

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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THEOLOGY.

"Remember the Sabbath Day to Keep it Holy."

This command is none the less binding today than when first promulgated by the great lawgiver, Moses. The command constitutes one of the ten elements of the law which the Lord himself came to fulfil. He came to fulfil, not to abrogate; he came to enforce, not to annul. His testimony was in corroboration of the law, and, so far as the original intent of the sabbath was concerned, his purpose was to rescue it from the prostitution into which it had rediverted through the traditional renderings of those who made it a means of speculation. Said Jesus, "Ye have made the law of God of none effect by your traditions." There can be no more perfect standard of righteousness for the observation of the sabbath than the example the Lord himself gave. He declared that the sabbath was made for man, and not man for the sabbath. He demonstrated this by taking his disciples into the field and picking corn on that day. In so doing he placed himself on record in opposition to a false sanctity which the heads of the church had then fallen into, and which the corresponding heads of today have copied.

The wrangle at the Columbian Exposition, over sabbath opening—instituted by the religious hypocrites and clerical mountebanks of an adulterated Christianity—is a wholesome discussion in view of the fact that it will comprise an eye-

opener to thousands of people who have never seen but one side of the question, namely, the side presented by the clerical charlatan of the modern pulpit. There could not occur a more fitting occasion than now, when the worshipers of the entire world, with as great a variety of holy days as there are days in the week, are gathered for the exhibition of Christian bigotry. The world ought to be made aware of the fact that modern Christianity is a fragmentary conglomeration of diversified Scriptural interpretations and split up, bigoted sects of a so called Christian profession. The discussion of the World's Fair Commission over Sunday opening is well calculated to reach the desired end.

The opening of the Fair on Sunday was a prodigious stride toward restoring the day to its legitimate use—that of recuperation from the exhaustive labor of the other six days. The clerical jugglers know this, and, knowing it, are well aware of the fact that, should the people become educated into the true intent of the sabbath, their dispensation of a fictitious gospel for filthy lucre's sake would terminate, and their calling would end; consequently they will not easily give up the fight. There is not a preacher in the land, who plies his jugglery for pelf, that does not know that his career as a gospel smith is pursued in violation of the principles set forth by the Lord Jesus, and followed by his apostles. Men enter the ministry precisely as a lawyer enters his profession, as a means of insuring a salary, the procurement of which is the prime incentive to his sabbath labor for which his salary is paid.

The fact ought to be emphasized, by those who favor Sunday opening, that to sit in the church pew for four or six hours on Sunday to be bored with a relish of the gospel junk of the modern pulpit is not the thing for a fired man. We were in New York recently, and were invited by a friend to attend an up town Baptist church and hear a popular preacher. The said friend was a member of the church, a pew renter, and a wealthy man. After the sermon we were introduced to the clerical functionary, no doubt a kindly disposed gentleman, who had no particular use for a heretic. Our friend said, "How did you like the discourse?" We replied, "It is well enough for those for whom it was written." Said he, "I have heard that sermon one hundred and fifty times." It is pretty stale business for a man who, under the influence of wage slavery, has been compelled to work sixty hours for this luxurious pew holder, for a mere pittance, and then on Sunday to exhaust more energy than is required for a day's labor, listening to the relish of commonplace reiterated gospel junk. The clergyman plies his trade as does the blacksmith—for the money there is in it. The larger the salary offered, the more strenuous the call to leave one field of labor for another,

in which, on Sunday, the clergyman serves his congregation for his financial income. It is right for him to ply his trade on Sunday and receive his money; but those things of interest, which detract from the interest of his Sunday exhibition, must not be tolerated.

There were two things in the Jewish ceremony which had special weight more than almost any other one thing; these were circumcision and the observation of the sabbath. Circumcision was not only the figure of an antitype, but a means to the accomplishment of the end of that antitype. It implied the cutting off of the sins of the flesh, and fulfilled a scientific purpose. When the end for which it was instituted was fulfilled, the ceremony was discontinued with those who succeeded to the emoluments accruing to those who were heirs to the antitypical circumcision and inheritance. The sabbath was also a sign, a figure merely, of the real antitypical sabbath to follow the type. The genuine sabbath, indicated by the sign, is that ultimate attainment of rest in which mankind ceases from the dissipation of human energy through sensuality. When humanity awakens to a knowledge of the great truth that the dissipation of the sex forces through pleasurable gratification is a continuous prevention of the appropriation of the hidden manna, of which he that overcometh shall partake for the transformation of the mortal to the immortal flesh, then will also be fulfilled the saying: "O death, where is thy sting? O grave, where is thy victory?" Both the power of death and of the grave have lost their authority. The antitypical sabbath, that for which the type, the seventh day of rest was instituted, is nothing more nor less than rest of use for the seventh and ultimate principle and substance of human life. This, retained through the application of the highest laws of purity, conserved and appropriated through scientific achievement, will insure the accomplishment of immortal life.

If we have reached the culmination of the age, the time for the readjustment of all human affairs and the establishment of the divine kingdom, the time has come for the type or figure to pass into oblivion while the real sabbath, the perpetual day of rest, is instituted. When labor (slavery), the curse pronounced upon man, shall have been reduced to the legitimate performance of use; when the products of industry shall have been equitably distributed by a prevailing and orderly communism, and, through these factors of equity, the great day of rest is instituted in external things, then there will be no more use for the typical sabbath.

Let men cease to wrangle over types; let them learn their true significance, and apply their meaning to the essential things of being! This, however, depends upon the baptism about to be issued; a baptism, the character of which, as also the time of application, rests with the alchemical dissolution of the elements which, reduced, generate the energy of baptismal power. The conservation of the sex potency, through the purity of the flesh, comprises the basis of this baptism.

Every element contains that degree of metaphysical energy authorized by the quality of organic life to which it belongs.

The Seed of Life.

Modern scientists will readily admit the existence of four kingdoms in the unfolding of evolutionary law, viz., the mineral, the vegetable, the animal and the human. They know of no higher kingdom, although in Koreshan Science it is easily demonstrable that a fifth or God kingdom is necessary, not only to vitalize the lower kingdoms but to make the laws of being one complete and harmonious whole. Koreshanite treats as idiotic the investigations of the modern scientists to the effect that all life sprang from original elements which of themselves created the law of motion! It is strange how this class of minds will—while advocating such a preposterous theory—reject the idea of miracle, of supernatural intervention with known law as taught by the church. If the theory of self-creating force advanced by the evolutionists were true, the progress of the universe would be perpetual, and man, who has admittedly existed for many ages, would, in obedience to such a law, have advanced to an exalted state of virtue—civilization. We find, however, that theory and fact in this matter do not agree. Man was never more sensual than he is today, in confirmation of which statement we see the human family loaded with disease and sinking into the grave much below the age at which the ancients usually yielded up the ghost.

Koreshan Science can easily account for this strange and irrational theory of eternal progression. It springs from the fact that modern science knows nothing concerning the law of limitation. In a match, for example, we have length, breadth and thickness. We know that by igniting the match we can get light, heat, levity, gravity, electricity and magnetism; but until the match is consumed we cannot estimate the nature and quantity of the substance which it contains. By the destruction of the match, then, we define the fourth dimension. To insure the perpetuation of being, the law of limitation and revitalization must obtain universally. The so called scientist does not know this, else he would not attempt to build his system on the Darwinian theory of evolution. Once admit the inevitable existence of this law, and it must be plain that all scientific theories will have to be reconstructed. This is what is coming within the next decade, so the professed scientist might as well bow serenely to destiny, discard the old and embrace the new.

The Lord Christ said to his disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come to you; but if I go away I will send you the Comforter." Who was this speaking? It was the Lion of the Tribe of Judah. This the church knows; but his precise relation to, and the law of his gestation from, the humanity, it knows nothing of. If Christ had not—as the apex of all life—fulfilled the law of limitation by theocrasis through which "the Comforter," or Holy Spirit entered the primitive church, the universe could not have been perpetuated. He was the Father of the race, including the God, human, animal, vegetable and mineral kingdoms. He was the Jehovah, the greatest among the Gods, for David says, in one of his psalms, "Among all the Gods there is none like unto thee, O Jehovah!" Had he not passed out by the incorruptible dissolution of his body, the five kingdoms enumerated would have perished.

