it off on the atheists and gullibles of the present day.

We read in the Scriptures that the Lord "spreadeth out the heavens like a molten looking-glass." The statement is true or false. If true, mirages can be accounted for on strictly scientific principles. Upon no other hypothesis can the fact be reconciled with scientific physics.

Lexington, Mass., was gay with flags and bunting on April 19. Paul Revere was personated, bells rang and a cannon roared from "Belfry Hill." These things, and many more, were done to commemorate the men who, a hundred years ago, were brave defenders of a great principle—"no taxation without representation." But, in reality, only those who are defending the same principle today have a right to take part in the celebration.

PUNGENT PARAGRAPHS.

The man that is "all right" is a very one-sided man.

"Watch and pray!" So we do, watch the market, and prey upon one another.

A praying parson and a preying devil, are too often found in the same person.

Trusts and monopolies always sell at the market price,—at the price they mark it up to.

Still waters run deep. They usually run a fellow into the depth of misery and delirium tremens.

The assets of a bank is that upon which the banker (the ass) sits in idleness while other people labor.

"If a man know my sayings, happy is he if he doeth them," still the professed saints say and do not.

The beasts of Rome, the pope's pups (the Jesuits), are roamin' around in America to see what they can devour.

"My peace I give unto you," saith the Lord. By the way people struggle to get a foot-hold in the soil they must understand it to be a piece of land.

Bank cashiers have so much vaulting of deposits to do it is no wonder that they grow so agile as to sometimes vault over into Canada with all the assets.

"The proof of the pudding is in the eating." The evidence of our sincerity is that we are appropriating the knowledge of truth that we possess to the direction of our lives.

Gold has great power with the c's. Change the first letter to c and it is cold. The possessor of gold is almost certain to become cold, cruel, crafty, cowardly, cynical, callous, and corrupt.

The golden stairs of Wall Street are getting somewhat rickety of late,—too much trust in cordage. The golden calf got too much rope,—stretched hemp too far, and is now somewhat suspended.

The nave of a church must be the place from which the knave of a preacher pretends to expound that which he does not understand and which he claims cannot be understood,—the Scripture.

If laboring on the tow-path of the mud canal in and about Chicago will make presidential timber, *a la* Garfield, then the Garden City will be able to supply all the needed material for that office for a generation to come.

The Minnesota legislature proposes to make the Chinese wear their shirts inside instead of outside of their pants, under penalty of the cutting off of their pigtails. John Chinaman can now have his choice; it's tails in or tails out (out of pigtails), just as he pleases.

The money-changers of today have made the Lord's house—his pretended body, the church—a house of competition and rivalry in the love of the root of all evil. When the axe is laid at the root of the tree, this false temple, the church, will come down with it because the members love money more than God.—*J. S. Sargent.*

SHARP CUTS.

Business is genteel piracy. Society is constituted of legal thieves, the penitentiary of illegal ones. Both are in prisons, only the bars of the former are made of gold, and are self-imposed; while those of the latter are of iron, and are forced upon them. In the light of true justice there is no distinction.—*Universal Republic.*

Those persons who sustain and help create the worst conditions for their fellow men find the most fault with nature's laws; they do not see that most of the conditions which they blame nature for are of their own making. If they would follow the golden rule themselves, nature would very soon present a kindlier aspect to them.—*World's Advanced Thought.*

Will those men who hate the force bill, help repeal the force bill that gives bond-holders a monopoly in currency; the force bill that allows railroads to confiscate the productions of labor; the force bill that allows the toilers to be robbed by pools, trusts and conspiracies; the force bill that exempts the rich and overtaxes the poor; the force bill that kills industry and fosters monopoly?—*Newton Herald.*

It will soon be time for the poor editors, lawyers, teachers and preachers, who are broken down with hard work, to take a trip to the mountains for four or eight weeks to rest and cool off, while the farmer and mechanic must stick to the plow and bench from sun to sun, or be accused of laziness. If one or the other buys a suit of store clothes he is accused of extravagance and living beyond his means.—*Exchange.*

"Fifty men in these United States have it within their power, by reason of the wealth which they control, to come together within twenty-four hours, and arrive at an understanding by which every wheel of trade and commerce may be stopped from revolving, every avenue of trade blocked, and every electric key struck dumb. These fifty men can paralyze the whole country, for they control the circulation of currency, and create a panic whenever they will!"—*Chauncey Depew.*

