

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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COSMOGONY.

What is Foreshortening?

Foreshortening is the diminution of the visual area, or the apparent contraction of an object, occupying space, as it recedes objectively in the distance. The law of foreshortening applies as well to space as to the object occupying it, though of course without the object, diminution would not be apparent. Foreshortening in art is the representation, on canvas or other surface, of the principle of perspective diminution as observed in nature. The operation of the principle of perspective diminution, as above described, is a phenomenon belonging to that department of general scientific denominations optics. There can be no accurate interpretation of form and function without a thorough knowledge of optics; hence the study of the organs directly concerned in visual phenomena is the first prerequisite to the general and specific disclosure of the laws which govern cosmic manifestation.

The conclusions reached by the so called scientists, who flourished at the time when human progress was just emerging from the dark or middle ages, were falsely arrived at because in the interpretation of nature the definitions given to phenomena were applied regardless of scientific facts. The impression of every scape of area planted upon the retina of the eye is made by the passage of converging motions, reach-

ing a focal point just behind the lens of the eye in what is called the vitreous humor. From this pole or focus the motions diverge in every direction to the inner sheath of the eyeball. This sheath is an expansion of the optic nerve, and covers the entire surface of the inner expansion of the globe.

OBJECTS OF A GIVEN SIZE APPEAR LARGE OR SMALL PROPORTIONABLY TO THE PROXIMITY OR REMOTENESS OF THE OBJECT FROM THE EYE.

Observe a balloon, sixty feet in diameter, at the distance of one hundred feet. The lines converging to the pupil of the eye, and entering the visual focus from the circle of the area of the balloon, converge to an abrupt focal point. Let the balloon recede to the distance of one thousand feet. The circle of its area is the same as when one hundred feet distant, but the appearance is much smaller because the convergent lines from the circle of its area enter the eye more acutely, and conspire to the formation of a more acute angle at the focus behind the lens and at the visual focal point. The circle of the area of the converging lines in the second application, at the distance of one hundred feet, where the balloon was first observed, is much smaller than the first circle. If the reason had not learned to discriminate in the measurement of distance, by the aid of other objects and conditions, the balloon at one thousand feet would appear to be one hundred feet away, but occupying the space of the smaller circle, only.

OPTICAL ORGAN AND FUNCTION.

The construction of the eye has much to do with the discrimination of size, as related to proximity or remoteness, besides its mere adaption to the implantation of the picture upon the retina. The columnar formation of the retinal coat and the rods of Jacob comprise metric poles and zones to define impressions and contribute to the processes of the mind in its rational determinations. No two pairs of eyes are alike in the construction of the lens, and there is no absolute criterion for the demarkation of the normal lens, as to its degree of convexity. The more convex the lens, the more myopic the vision; the less convex the lens, the more hyperopic the vision. In either case, the formation of the lens may be perfect, that is, the lens may be clear and without astigmatism (unevenness).

The vanishing point of an object in perspective is proximate or remote according to the contour of the lens. That vanishing point in space called the horizon, observed from a given altitude, deviates with each person making the observation, according to the adaptation and capacity of the lens of each, no two persons perceiving the horizon at the same distance. Hence, by the same law, a magnifying glass extends

the vanishing point, therefore it extends the horizon. The passage of a balloon, sixty feet in diameter, through the air, in a rectilinear course to its vanishing point, would describe the form of a tube whose diameter would be of the same proportion, namely, sixty feet. The *fact* is, the tube would be of equal dimensions the entire length. The *appearance* of the tube would be a cone, the base of which would be at the starting point of the balloon, and its apex at the objective end—the vanishing point—where the object recedes from view. This deception in appearance, or optical delusion, is due to foreshortening. It has passed out of sight, though the balloon is still describing, in its passage, a dimension the area of which is sixty feet, as at first, with a radius thirty feet, beyond the point of evanescence or vanishing. Now place a balloon, one hundred feet in diameter, at the point where the one sixty feet in dimension disappears. Its margin of twenty feet forming a band or wheel around the sixty feet of diameter, that through foreshortening has disappeared, will not appear as a margin but as a solid area. If the balloon of one hundred feet were placed at the point where the balloon of sixty feet disappears, and were covered with black material over an area of sixty feet, the remaining marginal area being of white material, the balloon maintaining the same side to the observer, it would exhibit the area of the white margin as a white speck, because the sixty feet of black occupying the vanished area would have disappeared by virtue of the law of foreshortening, and the forty added feet of diameter would have diminished in *appearance, not in reality*, to a narrow ring, which has the appearance of a continuous surface.

With an object sixty feet in diameter, we have described a continuous tube sixty feet in diameter, the radius of which is thirty feet. The longitudinal axis of the tube is thirty feet from its circumference through its entire length, though in appearance the tube is narrowing down to an apex, and the apparent, not *real* length of the radius is shortening. We will suppose the balloon to have been moving in a straight horizontal course. The axis of the tube will therefore be a straight horizontal line; but if the line is represented by a thread, at its subjective end or point of observation, to maintain the apparent size of the line, at the vanishing point of the tube, or the vanishing point of the sixty foot balloon, the thread must have gradually enlarged to the dimension of the tube. The apparent thread at the vanishing point is sixty feet in diameter. As the space of the area is apparently annihilated, the visual axis is only *theoretical, not practical*, for it is virtually annihilated; hence, for geodetic measurement or surveys there can be no practical level, because of the annihilation of space in perspective. The tube has an actual longitudinal axis. We have supposed a balloon sixty feet in diameter, and, therefore, a described tube of proportionate dimensions. Now let us adjust a transit instrument thirty feet from the longitudinal axis of the tube, (horizontal to, and parallel with it,) and therefore on a line with the side of the tube. The hair-line, drawn horizontally across the focus of the objective glass in the instrument, will not strike the point of apparent convergence of the side of the tube at the vanishing extremity, but will indicate a line across the sky somewhat above or outside the vanishing point.

With the passage of the balloon, sixty feet in diameter,

through space, we have described a tube of the same diameter, the longitudinal axis of which is just thirty feet from the sides of the tube. The balloon has passed out of sight at the vanishing point. At this distance in space we have placed a balloon one hundred feet in diameter. Its margin beyond the sixty foot tube is twenty feet on every side. Now let us represent two opposing radii, by two rods starting from the opposite sides of the tube and extending outward across the twenty foot margin and beyond this margin ten feet on either side; the space between the two inner ends of the two poles being practically and virtually annihilated, the two rods would appear to indicate a continuous pole from the outer end of each across the annihilated space. If now these poles or rods—thirty feet in length, the inner ends resting at the radial point of the diameter of the tube really measuring sixty feet, apparently extending also across the sixty feet of annihilated space—are pushed towards each other, you observe the phenomenon of a pole being pushed and contracted lengthwise until both poles, thirty feet long, meet at the actual axis of the tube. The poles have both dropped out of sight, or disappeared from view. Does this phenomenon prove that from the sides of the tube the longitudinal axis curves every way? Yet this is the argument that the *savants* of science (?) employ to demonstrate the convexity of the earth's surface. In order to see the ends of the poles, while they remain in contiguity at the tubular axis, the poles themselves must be elongated so as to extend beyond the dimension of the thirty feet. Let this second balloon continue the course of the first. It will describe a tube one hundred feet in diameter. The balloon will reach the vanishing point, and the described horizontal tube will conform to the *appearance*. If the balloon has disappeared from view through the application of the law of foreshortening, the length of a pole reaching from the actual axis of the tube must be more than fifty feet long for the top of it to be observed from the center of the starting point of the balloon or tube. Does this prove that the actual horizontal axis curves? Yet such is the argument of the "savants," to prove that the earth is convex.