Why? He was gestated from the sensual race by virtue of the law of parthenogenesis, made practical through the practice of circumcision; thus he was born holy from Mary, as the promised seed. He was without fault before the throne; was created immaculate, not subject to the sensual inclinations of the common humanity. He was therefore the seed of life, the archetype of the new race to come at the end of the age. He was God Almighty, the apex of being. Had not the substance of his holy body revitalized the world we would be without the material essential to establish the fact of involution. The very theocrasis of Jesus Christ is the best answer to the foolish theories of the evolutionists. If the church understood more about the character of Christ's absorption by the race; more of his true relation and office as the Jehovah, it would have sufficient argument to stop the mouths of the materialistic scientists. As it is, we find it surrendering to these foolish ones and betraying its very Lord and Master.

Evolution and involution are inseparable. As Jesus the Lord was evolved from the four lower kingdoms, so in his amplified body (the one hundred and forty thousand, the fifth or God kingdom) he will demonstrate the full culmination of evolutionary law, which will mark the beginning of the golden age. The race will then begin to involve until, twenty-four thousand years from this time—having passed through the gold, silver, brass and iron ages—it will again be standing on the threshold of the golden age with humanity in the same condition in which we at present find it. This is the law of the universe. "There is no new thing under the sun."—C. J. M.

HEAVEN.

Where and what is the kingdom of heaven? This has long been a solicitous and anxious conjecture of millions of would-be inhabitants of that most delightful sphere; thousands of self-constituted teachers of men have assumed to direct the way of its attainment, without being able to point out its location, or to more than speculate as to its possible joys and the quality of its life. Savants of theological lore have, with their mental telescopes, scanned the sun, the distant stars and the supposed solar systems in search of its mythical landmarks, without accomplishing more than the childish fancy that looks wistfully into the ethereal blue of the physical heavens, in the joyful hope that angel faces will peer out of its azure beauty, or that the stars may be heard to sing together, as is the promise of old. Pious devotees—arousing an ephemeral ecstasy of the soul in prayer, songs of praise and the observance of slavish forms of piety—conclude that heaven is endless adoration and praise of the Most High. Poets are constantly set to feed the mind with the imagery of its shrines and the delights of its emotions; the artist to paint its glory and beauty in the colors of the brush. But, after all, it is but the song of the siren to delude the masses into the dominion of a false and degenerate church, to a forgetfulness of the fact that the church cannot give the heaven it promises, or show the way thither; the beautiful coloring is but an ingenious daubing of the face of a courtesan to give her the glamour of youth and innocence,—the repainting of the Pagan harlot of superstition.

Occasionally a few astute minds penetrate this fatuity of professed religion; but, unable to find the truth for themselves, and too honest to profess a lie, they go out, branded as infidels by the fat friars and sleek parsons that profit by keeping up the delusion. Still the harping and the dancing go on; we die and go hence, but, as no one returns to tell tales from the beyond, the ensnared of the clergy forget that He who proclaimed that the kingdom of heaven was at hand, said: "Neither shall they say, lo here! or, lo there! for behold, the kingdom of God" (heaven) "is within you." For hundreds of years this plain simple statement of Scripture has been ignored by the assumed expositors of the Word, until the human mind has become so befogged that it requires the efforts of a divine teacher to turn our thoughts within ourselves in the search of the whereabouts of that delightful land (good) which, if not found in us, is nowhere else for us. But, fortunately for its preservation, it is so far within us, buried so deep beyond our consciousness, that we are not cognizant of its presence, nor will we be until—through repentance and purification of the exterior, the removal of the clouds of fallacy and the debris of evil loves—it can ray itself down to the ultimates of our lives; as it is when the coldness of winter recedes, the clouds and the frosts disperse under the increasing heat of the vernal sun, then the warm rays can pierce to the earth and bring forth the life of vegetation. The ultimatum of the physical heaven, or sun's potency, is the organization and perfection of the vegetable kingdom into its heaven, to its end or purpose, its fruition. So, by letting down the rays of the Sun of Righteousness (which is the center and organizer of our life, just as the physical sun is the center and organizer of vegetable life,) we permit and co-operate with the descent of heaven (the New Jerusalem) to earth, the external mind. Not only will it be ultimatum into conscious and tangible existence within ourselves, to the very outermost—ordering our bodily habits and regulating the physical economy—but it will extend into the civil, secular and social organization of men, according to the relations that must obtain under the rule of supreme love to God and man. This state will also be reflected in the face of nature herself, so that instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree. This, and nothing less, shall be the answer to the prayer, "thy kingdom come, thy will be done in earth as it is in heaven."

If heaven is in man, then the perfect man is a heaven unto himself. As Christ was the perfect man, he spoke truly when he said that the kingdom of heaven is at hand, because He was at hand. He was the good seed, the seed of the kingdom, which by the giving of the Holy Ghost—the propagative principle of Deity—was implanted in the race, or in those of the race that believed and accepted the Spirit. These were the prepared soil or elements of heavenly growth under preparation from the beginning, of whom the Lord said to the Father: "Of them which thou gavest me have I lost none." It is from these, as its soil, that heaven shall spring in the last days. By the strength of these root growths in the hell, or disorganized humanity, the new heaven shall be perfected by the purification and redemption of the body, the last and outermost covering of heaven. When this state is reached, in the order of growth through

which man has been struggling since Adam, the cycle will be complete; a new race of men will spring out of the old; complete men,—men born from the chaos of the human hell in which man now languishes as the vegetable seed languishes in the chaos of vegetable elements—the soil—awaiting the processes of its germination.

Heaven is but the harmonious relation of one part to every other part; therefore this state of relationship is attained in any domain, whether it be mineral, vegetable or human, the heaven of that domain is reached. But such heavenly perfection is not reached by any miraculous change, but through the law of growth,—the planting of seed from a higher into a lower domain as its soil from which to draw the substance of its evolution, involution and the multiplication of its kind. Thus a seed of the vegetable kingdom is buried in the mineral kingdom, the soil, the hell of vegetable life, where its elements of growth are in a chaotic or disorganized state. These elements, spurred by the increasing heat of the vernal sun, attack the seed to destroy or to reduce it to the same state as themselves,—a soluble or disintegrated state of substance which makes the fertility of the soil. This is a process of death; when a state of apparent death is reached, the germ of the seed is awakened and asserts over death the power of life; it goes to work absorbing and transforming these solvents into organic life. The victory of this hell or chaos (in destroying this seed) becomes its own defeat, for the seed or germ—not content to reclaim that only which is within its shell and transform it into an order of active growth—sends out little tentacles of roots to discover and claim as its own such elements or atoms of the soil as, by their solvent state and degree of intelligence, (gained from former experiences) have implanted in them a reciprocating desire for ascension and to assist in the organic growth of the plant. Thus the seed is to the soil as a thief in the night, taking from it by the exercise of a superior acumen such choice substances as, by reason of a ripeness or affinity for a higher form of life, will submit to the rule of the superior intelligence inherent in the plant, and will for this cause forsake all former ties of relationship with incongruous, insolvent or antagonistic elements, to follow this newly found master.

If we might enter into the intelligence manifest in this order of existence (for every least atom is endowed with an intelligence and desire, or that which is analogous thereto, equal to the exigencies of the state or degree of life in which it moves or has its being,) we might become cognizant of a controversy going on among the atoms of the soil in regard to this Messiah, this Savior from the upper kingdom, similar or analogous to that which takes place in the human domain—the soil of Deity—when the divine seed, the Messiah, is replanted in the race at each recurring dispensation, and begins to draw the sheep of the fold into the incipient organization, the root growth of the heaven that is to be. Yes, we might see here something analogous to, or an epitome of, the hatred, the persecution of Christ: the elements—satisfied with their condition, and opposed to any innovation—attack the seed and apparently destroy its life; but out of the ashes of death springs life anew; the cross of the vegetable and mineral kingdoms is thus effected, the theocrasis of the seed life takes place. The inert seed, transformed into a germ of life,

vigorous and active, sends out its apostles to preach the gospel of this growth to all nations—all qualities of elementary substances—and to gather them into the fold, to draw them into the organic life and order of the plant growth. Some of them are taken up into the fruit itself; but many elements—not yet fitted for the vegetable kingdom—cease, at various stages, to follow on (as did many that followed no more after Christ), but remain in the dying stalk or leaf and fall back through decay into the soil. Such serve as scaffolding from which to rear the final structure, the fruit, or the use to be attained. Beyond the perpetuation of itself, the highest use of vegetable growth is to feed higher orders, the animal or human life. The vegetable cell, when appropriated or eaten by the animal, becomes—through a process of digestion and assimilation—a cell in the higher life; thus it becomes a celibate, as to the propagation of its own life, but enters into the use and delight of propagation in the higher order of existence to which it has attained.