The national debts alone of the world amount to twenty-six billion dollars. All the gold and silver in existence is worth but seven and a half billions. There are probably a few people still alive who imagine that twenty-six billions of debts, with interest on top, can be paid with seven and a half billions. People have believed all sorts of foolish propositions. However, anyone with brains knows that these debts will be repudiated for the simple reason that they cannot be paid. There will be panics outside of Wall Street soon.—*Golden Rule.*

One thing I do know, and can assert with great confidence—supported by the whole universe, and by some two hundred generations of men who have left us some record of themselves there—that the few wise will have, by one method or another, to take command of the innumerable foolish; that they must be got to take it; and that, in fact, since wisdom, which means also valor and heroic nobleness, is alone strong in this world, and one wise man is stronger than all men unwise, they can be got; that they must take it; and having taken, must keep it and do their God's-*mes-*

sage in it, and defend the same at their life's peril, against all men and devils. This I do clearly believe the backbone of all future society, as it has been of all past; and that without it there is no society possible in the world.—*Thomas Carlyle, on The Present Time.*

♦♦♦
Immortal.

Into the heaven of Thy heart, O God,
I lift up my life, like a flower;
Thy light is deep, and Thy love is broad,
And I am not the child of an hour.

As a little blossom is fed from the whole
Vast depth of unfathomed air,
Through every fibre of thought my soul
Reaches forth, in Thyself to share.

I dare to say unto Thee, my God,
Who hast made me to climb so high,
That I shall not crumble away with the clod;
I am Thine, and I cannot die!

The throb of Thy infinite life I feel
In every beat of my heart;
Upon me hast Thou set eternity's seal,
Forever alive, as Thou art.

I know not Thy mystery, O my God,
Nor yet what my own life means,
That feels after thee, through the mold and the sod,
And the darkness that intervenes.

But I know that I live, since I hate the wrong,
The glory of truth can see,
Can cling to the right with a purpose strong,
Can love and can will with Thee.

And I feel Thee through other lives, my God,
That into Thyself have grown,
And are filled with the sweetness of Thine abode,
With the light that is all Thine own.

Because I have known the human heart
And its heavenly tenderness,
I am sure that Thou with Thy children art;
They bless me as Thou dost bless.

Shall I doubt Thy breath which I breathe, my God?
Shall I reason myself into dust?
Thy Word flows fresh through the earth abroad;
My soul unto Thee I trust!

—Lucy Larcom.

♦♦♦
Dimes and Dollars.

Dimes and dollars, dollars and dimes,
An empty pocket's the worst of crimes.
If the man's down, give him a thrust;
Trample the beggar into the dust;
Presumptuous poverty! It's quite appalling,—
Knock the man down; eyes, and kick him for falling.
But if the man's up, lift him up higher;
His soul's for sale, and ye're the buyer.
So get ye wealth, no matter how,
No questions ask (of the rich, I trow);
Steal by night, steal by day,
But do it all in a legal way.
Join the church, ne'er forsake her;
Learn to count and tally your Maker.
Be hypocrite, liar, knave or fool,
But don't be poor; remember the rule:
Dimes and dollars, dollars and dimes,
An empty pocket's the worst of crimes.

—New Nation.

} We feel the thing we ought to be, beating beneath the
thing we are.—*Phillips Brooks.*

\$33,000,000 Capital Lying Idle.

The cost of the World's Fair to the day of opening was \$33,000,000, including the stock subscriptions, the Chicago city bonds, the borrowed money on the pledges of gate receipts, the United States appropriations and the sums expended by the various states and foreign nations. This vast amount of invested capital should have been earning dividends yesterday; but it lay idle, unemploved and useless.

A bank or individual lending money stipulates that it shall bear interest every day in the week, including Sunday and holidays. The strictest sabbatarian, using the word in its submeaning, who lends money, does not remit the sabbath day's interest. He makes his money work all the time, fast days, fast days and days of worship. The business department of a church is conducted on the sabbath, which is, in fact, its most active day. If it is improper to transact any secular business, to study any science, to enjoy any art spectacle on Sunday, the churches should be mere charities, with no taint of cash nor of other worldly considerations to soil the purity of worship. If a puritan sabbath is to be observed, it should be in a peritane manner.

