

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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The Flaming Sword.

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CHURCH TRIUMPHANT.

Until further notice, the Church
Triumphant will hold its regular
Sunday service at the College of Life,
No. 2 College Place. South Side.
Service begins 7:30 P. M.

It might be asked, if prices depend
upon the abundance of gold, and
gold finds its way where things can
be had at the lowest prices, and that
is, into free trade countries, why are
not prices in England commensurately
high, as that is a free trade country?
We speak of gold only in circulation.
If gold is made a basis of valuation
of labor and its products, it must
have its treasury somewhere, and that
is at the point farthest removed in
value, from that which it purchases.
In attempting to place an estimate
of the relative value of protection and
free trade, the great mistake has been
in regarding mere associations as sus-
taining the relation of cause and effect.

England is a free trade country,
and prices in England are low, labor
is cheap, and the products of labor are
cheap also, therefore free trade makes
cheap conditions.
Now, in the above statement, there
is no proof that, because there exist
cheap conditions in England, free
trade is the cause. The real cause is,
the devil in England and America
who controls wealth, has succeeded
in creating a broader distinction be-
tween the plutocrat and plebeian in
England than in America. The same
conditions would eventually obtain
in this country, either under
"Free trade," or "Protective" prin-
ciples, were it possible, through pov-
erty or otherwise, to keep the people
in ignorance.

The basis or foundation of wealth,
is not merely gold; but gold, silver,
mercury, copper, zinc, iron, coal,
earth, wood, water, in fact every prod-
uct, which must constitute the objec-
tive point of all labor. None of these
should be made to appear to hold a
value not intrinsic. Protection on
any article of commerce is a lie
and a steal, stamped upon the face of
it, and any government that will place
a fictitious valuation, violates its in-
trinsic worth and is a lying and thiev-
ing government.

In an article which might be called
a weak tirade of the lying *Chicago
Tribune* against the theories of Count
Tolstoi, we find the following: "His
scheme, if it could be carried out,
would lead to universal free love,
which would be worse, infinitely, than
the cases of ill-assorted marriages
with their deplorable results. * * *
His scheme would lead to cruelty, to
brutality, and prostitution instead of
chastity and humanity, unless he
could find some way to revolutionize
human nature."

Poor *Tribune*. We supposed that
everybody knew, in all countries and
among all peoples nominally Chris-
tian, that in the manifestation of the
Christ and the operation of the Holy
Spirit, human reformation was found-
ed upon something calculated "to
revolutionize human nature." The
scheme of elevating "civilized" hu-
manity to a level at least with the
brute, ought to meet the capacity and
possibility of the Christian system.

Count Tolstoi knows that the com-
mon marriage in "civilized" coun-
tries is a mere license of prostitution
in which men and women may,
through mere passionate indulgence,
perpetually waste the potencies of
life, regardless of any purpose to ful-
fill the laws of procreation.

Tolstoi knows it to be a crime,
according to his best interpretation
of the laws of God, the principles and
practice of the Lord and his disciples,
and the highest impulses of the Holy
Spirit.

Men who can lie as consummately
as the *Tribune* staff, and who can
malign and traduce the character of
their fellows, as can this same staff,
will find in themselves very little of
that pure, moral and religious tone
and fervor, calculated to respond to
the purity flowing from the mind of
Count Tolstoi.

Tolstoi will live in the hearts of the
people, to be praised, after the *Trib-
une* and its staff are obliterated from
human memory.

INTRINSIC VS FICTITIOUS VALUES.

From a pamphlet entitled "Nature
of Value" by E. D. Stark, published
in 1887, we find the following:

"Such a sentence as this: 'whether
gold has risen relatively to all com-
modities from causes effecting gold
itself,' etc., gives him dead away."

Mr. Stark in the above, refers to
Professor Laughlin's publications in
the *North American Review*. Mr. Stark
continues:

"It could never emanate from a mind well-
grounded in the definition or having any intel-
lectual trenchancy as to the nature of value. It
will repay the thoughtful reader to analyze the
thinking implied in such a sentence. By 'risen'
he means, of course, risen in value. The phrase
'relative to all commodities,' I should not
comment on if it were only superfluous; but it
is not merely pleonastic, it is positively
vicious, because it implies that gold might rise
quite outside of a relation to commodities. I
say it is unpardonably vicious in a professor of
Economics in that it fosters that central mis-
conception, which is the queen bee in the teem-
ing hive of popular error on the whole subject.
By affecting gold itself he cannot mean affect-
ing it in respect to its color, specific gravity,
chemical reactions, weight of coins, or quantity
above ground. All these affections are way off.
He must mean affecting gold itself in respect to
its value. Very well.

Now suppose that by reason of improvement
in the arts and appliances of production, or for
that matter for any conceivable reason, it comes
to pass that double the quantities of goods are
offered for sale, and so a unit of money will
buy twice as much of vendible things as former-
ly, is it not plain that gold itself has been af-
fected in the very and only respect pertinent to
the discussion, viz., in its value? A dollar will
buy more. For goods to be plenty and low in
price is the same fact as for money to have a
greater power over commodities. If wheat from
a dollar falls to 50c as the price of a bushel, the
same breath which affirms that fall in price, af-
firms a change in the market relation of money
—affirms that in the wheat market the value of
money has doubled. Price is the value of things
expressed in money and a bushel of wheat can-
not fall 50 per cent. in price only as a unit of
money doubles in wheat value, and if the same
fall supposed in respect to wheat, is affirmed as
having taken place in the large aggregate aver-
age of commodities; that is, if prices have all
along the line fallen one-half, then no matter
what one's theory of causes may be, the confess-
ed fact is that money has doubled in value, for
value is the rate at which things swap: it is a
ratio between two things, and when the ratio or
rate changes, it changes the rate of one exactly
as it does the other, only in the opposite direc-
tion. The custom of computing value, and value
change in terms of money does not alter that
bottom principle at all. It ought not to obscure
it either with a student."

The above is a verbose preliminary
to the following paragraph, which, as
the premise of his entire argument,
shows the fallacy of his conclusions:

"Practical people, whose training is in a
counting house or in financing, understand
but one mode of expressing value, and that is in
terms of money—price—and they are all at sea
when the question of the value of money itself
comes up, whether or not it has changed, and if
so, in what direction and how much. They can
only with great difficulty be made to understand
that a change in the price of goods is a change
in the value of money—necessarily so."

"They can only with great difficulty
be made to understand that a change
in the price of goods is a change in
the value of money—necessarily so."

Has gold a fictitious value, that is,
a false value, or does it seem to have
a value that is not intrinsically in
it? If it has such a value, can this

fictitious margin be increased and
diminished by the alternate successes
and failures of its bulls and bears in
the great competitive issues, like the
watered stocks; margins of railroads,
petroleum, and other merchantable
property? If it has a fictitious mar-
gin, wherein does it reside, and
whence is it derived?