If our senses were acute enough, we might follow the humble efforts of the plant to portray in itself the growth of the higher orders even to the highest. We might find at least a partial imitation of every important event of the New Testament, the stoning of the disciples, Paul's conversion, St. John's vision of the descent of the New Jerusalem from God out of heaven. This New Jerusalem represents the seed of the new kingdom, the doctrine of a new life, or a man—teaching and applying that life in himself—who should be implanted in the race as a baptismal fire from Deity that shall burn out the dross of selfishness and the lusts of the flesh from all who consent to receive this baptism, by which they are fitted to be absorbed or appropriated into the divine life, the highest heaven, the most perfect harmony and orderly existence in their relations one with another. Therefore, they become the body of Christ, each one a part and parcel of that body, just as every cell and fibre in the hand is us. We are fitted for this appropriation by a long series of experiences through repeated embodiments or transformations from spirit to matter and from matter to spirit, which date back at least to the time when the Gods said, "Let us make man." From this time, these human atoms—or individuals that in the last days shall be raised up—have been going through various changes and experiences, having the gospel preached to them, acquiring a little truth and good here and there, suffering the punishment of evil doing and enjoying the rewards of well doing; the results, being stored up in the interior, modify the man toward the perfect quality until the fulness of time when the man is ripened, is fit to enter into life eternal or the God life. In other words he is absorbed into, or appropriated by, Deity, just as the mineral atom that has passed repeatedly from cell to fibre and from fibre to cell—dying again and again in the plant stock, returning to earth and being again and again drawn part way up in the vegetable kingdom—until at last little by little it is fitted for the highest of that kingdom; is absorbed into the fruit itself. In the fruit is implanted odor, taste and nourishing qualities, which attract the animal or human to eat it and transmute it into the higher domain; thus it ascends. Likewise human individuals, reaching a fulness of experience or ripeness, become desirable food, so to speak, to a higher order; appropriated by Deity,

they are made one with him. This is heaven to man, the highest heaven because he has entered into and become a part of the most perfect organic life in existence.

Therefore, let none despise the day of small things. The new heaven takes its origin in hell as the plant does in the earth, utilizing the material it finds there. Bad as it is, it transmutes it to goodness and purity, if possible; but if not, it utilizes it anyway so far as possible, and then when of no further use, rejects it as does the plant with many substances. Thus money, the love of which is the root of all evil, utterly condemned by Koreshan doctrines, is used as a kind of scaffolding or bridge to tide over the transitory stages of growth, until such state of perfection is reached as will enable us to do without it, when it will be rejected; then the whole money system will go into perdition with it. Those who are unwilling to let go of it and its concomitant evil—sex commerce—will go with it; but those who are, will be carried upward to the God life, the new heaven promised.—*J. S. Sargent.*

FINANCE AND COMMERCE.

"Sheriff's Sale!"

So reads a legend that we meet with continually as we look over the exchanges of the Sword. "Sheriff's Sale" is heralded from the Savannahs of the sunny South to the ever-green shores of Puget Sound. "Sheriff's Sale" is the message from the Golden Gate of California to the granite hills of New England. What a tale of woe there is hidden in these two words, "Sheriff's Sale!" It is varied in some instances with the equally ominous announcement of "Mortgage Foreclosure!" Mrs. Lease says that the green prairies of Kansas are covered with the graves of farmers' wives who died of "mortgage on the farm." A terrible disease it is, this "mortgage on the farm;" and, wonderful to relate, like many other diseases, it is caused by the presence of a parasitical bacillus. "Sheriff's Sale" is the final act of a soul rending tragedy of a life struggle with a relentless disease.

Let us attempt to diagnose the symptoms of this disease which, if left to run its course, is bound to result in poverty, ruin and death. With brave resolves and high hopes many have started to carve out a place for themselves on the virgin soil of the West; now, after years of unremitting toil, of scant fare, of hard usage, they are compelled to yield up their all, because of the sheriff's sale. However, what was it that brought about this sheriff's sale? Was there lack of industry? Oh no! Work! work! work! early and late, was practice as well as theory. Were there failures of crops? By no means; the fields smiled with bounteous harvests. But the land was not to be had for the asking. Before willing hands could apply themselves to the tillage, government had to be paid a price for the privilege; speculators had to be bought off; before all this could be done a certain gentleman had to be interviewed; a gentleman who lived around the corner, displaying the following information on his premises: "Money to Loan!" A very harmless appearing proposition, but terrible in its consequences if entertained and accepted. Government compelled these poor victims to obtain money;

it caused and necessitated the inoculation with the virus of mortgage indebtedness. Having found lodgment, the life and soul destroying bacillus entered upon its depleting mission: No matter how continuous the industry of the victim, the rapacious mortgage outpaced his best gait. When crops were good, prices were low; if the harvest yielded indifferently, prices were very little better. No matter how good the intention, how desperately in earnest the farmer, or how perseveringly he applied himself, his efforts were unavailing; he was handicapped by the fact that he had promised to perform an impossibility. Did he borrow \$500 at an interest of ten per cent for a term of ten years, he obligated himself to pay back \$1,000; that is, he promised to double the amount of money he received. He cannot, as the law stands, pay either the interest or the principal in farm produce; it has to be paid in money. The whole volume of money, if loaned out at current rates of interest and present banking methods, would double itself in less than three years. While the amount required to meet the obligations incurred is double at the end of three years, the volume of money has remained stationary. Thus it is impossible for the debtors to pay both interest and principal; as a penalty for not performing an impossibility, comes the last heinous act in the conspiracy of enslavement,—the sheriff's sale. In the first place, the victim to this injustice does not voluntarily enter into the tread-mill of mortgage enslavement. He must live; to obtain the means of living he must have access to the natural resources—land. Such access is made conditional upon the payment of money—a law-limited quantity—which can only be obtained on the promise of paying a larger amount in kind than the loan obtained; his inability to fulfil an impossible bargain will soon become manifest.

There is no freedom of contract in the relation of man with man upon a money basis. The title to all wealth, acquired as it is through the manipulation of money by the few, is vitiated by deception and compulsion. Let our haughty millionaires not deceive themselves with the vain hope that the masses will forever remain blind, mute and patient while suffering the pangs of poverty and unrequited toil! The unrighteous claims of the pilfering oligarchy will be repudiated; labor, free labor, will claim its own. The struggle now going on between producers and capitalists will cease when the anomaly of legal appropriation of another man's labor product—without giving an equivalent in return—is abolished.

On every side the evils of the times are ascribed to lack of money; the cry goes up from all over the land for more money. The people are looking for aid in the wrong direction; redemption from financial thralldom cannot be attained through an increase in the volume of money, but through the destruction of money. Webster defines money as, "any currency employed in buying and selling." Webster was a little off; there may be such a thing as a currency in circulation which is not money. The money function is a legal quality bestowed upon a certain article, and denied to other articles. Gold is legal tender; that is, money. It is also a commodity, merchandise; but other commodities, merchandise, are not money. Right here is where the infernalism of the prestige of gold resides. The demand for gold is brought about artificially; it can be wiped out only by the

demonetization of gold. The idolatry of money is the dark incubus that is grinding humanity in the dust. Money is not needed! You can get along without money; in fact, you never can get along prosperously until money is destroyed. Imagine, if you can, the state of affairs in our country when the sign, "Money to Loan," has disappeared from the catalogue of things! No more money to lend, no more need for borrowing money, no more interest to pay, no more gambling on the stock exchange, all artificial distinctions between man and man wiped out, character the only title to respect, all kinds of labor rewarded with the full results of their application! Justice requires that every commodity be placed on an equitable basis with every other commodity. If gold is to be legal tender, the wheat of the farmers should also be legal tender, and the product of every other kind of labor as well. Here take your stand! Either all commodities should be legal tender—money—or there must be no legal tender, no money. So long as favoritism is shown, as in the case of gold, there will be sheriff's sales, mortgage foreclosures, alienated homes. Usury is a far more deadly affliction than cholera. Ask the nations of the past what caused their ruin. "Usury," is the answer.