The rich sabbath fanatic, whose income results from his investments, draws without scruple the dividends on railway stock coming from Sunday train service. If he owns houses, he collects the rent for Sunday. All the gains and accumulations of Sunday he adds to his original capital. He would regard himself as on the road to ruin if he should sacrifice the Sunday profits on his capital—one-seventh of his dividends, rents and interest. Yet this is the policy adopted regarding the investment of \$33,000,000 in the World's Fair enterprise. If the Fair had been open yesterday the gate receipts would have been \$100,000 or \$150,000. The grounds would have been thronged by quiet, peaceable, thoughtful multitudes, as pious in all which relates to real piety as the people who thronged the churches. This property might have been earning money, as the loans of the church members were earning interest, as their houses were earning rents, and as their railroads were earning dividends.

While this investment lay idle and dead for a day, all its benefits in the way of instruction were lost. The grandest object lesson ever created was invisible to human eyes. It was a loss of moral and intellectual profit as well as a loss of money profit.—*Chicago Herald, May 8.*

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Woman And Her Peers.

Mrs. Henrietta Briggs-Wall, of Hutchinson, Kan., has designed and finished a remarkable picture called "Woman and Her Political Peers," which is to be exhibited at the World's Fair. In the centre is a life-sized portrait of Frances E. Willard. Above and to the left is the likeness of an idiot; above and to the right is represented a convict in his prison garb; below, to the left, is an American Indian; and below, to the right, is an insane person. The Topeka Capital says:

The incongruity of the company Miss Willard is represented as keeping is such as at once to attract attention and excite wonder, until it is explained that such is the relative political status of American women. No one can fail to be impressed with the absurdity of a statutory regulation that places women in the same legal category with the idiot, the Indian and the insane person.

THE LATEST SPOKEN.

ALL ARE AKIN.—The greatest bar to the Universal Brotherhood is the idea of superiority based upon worldly possessions. This sham god-idol will be broken, and the misery resulting therefrom will teach these thoughtless, would-be-superior beings that all the world is akin. Prosperity has blinded the most of those possessing wealth to all else but the satisfying of their own petty desires. When these are for the time allayed they remain in a sensual sleep until new demands of the senses require to be satisfied. Thus, thoughtlessly, the very great majority of people, who have means to supply all real and imagined physical wants, pass through life, unless some general calamity happens to the people; in that case, the real self appears; all silly pride of wealth is forgotten, and each recognizes each as of one kin.

No one is sufficient unto himself. No one can account to himself alone for his mode of life; for all are interdependent, and what they do—either good or ill—affects others besides themselves.—*Universal Republic.*

WHITHER ARE WE DRIFTING?—Ministers are sent amongst the people to preach temperance and thrift and cleanliness, but how can men and women—overworked and underfed, lying huddled together like vermin in the slums of dirty cities, being slowly poisoned by foul air, and sweated to death in factory hells—be temperate and thrifty and clean? How can they, too weary to do more than crawl upstairs, dragging one heavy, tired foot after the other, turn to and wash themselves, and cook a meal and read the books city missionaries are willing to lend them? The greater part of their waking hours is spent in drudgery and despondency, and in a mere effort to maintain life; they sell their only capital of strength and skill to employers, each one of whom endeavors to undersell the others, by forcing his workmen and workwomen to produce his wares in less time, and at less cost than ever before. Truly may Ruskin say of the workers: "They are a fallen race, fit for nothing but to have dividends got out of them, and then be damned."

If God created the mass of mankind with this end in view, and destined them to be the prey of a few of the shrewder of their fellows, the present system may be said to answer its purpose admirably. For any sane person, however, to believe these results to be the outcome of free and mutual arrangements between the two classes concerned is a strange infatuation and difficult to understand. Let us ask, whither are we drifting? We have amongst us great wealth, numerous industries, wonderful appliances in the arts and sciences, side by side with great poverty, much ignorance, and a mere makeshift sort of life, but little removed from the brutes. If some means are not devised by which this ignorance can be removed, the pressure of severe poverty mitigated, and a clean, pure domestic life retained, we may call ourselves a "Christian" nation, but it will be with Christ gone out from our midst. The aspects of the times are exceptional. Nations which have a rapid growth may have as rapid a disintegration and decay. Let, therefore, all who have the welfare of the nation in charge seriously ponder these things.—*Emma Endress, in the Universal Republic.*

MAKING WAR AGAINST WARS.—"Every duty we omit obscures some truth we should have known," Ruskin says, and the world seems really beginning to understand this practically. We slowly rise from words to action. We have been saying that war is murder, and now effort is made to abolish it. Many ridicule and decry these efforts, and military men regard it as a fanatical design, the imagery of mistaken philanthropy.