Tariff on gold, or gold protection,
is, in principle, just like the pro-
tection on iron, or wool, or any other
merchantable thing. It is not made
in just the same way, but it answers
just the same end.

Gold has an intrinsic value, subject
to a slight fluctuation according to
the demands for its commercial use.
It has just two primary sources of its
fictitious margin; one depends upon
the other. The first is its govern-
ment protection, by making it the
basis of all legal tender; the second
is the increase of the valuation of the
alloy employed to make it fit for
handling as a medium of exchange,
really, the exchange itself.

The compound is an actual decrease
from the real value of gold, but its
valuation is increased by the stamp
of Caesar, so that the alloy is made
to receive a false valuation. Now the
silver sharks desire the same kind of
protection for their silver mines, and
for the silver out of the mines, that
the gold cormorants are determined
to hold over the gold. If a few mil-
lionaires hold the gold, or certificates,
the valuations of which are founded
upon the fictitious margin of gold,
under government protection, so long
as the gold has no competitor of the
same kind or under the same kind of
protection, they have the monopoly in
trade.

When a competitor comes into the
market, rendered able to compete be-
cause the protection is of the same
stamp, that is, also having Caesar's
stamp, the fictitious margin is neces-
sarily influenced. Hence the opposi-
tion of the gold men to the silver
men. It is not a fight between the
bulls and bears, but a fight between
cormorants and vultures, both being
equally birds of prey.

The remonetization of silver could
have but one conclusion. It would
unquestionably, for a short time, in-
crease the circulation of so-called
money, and throw upon the market
another protected article, but it would
be transient, for it would soon compel
the gold and silver men to enter into
some kind of compromise, by which a
virtual bi-metal trust or combination
would be secured, to arrest its cir-
culation and take it out of the hands of
the people, and place it under the
lock and key of the great gold-loan-
ers of the world.

If gold has government protection
so must silver have, and if silver,
then all the other metals, or the great
controversy must continue to wage.

The iron men must increase their
clamor for the protection of their
merchandise, and if a man could
conveniently carry a few railroad bridges
in his pockets, protection of the same
genera as that of gold and silver,
would be demanded by the iron men.

So called money, is worth the most
where commodities are the cheapest.

As goods are cheapest in free trade
countries; if gold and silver are made
the basis, then gold and silver must
find their way to free trade countries.

The scarcity of gold, or gold and
silver, if both are made the basis of
valuation, must increase the price of
goods, and diminish the price of labor,
for the price of labor must be deter-
mined by the quality, in circulation,
of the substances made the basis of
valuation.

The only true "standard of value"
is the relation of demand and supply.
The false standard of value is the
fictitious margins of "protection."

The remedy is the destruction of
the possibility to create fictitious
margins, either by government or by
any other power or combination.

The process of harvesting is to
gather out the tares and garner the
wheat.

The Chicago Tribune and Count Tolstoi.

On another page will be found
Count Tolstoi's views on some of the
vital points of Christian doctrine.

The dirty, lying, *Chicago Tribune* can
publish radical ideas and public sen-
timent is not distressed, nor public
purity violated. THE FLAMING SWORD
may put forth the same or similar
views, and the *Tribune* unites with a
vitiated public sentiment, to bias
public opinion by traducing Koresh-
anity and its originator.

For twenty years we have labored
to point out to the world the impor-
tance of applying the principles of
the Lord Christ, if we would experi-
ence the contrast between the death
of the old system, and the life which
the Lord came to bring. "Whoso-
ever is born of God doth not commit
sin, for his seed remaineth in him,
and he cannot sin because he is born
of God." Christian life is a new life.
Old things have passed away, and all
things have become new.

We differ radically from Count
Tolstoi upon one point; "whereas,"
he says, "for him who professes
Christ's doctrine, the ascent of one
summit is but a fresh incitement to
climb to one still higher whence
another pinnacle is seen in the
distance, and so on without end."

This conception of ceaseless aspira-
tion and progression without ever
reaching the limit of amplitude, is
founded upon the general idea that
progression is a law of being, while
at the same time the mind of man is
ignorant of the true law of progres-
sion.

The Koreshan Unity is the only sys-
tem broad enough in its scope to sci-
entifically reconcile this aspiration and
concept with omniscience. It says that
limitation is an essential factor and
law of form. It says that the universe
is a thing, and that to be a thing it
must possess form, and to possess
form it must have limitation. It
says that a consciousness capable of
comprehending this form, must, as to
the knowledge of form, be limited to
the form of the universe. It says,
that every other factor and attribute
of God is subject to the same inherent
law; notwithstanding this, there must
be eternal progression. Then what is
its provision? Simply this: God's
old age is correlated with God's infan-
cy, and the amplitude of divinity be-
comes repolated in humanity, and the
infancy of Deity is inaugurated, from
which God again progresses to the
limitable fulness of his amplified God-
hood, by which he grows or matures
into the Ancient of days.

So God alternates between the
amplitude of Deity and the infancy
of his Divinity; from the Son of God
merging into the Father, and from the
Fatherhood merging into Sonship.

We reiterate the statement so often
made that "The love of money is the
root of all evil." If this be true,
then this love must be destroyed.
This indicates the remedy. Love for
money will continue so long as there
exists a necessity for its use. There
are two principle factors in the regu-
lation of economy; the first is produc-
tion, the second, distribution. Mon-
ey is not required for either of these
purposes. What, then, you will ask,
will be the incentive to exertion? I
answer, primarily, the love of the
brotherhood. Every industry will
be conducted on the basis of its love,
the end of that love being the use of
the industry to the neighbor. Labor
for self is the most sordid and abnor-
mal impulse imaginable. This is all
well in theory you say, but practically
impossible. Is the purpose of God
aborted, and the Christian idea a fab-
ulous myth? or will the Lord's prayer
meet its answer in the fulfilment of
righteousness in the earth?—Cyrus, in
The Guiding Star.

Before the true brotherhood can be
manifest and the divine kingdom set
up, there must be a universal prepa-
ration of heart.

The Mystic Circle.

AND The Prophet of Koresh.

"He dared to hold opinions con-
trary to the most commendable
orthodoxy, and boldly expressed
them;" replied Wentworth. "Let
me quote concerning him. 'Jesus
perceived their wickedness, and said,
why tempt ye me, ye hypocrites?'"

"And as he spake, a certain
Pharisee besought him to dine with
him; and he went in, and sat down
to meat. And when the Pharisee
saw it, he marvelled that he had not
first washed before dinner. And the
Lord said unto him, Now do ye
Pharisees make clean the outside of
the cup and the platter; but your
inward part is full of ravening and
wickedness. Ye fools, did not he
that made that which is without make
that which is within also?"

"But woe unto you, Pharisees!
for ye tithe mint and rue, and all
manner of herbs, and pass over
judgment and the love of God: these
ought ye to have done, and not to
leave the other undone. Woe unto
you, Pharisees! for ye love the upper-
most seats in the synagogues, and
greetings in the markets. Woe unto
you, scribes and Pharisees, hypocrites!
for ye are as graves which appear not,
and the men that walk over them are
not aware of them."