DESTROY USURY! SAVE THE PEOPLE! ABOLISH LEGAL TENDER MONEY! *Demonetize Gold!*—Carl Gleaser.

"It Occasioned no Surprise."

The latest bank failure to date is the Plankinton Bank of Milwaukee, one of the most reputable and reliable banking institutions of Wisconsin, organized by, and named after, John Plankinton whose credit was better than that of any man in his state. Few men in the country had the business standing of the founder of this institution which has just gone under. We are therefore not straining a point when we say that the Plankinton Bank was one of the most reliable banking concerns in the state of Wisconsin. The capitalistic press endeavors to create the impression that all the banks which are daily succumbing to the stringency of the money market are really of no account; it is quite amusing to note that with each succeeding crash this subsidized press comes out with the now stereotyped phrase that the failure of the firm or bank in question "occasioned no surprise" in the community involved. It would be refreshing to note that these machine correspondents had got hold of some new expression wherewith to allay public alarm. The managing editor should coin a new phrase and send it over the wires. The "occasioned no surprise" chestnut is losing its force.

How long will these lying editors and subsidized organs keep up the policy of deceit which they have been practicing on the people? When the truth gets out and the masses perceive how they have been swindled by the daily press with regard to this money question, we would not give much for the influence, financial worth or, in fact, for the *existence* of these miserable sheets. A new era in journalism is coming; with its advent the old, stale, whited sepulchered organs will have to die out. The people will no longer support them. By the way, speaking of the waning influence of daily journalism as at present conducted, it is well to note that notwithstanding the fact of the strenuous opposition of all but two of Chicago's newspapers to Carter Harrison's

candidacy for the mayoralty, he was elected by over twenty thousand majority. We have no interest in Carter Harrison, but simply note the circumstance to show that the practical influence which the concealed and lying monopolistic dailies have with the people is more of a myth than a reality. However, this should "occasion no surprise" when we consider how, for years, they have systematically practiced deception and labored in the interest of the money power.
—C. J. M.

CORRESPONDENCE.

LEGAL TENDER MONEY.

The idea, made very conspicuous in the FLAMING SWORD, that money ought to be dispensed with, that the world don't need money at all, will all amount to nothing unless you tell us how commerce can go on without it.

Mr. Gleaser says: "If men were left free to exchange their labor products one with another," etc. There it is! It is money or barter. Must we go back to barbarism? Can the farmer in Ill. haul his wheat to Cuba or Java and swap it for coffee? Let us have "equitable distribution," they say. So I say. Money was designed for the very purpose of securing equitable distribution, by expressing the *price value* in labor of articles when exchanged. That is the true function of money, and the only thing it ought to do is to express the value in labor of articles exchanged. We must have that thing done in some way, otherwise equitable distribution is impossible. When a man exchanges any article he has produced by labor for something that some one else has produced by labor, he wants to know (both want to know) that he is receiving the same amount of labor stored up in the article received. There is no way to ascertain this knowledge except by labeling each and every article, impressing the value in labor on it. This is done by "pricing" it in money. As well might the merchant dispense with the yard-stick or scales, and undertake to do business without telling his customers anything about the length of his bolts of cloth, or weights of the things he buys and sells, as for commerce or exchanges to be carried on without "pricing" the things exchanged; *true money is only* the price of articles to be exchanged. But the cry is "down with the government stamp!" "Abolish the legal tender fiat of government." Why? What for? They are as indispensable now, under our present crooked environments, as money itself is. Legal tender is the debtor's breastwork of defense against the creditor. We foolishly have several kinds of money. The creditor might put the debtor to unnecessary trouble by demanding some other money than the kind tendered to him. He would be sure to demand the dearest, and that would be the hardest to get, being scarest. If you can abolish all debts, then there will be no need of legal tender money; but to take away all legal tender power from money would be to saddle another mountain load on the back of labor. If debts were abolished, as stated above, there would be no need of legal tender, but there would be need of government fiat, command, or recognition, expressed on the material used for money. The people are the government in this country, and ought to be in every country. The entire people want to agree on something that will express prices in labor of all articles to be exchanged. This something is called money. The people are the government. Congress is their agent, and the business is done in Washington City. Any material capable of being engraved, or carrying the superscription, would answer the purpose. Of course wisdom would dictate the cheapest, provided it was convenient to handle and hard to counterfeit. This would leave metal out.

There is one great principle which lies at the base of a correct understanding of this money question, which seems to be entirely ignored or overlooked; namely, *all evil is perverted good*. Every good thing when perverted becomes *correspondingly* evil. What is needed, is to recapture and turn the perverted thing back into righteous channels. The printing press is a good thing, but when perverted into evil channels becomes a great power for evil. So it is with governments. The anarchist thinks that governments ought to be abolished because they are in the hands of bad men and are perverted. If we were to abolish everything that has been perverted to evil, we would have to abolish everything and mankind too. Money, true money, is a good thing; it is indispensable to commerce, to civilization, and to Christianity too; without it all commerce would die; idleness, vice and crime would be followed by barbarism, ending in the destruction of society. Money has been perverted; it becomes an evil in proportion to the extent of its perversion. The great mistake of the world is in thinking, assuming, and acting as if money were property. This error carries confusion throughout society. Through this error money becomes master and man the slave. It fixes and regulates all prices, instead of expressing prices already fixed by labor. It elevates man's law above God's law. All commerce is run on the basis of per cent instead of per labor, as it should be. This is the essence of idolatry. The evil of the union of church and state consists in the fact that the state is set above the church, and man's work above God's. So in commerce. Our money system which governs commerce puts man's laws above God's laws. The governments of the civilized world are dancing around the golden calf, and God is going to have a "controversy" with them all. The question now set before them is, "which will ye serve, God or Mammon?"

I can account for the course now pursued by the President and his officials on the money question in no other way than that they are deluded—judicially blinded—as much so as Pharaoh was. The more the masses suffer and cry for money to set the idle to work to win bread, the scarcer they propose to make it. The people are to "make bricks without straw." This world-wide system of Mammon-worship, the golden calf is going to land in the Red Sea. A better instrument to hurry up its overthrow and destruction could not be found than our dictator, our Pharaoh, Grover Cleveland. Elected to execute the laws, he is more interested in dictating to congress how to legislate; and all his energies, all government patronage, threats and bribes will be used to make the nation dance to the music of the high priests of Mammon, and fall down and worship the image set up by Wall Street and the money power.

But "our God is a jealous God." "He will not give his glory to another." "He will have them in derision." About all we can do now is to stand still and see the salvation of the Lord. "Ephraim is joined to his idols." We have crossed the dead line.—*Rev. D. Oglesby,*

Richvie, Ill.

The Rev. D. Oglesby seems to take exception to our continuously reiterated statement that legal tender money should be destroyed. He seems to think that there is no alternative except legal tender money or barter. We see the possibility of a better process. There will be no more need for the individual farmer to take his grain to either Cuba, Java or Timbuctoo, when legal tender money is no more, than there is at the present time. If legal tender money was designed for the purpose of securing equitable distribution, it certainly does not perform the function for which it was designed, and therefore should not be retained. Perhaps the Reverend gentleman will have the kindness to inform the readers of