TO BE CONTINUED.

Every great system of religion is either founded upon or accompanied by a corresponding system of cosmogony, the basis of which is astronomy. Man's conception of Deity, or the creative function, must always be determined by his interpretation of the works put forth by that function. If, like the Copernican system of astronomy, there be no fixed and absolute physical center, the corresponding concept of creative energy must be, *there is no God*. Hence, as the foundation of modern atheism, we have modern astronomy.

The great and never-failing law of analogy demonstrates to our consciousness the fact, that the organic growth of this composite structure obeys the principle of ordinary progress and hatches *within the shell or sphere*; consequently, we build our theories upon the basis of an exact interpretation of facts, and reach this conclusion as the only possible deduction of an observation correctly rendered.

Wealth of estate, on the basis of love to the neighbor, is the commonwealth.

FINANCE AND COMMERCE.

The Source of the Wealth and Power of the National Banks.

"I believe that upon every national bank is placed the moral obligation to hold itself in readiness to assist the officers of the government in every time of crisis. I am aware that no legal reason exists for such a course, *but having drawn so much of wealth and power to themselves through the generous dealing of the government with them*, (Italics ours) the bankers of this country can ill afford to place themselves in the attitude of looking with indifference upon the anxiety of the financial representative of the treasury, when the financial integrity of the government is threatened. A proffer of help from them at such a time, spontaneous in its charities and patriotic in its motives, would disarm a thousand critics who are loud in their denunciation, and would reconcile them to a system which, they charge, will bring the recipient special privileges denied to them."

The above words, addressed to the national banks by the comptroller of the currency, Eckles, should be the last evidence required to induce anyone, not as yet convinced of the unjust discrimination and partiality of the government in favor of the banking interest, to dismiss any further doubt on this point. It will be noted that Eckles says that the bankers have "drawn so much of wealth and power to themselves through the generous dealing of government" with them."

The question arises:—Where did the bankers draw this wealth from, and what is the power the comptroller speaks of that enabled the banks to draw this wealth? The government *per se* possesses no wealth of itself; it cannot, and does not, create value; the only method by which it can, and does, become possessed of wealth is through a despotic and oppressive system of taxation. If, then, the government has directly bestowed wealth upon bankers, it enabled itself to do so by primarily practicing an unrighteous extortion upon wealth producers. That the government has *directly* bestowed vast wealth upon the bankers is beyond doubt; but the direct benefits showered upon the financial class pale into insignificance beside the vast riches that the moneyed men have been enabled to absorb by means of favorable legislation, discriminating against all other classes of the people. The favorable legislation we speak of is the power, mentioned by Eckles, of which the bankers have become possessed through the *generous* dealing of the government with them. Was there ever a more shameless confession of treason to the people's interest by supposed *servants* of the people than that outlined in the letter of the comptroller of the treasury to the practical banking fraternity? This is supposed to be a people's government; a government by the people and for the people; a government under which all citizens have equal rights. If, then, the government has bestowed special privileges upon a certain class, (the government, of itself, has no special privileges to bestow) it can only have done so by depriving the rest of the people of some of their rights. This is actually the present state of affairs.

It remains for us to clearly and unmistakably set forth the character of the power with which our government, in its *policy* function, has invested the bankers. The essential business of the bankers is dealing in money; they are

representatives of the moneyed interests of the country. What is the character of money? Money is a function bestowed especially upon gold. Gold has been made the legal tender *par excellence*. Silver has been made a legal tender to a very limited extent, while all so called legal tender paper money was never really money; it was merely a promise to pay money, thus clearly setting forth that it was never looked upon as actual money. It may be asked, What is the special part played by money in the relationship of man with man? In the first place, government practices certain extortions upon the people, called taxes, revenues, fees, etc., etc.; the people are compelled to pay all these claims in money. But the people at large do not produce money; they are creators of wealth, of value; they perform the uses of life. It is plain, then, that the things produced by the people do not satisfy the demands of government; it is necessary, therefore, that they exchange the utilities they have created for the money the government insists upon having. Insists? you ask. Certainly! Such is the status of the case. If you fail to meet the requirements of the government in the matter, that detestable, oppressive conspiracy will confiscate the products of your labor, dispose of them for money, and treat you with the greatest injustice imaginable. One queries as to what special characteristic of gold makes it of so very great importance in social economy. Does it exercise such great utility as to justify the position it at present occupies? What are the uses which it performs, and are all other commodities *inherently* incapacitated from performing the same uses? From what source is gold derived? Gold is extracted from the bosom of mother earth; so are all other articles of use, of value. To secure gold, labor has to be performed; such is also the case with all other articles of value. The uses of gold in the arts, as well as in dentistry, are not of such great importance and pressing need but that it might be entirely dispensed with; while on the other hand, the utilities created by labor, in the form of food, clothing and shelter, are indispensable. Apparently, then, the high value of gold is not due to any inherent, *intrinsic*, quality of usefulness residing in gold as gold.

To ascertain the real relative value of commodities, we must consider data common to all of them. We have presented three factors that pertain to gold in common with all other commodities, and have failed to discover any reason for the high appreciation of gold. There is an artificial character with which gold has been invested—the money function, its legal tender quality—which is denied to all other commodities. We are constrained to accept it as a conclusive fact that the high value of gold, as compared with other commodities, resides in this special feature. By taxing the people, and demanding the payment of taxes in this law-favored, specified commodity, government forces people to acquire it, thus creating an artificial demand for it. The power in the possession of the banking class, obtained through the generous (*devilish*) favoritism of the government for them, resides in the manipulation of money. The government owes money to the bankers; for the purpose of maintaining itself and paying interest on its debt, it collects taxes. Wealth producers have to dispose of the utilities created to the parties in possession and control of the money. The money collected by the government goes back into the

hands of the money kings; it perpetually goes the same round, incidentally absorbing all the wealth produced, excepting a bare pittance, just enough to keep the producer from starving to death. The ownership of land itself is conditional on the use of money, the payment of taxes in money.

Are we not justified in the statement that money as money, is the blackest crime that has ever been perpetrated upon humanity? All the villainies, the crimes, the atrocities of the ages are synthesized in the institution of money, of legal tender. It is the summing up, the final achievement of all despotisms, all oppression, all extortion. In the incipency of national independence, whole cargoes of tea were cast into the sea as a protest against attempted nominal taxation; but at the present time the people are *patiently* submitting to taxation—the paying of tribute to a domestic despotism, a money oligarchy—to the verge of starvation. Patiently, did we say? Not so patiently as the oppressors may desire. There are signs of growing protest, of coming rebellion. The army of deliverance is as yet impotent, because it is wasting its strength in detached corps on comparatively harmless outworks. The real strength of our oppressors, the veritable heart of the demon of greed, resides in money, in legal tender, in gold as money. This is the stronghold of the enemy that must be taken. Here is the point for concerted attack. Rally! Rally!! Rally to the charge!!!

Let the bugles play! Sound the watchword of the conflict!

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

Breath Spent in Praying God to Avert Financial Calamity is Worse Than Wasted.

A dispatch from Melbourne says that special services of humiliation and prayer for relief from further financial disaster have been ordered for tomorrow by the clergy throughout the Melbourne diocese.

"Wherefore the Lord said, for as much as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

"Therefore thus saith the Lord, behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them."

"Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. * * * He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor."