"Then answered one of the law-
yers, and said unto him, Master,
thus saying thou reproachest us also.
And he said, Woe unto you also, ye
lawyers! for ye lade men with burdens
grievous to be borne, and ye your-
selves touch not the burdens with one
of your fingers. Woe unto you! for
ye build the sepulchres of the proph-
ets, and your fathers killed them. Truly
ye bear witness that ye allow
the deeds of your fathers: for they
indeed killed them, and ye build their
sepulchres. 'Woe unto you, lawyers!
for ye have taken away the key of
knowledge: ye entered not in your-
selves, and them that were entering
in ye hindered.'

"Then the Pharisees and scribes
asked him, Why walk not thy disci-
ples according to the tradition of the
elders, but eat bread with unwashed
hands? He answered and said unto
them, Well hath Esaias prophesied
of you hypocrites, as it is written,
This people honoreth me with their
lips, but their heart is far from me."

"Jesus was severe in his denuncia-
tion of those who lived for personal
emolument, forgetting the obligation
to God and men. Did he stand in
human form to-day, with the divine
fervor and zeal for righteousness urg-
ing him as advocate for the down-
trodden and helpless ones of earth,
he would enter the pulpits of our
land, and say to those who preach
for hire, 'Why frame ye your oratory
that it tickleth the ear of the robbers
of God's poor? Lust and voluptuous-
ness is conspicuously marked upon
you. You are bloated with sensu-
alism and selfishness, and your pride is
communicated to your very temples
which ye build for the accommodation
of the rich, while the poor are most
worthy of God's gospel.'

"He would say to the law makers,
your legislation is all in favor of the
rich, and you are sustained in your
iniquity by the very power which
professes most of all to be the oracle
of God. The whole system of re-
ligion and legislation is an abomina-
tion, and it shall be wiped out with
the besom of destruction, and its
place taken by that which shall
exalt the lowly.

"Jesus was a revolutionist of the
most radical type; a socialist of the
most advanced order, and approved
of God."

"Wentworth, I am almost persua-
ded to be a Christian," said Mr.
Danforth. "That kind of Christiani-
ty well suits my radicalism."

"The career of social evolution is
marked in its advance by various

lines of progress. The most pro-
nounced and conspicuous of these
may be summed up in the develop-
ment of the intellectual faculties of
man; in scientific progress, as an out-
growth of improved intellectuality,
and in moral proficiency. Men are
gradually departing from priestcraft
and the religious sentiment. While
social progress depends upon the op-
eration of the laws of growth, I admit,
with you, that one factor of that
growth and progress, is human pur-
pose to actively push the interests of
such advancement, through intellec-
tual and scientific application. I there-
fore have no hesitancy in agree-
ing to join with you in any well-
devised and systematically formulated
scheme, through which may be prose-
cuted the work of socialistic advance-
ment." These last remarks were
made by Mr. Margrave, the socialist
at whose residence the four gentle-
men had met.

Wentworth was profound enough
to have made the discovery, that each
of his friends was so much established
in his convictions, as to render it use-
less to urge upon them what he regard-
ed nearer the truth, the thoughts that
he entertained, but without a perfect
agreement in all things pertaining to
science and religion, he believed he
could mould them to his purpose.

"Now gentlemen," said he, "what
plans have any of you to offer in the
prosecution of a work which shall take
hold of the function of liberty and
make it subserve its legitimate and di-
vine purpose? Liberty is not the
goal of human ambition and achieve-
ment. It is but the instrumentality,
or the mediatory stage of progress;
and it may be exercised either towards
the rearing of the divine kingdom, or
in the consummation of chaos. Lib-
erty is but a stage of revolution;
man's final achievement is beyond it."

"We will hear what you have to
offer, for we have reason to believe
your plans of operation are matured,
and after duly canvassing yours, may
submit schemes of our own." Mr.
Margrave remarked.

"I have embodied in one general
resolution, three primary laws or
principles, to be stated in subsequent
propositions, which it seems to me
should govern all our efforts in the
determination to advance human
interests," said Mr. Wentworth. "I
will state it to you as now formul-
ated:

"Resolved: first. That human
happiness is a possible attainment, to
which all men and women have the
right to aspire.

"Second. As a state or condition
to be gained by a correct adjustment
of all relations, it is within the reach
of every human being, and can be
enforced by the due exercise of that
degree of liberty vouchsafed to American
citizens under the constitutional pro-
visions already insured.

"Third. This adjustment can be
wrought through organization, under
the leadership of a mind whose
adamantine integrity shall tower
above every possibility of temptation.
This generation should produce a
character supreme above the love of
money; the love of worldly honor;
the love of family; and of country,
even, exalting him into the realm of
that universal philanthropy which
ignores everything save the un-
swerving purpose of placing the race
upon the pedestal of equitable and
just relationship.

"Fourth. The constitutional pro-
visions for the American citizen to
express his wish through the ballot,
render it possible for any set of
principles to be submitted to the
tribunal of the public sentiment, and
acted upon through the constitutional
right of balloting.

"Fifth. Because of the natural
inequality of intellectual force, some
men are shrewd in the prosecution of
business enterprises, rendering those
less favorably endowed, unequal to
the task of a fair competition in the
accumulation of wealth, the wisdom
of the people of this nineteenth cen-
tury of so-called Christian progress

and civilization, should exercise its right to adjust this wrong, and enforce equation by the application of artificial means to insure equity, where nature's laws have been thwarted through human perversity and violation.

"Sixth. The laws of natural demand and supply have a normal equation, and wherefore they fail to complement each other, and thus fulfil the purposes of supply, leaving the greater portion of the race to suffer for want of the needful supports of life, justice demands the fulfillment of obligation, in the no uncertain sound of such an uprising of the people as will insure the proper equation, and grant to the needy what rightfully belongs to them by virtue of the very law of love, the only principle upon which stable government can be established.

"My three principles formulated in three propositions, are these:

"Love to the neighbor, in honor preferring him, is the first principle. This I state in the following general proposition: As love to the neighbor, wrought in the performance of actual use to him, is the proper channel through which to express man's love to God, there should be instituted by the most wise, through political rights and obligation, an orderly and systematic method for the manifestation of that love. This must arise through organic effort, in the determination of wise men full of love to the race, to take possession of the ballot and secure, through it, the equitable distribution of wealth and labor.

"Every labor saving invention would in this order of properly related adjustment, be made to subserve its legitimate use, namely, to relieve man of common drudgery and diminish the hours of that special department of use called service or labor, thus rendering this particular branch of use a recreation rather than a forced service-mill, for grinding the face of the poor.