the FLAMING SWORD as to who designed legal tender money for that purpose. Is it possible that such was the object of the philanthropic gentlemen who commissioned Mr. Hazzard to come to this country during the early days of the civil war to instruct our unsophisticated native breed of the genus banker, how they could enslave the wealth producers by the control of legal tender money? We are not inclined to think so; at least the present state of affairs does not favor such an inference. But we must have something in which "to express the price value in labor of articles exchanged." The FLAMING SWORD does not object to the use of any terms in which to express the proportion of embodied labor contained in the articles exchanged. But we can see no reason why government should interfere any more with the manufacture of dollars than it does with the manufacture of yard-sticks. Of course, government fixes the length of a yard-stick; but it does not interfere as to the material they are to be made of, or the number of yard-sticks that may be manufactured. Suppose government should prescribe the material of which yard-sticks should be made, and the number that should be manufactured; what would be the result? The number of yard-sticks being limited, some, by hook or crook, might corner the yard-sticks and then tell the people, we are willing to lend you our yard-sticks on an interest in kind. Here is a man running a lumber yard who requires ten yard-sticks in his business; he borrows them and agrees to pay ten per cent interest per annum for the use of them. At the end of the first year he owes to the yard-stick monopolists eleven yard-sticks; he has only ten in his possession. Now, as the law stands, the yard-stick monopolists can confiscate the entire possessions of the lumberman because he is unable to perform something they have necessitated him into agreeing to perform, while at the same time they have made laws to prevent him from performing it. If government will waive the usurped prerogative in the three points, material, volume and manufacture of money, we do not think there is anything left to quarrel about. In the restriction of money, as to the volume, manufacture and material, resides its devilish power of oppression. If the volume is limited while the use of it is made obligatory, unscrupulous financiers will devise ways and means to manipulate it to the detriment of the masses. Government, by instituting legal tender money, by demanding the payment of taxes in legal tender money, by enforcing the collection of private debts in legal tender money,—forces the people to use legal tender money, to borrow it, to pay interest in kind for the use of it, and thus become slaves to the monopolizers of legal tender money. Are men, by virtue of legal tender money, secured in receiving an equitable amount of labor in exchange for their services? No, they are not! If not, why should the government stamp—the fiat of government—be retained? "But," says the Rev. Oglesby, "it is indispensable under our present crooked environment." Truly spoken, friend Oglesby; it is indispensable because it is the very prop and mainstay of the crookedness of the day; but we are not at all adverse to have the crooked environment relegated to oblivion. Legal tender is the club in the hands of our millionaires with which they overawe and intimidate the producing millions while they plunder them. The debts, having been fraudulently saddled upon the people, should be repudiated. Says friend Oglesby,

if the debts were abolished then legal tender money would not be needed, and almost in the same breath he says, "there would be need of government fiat or command, or recognition, expressed on the material used for money." Our correspondent is certainly not quite clear on this subject. Agreement is a growth, a development, and is arrived at by intellectual process, not by compulsion. If the people were really the government, the acceptance and general use of any kind of currency would constitute its will on the subject. Government is in theory an agency to insure the people's rights; but, in fact, it is the executive arm of the money oligarchy.

We believe that there should be an orderly administration of things; but such a result cannot be attained by the putrid methods of conscienceless politicians. We believe in the virtue of good money—*money*, a Latin word meaning to guard. Honest people will have no trouble in starting such honest money, good money, a currency devoid of government fiat, issued on wealth deposited, according to a plan outlined in an article entitled, "Socialization," contained in a late number of the *Swond*. As for the present crooked environment, it is fast nearing the jumping off place. Nevertheless, we do not believe in standing still; the Lord always works through the instrumentality of men. If the salvation of the Lord is to come, let us work ere the night cometh.—*Carl Gleese*.

SOCIOLOGY.

Liberality vs. Bigotry.

Will the World's Fair be allowed to remain open on Sunday—thereby permitting the hard working millions the only opportunity available to them of seeing the Fair—or, in obedience to the mandates of lazy or theoretical clergymen, shall the gates of the Exposition be closed? To be, or not to be? that is the question. It will be nobler for the Fair directory to endure the slings and arrows of a few bigots and hypocrites and to take arms in the interest of the masses and in the interest of the financial side of the World's Fair problem. Shall a church, which does not in any sense represent the religion of Jesus Christ, but which is bolstered up and maintained by usury, say to the large majority of the citizens of the United States: "Although your numbers greatly exceed ours; although you voice the real sentiment of the people, nevertheless our creed shall be sustained and the gates of the Fair closed on Sunday"? It is a contest between liberality and bigotry.

Indeed—strange as may seem the combination—it is a contest between the producers on the one hand and those notoriously superfluous consumers on the other—to wit; the saloon keepers and the preachers. Society is certainly getting adjusted when the clergymen at last admit an affiliation with the liquor interest. They have for a long time secretly confessed this affiliation by reason of the black bottle kept in the ministerial closet; but now that the devil is reaching ultimates, murder will out. The external conjunction of the church with rum was one of those combinations which had to occur from the very nature of the case. It is a thoroughly legitimate and natural conjunction, for who

have supported the liquor interests all along as have the churches?

Our readers have doubtless heard the story told of the army chaplain who, after an engagement, was recruiting himself with a number of others in a saloon of the town which had just been taken by the army to which he belonged. In the midst of their enjoyments they were accosted by the provost marshal, who inquired of the chaplain to which detachment of troops he belonged. The bibulous palm reader replied, "To the army of the Lord." "Then," replied the marshal, "you are a long way from camp."

When the clergymen advocate the closing of the World's Fair on the first day of the week in the interest of the saloon keepers and the church collection baskets—in opposition to all liberal thought and impulse, and in direct opposition to the wishes of the wage workers, to say nothing of their defiance of the teachings of Jesus' declaration that the sabbath was made for man and not man for the sabbath—we think we are well justified in declaring that the modern church and clergy have strayed far from the Lord's camp.—*C. J. M.*

Criminals!

You can wager that all small criminals will be punished; vagabonds will be compelled to work on rock piles; girls starved into vice will be dragged before the police court every so often and compelled to contribute to the fund that supports office holding parasites; mortgages on farms and homes will be purchased and the owners driven out into the highways; tenants will be ejected by the hundreds of thousands for non-payment of rent. The starving poor will be thrust into poor-houses, disgraced and humiliated; little children will be allowed to toil their little lives away for a pittance; but the "powers that be" will allow the land sharks, loan sharks, trust sharks, railroad sharks, coal barons, standard oil monopolists, grain and stock gamblers and all the big parasites that prey on honest toil, to continue business and have the backing of the government.

Nothing will be done to give honest people a chance to work, or those mortgaged to save their homes. Not much! But there is handwriting on the wall. When it is interpreted somebody will be startled.—*National Spectator*.

Criminals! What an obloquy there is contained in the term; what a peculiar intonation we give to it in utterance! Very little thought has been given to the so called criminal classes by the masses of the people. Would-be respectables have fought shy of anyone who for any reason, was suspected of inclination to disregard the legalized claims of others to material things. Of late, labor organizations have paid some attention to the inmates of our reformatories, prisons and penitentiaries; but their interests were not induced on sympathetic or humanitarian grounds, but because it was believed that the enforced labor of convicts within prison walls unfairly competed with the laborer not in prison. Legislation was attempted—and in some cases secured—whereby the so called unfair competition of convicts was obliterated by condemning the inmates of the prisons to comparative idleness. Some kind-hearted people have interested themselves sufficiently in the inmates of our prisons to investigate the methods of government. Again and again the public has been horrified by the recital of the devilish cruel-

ties to which the inmates of penal institutions are subjected. One of the latest instances of this kind is disclosed by one Edward Smith, who was lately discharged from a convicts' camp located at East Tucknee Springs, in Columbia Co., Fla., where he was detained for one year; unjustly, he claims. However that may be, no crime committed can justify the fiendish, murderous cruelty there inflicted. Half starved, flogged to death, driven to exhaustive labor in chains that are only removed when men are to be buried or discharged,—such is the fate of the prisoners there!

A great outcry is raised in this country over the atrocities committed by the minions of the czar in far-off Siberia. All honor to the kindly sentiment of our people that prompts the expression of their honest indignation in the matter; yet it seems to us a more practical expression could be given to American philanthropy by abolishing equally cruel abuses at home. We are inclined to think there is method in the inhuman cruelties practiced in the penal institutions of the land. Partially it may be prompted by avaricious contractors; brutal overseers may add their quota to the sum total; yet a large residuum of it is purposely inflicted as a warning to those outside of the prison walls—on the verge of destitution—to keep within the narrow path outlined by the enslavers of the multitude for the guidance of their victims. The many so called crimes are in most instances committed against what are called property rights. Take away the crimes against property and those committed against persons incidental to such incrimination, and a small modicum would be left of a truly criminal character.