Wendell Phillips said that, under the iniquitous British system, one hundred dollars of credit—debt—was based on fifty cents in money, which is the only commodity or thing which has the power to pay debts, and that the American financial system, which was patterned after that, was even

worse. Surely "the wisdom of their wise men" has perished, where such things are possible. It can be nothing short of presumption for men—who do not labor for purposes of gain but have instituted such a scheme of extortion and robbery to enrich themselves out of the labor of others,) having come into the time of judgment, and beginning to feel that their "iniquities, like the wind," have "taken them away," either by themselves or a subservient priesthood, whom they have fed and fattened to gain their sanction and support,—to have recourse to prayers to a just God to avert the dire consequences of the calamities of their own invention.

Always when Haman builds a lofty scaffold for his innocent victim, Mordecai, soon or later himself will dangle from it, and he "shall not be able to escape." Later on when, by reason of the continuance and increase of their self-devised calamities, their hired intercessors, the priests, not only say formal prayers but get in earnest and add fasting to their prayers, the righteous Lord will say, "Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day unto the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness" (usury bondage), "to undo the heavy burdens" (destroy bonds and mortgages), "and to let the oppressed go free, and that ye break EVERY YOKE? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thy own flesh?" The Lord God declares that when men have done all these things—which will be after the last bank has broken, and the horrible money power and the competitive system have been relegated to the devil's curiosity shop of effete systems for human torture—"Then shalt thou call and the Lord shall answer; thou shalt cry and he shall say, here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speak in vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." Until that time his word is "Because I have called" (upon you to undo the heavy burdens), "and ye have refused; I have stretched out my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but shall not find me."

If there is a single doctrine made plain and emphasized in the whole Bible it is that God is a God of justice, and hates the usury, oppression and wrong which constitute the whole foundation of the ruling power of the present, in church and state—the power of money. The consistency of those who importune him to bolster up present unrighteous conditions is like the consistency of those who should pray him to abdicate his own government of the universe. We ought rather

to pray him speedily to destroy the reign of money, including the final destruction of every bank in the world, which, in its own time, now close at hand, he will certainly accomplish.

Demontize gold! Destroy money, the cause of every wrong among men, and then order your prayer before the throne of heaven with the certainty of being heard!—*O. F. L.*

Crash Go the Banks!

We are happy to say that the panic has begun. Why happy? Because the new church and state, wherein dwelleth righteousness, can never be established until the old order of things has passed away. Is not this a sufficient reason? The man who wants to perpetuate the present competitive system is in love with hell and desires to live in hell. The probabilities are that such a one will get all the hell he wants before the present competitive greed is wiped out, for as a man soweth so also shall he reap. Men have sown the seeds of revolution in society by the practice of dishonesty and selfishness, by the extortion of interest, and by grinding the face of the poor; they therefore need not murmur if now they are compelled to reap that which they have sown. Banks are failing every day, and business firms fail to meet their obligations. From the news reports from Australia we should fancy that there were few banks left down there. Yet the optimistic gold bug press tells us that none of these failures cause any stir on the London money market; and as for ourselves, why, we have no cause for alarm!

No cause for alarm when the financial policy of the government represented by our banking system is giving way? It is well, gentlemen, that you keep up this game of bluff. There is no need of pressing the issue before its time. We are quite certain that this bold front at present assumed will soon pale before the awful crash soon to come. No, dear friends, don't be alarmed! If every bank in your town goes under, just put your trust in the daily press and you will come out all right; the lying daily press that has no care for the people's interests and has sold itself to the money power; a press that has for years systematically deceived the masses regarding the money question.

Let the people cut loose from the banks, and place as much confidence in the advice offered and the lies published in the organs of plutocracy as they should place in the voice of the politician. Our whole money system is rotten to the core. The only relief for the people lies in the destruction of money and the institution of equitable commerce, where value may be exchanged for value, and all fiction in valuation wiped out. The day is almost upon us when justice will be done, and peace and righteousness will reign in the earth; but it will never come except through the hells of human woe.—*C. J. M.*

The ignorance which—clothed in the garb of priestliness—poses as the arbiter of human inclination, and aspires to the office of shaping the moral and religious destiny of the world, is appalling; its dense stupidity is the miracle of modern times—the riddle which vies with the Egyptian sphinx for revelation.

False money is something which has little or no value, made to represent much value.

SOCIOLOGY.

Not Yet Satisfied.

We repeat our challenge to the Koreshan prophet to show wherein labor organizations are more oppressive than protective. If he cannot show this, we insist that he cease making remarks on the subject liable to mislead the ignorant voter or inflame the prejudice of the partisan. The argument that we have no sense will not suffice. We want something more relevant to the case.—*Western Laborer.*

We hope the *Western Laborer* will not worry much about our position regarding labor organizations. We do not object to any combination the workmen may effect, but we do object to an abuse of power. The time wasted in boycotts and strikes should be given to a closer and broader organic unity, with reference to such change in our laws as will secure to the masses an equitable share of the products of uses; such equitable adjustment founded upon industry or the performance of uses. It is a tyrannical prostitution of use for a combination of workmen to say to any number of men, great or small, "You shall not work, unless you join our union!" You might as well advocate the right of one religious sect to say to another, "You shall not pray, unless you join our church!" It is ignorant bigotry, in either church or social affairs, that we object to. There is a better way.

So far as the insistence of the *Western Laborer* goes, that will not make much difference with us. Perhaps the *W. L.* intends to boycott us. On general principles we like the *Western Laborer*, and hope it will thrible and quadruple its circulation. We will do what we can, though it may not be much.

Dollars vs. Human Life.

The U. S. Supreme Court—in a case lately brought to that august tribunal from Ohio, wherein a railway employe sought to secure damages for injuries received while in the service of a railway company—decided that railway employes had no claim for damages incurred in casualties incidental to railway traffic. The reason advanced for this monstrous decision is that the frequency of railway accidents is universally known, hence any person entering into the service of a railway company assumes the risks of whatever danger he may encounter; that the stipulated salary (agreed upon by the company and employe), when paid up to the termination of such service, releases the company from further obligation in the matter. Surely, the writers defending chattel slavery in ante-bellum days and comparing it favorably with wage-slavery—then and now prevailing—were right; never in the darkest days of chattel slavery was there such a disregard of human life as characterizes the industrial affairs of mankind at present. Human ingenuity has almost exhausted its resources in providing devices of various kinds that would make railway operations relatively free from all danger to life and limb, yet these beneficent inventions are not introduced because to do so will necessitate the expenditure of money. The expression of the western railroad contractor who, while engaged in excavation, had an accident through a premature blast, whereby some of his workmen and a team of mules were killed, correctly voiced the true inwardness of the spirit of greed that pervades the world today. Said he, "It is too

bad the mules were killed, they cost me \$250; as for the men, of course its really bad, but then the country is full of men."

During the reign of chattel slavery, every slave represented a certain definite value, the master taking as much interest in the well-being of a slave as does the owner of a horse in the proper care of such an animal; but that system was not sufficiently remunerative to satisfy the avarice of the human heart. Besides, man began to question the justice of the relation of master and slave; this too apparent phase of human slavery became obnoxious to the awakened conscience of man, and its existence was necessarily terminated. Alas, human greed was not thereby eliminated; it took on a craftier guise; its manifestation became operative in a more subtle form. The most heartless, cruel, cowardly of all systems of slavery came in the name of human freedom. Freedom for whom? Surely not the slave. Of course he does not now belong to the individual master, but he belongs to the master class; he has the choice of a master, provided his choice and that of the master are identical. No, it means freedom to the master class; they are free from all responsibility as concerning the slave caste. Experience has demonstrated that this latter system is far more remunerative for the masters than the old system of chattel slavery.