"My second principle and proposition are the unequivocal rights of a majority, to legislate in favor of the happiness of all men, and its proposition as follows: As the greatest good to the greatest number, (sometimes, nearly always, unjustly and injudiciously administered) is a recognized law of progress for the attainment of men, it becomes not only the right but the moral—if not the religious obligation—for any body of men, when, having discovered the germ and cause of human affliction, to take such measures as in their wisdom are indicated for its eradication, not, however, in opposition to constitutional rights, where those rights are so illimitably latitudinarian as they are under our own constitutional provisions.

(CONTINUED.)

TOLSTOI ON TOLSTOI.

HE PARTLY DEFENDS AND PARTLY EXPLAINS AWAY.

Certain Delicate Subjects Most Delicately Handled—High Religious, Moral, and Philanthropic Ground—Admits That in "The Kreutzer Sonata" His Subject Ran Away with Him—Holds That We Should Aim High, Even if We Fail to Reach All We Aim At.

[Translated from the Author's Unpublished Manuscript and Copyrighted, 1890, by S. S. McClure.]

I have received and still continue to receive numbers of letters from persons who are perfect strangers to me asking me to state in plain and simple language my own views on the subject handled in the story entitled "The Kreutzer Sonata." With this request I shall now endeavor to comply.

My views on the question may be succinctly stated as follows: Without entering into details it will be admitted generally that I am accurate in saying that many people condone in young men a course of conduct with regard to the other sex which is incompatible with strict morality. Both parents and the government in consequence of this view may be said to wink at profligacy. I am of opinion that this is not right.

One Standard for Both Sexes.

It is our first duty to turn a deaf ear to such an essentially immoral doctrine, no matter how strongly society may have established or law protected it. Moreover, it needs to be recognized fully that men are rightly to be held responsible for the consequences of their acts, and that those are no longer to be visited upon the woman alone. She who is too frequently the victim of man's selfishness is no longer to bear the burden of a double sin. It follows from this that it is the duty of unmarried men who do not wish to live a life of infamy to practice such continence in respect to all women as they would were the female society in which they move made up exclusively of their own mothers and sisters.

A more rational mode of life should be adopted which would include abstinence from alcoholic drinks, from excess in eating, and from flesh meats, on the one hand, and recourse to physical labor on the other. I am not speaking of gymnastics or of any of those occupations which

may be fitly described as playing at work; I mean the genuine toil that fatigues. No one need go far in search of proofs that this kind of abstemious living is not possible merely but far less harmful to health than excess. Hundreds of instances are known to every one.

This is my first contention.

Modern Tendency is Downward.

In the second place I think that of late years, through various reasons into which I need not enter, but amongst which the above-mentioned laxity of opinion in society and the frequent idealization of the subject in current literature and painting may be mentioned, conjugal infidelity has become more common and is considered less reprehensible. I am of opinion that this is not right.

The origin of this evil is twofold. It is due, in the first place, to a natural instinct, and in the second to the elevation of this instinct to a place to which it rightly does not belong. This being so, the evil can only be remedied by effecting a change in the views now in vogue about "falling in love" and all that this term implies, by educating men and women at home through family influence and example, and abroad by means of healthy public opinion, to practice that abstinence which morality and Christianity alike enjoin and to see in their animal passions foes to be conquered rather than friends to be encouraged.

This is my second contention.

In the third place I am of opinion that another consequence of the false light in which "falling in love" and what it leads to are viewed in our society is that the birth of children has lost its pristine significance, and that modern marriages are conceived less and less from the point of view of the family. I am of opinion that this is not right. These doctrines and the practices which result from them wreck not only the bodily, but, what is still worse, the spiritual strength and vigor of women, and for this reason they should be avoided. The remedy is to be found in that self-restraint which rightly considered is an essential element of man's dignity and which is as incumbent upon him after as before marriage.

This is my third contention.

Faulty Education.

In the fourth place I am of opinion that the children are educated not with a view to the problem which they will one day be called on to face and to solve, but solely with an eye to the pleasure which they may be made to yield to their parents. The consequence is that the children of human beings are brought up for all the world like the young of animals, the chief care of their parents being not to train them to such work as is worthy of men and women, but to increase their weight, to add a cubic to their stature, to make them spruce, sleek, well-fed, and comely. They rig them out in all manner of fantastic costumes, wash them, overfeed them, and refuse to make them work. If the children of the lower orders differ in this last respect from those of the well-to-do classes, the difference is merely formal; they work from sheer necessity and not because their parents recognize work as a duty. And in overfed children as in overfed animals sensuality is engendered unnaturally early.

Moral and Physical Overfeeding.

Fashionable dress to-day, the course of reading, plays, music, dances, luscious food, all the elements of our modern life, in a word, from the pictures of the little boxes of sweetmeats up to the novel, the tale, and the poem contribute to fan this sensuality into a strong consuming flame, with the result that sexual vices and diseases have come to be the normal conditions of the period of tender youth and often continue into the riper age of full-blown manhood. And I am of opinion that this is not right.

It is high time it ceased. The children of human beings should not be brought up as if they were animals, and we should set up as the object, and strive to obtain as the result of our labors, something better and nobler than a well-dressed body.

This is my fourth contention.

In the fifth place I am of opinion that, owing to the exaggerated and erroneous significance attributed by our society to love and to the idealized states that accompany and succeed it, the best energies of our men and women are drawn forth and exhausted during the most promising period of life; those of men in the work of looking for, choosing, and winning the most desirable objects of love, for which purpose lying and fraud are held to be quite excusable; those of the women and girls in luring men and deceiving them into marriages by the most questionable means conceivable. I am of opinion that this is not right.

Too Much Sentiment, Too Little Sense

The truth is that the whole affair has been exalted by poets and romancers to an undue importance, and that love in its various developments is not a fitting object to consume the best energies of men. People set it before them and strive after it because their view of life is as vulgar and brutish as that other conception frequently met with in the lower stages of development which sees in luscious and abundant food an end worthy of man's best efforts. Now this is not right and should not be done. And in order to avoid doing it, it is only useful to realize the fact that whatever truly deserves to be held up as a worthy object of man's striving and working, whether it be the service of humanity, of one's country, of science, of art, not to speak of the service of God, is far above and beyond the sphere of personal enjoyment. Hence it follows that not only to form a liaison, but even to contract marriage, is, from a Christian point of view, not a progress but a fall. Love and all the states that accompany and follow it never do and never can facilitate the attainment of an aim worthy of men, but always make it more difficult.

This is my fifth contention.

The Human Race Not Imperiled.

"How about the human race?" If we admit that celibacy is better and nobler than marriage, and that the aim of humanity is to strive after chastity, evidently the human race will come to an end. But if the logical conclusion of the argument is that the human race will become extinct the whole reasoning is wrong. To that I reply that the argument is not mine; I did not invent it. That it is incumbent on mankind so to strive, and that celibacy is preferable to marriage, are truths revealed by Christ nineteen hundred years ago, set forth in our catechisms, and professed by us as followers of Christ. In the Gospel it is laid down so clearly as to make it impossible to explain it away, that he who is already married when he discovers and excepts the truth must abide with her with whom he has been living—i. e., must not change his wife, and must live more chastely than before. (Matt. v., 32, xix., 8 fol.) that he who is single should remain unmarried and continue to live chastely

(Matt. xix., 10-12,) and that both the one and the other in their yearning and striving for perfect chastity are guilty of sin if they look on woman as an object of pleasure. (Matt. v., 28-29.)