Property is the greatest of all crimes against humanity. If we should closely examine every title under which property in anything is claimed, today, there is hardly one that is not clouded by fraud and compulsion. The majority of our so called criminals are largely the victims of, and rebels against, an inequitable social system. The real, veritable criminals of the day are not found in our prisons; far from it. We build palaces for them; place the best results of human achievement at their service and call them our best people! The great criminals of our times are not abhorred; they do not blush for their perpetrations; no, they are lauded to the skies for them; they boast of them. What greater crime can there be than that of wholesale human slaughter? Yet this infamous, inhuman profession, has been glorified to the ends of the earth. Men deck themselves in the trappings of war and proudly strut through our city streets announcing themselves professional murderers of their kind. Is it not anomalous? If one man kills another, that is very wicked; if thousands upon thousands are killed in needless conflict between hundreds of thousands, it becomes a glorious achievement! If a man steals a loaf of bread, he is sent to the penitentiary; if another steals a railway, he is sent to the U. S. Senate! Verily the allopathic school is on top—not only in medicine, but also in murder and robbery—it being the base of that horrible nightmare of human consummation called modern civilization.

The sway of the great criminals is nearing its *finale* in infamy. Forty thousand homes of the South and West were lost under foreclosure in 1892, and the number is greater this year than the last. Pharaoh has published his edict demanding bricks without straw. The high water mark of oppression

also indicates the hour of deliverance. All hail the advent of the deliverer who shall lead the people out of the night of oppression into the liberty of the sons of God!—*Carl Gleeser.*

GLEANINGS FROM THE LORE OF KORESH.

The volume, number and page at the close of each excerpt, cites the reader to its environment, and, unless otherwise noted, indicates the Guiding Star.

WINGS OF THE GREAT EAGLE.—When the Elohim polate in humanity, the form (human) in whom the polation is effected is overwhelmed, first, with the desire for all there is of God; second, with a desire to impart all this to the humanity ready to receive it. These two desires, the one to enter absolutely into the Elohi, and the other to impart himself fully to the world, are the two wings of the great eagle which were given to the woman, by means of which she fled into the wilderness.—III. 2-53.

The truths of the Word are the wings of the eagle under whose protection the life is fostered and nourished.—III.3-122.

Knowledge, in Scripture, is often called wings. For instance: "I have brought you on eagle's wings"—by knowledge of truth—hence, *zizith*, like wings, as this word strictly signifies, would be *bezith* (in the likeness of wings) *roshi* (head). The word *rosh* or *resh* signifies first, highest, beginning, both as to time and quality, and is the word which, as the first word in Genesis, is translated beginning, with the preposition *be* in the prefix. The word *beresheth* is rendered, "In the beginning," and not, in the head; but the latter would be just as correct a rendering, for all things were created in Jesus Christ, who is the beginning or head. From the above it follows that the Hebrew, *bezith roshi*, which in Ezekiel is rendered, "By a lock of mine head," signifies, in the likeness of the wings of my beginning. As wings signify truths in primates and ultimates, which are knowledges—literal truths of the Word when conjoined to the spiritual and celestial truths constitute knowledges—therefore they are knowledges of the likeness of my beginning.—II. 11-357.

AQUARIUS.—When the Lord was about to symbolize the last supper, he sent two of his disciples with directions to find a man with a pitcher in his hand. This man should make ready the passover. He prepared this supper in an upper chamber. The supper and the upper chamber, with the symbol of the pitcher, were significant and symbolic. In this symbol Jesus portrayed the fact, and pointed to the time when the sign Aries should enter Aquarius or water-carrier. Aquarius is the man with the pitcher in his hand. In the physical heavens this was mapped out by the ancients, and represented by a man pouring water out of a pitcher; this was symbolic of the pouring of the divine science or the science of immortal life, when the Messenger of the Covenant should come with the formulated river of life.—II.3-SS.

TABERNACLES AND TENTS.—Tabernacles signify such as are being perfected in life (forms in states or degrees of good), and tents, such as are being perfected in truth (forms in states of illumination).—III. 1-37.

MANSIONS.—Jesus said: "In my Father's house are many mansions." Mansions are the dwelling-places of spirits (in this instance), and many mansions must contain many spirits or angels.—I. 2, 14.

INDWELLING THE.—That which makes a man supremely good is the indwelling in his house, his temple, which is his own structural organism, of an aggregation of the spirits of the just, for God, it is declared, is in the generation of the righteous.—I. 2, 14.

ATONEMENT.—The atonement of Christ is the at-onement of God and man, consummated through human appropriation of the Lord's flesh and blood. By this it is made possible for man to "work out his own salvation with fear and trembling," for God, planted in the race, works in and through man, awaking by his (God's) renewal in humanity "of his own good pleasure."—Sword I. 46, 1.

The National Emblem.

[The poem from which these stanzas are taken reached the *Tribune* last year, but because of its length was not published. As several writers have since suggested the maize or Indian corn as our National emblem, this extract is published to give the writer, Lewis Oliver, due credit for the idea. The writer in other stanzas suggests that each state shall have its own emblem also.]

Let it be one strictly native,—

Something "to the Manor born,"

Thus what fitter for an emblem

Than our maize or Indian corn?

Starting as a blade of grass springs

From the rich alluvial soil,

Soon it broadens, like the lily,

'Neath the hand of honest toil.

And instead of fruitless blossom

As the stock grows round and strong,

There appears a silken tassel,

Alternate, the stem along.

What beneath this yellow banner

Lies so carefully concealed?

Sheath on sheath in wisest manner

Folded, loosed, there's revealed

A serrate cereal of milky whiteness

With creamy juices succulent,

Like the white hearts of coconuts

To which tropic suns are lent.

And this growth is for all climates

From the East unto the West;

Yet tho' thriving north or southward,

It loves temperate climes the best.

All the season's richness in it,

From May-flower to Golden-rod—

From June's fragrant, sweet-briar roses,

To Asters that by road side nod.

Who shall say its far famed sweetness

Was not coined, as coins the bee

Honey from the clover's perfume

And blossoms of the apple-tree?

So, if Columbia has a corner

Remote upon her field of stars,

A sheaf of corn will more adorn her,

Than otherwise the stars and hers.

Persons owing allegiance to other governments and none to the United States own two million acres of land in this country,—an area ten times the size of the state of Massachusetts, and as large as all New England. What do you say about America for Americans?—*Kentucky Journal*.

PUNGENT PARAGRAPHS.

Usury means to use your labor for my profit.

A sheep raiser should be a wise man—wether wise—as he makes wether profits.

When you visit the sinner be sure you are not visiting your own iniquity upon him.

We would all like to get to heaven if we might but take our own little hell with us.

The most ancient relative of which we have ever heard, aside from papa and mamma Adam, is our Auntie Diluvian.

Hatred indulged in your own heart is a consuming fire, destroying all the tender germs of love and faith implanted in us.

Carnegie is but another word for carnage. He and his ilk will yet plunge this country into the bloody carnage of destruction.

Lincoln's life work was an attempt to re-tie (tie back) or link-on the waning spirit of liberty, to the patriotism of seventy-six.

Ex-Governor Foster of Ohio, the foster parent of American finance during Harrison's administration, will foster the nimble sixpence no more; he is dead—dead broke.

According to our observation, modern Christianity is saving a "bad lot" for heaven. If heaven is to be made up of such a set of selfish, bigoted and mock modest saints, then give us hell in preference.

The banks—the rock bound shores of modern finance, in which all the world puts its trust—are rapidly caving in and plunging the patron of their "safe deposits" into the mire of destruction and despair,—the *debris* of the dying money god.

The man that wants to give battle to the devil, needn't tear around among the neighbors to find an opportunity. Let him cast his own character into the mirror of self-examination and he'll find him large as life and full of fight.

No man will be a son of God who is not bred and born to the kingdom. The cross of Christ is the generative cross between God and man, which his crucifixion symbolized. Those who received the Holy Ghost, conceived of God and will be raised up—born again—at the last day.

The efforts of our government to bolster up and preserve a system of robbery—the competitive—by granting privileges and enacting penalties, have resulted in unbearable tyrannical oppression and arbitrary interference with personal rights, equal if not exceeding that of king-ridden Europe.

Judge to Prisoner.—Well, sir, what have you to say why sentence should not be passed upon you? You stole the watch.