Some years ago, when in one of the Pennsylvania mining districts the miners offered themselves to the mining companies for chattel slaves—driven to this step through dire straits of poverty and want—no language within the vocabulary of the daily press seemed equal to the expression of their contempt and bitterness at what they termed a preposterous proposition of a degraded manhood. Manhood! can there be such a thing as manhood in a seeming humanity of wild, savage beasts of prey and beasts of burden? Surely this cannot be the humanity formed by God in his own image and likeness! If man was formed in that stature, he has surely fallen from that high estate. No matter how this beast of rapine and murder, of greed and avarice, may hide itself within the jungles of technicalities and tradition, it shall yet be sought out in its lair by the Hercules of the coming day; at his hand shall it meet the righteous doom of all transgressors!

"The wages of sin is death." There is a higher court in this land of ours than the U. S. Supreme Court;—the court of awakened public conscience, at the bar of which the many devilish decisions of the U. S. Supreme Court have already been reversed. Impulsed by divine love and wisdom, humanity will rise superior to the hells of the present into the stature and the fulness of the sons of God.—*Carl Gleeser.*

The Behring Sea Case.

Sir Charles Russell, counsel for the British side in the seal controversy, thinks that the United States claim of jurisdiction in the Behring Sea is ridiculous. He says that England never conceded to Russia her exclusive right to that sea, prior to the purchase of Alaska from Russia by the United States Government. We do not expect that Sir Charles Russell will see anything that does not favor England. The counsel for England contends that our claim to sovereign dominion over the Behring Sea is opposed to all principles of international law. We remember of once reading of Daniel Webster having said—with respect to political economy—

that he had gone through all the authorities on the subject, and yet was unable to formulate any conclusion from what he had read. This remark alone, to our mind, was sufficient to place Webster among the great philosophers. What he said respecting political economy, we would say of recognized codes in international practice. International law, as at present constituted, means nothing. It is as vague a science with respect to the establishment of universal peace and amity among men as is that of political economy. As the sequence to the formulation—by modern statesmen—of these so called sciences, we see the world about to be engulfed in a frightful revolution, and all Europe on the verge of a general war.

We do not know, nor do we care, what the thing called international law would dictate; but we do know—after an examination of the map—that common sense dictates that the Aleutian Islands render the Behring waters a closed sea over which none but the United States and Russia have, by supreme right, any jurisdiction. For England to claim prerogatives in these waters is a height of presumption, which the United States should not tolerate. As for paying indemnity for the Canadian poachers seized by this government while sealing in our waters, we do not think the question requires the least consideration.

It is claimed that England never admitted Russia's right to exclusive domain to Behring Sea, prior to the purchase of Alaska by this government. Be this as it may, it is a significant fact that not until Alaska passed under our control did British insolence dare to assert itself in that region. This would rather indicate that England was a little afraid of Russia while she was not afraid of the United States. If such is the fact it is not to the credit of our international policy. The truth is that Uncle Sam within the last half century has used entirely too much soft soap in his dealings with England. We should call a halt in this matter, and stand upon our integrity.—*C. J. M.*

The Tramp Terror.

Plainfield, N. J., May 12.—Tramps terrorized the residents of Washington Park, North Plainfield, Wednesday afternoon. They called at homes and demanded food, clothing and money. They brandished revolvers, and threatened bodily harm if their demands were not acceded to. The residences of W. W. Howland, J. P. Emmons, and Borough Councilman Howell were visited. Only women were at home. At Councilman Howell's house the gang made the women leave the house while they went through it and helped themselves.

They left soon after with large bundles of booty. What they took is not known as yet. Word was finally sent to Marshal Pangborn. The marshal summoned a posse of citizens and started in pursuit. One man only was captured. The gang was chased as far as the Green Brook tanks, about eight miles west of the city, where tramps have their headquarters. The residents of the park are talking of organizing a law and order society for mutual protection, as one police officer cannot cover the entire borough. As it is now, women and children are afraid to go on the streets of the borough after dark.—*Daily Paper.*

The superficial reader of the above notice will probably rise from its perusal with words of condemnation upon his lips as against the tramps, and insistent demands upon the

authorities that dire punishment be dealt out to the offending marauders for their lawless conduct. It is barely possible that there is another side to the question, which our very respectable citizen has never felt himself called upon to consider.

Who are these tramps that range all over the country, at all times and seasons of the year, exposed to the icy blasts of winter, the drenching rain, the scorching rays of the noon-day sun in midsummer, clothed in rags, without shelter during the dark and dreary night, the bare and chilly ground the only couch to rest their weary limbs? It is hardly probable that any sane human being would adopt such a course of life as a matter of choice. To humbly beg a crust from door to door, to be browbeaten, hounded off the place, dragged to jail, loaded with ball and chain, forced to drudge on the city streets under the supervision of some human brute, to be provided—during such enforced servitude—with scant, coarse and insufficient fare, is not in accordance with man's natural desires. Every man is entitled to an opportunity to gain his subsistence. His life depends upon that necessary complement of his being. Is such an opportunity secured to each man? If not, why not? If society, as at present constituted, does not guarantee to each human being the right to gain by his labor the necessities of life, but on the contrary purposes the very crime of exclusion of which the tramp is the victim, what other course in self-defense can the tramp adopt except that of supplying himself with the necessities of life, even if in doing so he is compelled to overstep the criminal provisions of class law? Even the worm will turn if trod upon.

The crimes committed by the strong and powerful—the mentally acute but unscrupulous rich—against the millions of patient, long-suffering poor are crying to the very heavens! "Am I my brother's keeper?" some will ask. You are your brother's keeper, as you may learn to your bitter sorrow. Never a wrong has been committed by one class upon another that has not avenged itself upon the perpetrators with interest added. Ever since the close of the civil war there has been a strong contingent of vagrants, placed in that category largely through a monstrous, iniquitous industrial system that is founded upon injustice, the perpetuity of which conditions a continuance and a constant increase in the number of the genus tramp. The best dispositioned of men if submitted to unceasing abuse, hardship and privation will at last become brutalized and desperate; woe upon the nation when the tramp turns at bay upon the yelping curs of respectability who have still more embittered his wretched, joyless existence. There are said to be over a million tramps in this country. This number can no doubt be doubled by the addition of an equal number in our cities who are on the ragged edge and verge of starvation. An army of two million desperate men, between whom and the great mass of the people there is hardly a single bond of fellow-feeling! Such a large number of men, if persecuted beyond endurance, can commit inestimable havoc and damage. Revolutions have very often been initiated by this class, and in view of the abusive treatment to which the tramps have been subjected, we should not be surprised at any means of reprisal they may see fit to adopt.

The prosecuting attorney of Los Angeles Co., Cal., was instructed by the Board of county supervisors to send a cir-

cular letter to the justices of the peace and constables within that jurisdiction informing them that they must cease arresting men, hunting for work, under the flimsiest of pretensions. The amount paid out in fees for tramp prosecutions in the single county of Los Angeles, Cal. alone exceeded in one year \$30,000.

We take the following from the *Vanguard* to give our readers the testimony of an impartial observer in the premises:

"A well-to-do Swiss merchant has been traveling through our republic to see where we are at, as a nation. He has made a good bit of his journeying on foot, which has given him an insight into things not to be obtained by looking through the windows of a Pullman palace car. In *Ores and Metals* he gives an account of his California experience, and of his reflections thereon, as follows:

"Dressed in a rough suit, and often dusty and mud-stained, I did not look far removed from a tramp. Although asking no favors, I was four times stopped by constables, and once arrested as a vagrant, when I was obliged to show my letter from the Swiss consul. I wondered then, as I saw an American flag floating over a California school-house, if the children could grow up to respect an emblem which represents a government that protects land monopolists and sends men to jail for treading its highways and asking for employment. My pedestrian experience is ended. In the eastern states hundreds freeze to death with mountains of coal in sight. You must admit that you have a curious kind of a republic."