Christ proclaimed this; the history of the human race bears witness to its truth, and the conscience and reason of every individual man confirms it. His story unfolds to our gaze the spectacle of humanity moving unceasingly and irrevocably forward from the gray dawn of half-forgotten ages to our own times, and progressing from polygamy and polyandry to monogamy; from monogamy characterized by incontinence to continence in wedlock. Our consciences confirm this by invariably condemning incontinence in ourselves and others and always commending chastity and setting a higher moral value on those men whose lives were characterized by that virtue.

The same truth is confirmed by our reason, which tells us that the only solution not repugnant to the sentiment of humanity of the problem of overpopulation is afforded by the systematic striving after chastity, which though distasteful to animals, is natural to man.

It is a most extraordinary thing when you come to think of it; Malthusian theories can be broached and propagated; prostitution may be fostered and thrive (I cannot call by any other name such unions of the sexes as have not the birth of children for their object and justification); millions of children may be allowed to die every year of hunger and want; millions upon millions of human beings may be butchered in war; the state may strain every nerve to increase and perfect the means of killing the people, and look upon this as the main aim and object of its existence; all these things may be done under our eyes without striking us as in any way dangerous to humanity, but let some one hint at the necessity of our curbing our passions and immediately the cry is raised that the human race is in danger.

Keep in View the Ultimate Good.

When a person asks you his way to a place there are two methods of directing him. You may either point to a distant tree and tell him to make straight for that, thence on to the village, and from the village along the river bank till he comes to the hill, etc.; or else you may give him the general direction, telling him to walk due eastward and let the inaccessible sun or the stars serve him as finger-posts. The former of these methods is that of transitory religions with their detailed prescriptions and instructions; the latter is that of the inner consciousness of eternal, incorruptible truth. In the former case certain actions are described as having to be performed or avoided; in the latter the goal only is pointed out—a goal which forever unattainable is recognized by our inner consciousness as the true one, and communicates the right direction to our life's work. "Keep holy the Sabbath day; perform the rite of circumcision; drink no spirituous liquors; do not steal; give a tithe of your goods to the poor; commit no adultery; make the sign of the cross; receive the sacrament of the communion," etc., etc. Such are the formal precepts of Brahminism, Buddhism, Islamism, Mohammedanism, and the ecclesiasticism called Christianity.

"Love God with all thy heart, all thy soul, and love thy neighbor as thyself." "As ye would that man should do to you, do ye also to him likewise." "Love your enemy." Such is Christ's doctrine. He gives no definitions of acts; he only points to that imperishable ideal which every man finds in his own heart the moment it is revealed to him. For him who professes the formal doctrine the scrupulous fulfillment of the law is attainment of perfection and puts a stop to all further aspirations; and the Pharisee gives God thanks that he has fulfilled the law, and the rich young man is satisfied because he, too, has obeyed it. And it is impossible that they should think or feel differently, for, having reached their actual level, there is no other height visible toward which they might wend their way; whereas, for him who professes Christ's doctrine, the ascent of one summit is but a fresh incitement to climb to one still higher whence another pinnacle is seen in the distance, and so on without end. The Christian always in the position of the publican, ever painfully conscious of his own shortcomings, ever eager to advance as he looks at the long stretch of ground before him that lies between him and his goal. The man who follows the outward formal law may be aptly likened to one standing in the light of a lantern attached to an immovable post. He cannot see to go farther than where he stands. On the other hand, he who hearkens to the promptings of his inner conscience is as one who carries a lantern before him on a long pole; the rays are always dispelling the darkness in advance of him; ever lighting him forwards, ever leading him on to new spheres.

High Ideals.

Chastity and celibacy, it is urged, cannot constitute the ideal of humanity, because chastity would annihilate the race which strove to realize it, and humanity cannot set up as its ideal its own annihilation. It may be pointed out in reply that only that is a true ideal which, being unattainable, admits of infinite gradation in degrees of proximity. Such is the Christian ideal of the founding of God's kingdom, the union of all living creatures by the bonds of love. The conception of its attainment is incompatible with the conception of the movement of life. What kind of life could subsist if all living creatures were joined together by the bonds of love? None. Our conception of life is inseparably bound up with the conception of a continual striving after an unattainable ideal.

But even if we suppose the Christian ideal of perfect chastity realized what then? We should merely find ourselves face to face, on the one hand, with the familiar teachings of religion one of whose dogmas is that the world will have an end, and on the other of so-called science, which informs us that the sun is gradually losing its heat, the result of which will be in time the extinction of the human race.

Christ the Guide.

If the lives of us Christians are characterized by such a frightful contradiction between our conscience and reality it is because we fail to understand the doctrines of Christ, which point to an unattainable, imperishable ideal; and in consequence allow ecclesiastical prescriptions, wrongly called Christian, to be substituted for the Christian ideal. This has been done in the matter of divine service of apostleship, of power, and of much else. The same thing has been done in respect to marriage. Christ not only never instituted marriage, but if we search for formal precept on the subject we find that he rather disapproved it than otherwise. ("And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold and shall inherit everlasting

life."—Matt. xix., 29; Mark x., 29-30; Luke xvii., 29-30.) He only impressed upon married and unmarried alike the necessity of striving after perfection, which includes chastity in marriage and out of it.

The churches, however, by endeavoring, contrary to Christ's teaching, to establish marriage as a Christian institution—that is to say, to lay down certain external conditions which would render carnal love sinless and perfectly lawful—failed to create a solid institution and yet deprived the people of the guiding ideal set up by Christ. The upshot of all this ill-advised effort was that people flung away the old before receiving the new; they lost sight of the true ideal of chastity pointed out by Christ and embraced the worldly ecclesiastical dogma of the sacrament of marriage, a doctrine that has been built up upon no foundations whatever and in which men do not really and sincerely believe. This affords us a satisfactory explanation of the fact, which at first sight seems a strange anomaly, that the principle of family life and its basis (conjugal fidelity) are found to be more firmly rooted among people who possess clear and minute external religious prescriptions on the subject—among Mohammedans and Jews, for instance, than among so-called Christians. The former have a code of clear detailed external precepts respecting marriage, whereas the latter have nothing of the kind.

A Side Light on Russian Morals.

It is only over a very insignificant fraction of the unions which they contract that the men and women of our society have a ceremony performed by the clergy to which they give the name of sacramental marriage; they then live on in unbridled profligacy, in polygamy and polyandry, acknowledging no restrictions in their relations, and giving themselves up to vice in the belief that they are practicing the monogamy they profess.