Prisoner.—Yes, sir, but I was only obeying Christ's injunction to watch and pray. I got on to the watch and preyed; that is, I preyed on the watch.

Judge.—I'll give you a stem winder. Here, watch-man, take this fellow to the watch-tower—where he'll have a better view—and tell the jail watch to let him prey on bread and water for ninety days.—*J. S. Sargent*.

SHARP CUTS.

The debtor is a slave to the extent of his indebtedness.—*Alliance Independent.*

I believe that banking institutions are more dangerous to our liberties than standing armies.—*Thomas Jefferson.*

He who refuses to ally himself with a righteous cause because of its unpopularity, is a coward for whom this world has no earthly need.—*Greenfield (Mo.) Pointers.*

Nine million mortgages, averaging \$450 each, make the mortgage indebtedness \$5,000,000,000, as shown by the Bureau of Statistics. How does this show up for prosperity, old partyites?—*Inlander.*

The producers demand justice. What they demand they will have. He who thinks that the masses will forever tamely submit to legalized robbery is playing with edged tools.—*National Spectator.*

Rothschild and his kind seem to think the whole world should work for gold; to increase its value because the Jews have it. Do the people love the Jews so much that they should work for them?—*Weekly Press.*

Two million dollars were sent to foreign missions last year by the women of this country, while thousands of their own people are homeless and starving. This is the kind of religion the devil smiles upon.—*Homer Index.*

Which is of most importance to the life of our republic, Wall Street or the masses; the money power or the people? Which should be built up, fostered and protected by the laws of the land, the few or the many?—*Alliance Courier, Mineola, Texas.*

Whoever eats up, robs and steals the nourishment of another, commits as great a murder, as far as in him lies, as he who starves a man or utterly undoes him. Such does a usurer, and sits the while safe on his stool when he ought rather to be hanging from the gallows. Little thieves are put in the stocks; great thieves go flaunting in gold and silk. Therefore is there on earth no greater enemy of man, after the devil, than a gripe-money and usurer.—*Martin Luther.*

Wherever there are in any country uncultivated lands and unemployed poor, it is clear that the laws of property have been so far extended as to violate natural right. The earth is given as a common stock for man to labor on; if, for the encouragement of industry, we allow it to be appropriated, we must take care that other employment be furnished to those excluded from the appropriation. If we do not, the fundamental right to labor on the earth returns to the unemployed. It is not too soon to provide that as few as possible shall be without a little portion of land.—*Thomas Jefferson.*

Great fortunes can be gathered only by robbery of the many. It can be done in no other way. There is but a given amount of wealth created each year—all by labor. Coupon-clippers, usurers, mortgage-farmers, speculators and all other such classes, do not create wealth. Labor alone does. Fortunes are piled high by impoverishing our fellow men. Greed rules the hour, and the astonishing fact is that many who are, year in and year out, systematically robbed by the prevailing financial system, annually go to the polls and vote to sustain the robbers, and call the act patriotism.—*Kansas Agitator.*

A Distinguished Dundee Lady.

Some time ago we published from *Harper's Bazar* an account of the scientific attainments of Mrs. Mina Fleming, of Harvard College Observatory, who was described as one of the most gifted women-astronomers the world has ever seen. It was then stated that Mrs. Fleming was a native of Dundee, but this designation was so vague that few were able to identify her. We have now, however, obtained from a trustworthy source some details of the young lady's early career, which will doubtless bring her to the recollection of many of our readers. The second daughter of the late Mr. Robert Stevens, carver and gilder, who carried on business first in the Nethergate, and latterly at 48 Reform Street, Wilhelmina Stevens (Mrs. Fleming) was born early in 1857. The family at that time resided at 86 Nethergate, and was connected with the South Parish Church, of which Rev. Andrew Taylor was then pastor; Mina, to use her short pet name, was baptized by Mr. Taylor. Her elementary education, she received at the private teaching academy of the Misses Russell, Tay Street, and she afterwards attended the High School. Her father died when she was almost eight years of age, and as she proved to be an apt pupil, her mother decided, upon the advice of friends, to equip her for an educational career. With this in view she was placed in Meadowside Sessional Schools under Miss Kidd. The Sessional Schools were demolished under the Dundee Improvement Act, and Miss Stevens then obtained a situation under Mr. Sims in Broughty Ferry. She subsequently taught for some little time in the Butterburn School, Dundee. When a little over twenty she made the acquaintance of Mr. James Orr Fleming, then employed in the Dundee branch of the Bank of Scotland in Bank Street, to whom she was married by the Rev. George Gilliland at the manse in Paradise Lane. Shortly afterwards she and her husband left for Boston. The marriage did not prove as satisfactory as Mrs. Fleming had a right to expect, and she, with, as it has proved, fortunate resolution, applied for a situation in Harvard Observatory. Her services were accepted, and there she has since worked with untiring zeal and pronounced success until her discoveries and reputation have become known over all the world.

For over ten years she has been engaged in the examination of the photographs, computations, and reductions of the astronomical work of the observatory at Harvard College. She now has charge of a corps of nearly a dozen women computers. A large part of their work is the study of the spectra of the stars, which forms the memorial to the late Dr. Henry Draper. Mrs. Fleming examined and measured the 27,000 spectra of stars involved in the preparation of the Draper catalogue. By a careful examination of the photographs taken at the Cambridge and Peruvian stations of the observatory she has discovered 21 new variable stars, the only variable stars discovered by a woman, and a larger number than have been found by any man. A curious class of stars exist whose spectra consist mainly of bright lines. Only 45 of these have as yet been discovered, and of these Mrs. Fleming has found 25. About 600 quarto pages of the "Annals of the Observatory" have been prepared in a great measure under her direction. Anyhow, we may state that the only planetary nebula ever discovered up to this time by photography was discovered by Mrs. Fleming.

A method of astronomical research has thus been developed in which women, by examining photographs in the daytime with a magnifying glass, attain the same results ordinarily obtained by men at night with the telescope. Mrs. Fleming has made a careful study of the photographs of the new star in Auriga, and has also discovered that the bright lines in the variable star Beta Lyrae change their positions with regard to the dark lines, probably making it the third close binary star discovered by means of its spectrum. Mrs. Fleming's brief reports of discoveries made by her are sent to the *Astronomischen Nachrichten* and other astronomical journals over the simple signature, "M. Fleming," but her work is well known to astronomers as that of a woman. The extent to which it is appreciated may be judged by an extract from a review which appeared last October in the *Observatory*, the regular publication issued at the Royal Observatory, Greenwich, England.—"It would be difficult to say too much in praise of the zeal and skill with which the great work (the catalogue) has been accomplished. The name of Mrs. Fleming is already well known to the world as that of a brilliant discoverer, but the present volume shows that she can do real hard work as well."

We may add that Mrs. Fleming's father possessed strong scientific tastes, and is stated to have been the first man in Dundee to take a practical interest in introducing the daguerreotype into the city. Many of his picture frames are still to be found in the city, and are examples of good, sound, honest workmanship.—*Dundee News*.

TO THE MOTHER OF THE GODS.

"Be of good cheer, brave spirit; steadfastly
Serve that low whisperer thou hast served; for know
God hath a select family of sons
Now scattered wide thro' earth, and each alone,
Who are thy spiritual kindred, and each one
By constant service to that inward law,
Is weaving the sublime proportions
Of a true monarch's soul. Beauty and strength,
The riches of a spotless memory,
The eloquence of truth, the wisdom got
By searching of a clear and loving eye
That seeth as God seeth. These are their gifts.
And Time, who keeps God's Word, brings on the day
To seal the marriage of those minds with thine,
Thine everlasting lovers. Ye shall be
The salt of all the elements, world of the world."

—Ralph Waldo Emerson.

More and more it becomes apparent that the people of this country are determined to settle the money question among the very first of those problems now pressing for a solution. The shameful condition in which the country now finds itself is suggestive that until our money affairs are arranged, few other reforms can make any progress.—*Progressive Age*.

The fruit of the tree of knowledge of good and evil becomes, through regeneration (reproduction), the fruit of the tree of life.

Cultivate not only the corn fields of your mind, but the pleasure grounds also.—*Whately*.

THE LATEST SPOKEN.