"I admit," says the military skeptic, "that it is sad because of such loss of life, but war is necessary." We are inclined to think that this idea is rather a mouldy fragment of the temple of barbarism than a fundamental part of the fabric of our civilization. Since 1815 there have been seventy cases of successful arbitration for the adjudication of international controversies. * * *

The civilization of the present needs a re-established Christianity, and a rehabilitated Christianity, to reinstate the gospel as originally preached. Surely, were the war-god divested of his blazonry and his smoke-wrapped tumult, and given the envenomed stiletto and the shrouding cloak of the assassin, the shoes of silence and the death-rattle of the slain as his only visible and audible incitements, the magnetizing power of his eyes would die away, and the people would recognize themselves as idolaters and put the god to death. Another thing which overpowers the imagination is the traditional splendor of military processions. The bold, stirring music, the brilliant uniforms, the clashing sabres, the measured march, the waving banners, the resplendent helmets, suffice to delude the beholder and frequently prevail in his choice of a calling. Even women listen with tradition-hardened hearts to the thunder of battle, though their own sons may be gone, never to return.

War is no more necessary for nations than is murder for individuals. If war is, as some maintain, a necessary evil, it is necessary only for evil purposes. Are we truly imbued with the spirit of humanity if we maintain that evil must be perpetuated to insure the progress of the race? We now regard dueling as an uncivilized means of settling personal misunderstandings or wrongs, but place armies opposite each other, let them mutilate and slaughter one another, and call the struggle glorious! The mania of homicide is heroism. The military officer of today retorts: "But war makes nations brave, self-reliant, alert. It rouses a lofty spirit of self-sacrifice, it imbues the soldier with a glow of patriotism, it brings into action forces and qualities which would perish in the valley of perpetual peace." The bravery developed by war, it may be confidently asserted, is declining. That cannot be true patriotism which led men to murder and incendiarism. The qualities and forces brought into action by war have never been of a nature to accomplish anything but evil deeds, and what Von Moltke apparently overlooked when he talked about the "educational value of war" is the licentiousness and profanity prevalent among soldiers and sailors. Statistics prove that a decrease in the male population invariably increases licentiousness; and what can be more ruinously effective in this direction than war?

It certainly takes time to shunt the mind off the track of inherited ideas, and this serves to support the opinion that the peace movement will be universally diffused, not by the vicissitudes of revolution, but by the steady progress of moral

evolution. It is a struggle between sword and pen, between muscle and brain, between animalism and humanitarianism, between barbarians and practical Christianity.—*Johannes H. Wisby, in Social Economist.*

THE LABOR EXCHANGE.—In the Labor Exchange you may consume the wages you get in food, clothes, rent or pleasure, but you will ever be partner in the permanent portion which you helped to produce. By the monetary system, workmen produce all the wealth, consumable and permanent, but are only allowed to use the consumable portion, and lose all the fixed portion. By the Labor Exchange or Check System, the producers get both the consumable and permanent, that is, the whole of their products. You have an example in your own case. Suppose all the work you did for the Association had been bestowed on one house, and nine other persons had furnished the materials and helped in the work to the extent of \$120 each. It would result that ten of you had furnished everything and built the house. Now suppose each of you lives in the house one year, at \$10 per month, and pays an agent, appointed by yourselves to rent the house, the \$120. At the end of ten years, each of the ten would have lived one year in the house and paid all his checks. Now whose house would it be? Would it not belong to the same persons? They would only have consumed the wages part, in the use of the house, but they would yet own the permanent part, which is the house itself.