Now there is not and cannot be such an institution as Christian marriage, just as there cannot be such a thing as Christian liturgy. (Matt. vi., 5-12; John iv., 21; nor Christian teachers nor church fathers; (Matt. xxiii., 8-10); nor Christian armies, Christian law-courts, nor Christian States. This is what was always taught and believed by true Christians of the first and following centuries. A Christian's ideal is not marriage, but love for God and for his neighbor; consequently in the eyes of a Christian, sexual relations in marriage not only do not constitute a lawful, right and happy state, as our society and our churches maintain, but, on the contrary, are always a fall, a weakness, a sin. Such a thing as a Christian marriage never was and never could be. Christ did not marry; nor did he establish marriage; neither did his disciples marry. But a Christian (and by this term I understand not those who call themselves Christians merely because they were baptized and still receive the sacrament once a year, but those whose lives are shaped and regulated by the teachings of Christ)—a Christian, I say, cannot view ordinary wedlock otherwise than as a deviation from the doctrine of Christ—as a sin. This is clearly laid down in Matt. v., 28, and the ceremony called Christian marriage does not alter its character one jot. A Christian will never, therefore, desire marriage, but will always avoid it.

How About Marriage?

If the light of truth dawns upon a Christian when he is already married he has no other alternative than to abide with his wife (and the wife with the husband, if it is she who is a Christian) and to aspire together with her to free themselves of their sin, to strive after chastity as perfect as is possible by substituting purely fraternal relations for those of the flesh. This is the Christian view of marriage, and there cannot be any other for a man who honestly endeavors to shape his life in accordance with the teachings of Christ.

The Kreutzer Sonata.

To very many persons the thoughts I have uttered here and in "The Kreutzer Sonata" will seem strange, vague, even contradictory. They certainly do contradict, not each other, but the whole tenor of our lives, and involuntarily a doubt arises: "On which side is truth—on the side of the thoughts which seem true and well-founded, or on the side of the lives of others and myself?" I, too, was weighed down by that same doubt when writing "The Kreutzer Sonata." I had not the faintest presentation that the train of thought I had started would lead me whither it did. I was terrified by my own conclusions and was at first disposed to reject it, but it was impossible not to hearken to the voice of my reason and my conscience. And so, strange though they may appear to many, opposed, as they undoubtedly are, to the trend and tenor of our lives, and incompatible though they may prove with what I have heretofore thought and uttered, I have no choice but to accept them.

"But man is weak," people will object; "his task should be regulated by his strength."

This is tantamount to saying "My hand is weak. I cannot draw a straight line—that is, a line which will be the shortest line between two given points; and so, in order to make it more easy for myself, I intending to draw a straight, will choose for my model a crooked line."

The weaker my hand the greater the need that my model should be perfect.—Leon Tolstoi, in the Chicago Tribune.

Happiness in Use.

Real happiness comes from the perfect performance of use, which accomplishment can be obtained only through love of that use. Happiness, like all things else, is found in degrees.

One can reach the calm of perfect content in natural use alone, as long as no outside influence interferes, but cannot in that degree become independent of such influences.

As one rises into the spiritual degree of thought, it becomes more independent of outside influences, but is still sensitive to psychic disturbances. Happiness in this degree is more intense and of a higher and more interior quality, than that which comes from use in the natural degree.

Happiness in celestial use rises above all disturbances and is not confined to any department of that domain, but centers in all until it finally becomes life itself, and enters into all uses of every degree.—S. S.

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We purpose to make this department of the FLAMING SWORD one worthy of the name; the true Woman's Department.

We will consider contributions for the woman's department upon the subjects of Prohibition, Emancipation of woman, and Woman's true relation to the essential reforms of the age. These may, or may not fully agree with the Koreshan view of these questions. Honest conviction will receive due consideration.—Ed.

God Walk's in the Garden.

People say that the tendency of the Koreshan doctrine is mainly to break up families. Let it break or make the family tie; this question does not enter as a factor into the considerations of Koreshans. So far as it concerns the relationship of the male and female, if the doctrine has any weight, it is to teach womankind that she has an inalienable right to her person and function, and if the right is violated it must be at the expense of the dissolution of the bond and obligation, that the marriage tie and ceremony insures.

The prostitution of the sexual office through indulgence for passion gratification, is the sure road to hell, but as the orthodox hell is the only hope of the perpetuity of orthodox tenure, the doctrine of purification as promulgated by the Church Triumphant, is more than the threatened old church can endure. It therefore says to Koreshanity, "hands off; do not attempt to place obstructions in the crooked way, to fence up the broad gate to our father's house in hades." "If families must be divided, let death and hell perform the work," they say. "Doesn't the joy that we are to experience in heaven, depend largely upon the torment of the other members of our family in hell?"

When we get to heaven, our "happy hunting ground," and "look over the battlements of heaven," and do not see the other part of our family writhing in torment, what's the use of living," says the orthodox angel. No sir; let death break up families but life must stand back, she must not interfere.

"Dr. Teed, the FLAMING SWORD, and the Koreshan System, must be wiped out."

Koreshanity has come to stay. God walks in the Garden. He has come to ripen the fruit of the tree of lives. He has placed at the east of the Garden, the flaming sword, and Koreshanity says, "hands off, or its flame will cut and burn, till utter consumption devastates the hand that dare attempt to stay its protective energy."

THE NEW PARTY.

The Sunbonnet Party.

In Wyoming, soon after the passage of the woman suffrage law, a man was elected who was popular with his party, but who was a secret drinker. After his election he grew more careless, went into saloons openly, and was several times seen on the street the worse for liquor. The politicians of his party did not care. When his term was out they re-nominated him. A man came home from the caucus, and his wife asked him who the candidate was. He told her. "Why," she said, "that man cannot possibly be elected." "Why not?" asked her husband in surprise. The wife made no answer, but she put on her sunbonnet and went out and talked with the woman next door over the fence. The woman next door put on her sunbonnet, and went out and talked with her next neighbor; and so they passed the word all through the town. The women held no caucuses, made no public demonstration, but when election day came the intemperate candidate found himself defeated. He knew he had done nothing to make him lose caste with his party, and he could not understand his defeat until one of his lady friends said to him very quietly, "We could not let you go back; you were setting a bad example to our boys." In Wyoming, both parties have come to recognize the necessity of nominating their best men, or at least, not nominating bad men, if they wish to succeed.—The Union Signal.

Guiding Star Department.

This department is to be devoted to the GUIDING STAR work, under the special direction of the MYSTIC STAR. It will be open only to contributions from Koreshans from all parts of the world.

In this connection it may be asked: "What constitutes a Koreshan in the sense here implied?" All who read the Koreshan literature or hear the Koreshan doctrines and accept them in belief with a purpose to carry them out in life, so far as conditions will allow of their practical application, may be regarded Koreshans in the sense of this connection.

LIGHT.

PAPER NO. IV.