It is nearly time that a considerate, well-meaning citizenship take this subject under advisement. We may be certain that the tramp does not propose to starve to death; and, unless his precarious existence is placed upon a more secure basis, we may expect that in the near future he will give an account of himself that will entail suffering untold upon the entire nation.—*Carl Gleaser.*

Direct Industrial Administration.

"Direct Legislation" is the name applied by a certain class of reformers to a process which they are desirous of having the people adopt, and by which they hope to pass certain legislative enactments that will make operative better economic methods than those that obtain at present.

We can see no reason why the people should take the unnecessary trouble of instituting laws to adopt certain methods of industrial activity, when it is quite within their province to apply such principles without taking the trouble of formal enactments. Imagine Christ favoring the initiative and referendum for the majority so that the majority might decide in favor of giving him a hearing; or the apostles making such a reform a necessary precedent before adopting the communistic relation among their followers! Every reformatory method that depends upon majority approval for its initiation is foredoomed to disappointment. This is no idle inference, but a conclusive deduction from the concurrent testimony of history. That reform on economic lines should be an exception to this general trend of progression, is by no means evident. Being—through the study of the history of the growth and development of reform thought, ethics and dynamics—convinced that majority approval cannot be expected, we have, from the very first, addressed these thoughts to the intelli-

gence and integrity of the few; we hope to see at a no distant date an earnest effort made in their application.

The Rochdale system of co-operative exchange and partial production does not commend itself to the seeker after equation in the performance of mutual uses; based as it is, on a legal tender money foundation, it has—in its application when dealing with employees—shown the same disposition generally displayed by capitalism. The benefits derived from it have therefore not been great, and its fallacious foundation has prevented a more general extension. Far removed and differentiated from such serious faults, above noted, would be a system which would rest on a basis of labor products and services. Such a method would be simple and effective; it might, for a time, result in partially decentralizing some of the large industries, but, considering the extortionate charges made for transportation and the monopolistic charges for exchange, that would result to benefit the co-operators. This system would act in such a way as to become more extensive day by day; it would do away with the bugbear of overproduction, for all producers, sharing equitably in the results of co-operative enterprises, can fully absorb all production and, if desirable, diminish human labor and thereby gain leisure for cultivating the intellect and the indulgence of the social bent. Instead of the absurdity of voting a person into an office of trust—regardless of qualifications—simply because he is a hale fellow well met, fitness to perform a use would *command* position. The present system is fast nearing a crisis; disaster, consequent to present methods, will bring on an outburst of passion. While it holds sway it would be madness to attempt to direct it; but, when it has spent its force, the little seed of equitable commerce—lovingly planted, patiently and carefully nurtured—shall become a mighty tree and all the nations in earth shall partake of its satisfying fruit, and enjoy rest and peace under the shade of its world-extensive branches.—*Carl Gleeser.*

The People Are Hungry.

The *Judenhetze* (persecution of the Jews) in the Fatherland is not a malady, but a symptom of the malady. Richter was right; the people are hungry, the people, Christians, Jews and Pagans.—*The Jewish Voice.*

Yes, the people are hungry; they are hungry in Russia, Germany, France, England, America and Australia. But there is one thing the people are not going to do—they will not stay hungry. They will not starve in silence much longer; they will fight to the death rather than die of starvation. Never in the world's history has there been a similar state of affairs; the granaries of the world are overflowing with the bounties of the harvest; the productive capacity of men is increased a hundred-fold, and yet gaunt hunger crosses the threshold of many homes, while thousands, hungry and shivering, are exposed to the inclemencies of the weather, on the highways and in byways of the land. A hundred years ago, people who had been starving, suffering and toiling for centuries in France, dealt out a merciless, cruel retribution upon inhuman task-masters, parasites and depredators. The world shudders at a recital of the atrocities then committed. Is the lesson, taught by the reign of terror of the French Revolution, forgotten? Will the classes go on in their insatiate,

merciless pursuit after the almighty dollar, ruthlessly trampling in the mire of misery the quivering, agonized masses?

The financial aristocrats refer to their victims as the great unwashed, unkempt; they charge the poor with being brutal. Brutal? Yes, they are brutes, but you have made them such. There will be a day of reckoning between you and these victims of your greed, your rapacity, your boundless extortion. What a man has sown, that shall he also reap. Having sown the wind of oppression, you shall surely reap the whirlwind of vindictive retribution. We believe in evolution; but there never has been, there never can be, evolution without revolution. Despotism has held the race in its deadening, icy, freezing embrace. The dark ages must, shall, disappear. The winter of slavery, with its bitter, biting inflictions, must give way; must yield to the new life that is pulsing, throbbing in the human soul, the world over. A strangely sweet, gladsome, life-inspiring zephyr is whispering among the bare branches of lifeless creeds, dogmas and sophistries; here and there a tiny shoot of green breaks through the grim, tenacious grasp of destructive customs and institutions. Awake! Arise! Springtime has come! Come forth from the sepulcher of the old humanity, thou emancipator of thy brethren! What matters the March frost, the last blasts of the grim enemy? The new life is gaining strength day by day. The new thought is fast ripening in the new purpose. Justice, truth, liberty, is the cry that is sounding throughout the land! The forces of darkness and light are marshaling their hosts for the final struggle. Victory must, shall, crown the efforts of the army of progress.

Bismarck is beginning to read the handwriting on the wall; the man of iron, at a recent meeting at Lubeck, made the significant remark, that the people had a right to provide themselves with something to eat at all hazards. His instruction is not needed. The day is not far distant when the hungry will help themselves, and they will not fail to use whatever means may be required to overcome any and all resistance that may be proffered.—*Carl Gleeser.*

The Egyptian system had, for its basis of superior conviction, a knowledge of the elementary metamorphoses constantly associated with, and related to, the integrative and disintegrative processes of creation. The Egyptians comprehended the law of transmutation, or the interconvertibility of the energies called, latterly, correlation of energy; but they also knew that every substance, now called elementive, was convertible to every other substance; and that the law of correlation (now known to obtain as between the distinctive energies) inhered, as well, in the domain of material things. In the declension of the race the science of alchemy, the true science of the basis of cosmogonic form and function, lost its hold on the mind, and the weaker theory of chemistry, with all its fallacies, was substituted.

If the universe did not obtain as an entirety, in which the organic arrangement, inclusive of mind and its correlated forms, had its enthronement, then creation could not proceed as a perpetual integrative and disintegrative co-ordination.

Industry and economy must ultimately constitute the basis of individual and national existence.

THEOLOGY.

The Flesh of The Lord Was Divine Flesh.

"Whoso eateth my flesh and drinketh my blood hath eternal life," (when) "I will raise him up at the last day." "My flesh is meat indeed, and my blood is drink indeed." If the flesh of the Lord Christ has salvatory virtue, it is because his flesh is distinguished from the flesh he came to save. "But," you say, "he did not come to save the flesh; he came to save the soul." "Except those days should be shortened," said he, "there should no *flesh* be saved." Saved flesh is not corruptible, mortal flesh. This is unsaved. But when the corruptible is made incorruptible, when the mortal has put on immortality, then it is saved. "For this mortal" (dying) "shall put on" (become) "immortality, and this corruptible shall put on" (become) "incorruption."