Under the money system a capitalist pays out a sum of money to build a house; in six or eight years he gets all the money back in rent, and then owns both house and money. The workers did all, but he gets all. No wonder the capitalists continue to add house to house, and labor continues to lose all it makes. All the improvements in the world have either been done by slave labor or by the money system, and, as a matter of course, belong to the capitalists. Had they been done on the Labor Check System, they would belong to the workers. Let the working classes choose between the two systems. The wage system, in money, will keep them forever poor; the Labor Check System will lead them to wealth.—*G. B. De Bernardi, in "Trials and Triumph of Labor."*

GROWTH TOWARD BRUTALITY.—As the plant is, so the flowers and fruit must be.

A civilization based on competition, on the idea that men must contest with strength of intellect and strength of muscle for the prizes of life; that the weak and the unfortunate, instead of being by the very fact of their weakness the more entitled to special care and protection, must content themselves with the crusts and crumbs of the feast, or starve entirely,—this sort of a civilization must always bring a certain degradation to the men who live in it. It cannot fail to make them hard, calloused, indifferent to suffering, and pleased with the very things which indicate most clearly the barbarism that yet remains in us. It is a plant which bears black and cruel flowers.

This inevitable law of fruitage explains why the great Exposition, which illustrates the tremendous advances made by the race in art, in science, in abstract and beautiful thought, and in every branch of physical industry, has just

been opened with a greater display of military and naval force than has ever before been seen in this country in time of peace. Instinctively we have recognized that Mars and not Christ is the god of our civilization, and have paid him due homage.

The man who goes into the world today with his heart filled with a desire to serve mankind is, in spite of himself, forced to be brutal. To earn his bread he must compete; he must struggle with other men for the privilege of living; he must always feel that there are those, worse off than himself, who are hungrily anxious for the job he holds; he must keep his narrow place on the raft, conscious that others, equally worthy, are drowning all around him. The man who goes into this contest in the deadly earnest which alone gives hope of success, will surely become filled with its spirit. He will, under all the polish and veneering civilization puts on him, admire the prize-fighter, the warrior, the war ship, anything which seems the embodiment of ability to fight a rough, deadly, unsparring, cruel battle, and his greatest pleasure will be found in observing the things that appeal to him in this way. This turning of his nature toward brutality is quite the greatest injury that can come to any man. It dulls the finer sentiments, and warps the growth of the real man as nothing else can.

Those who defend the present competitive system on the ground that it alone can give proper scope to individual effort, should study the naval review in New York harbor, and sense its real meaning.—*Dealwood Independent.*

Lucy Larcom And Whittier.

Some years ago, when a gentleman called upon Whittier, on his birthday, the poet told an interesting incident connected with Lucy Larcom. She had been calling on him that forenoon. While she was there, a very effusive minister called to pay his respects. He recited selections from Whittier's writings, and finally said: "But I think the most beautiful thing you have ever written was 'Hannah Binding Shoes,'" and then proceeded to speak of it as one of the finest poems in the language.

"Yes," said Whittier, "I think myself it is a beautiful thing. I always admired it."

Thus encouraged, the minister recited several stanzas of the poem in a very dramatic manner. As he concluded, Whittier, motioning to Miss Larcom, said: "Allow me to introduce you to the author of that poem."

Whittier said, as he told the story afterward, with a quiet laugh, "I never saw a man who so much desired to sink through the floor as did that minister."

Purity is not blank ignorance, but a great insight.—*Englishwoman's Review.*

Mankind practically denies that it is its brother's keeper. It is root hog or die, with every man's hand against us, until someone is seen to attempt to enter the pearly gates of heaven. When, presto, change! every devil of humanity is most earnestly solicitous to prevent the consummation of what seems to him only folly.—*J. S. S.*

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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.

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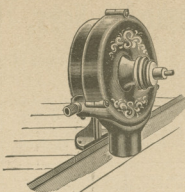
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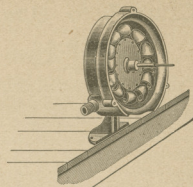
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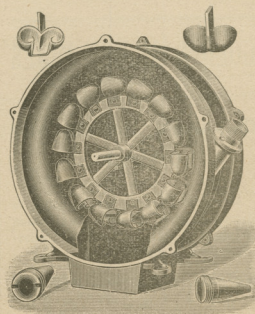
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