From my former article the reader has learned that the later writers on philosophy, declare light to be a "mode of motion" instead of an actual substance. In this paper I shall notice the results of this theory when practically considered. As observed in my last paper, if light is motion, there are some grounds for accepting the Copernican theory of astronomy. If light is a substance, then the present accepted astronomy is false.

To the facts and arguments by which to reach rational conclusions concerning the subject, I take pleasure in directing the attention of all honest investigators. Is light a substance or is it simply a motion? What are the vital points to be considered here? If light is motion, of what is it composed? If it is motion, how do we see?

I want the reader to drop all preconceived ideas and follow me through these thoughts so that when we reach the end of the argument, he may be able to form an honest opinion. If he still believes light is a mode of motion and not a substance, I am sure he has arguments which are stronger evidence than those I produce here. The reader will agree with me that he does not know what light is, and that he is willing to search for all the facts and get the evidence before he forms an opinion. If the facts are in favor of the motion theory, I will accept that theory. If they are in favor of the substance theory, I will adopt it. I will proceed with the discussion and form my opinion after we are done with the arguments.

If light is motion, it must have elements, not of its own, in motion. To have motion, something must move. Nothing, cannot produce power, energy, or force of itself. Nothing, cannot move. Can empty space have motion of itself? I think no one would say, yes. Can any substance create motion within and of itself? I am sure no rational person will say, yes. Take water, which no one questions as to its substantiality, can it move of itself? How long would it take water to produce motion, if all other substances and agencies were removed? Can the reader imagine the possibility of just one substance or thing having activity all by itself, let alone furnish facts and arguments by which to establish such a proposition?

If motion manifests, something must be moving. If there is no manifestation, of course there is no motion. It savors of begging the question when a motion theorist affirms that light is force, not substance. What is force? It is surely something moving which offers resistance as it is proceeded against. Can nothing offer resistance? if so, how? Everything there is must be something. Everything which has activity must be composed of something that has an actual existence. It is a question of something or nothing. It is neither philosophic nor scientific to say, nothing acts or has power to do or manifest itself, hence we must drop that question.

Whatever light is, it has to be something, rather than nothing. Our able writers have encountered and battled with this phase of the question. They were compelled from the very nature of the question, to have something moving. They looked over the battle field of science and saw millions of dead hopes slain without mercy. They could see carcasses after carcasses of dead theories and their devotees. They found here and there signs of life in various directions, and when they gathered in the victories one age has had over a preceding one, they found still alive the Corporeal theory of light. This was a "sore eye" to all that was glorious in the field of astronomy, hence they turned their attention to this fort, and massed their intellectual armies before it. Many a saber glittered in the sunlight of the then awakening intelligence. The charge was made and when the smoke cleared away, the theory of Newton was covered, and for an instant the light went out.

But in all cases of emergency the theory of ether was established. So our present acknowledged authorities declare that light is motion, in this universal ether. To this theory we must give close and critical attention. What are the reasons for such a theory? Are they able to prove its existence? We have read very carefully the arguments in favor of universal ether, but they all depend on the phenomena of light and heat. I have found no real argument for the existence of ether, outside of the motion theory of light and heat. No one has found the substance of ether. He has not been able to prove its existence. He cannot tell whether it is a substance or a mode of motion.

He has not named one action or one result to prove the existence of ether, other than light and heat are motions in and of this ether.

Is ether a substance? If it has an existence it has to be a substance. Why, we have all agreed that nothing can manifest as a presence or as a power; if it is something, it must have some kind and quality of elements, hence must be a base in which and on or from which, activity can take place. If it is such a base it is a substance. (Which means to stand under.) It would only deepen the nonsense to say, that ether is a mode of motion. If ether is a mode of motion, and if light is motion in ether, we have the ridiculous conclusion that nothing can have motion in it, which produces another motion, which is nothing, and still have light, which is nothing, manifested.

From the very nature of the argument our motion theorist is forced to assume that ether is a substance, and then he has no trouble, he thinks, to assume that light is simple motion in this ethereal substance. We must not jump at conclusions here, and declare we cannot follow the subject further, for it is just as easy to go on, as it has been to come to this point.

Our motion theorist says, "sound is the product of motion in air." Now he uses the principle of analogy and affirms that light is motion in ether. If he could prove the existence of ether with one per cent of the evidence he has to prove the existence of air, we might consider his motion theory as having quite a basis. But he cannot find one fact, only assumption which is no fact whatever, to prove the existence of ether. We must not stop here. If sound were motion in air, which is not true, and which has been demonstrated as not true, there is no good sense in saying that light is motion in ether. If sound is motion in air, why not say that light is motion in air; that one motion affects one organ of sense and produces hearing, while another motion strikes another organ of sense (the eye) and produces seeing? This of course is too ridiculous to be seriously considered, and it can be proven absolutely false.

Again, we note the action that motion in air has on other substances and visible things. We find but one result from said sound motion, said result is called sound. It produces no other result. But motion in ether, so-called, which is called light, produces millions of results and activities. It is a well-known fact that atmosphere or air is composed of many different substances called gases, each one of which produces many different results, and all combined producing not less than each one separate. But as far as any motion in each of these substances or in all of them combined, producing any results other than winds, etc., it has never been discovered; at least recorded.

In a dark room we have air and can hear. In the same room we have, according to the theory, ether, but we do not see. The motion in the air goes through the walls with little or no change, and inside or outside, we hear. Ether exists in the walls as well as inside or outside of the room. If motion will produce sound through a wall, why will not motion in ether produce light inside of a wall? It will not do to say the wall destroys the motion in ether, because, according to the theory, ether is infinitely finer than air, and the atoms of wood are almost an infinitely short distance apart, and the interspaces are filled with the substance, ether, so that motion in ether could not and should not be checked by any possible conditions. According to the Atomic theory of matter and the theory of ether, I cannot imagine any set of conditions which could be set up that should check or destroy motion in ether.

If light depends on and is this motion, I ask, why can one be shut in the dark? It is impossible to close one from sound without producing vacuums, so it is just as impossible to close one from light under any circumstances, because no vacuum can be made so far as ether is concerned. These objections must remain fatal until new theories by which to explain ether and its motion, are invented. If light is motion in ether, I affirm that no dark room can be made to exist.

Let us return for a moment to the reason for assuming the existence of ether. As before stated, our later savants had to drop Newton's theory of light or Copernicus' theory of astronomy. They could not think of attacking the latter proposition, so they sailed into the former. They could not explain observed phenomena without destroying the substance theory of light.

The reader observes that the motion theorist was compelled to assume that ether is a something and not a mode of motion. This something he calls a simple universal substance, while light is motion in this substance. We found that motion in air produces nothing but sound, according to the theory, while motion in ether acts on everything.

Why will motion in a simple substance like ether, have such a varied action and work such wonderful changes all over the surface of land and water, when motion in air has no such effects, and when air is a compound substance. Motion in air is called

ed wind, yet our motion theorists can not name one chemical action, produced by the motion in air called sound. The particles of air change their position to produce sound, according to the theory. Motion in ether can do nothing more than change the particles or elements of the ether; yet this motion seems to work chemical action everywhere. This is a strong argument against the theory that light is a mode of motion.