The world and the church—being ignorant of the outcome of human progress, supposing from observation that the rule has been for mankind to pass out of the natural through the corruptible dissolution of the body, and not realizing the purport of the Lord's incorruptible dissolution—have not conceived the possibility of human dematerialization. The body (the flesh) of Jesus was incorruptible, immortal; it was "the bread which came down from heaven." Hence, the blood of the Christ was incorruptible, immortal blood. His flesh and blood were salvatory. Therefore they could, by their appropriation, transform the flesh and blood of those who partook of them, to like or corresponding flesh and blood, but not, however, till he, absorbed and assimilated, could convert and raise it up at the last day, or end of the age (aion). The Lord Jesus said, "I am the way, the truth, and the life." He was the new and living way; the highway cast up for the ransomed of the Lord to walk in. His doctrines, founded upon the eternal law, were such illuminations of thought as to comprise the light to guide the life, that the life might consummate as did his—in the glorification of the body. "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you." The traditions of the church (the so called church, which is simply prostituted truth and good,) have made the doctrines of Jesus and the law of God of none effect. Modern and spurious Christianity does not believe in the principle of the Lord's appropriation, and hence the final resurrection as the *sequitur* of absorption.

Jesus went away by translation. The church has transmitted the *fact* of the Lord's absorption, generation after generation, with the symbolic formula, but, not knowing the law, it has left the world in ignorance of the science of transubstantiation. The science of the Lord's theocrasis was left for Koreshanity to reveal to the opening and crowning age. The laws operative in the dissolution of his organic structure without corruption, through his glorification, could not be known nor demonstrated till the one should come whose office it is to formulate the organo-vital dynamo and, through its effectual operation, usher in the kingdom. The church breaks the bread—symbol of his holy *body*—and distributes it to its communicants. It pours the wine—symbol of his blood—and says, "drink ye it." "As oft as ye do this, ye do show forth the Lord's death until he come." In other words, but just as truthful, as oft as the bread and wine are

appropriated, they symbolize the fact that the Lord is eaten, and that the Lord—Father and Son—the two witnesses, "lie dead in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." The crucifixion of the Lord, in the sense above described, is the impartation of his life, body and soul, to the race or church which received it; a process aptly typified by the symbol of the bread and wine, which has no significance if it does not imply that his life was to be reduced to spiritual energy, and transubstantiated in its absorption by the church.

THE FLESH OF THE LORD JESUS, THE CHRIST OF GOD, WAS HOLY FLESH; DIVINE, BECAUSE BEGOTTEN OF THE HOLY SPIRIT.

"And the angel said unto her, fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever" (for the age), "and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost" (Spirit) "shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God." If the Lord was not parthenogenetically conceived and gestated, and if such a conception is not implied in the statement, as above recorded, then language is incapable of conveying the thought. Jehovah himself, not as an extrinsically existent being, but inherent as the conscious and voluntary mental energy of human impulse, quickened the virginal ovum whence the Lord was gestated. His flesh was, in consequence, immaculate, un sinful and holy, and for this reason it was declared, by the Lord himself, to be the bread which came down from heaven. If the Lord is not good authority, as to the character of the flesh he brought in his own person, and if he did not know the purpose of the presence of that flesh, then we know of no one, since his day, whose authority can be received. Any statement that contradicts the principles laid down by his declarations and life may be set aside as fallacious and unauthorized. His flesh was *saving* flesh, and when this mortal shall have put on immortality, and this corruption shall have put on incorruptibility, then our flesh will have become like his, and ours also will be the divine, immaculate and living substance. For this purpose he came; for this purpose the substance of his life was consumed in the fire he came to bring, of which he said, "What will I if it be already kindled?" For this purpose his body was dissolved in the crucible of his metamorphosis; for this purpose did his flesh become, by its alchemico-vital dissolution, the baptismal "Holy Ghost," absorbed, appropriated and assimilated by those who received it at the outpouring resulting from his theocrasis.

It is time that the ignorance of modern Christianity—regarding the science of life as taught through the precept and example of the Lord, our God—be dissipated, and the truth revealed. The Christianity of today is the rankest prostitution of the gospel and life of Jesus. It is rotten and vile; reeking with the pestiferous effluvia of the cess-pools of pagan corruption.

Let the world know that all fulness, power and holiness of the Word (God) is in the ultimate of his being, and that the ultimate of God is God's immaculate and material presence! Herald to the world that the flesh of the reincarnation (anastasia, resurrection) is the flesh of God, and that when the Spirit of God actuates the life of men they will awake to the new and incorruptible life and flesh of Godhood!

The Woman's Congress.

The Woman's Congress has at last opened with a gathering of the clever from all countries, as exponents of the various phases of woman's development; nine thousand women appeared as interested listeners and sympathizers in these movements for improvement of the condition of all classes of women.

It is a notable gathering. Probably none like unto it has aggregated itself for many, many centuries. We have no record anywhere in history of such a convention of women of so superior mentality—gifted alike in power of brain and executive ability. History gives us an Aspasia, but only one; while here we have one day's program after another filled with interesting subjects expounded by brilliant speakers. Where can we point to such another time when women could meet and discuss freely—from the ground of so many different environments—topics that concern the general welfare, from music to politics, from training a child to governing a kingdom? Thus far the cry is "peace;" this is the key-note of all presentations. The laudations of the existing conditions of things sound strangely out of tune to those whose ears are filled with the cry of the multitude for more life, light and hope. There is a reminder of the great feast at Babylon while the hand was writing on the wall the measure and judgment of its doom, or of the ball in Brussels on the eve of Waterloo. There is music, dancing and all gaiety, love-making and marriage, while the guns are solemnly booming in the distance. Talk of peace with thousands in the land half fed and half clothed, with millions in the world armed to the teeth and ready for war, only waiting the word that might be spoken through a night's debauch or an ambassador's pique! Peace, while we as a nation are spending millions of dollars for the building of a navy whose use is largely destructive; while we maintain a regular army of soldiers and militia at an enormous expense! For what, the next five years will show.

It is always pleasanter to bring forward the happy side. The bright and cheerful view of life accords more nearly with our own love of approbation; we can soothe our consciences with the optimistic until we really feel and believe that things are not so bad after all; that this is a pretty good world and pretty fair people are in it, if we only look at them right; that there is not so much suffering, want and misery as is represented, or, at least, wants need only to be made known to be supplied,—and then! it is fashionable to be philanthropic. But the air is full of unpleasant and ominous sounds. There are more vital, deep and far-reaching questions abroad than any yet propounded for the entertainment of the Woman's Congress. We are facing conditions which they do not touch; conditions where life and death are the points at issue, where the question of mere existence

is of greater import than any consideration of culture. On these great issues the world is rapidly dividing itself into two great armies; already the cannon is sounding from the outposts; it is war, not peace. From the four corners of the earth the warning of the beginning of the end comes through one bank failure upon another, crashing in their ruins thousands of smaller business enterprises and bringing poverty to innumerable homes.

This is a time full of anxiety for life. We want to know—women of the working class—how it happens that in the midst of the greatest wealth ever owned by individuals, thousands live meagre and unwholesome lives; how it happens that the wealth of the world is being steadily absorbed by the few; how it happens that in this broad land, whose possibilities for production are yet untried, the tramp is a persistent factor; how it happens that our boys are forced into idle and vicious lives through the efforts of organizations of Roman Catholic foreigners; how it happens that with the United States treasuries filled to overflowing with the products of the industry of one set of men—the silver miners—other men's labor is at a loss for want of a market, and business failures come thick and fast for lack of money? Why is there such bitter, biting poverty, wretchedness and wickedness in the midst of so high a civilization and so great wealth?