FREE AMERICA.—Under this caption the *National Watchman* writes as follows:—

Owing to the financial policy of our government, thousands of people are yearly thrown out of all means of earning a sufficient living. Last year, it is said, one hundred thousand persons were thrown upon the streets of New York because they could not pay their rent. And now comes the following, clipped from a recent Virginia paper:

"This is to notify all dredgers, woodsmen and farmers, that the police court of Norfolk will furnish vagrants and hire them out for three months, for the privilege of working said vagrants with ball and chain, if necessary, or we will furnish the said vagrants to the superintendent of any public works in this city, to work with ball and chain for three months. I hereby ask all officers to arrest, according to law, all persons who have no visible means of support, and if the supply exceeds the demand, I will send them to jail three months to be fed on bread and water. This is done at the request of the Board of Health, as a sanitary measure, and under the authority vested in me by section 885, code of Virginia."—*J. F. East, Police Justice*.

PERTINENT REMARKS.—To the men and women of ten generations hence, the peculiar prejudice or fashion which makes certain subjects too delicate for public discussion will furnish an interesting but puzzling study. It will no doubt be incomprehensible to them that a people that glorified knowledge, built schools and colleges, made tremendous advances in every mechanical art, and even ruined health in a feverish pursuit of learning of every sort, should yet have banished from the class room, the lecture hall, and the social gathering, anything like a comprehensive, and exhaustive consideration of what will, so long as the soul of man continues to live in a body, be the one subject above all others that he should have the completest knowledge of,—the subject of the proper adjustment of the sexual relations and of the forces governing the beginnings of life.

To our silly prudery and affectation in this matter, the men and women of that day will trace much more than we imagine of the misery and sin that blackens the world today. They will see that while we pretend to be too pure to even talk about the sexual relations, we make them the source of more misery, crime and degradation than we could ever atone for if held to strict account. They will see that just so long as it was immodest to endeavor to gain wisdom, and impure to be able to distinguish purity from grossness without being ashamed of the ability, the world progressed in the most halting and painful way; marriage continued to be a bond of the flesh, and very often a disgusting one at that; prostitution flourished; what might have been the sweetest, purest, most elevating forces of humanity were distilled into poisonous streams that not only deadened the finer sensibilities of the men and women of today, but degraded the generations that they were bringing into the world.

In that day the definition of prostitution will contain no reference to a ceremony; innocence will not be confounded with ignorance, women will prefer that their daughters should

grow into womanhood with all obtainable knowledge regarding themselves, rather than blindly; and the whitest purity will be considered as indispensable to the strongest manhood as to the sweetest womanhood.

But these things are impossible to us today unless we change our methods of thought, and seek knowledge fearlessly. They are impossible until we gain greater knowledge on this subject than is shown in the daily lives of most men and women today.

Dare we seek it?—*Deadwood Independent.*

THE SPIRIT OF THE INQUISITION.—A few years ago some workmen, while digging a sewer across old Smithfield, in London, suddenly came upon some bones, some charred wood, and some iron links of chain, ghastly relics, which had lain there below the surface undisturbed for more than three hundred years. The bones were those of a heretic who had been burned alive for believing or doubting a little more or something less than the theological standard of his time; the charred wood was part of the stake at which he was burned, and the iron links were bits of the chain that bound him. Those relics are the material symbols of a spirit by no means obsolete, and they ought to be presented to those gentle ministers of the gospel, who, in solemn conclave at Boston, called upon the President of the United States to set the regular army with its merciless guns upon persons wicked enough to learn something useful at the World's Fair on Sunday. This appeal to the President is a relic from the sanguinary piety of Smithfield, as the bones and the charcoal and the chain are its resurrected emblems and its melancholy signs. The genius of American liberty gives those ministers the absolute right to consecrate for themselves and set apart one day in seven as a festival to ignorance, but they have no right to sanctify Gatling guns and compel other men to observe the sabbatarian feast of dullness. I believe I do not speak too harshly when I say that men who would use the army to make other men observe the sabbath would make Jackson Park another Smithfield if they could; and so, I fear, would every sect in Christendom, excepting two or three, and these are not orthodox. When I think of the useful and elevating character of the Exposition, the gospel of industry preached within its buildings, its lessons of human friendship and international peace, its educational power and the innocent pleasure it confers, I cannot help thinking that the men who would shut it up on Sunday, the laborer's day, deserve the charity of that prayer which the Master they pretend to serve once offered for some other intolerant men. "Father, forgive them, they know not what they do!"—*M. M. Trumbull, in the Open Court.*

IMPENDING PERIL.—I am an optimist, first and last; yet, while holding that the world is governed by a law of progress, it must be recognized that periods come, when, for the time, society grows worse instead of better, as seen in the history of the Jews and in the fall of the Roman Empire. What shall we say of the present period? I am no alarmist, yet the situation is alarming. The general law of progress has not been annulled, but we are now being drawn toward the vortex of a dangerous cyclone. Thoughtful men everywhere

feel this to be so. They are barometers that portend the coming storm. Corruption is rife in all callings and professions; the clerical order fails to rise to the requisite moral height. Prophets prophesy falsely, and quietly take their percentage of unjust mammon. Great men and great deeds are applauded, but the very attempt at "reform" now often involves the use of bribery, falsehood and indecent methods condemned by the best moral sentiment. There is a fearful trifling with moral principle. But are we to wait for some terrible storm to clear the sky and bring us to our senses? It is true that the world has witnessed greater corruptions than the present, but not greater sin. Today the sin is dangerous. Why? Because society is sinning with its eyes open. In the days of little light there was little accountability. But these are the days of the printing press, not days of ignorance, and God will not wink at the iniquity. Society is sinning against light; this is what makes the present age so dangerous. It will prove idle to scoff. They scoffed and ridiculed the predictions of our Lord, aimed at Jerusalem. Yet Zion fell. The present situation is at least analogous to that of the days before the civil war. Some then said that slavery was divine, but the greater part declared it a terrible evil, yet an evil so immense that it could not be dealt with, and church members joined with the mob to stone the abolitionist. Then came the war, costing a million lives. The evil of that period was a small one compared with some of those of today, which finds masses of the people held in the bondage of vice, a worse bondage than the old black slavery. In the judgment of such a man as Bishop Holley, church and state, in a mutual embrace, are preparing for an awful plunge.

There is something appalling in the revelations of the census. The condition of the marriage relation alone would preclude general happiness and safety. Think of from forty to fifty thousand immoral women in New York, patronized by five times that number of men! Think of 323,716 divorces in twenty years, with hundreds of thousands of homes ruined by drink, with 82,392 criminals in prison, and an annual production of homicides amounting to 7,386, besides 73,045 paupers in almshouses, and a million tramps, vagabonds and pensioners of all sorts scattered far and wide! One of the most serious signs of decay appears in the increase of insanity. Years ago it was found that society was "dying at the top," and it was computed that one in two hundred and fifty of the population was insane, but now the number has been put at one in one hundred and twenty-seven. New York City, today, has one in three hundred in her asylums, and the city is full of persons of unsound mind, rendering it probable that the estimate of one in one hundred and twenty-seven in the country at large is correct. This city contains all the elements for a wholesale outburst of lunacy, and indeed public movements, especially for reform, often put on the signs of insanity.

Experts tell us that the main causes underlying the various stages of insanity are vice and drunkenness. This cannot be questioned. Under the circumstances, shall we not make a tremendous mistake if we allow ourselves to become indifferent to the subject of Social Purity?—*Rev. B. F. De Costa, in Philanthropist.*

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Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday afternoon at 8 o'clock at Beth-Ophrah, Washington Heights. Public invited.

The WOMAN'S MISSION meets every Friday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

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

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

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

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 837 Evans St., Denver, Colo.

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

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtenberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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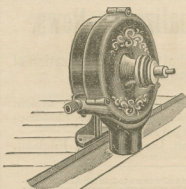
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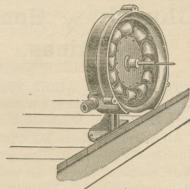
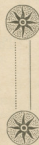
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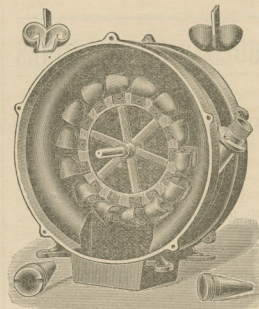
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