The truth is that in this Congress there is, and must necessarily be, a fear of going to the root of evil; as things are now, it is not decorous or elegant to be very vigorous. It is more than possible that Jesus was very severely commented upon for lack of elegance and ease of manner when he went into the temple and kicked over the tables of the money-changers and scourged them out with a whip of fine cords. Yet this is the only way to bring people to a realizing sense of the iniquity of the age. Fine words and phrases, with a you-tickle-me-and-I-will-tickle-you air—which is the air of all modern reform organizations—will not do any longer, for they are being measured, judged and valued by the masses who will not wait much longer for the justice that is really their due. What possibility is there of having these optimists see that this present phase of civilization cannot be lasting, founded as it is on the perversion of truth, filled as it is with hypocrisy, bright as it is with the fiery lusts of animalism? What we want is an equitable adjustment of the results of labor; the working world is now bracing itself to the point of war for its rights. The times are ripe for a change from the rule of lawyers, bankers and monopolists; the world will have it. It is too much to hope that prosperous and well-fed Dives should evolve from his inner consciousness a desire to have less than his neighbor should have more. It is not the natural tendency of human nature—born in evil and shapen in iniquity—to have aspirations far from its own selfishness; so nothing but the "great and terrible" day will bring that fear of the Lord, which is the beginning of wisdom, to the minds and hearts of this people.

While the Columbian Fair represents the world's progress, it is also the apex on *that line* of progression; the cry has gone forth for a higher thought and aspiration for the race. To this end the Messenger of the Covenant works. The ark is being prepared so that when the heavens open and the floods of desolation come, the commune established

by the Lord Jesus may be ready; to it will flock the multitude for safety, and the remnant of the people will be saved. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe went into the ark."—*Mary C. Mills.*

PURGENT PARAGRAPHS.

The man that falls into his own pit is a pit (i) fall object of derision.

We can seldom get right with God without getting wrong with men.

Dress reform consists chiefly in re-forming old-fashioned dresses into new styles.

The corkscrew is doubtless the key to hell, for it is a cork crew that gets there.

A fool that knows he is a fool is wiser than the man that knows that he is no fool.

When a man talks to his wife of the necessity of economy, he means eke-on-me only for the necessities of life.

The best thing for a man to own is to own up to his own iniquity. Thereby he may come in time to own Christ's forgiveness and blessing.

The preacher that has the most pie at his table may be the most pious in his pretensions, but it is all to induce his parishioners to *pie us* some more.

Wisdom says "honesty is the best policy." Well, honesty is *poor* policy in these days; it's sure to bring poverty when pitted against greed and rascality.

"There is always room at the top." The fruit grower never fails to utilize it for the choicest specimens. That leaves plenty of room for the inferior ones at the bottom.

The most effective preachers are not always those who wear long-tailed coats.—*Ram's Horn.*

No, it's those who wear on us with long-tale-ed prayers.

A professed infidel may be more honest than a professed Christian because he honestly acknowledges that he cannot believe what he does not understand. No man can believe what he does not understand.

The Nemesis of destruction seems to be after the Shylocks (the bankers), shyly unlocking their treasures and scattering them to the four winds, leaving the bankers tugging at the last lock of despair.

The question of Sunday closing of the World's Fair seems likely to intensify until it determines whether the sabbath was made for man, or man for the sabbath. The sabbatarian bigots are determined to force the latter conclusion.

Chicago will this year suffer with a plethora of blue-blooded trams from the old world. Titled losers, instead of scaling the Alps to suffer in Italian art and sun-bone or to wallow in the sand siestas of the Orient, will pat mad and swallow dust about Lake Michigan, this summer.

The curse of the competitive system is that it drives genius to the mere drudgery of money or bread getting.

Many a Homer or an Angelo has been kept with his nose to the grindstone of greed or need, whose songs or art might have given joy to millions had a subsistence been assured him.

Adam got tired of being alone, so God made a helpmeet for him. Then he became more tired than ever. He was even in the tires of a woman; at-tired himself in fig-leaves, re-tired from the Garden of Eden, and entered the tires of war with the beasts of the field and with man, until now he has degenerated to mere tiring,—preying upon others.

The sabbath was made for man. Six days he should perform uses to the neighbor, but the seventh he should have for recreation and recuperation. But modern Christianity has perverted it to mean six days shall man serve himself in his own greed, and the seventh shall be spent in mouthing and perfunctory praises (not service) to God.

If Columbus could have foreknown what a rumpus his discovery of America would kick up on Sunday observance—four hundred years after—he would probably have restrained himself from following Greely's advice to "go west, young man," to save the Christian Sunday even if thereby he lost America to savage barbarity.

The mayors of big cities have a big job of cleaning. First they have to clear up their record before election; then make a clean sweep of the municipal service by cleaning out the thugs and gamblers, cleaning up the streets, and cleaning out the treasury. These are some of the scrubblings that they feel impelled to institute.—*J. S. Sargent.*

WORTHY OF IMITATION.

The Labor Exchange is at Work.

In Kansas City forty-seven of the various trades-unions whose Industrial Council had for more than a year past been conducting an Industrial Bureau and Library Association with remarkable success, have of late investigated some of the propositions of the Labor Exchange; and after selecting the proper committees from the various trades-unions and the Farmer's Alliance, the two representative bodies held several general meetings for investigation and instruction on the new proposition, which resulted in merging the Industrial Bureau and Library Association and the working members of the Interstate Farmers' Alliance and Industrial Union into the Labor Exchange, Branch No. 1.

The Labor Exchange System is the most complete, and any intelligent laboring man will soon find this assertion beyond dispute if proper investigation is made. We advise all labor organizations to use all possible speed in learning the merits of this fraternal institution at once. We have no opposition whatever to any labor organization; in fact, we need the various unions to take care of their special line of work. If the laboring man creates the wealth, why on earth doesn't he also do a little reasoning and make use of some of his own product? We see no reason why the Labor Exchange should not benefit every trades-union and laborers' organization in the world. We need your aid, and you need us for the good we can do to humanity by co-operative action.

There is not one out of every thousand who may read this but would be greatly benefited by understanding our method of work. Remember we do not dictate to you on party politics nor sectarian religion, but will improve your condition from the moment you fully comprehend our system. It is a benevolent association, and operates entirely in good deeds. We hope every good reform paper will copy this, and that the friends of humanity will send us their address for further light on this plan by which universal justice can be secured.—Fraternally yours, E. Z. Ernst, General Organizer. Olathe, Kansas.

Gold Makes The Laws.

Ye slaves who toil
Upon the soil
In sun and rain,—
Who till the earth and sow,
And watch with patience grow
The golden grain—
Then reap and bind
Only to find—

Rogues reap the golden grain!
Know ye the cause?
Rogues make the laws—
Gold makes the laws!

Ye slaves of toil
Who sweat and toil
Down in the mine—
Deep in the noisome hole—
Digging the dusky coal,—
Languish and pine!
Slaves of the ditch,
Ye but enrich—

Rogues in the "coal combine!"
Know ye the cause?
Rogues make the laws—
Gold makes the laws!

Ye slaves who toil
And sweeter and broll
In the steel mill,—
Who smelt the ores, and pour
And work the metals o'er—
Roll, shear and drill,—
Ye work in vain!
Your toil and pain

Carnegie pockets fill!
Know ye the cause?
Rogues make the laws—
Gold makes the laws!

Ye wage slaves, everywhere,
Who the great invens bear,
And pains of life,—
The height of your content
Is but—employment!—
Shelter and nourishment
For child and wife:
This is at least your due;
Yet Mammon's sordid crew—
The strong and cunning few—
In bitter strife
Deny ye this,—
Something's amiss!
Rogues make the laws—
Gold makes the laws!

Boston, November, 1892.

Simon Durst.

The sons of Noah held the keys to the mysteries of life, but subsequent degeneration has brought the world to its present state of ignorance. The human race is groping in darkness as to its origin and destiny, and the principles to be applied to effect its restoration.

SHARP CUTS.

Gold is the fool's curtain, which hides all his defects from the world.—*Feltham.*

The country is prosperous. In fact, there seems to be an overproduction of prosperity.—*People's Pilot.*

High concentration of steady feeling makes men and women dare everything and do anything.—*Bulwer Lytton.*

The ethics of the present banking system allows the severest pinching of those least able to bear it.—*National Spectator.*

Our system of society should provide work for every willing person; no one should be compelled to beg for employment from door to door.—*National Watchman.*

Did you notice any change in the financial policy when Wall Street's hired men, Harrison and Foster, gave way for Wall Street's new servants, Cleveland, Carlisle & Co.?—*Dakota Sieve.*

If Jehovah voluntarily created darkness and evil, while his omnipotence could have been exercised in the creation of light and good without these painful opposites, then he made a great mistake.—*K.*

In 1868, five hundred bushels of wheat would pay a mortgage of \$1,000; in 1882 one thousand bushels would pay a \$1,000 mortgage; in 1892 two thousand bushels would pay a \$1,000 mortgage.—*Advance.*

Modern Christianity has a singular way of peopling heaven with characters unfit to remain in association with the inhabitants of this earth. It may be fortunate for the criminals, but how do the angels like it?—*K.*

Not a sound has ever ceased to vibrate through space; not a ripple has ever been lost upon the ocean. Much more is it true that not a true thought, nor a pure resolve, nor a loving act, has ever gone forth in vain.—*Robertson.*

Indeed, rationally speaking, is there not an absurdity in some persons working ten or twelve hours a day, and others equally able having nothing to do? If sense and conscience ruled, the workless would have work, and those now working would not have so much to do.—*Prof. W. M. Salter.*

"Approached" is the technical term for an understanding between legislator and boodler—at least it is in Ohio, and it is in Ohio where they close theatres on Sunday, tax cigarette makers almost to prohibition, and endeavor to pass virtue laws for the benefit of newspapers. Consistency, thou art a jewel, indeed! Let us "prey!"—*Light of Truth.*

It is estimated that nearly one half of the taxes of the city will be delinquent this year. The people have no money to pay their taxes. In Olympia it is said the people are up in defiance of the law. They can't pay their taxes. The same is true all over the state, and perhaps all over the nation. How near are we to the brink of ruin?—*People's Call, Seattle, Wash.*

The marriage or conjunctive principle in every domain is the religious or binding law.

THE LATEST SPOKEN.

MONOPOLY IS SUICIDAL.—Were the monopolistic forces menaced only by the less brainy class, they could feel as secure as the foundation strata of a mountain. But an internal rotting-down process is at work from the very necessity of the situation. In the scramble for personal advantage, men—less fortunate in capacity to cope with their fellows—are in their turn compelled to fight against their fellow monopolists. Hero plays in the cunning of the villain, the incentive of the robber, within as well as without the aristocratic circles. During the business-killing process that naturally necessitates a stronger combine to hold power in the general fight, the smaller capitalists and supporters of the combine policy go to the wall, leaving finally a greatly lessened few in possession of the capital to operate the business and government of the country. Thus our competitive system, breeding monopoly, is incidentally evolved from a plutocracy into a financial autocracy with its insufferable tyrannies. What next? Revolution! Will it be one of blood? Men fear it. Will it be averted? Not unless the usurpers step down. The evolution of history operates in the channel where the people apply the fundamental causes. The revolution becomes a peaceful one, if the heaving mass, the people, can patiently endure the augmenting pressure with level-headed purpose to seize all that belongs to them, all natural monopolies through the medium of the ballot and co-operative industry. Right here rests the solution of the great problem.—*J. O. Barrett, in Progressive Age.*

OMINOUS LANGUAGE.—This everlasting whining about being law-abiding citizens makes one sick. We have daily occurrences in our courts that prove conclusively that laws are made only to further enslave and oppress the toilers. Why then disgrace yourselves by claiming to be law-abiding? Better by far to rise up in mighty protest and cease to recognize law, lawyers, or judges, in adjusting labor troubles, but adjust them on their merits as they deserve. You can rest assured that if, when the Homestead trouble occurred, the workingmen of the United States had immediately proceeded to the scene prepared to defend themselves against the hiring of plutocracy, instead of depending on a fair adjudication of the matter in the courts, the conditions would today be different.—*Lancaster Labor Leader.*

LOVE OF COUNTRY.—Amiel speaks thus touching the love of country: "Which nation is best worth belonging to? There is not one in which the good is not counterbalanced by evil. Each is a caricature of man, a proof that no one among them deserves to crush the others, and that all have something to learn from all. I am conscious of no preference for the defects of North or South, of West or East; and I should find a difficulty in stating my own predilections. The only type which pleases me is perfection—*man*; in short, the ideal man. As for the national man, I bear with and study him, but I have no admiration for him. I can only admire the fine specimens of the race, the great men, the geniuses, the lofty characters and noble souls; and specimens of these are to be found in all the ethnographical divisions. I feel no greater

inclination toward the French, the Germans, the Swiss, the English, the Poles, the Italians, than toward the Brazilians or the Chinese. The illusions of patriotism do not exist for me. I love only justice and fairness." Now it may easily be that few of us can regard all nationalities with an equal eye, and it is not, perhaps, desirable that we should, for the illusions of patriotism, like some other supposed illusions, may exert a very practical and benign influence upon us; but most of us will recognize the soul of truth in Amiel's estimate of nationality, and acknowledge that character is a far more sovereign thing than ethnology.—*W. L. Watkinson, in Humanitarian.*

THE LUST FOR MONEY.—Nothing needs restraining more than man's ambition for wealth—the terrible lust for money which has possessed the world like a superstition. The mighty wrongs which follow in the train of this lust make up nearly the whole army of evils that is covering our land like a blight, and sapping the manhood of men. Man's duty is to rebuke this lust for riches, to work for more equal conditions, and to remove the false standard of worth which makes a man respectable if he have money, but denies him respect if he be poor. We believe that no man should be in want while so many men live in affluence, and that no man should be in affluence while so many men live in want.

The unequal conditions of the world and the lack of brotherly feeling make man just as surely a slave as the master's whip. Until there is in the human breast a proper and right regard for man as man, human oppression will exist. The value of human life must be reckoned above the value of human labor. What the world needs is emancipation from the tyranny of wealth. While this may come partly through moral evolution, it must be assisted by political reformation. Laws must be made to protect the poor, not to help the rich. We believe more in the power of right ideas than in the force of government to elevate mankind. Statutes are only necessary to uphold the triumphs of virtue. Laws do not make the good man any better, but they protect what he has won. The lust for money can be overcome by planting in the mind a love for something higher.—*Investigator.*

THE EVIL EFFECTS OF TOBACCO.—Teachers who have had hundreds of young men under their observation say unanimously that there is the greatest difference to be observed between the students who use tobacco and those who do not, in general health, in mental capacity and ability to study and accomplish. A prominent educator recently said: "I have no objection to the use of tobacco as a habit, and would even not care whether my students smoked or not, did I not know from personal observation that it is one of the greatest curses of the generation. From what I know of the effect of cigarettes upon the minds and upon the health of young men in that period of life when they are developing, I have no hesitancy in saying that no language can be adequate to condemn their use. They are a bitter curse."—*School Education.*

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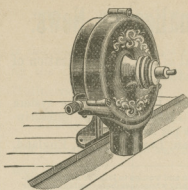
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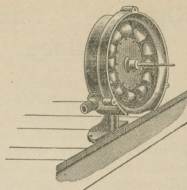
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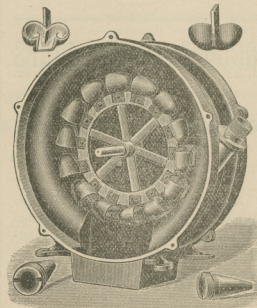
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