If it were necessary, and it was, to assume that ether was a substance, I want to know why it is not more rational to assume that light is a substance? It can be proven by ten thousand facts that light, everywhere, works the miracle of life. It has not been proven by one fact that ether exists, or that one is in any better philosophy by assuming its existence. It is far more rational to me to assume the substantiality of light, than to assume the existence of ether.

We know light, is. We have to assume that ether, is. It is a matter of which is the stronger evidence, that which we know or that which we assume. In religion the things we assume are far more powerful in their influence than the things we know. But when we come to science, that which we know should be considered, but that which we assume we should keep our eye on.—R. O. Spear.

THE PATH OF DUTY.

GEN. J. B. WEAVER POINTS IT OUT AS HE SEES IT.

Words of Wisdom from the Iowa Statesman. The Great Need of the Hour Is the Mobilization of the Industrial Forces. The St. Louis Declaration.

Hon. J. B. Weaver, Des Moines, Iowa:

MY DEAR SIR—The country is in the midst of an industrial crisis. One decade of contraction and British resumption has done its dreadful work. At this moment millions of farmers in the evening of their lives, stand aghast on the very brink of bankruptcy, and face to face with the certainty of the total loss of their homes. The situation among other industrial divisions of our population is even worse than among the tillers of the soil. What is to be done? The people seem bewildered, and are staggering like a wounded man who has been dealt a blow upon the head. If relief is ever to come it should come quickly. There is not a moment to lose. Will you point out the path of duty, as you honestly see it, in a plain letter over your own signature?—M. V. INGRAM, Springfield, Mo.

General Weaver's Reply.

Mr. M. V. Ingram, Springfield, Mo.

DEAR SIR—Your letter is replete with interest. I shall answer it without hesitation. No well-informed individual will call in question your statement of the situation, nor is there any great diversity of opinion concerning the proper remedies to be applied. The demands made at St. Louis on the 6th of December last, by the Farmers' and Laborers' Congress, meet with universal approval among industrial people; and this feeling is shared by a large and constantly increasing number of business men, also. The assembly which enunciated these principles was a national one, widely and truly representative in character.

There can be no doubt but that a large majority of the voters of the United States heartily indorse the utterances there made. I will not repeat them here, but you will find them printed in full, below. They are sound to the core, and if rigidly adhered to, triumph is beyond question.

With this unanimity of sentiment concerning the gravity of the situation and with regard to remedies, why cannot these reforms be speedily accomplished? There is now but one difficulty, and that lies in the method of action.

In this great campaign against organized rapacity and greed, every movement, every engagement, must be directed with greatest caution and with the highest possible skill. Unless this be done, success cannot reasonably be anticipated. The enemy is weak in numbers, but under the control of experienced and able leaders. His campaigns are defensive, while ours are aggressive. In the main he simply wishes to be let alone, while we are seeking to dislodge him and break his power. He is entrenched everywhere—in the press, in our imperial judiciary, in the Senate, in the State tribunals of every character; and, more than all, in the caucus and political machine,

which constitute the mainspring of his power. He is also backed by strong social influences and can lay his hand on unlimited supplies and resources at any moment.

On the other hand, the industrial forces are overwhelming in numbers, but they are in the open field, undecided as to methods of action, distracted by emissaries from hostile camps and hesitating about everything. If these conditions are to continue, victory is out of the question. Happily, however, the conditions are growing more favorable day by day. The greatest need of the hour is a mobilization of the industrial forces in every State and Congressional district in the country. Action! Action! This is what is needed more than all other things. Deeds are wanted—not words. Alexander declared that he "conquered the world by not delaying." This is the way it is always conquered. We have had too much delay. The universal organization of the present period not only makes a general movement practicable, but necessary, as well. An army kept in garrison, however well disciplined, soon becomes demoralized. If there is no campaign in view, what is the object of the army?

The people cannot afford to lose such another campaign; nor is there any good reason why they should do so. If they fail to secure the next House of Representatives, disastrous consequences are certain to follow. The reluctant, hesitating and insincere attitude of the present Congress is exasperating in the highest degree. What the people want is a Congress affirmatively alive to the situation, elected to meet present emergencies, and in hearty accord with popular demands. It is the free goer and not the balky horse that is wanted in the present condition of the roads.

Can such a Congress be secured? I answer that it can, and this, in my judgment, is the method, and the only one, by which it can be obtained. Let the industrial organizations in the various Congressional districts require candidates for Congress to openly answer the following questions:

1st. Do you fully endorse the demands made by the National Farmers' Alliance and Industrial Union of America at their meeting at St. Louis in December, 1889, a copy of which is herewith enclosed?

2d. If elected to Congress, will you refuse to enter any caucus for the selection of a Speaker of the House of Representatives which does not make said demands a test of admission and membership. And will you refuse to vote for candidates nominated by any caucus which does not require such tests?

If he will openly make this pledge and is an honest man, he becomes practically an independent as to these issues, and declares them to be above all party consideration. If he will not make the pledge, rest assured that all other pledges which he may make are coupled with mental reservations which place party fealty above his obligations to his constituency and country, and he should not be confided in, however able. If an open, frank, and satisfactory answer to these questions cannot be obtained, an industrial convention should at once be called to nominate a candidate who will make such pledges, and when nominated he should be unanimously supported without regard to party. This much of the path of duty seems plain to me, and it is both safe and expedient to enter upon it. Moreover, it is in strict conformity with the line of action agreed upon between the various industrial organizations at St. Louis. To do less than this is to ignominiously surrender without an effort.

The Speaker of the House of Representatives holds the key to the situation in that body. He should be in hearty sympathy with the whole range of popular feeling. Unless this is the case, nothing can be done.

This year, as heretofore, attempt will be made everywhere to beguile the people with satisfactory State platforms which, in turn, will be discarded in the national campaign two years hence. This is an old dodge, and the people should not be deceived by it again. If they suffer themselves to be tricked in 1890, they will be powerless in 1892. To insure strength for that important struggle there must be growth during the intervening period. We may not expect a well organized political force to spring into vigorous

life at a bound. These are my convictions, and I trust I have made my meaning plain. J. B. WEAVER.

The Demands Made at the St. Louis Conference, Dec. 6, 1889.

Agreement made this day by and between the undersigned committees representing the National Farmers' Alliance and Industrial Union on the one part and the undersigned committee representing the Knights of Labor on the other.

Witnesseth: The undersigned committee, representing the Knights of Labor, having read the demands of the National Farmers' Alliance and Industrial Union, which are embodied in this agreement, hereby indorse the same on behalf of the Knights of Labor, and for the purpose of giving practical effect to the demands herein set forth, the legislative committees of both organizations will act in concert before Congress for the purpose of securing the enactment of laws in harmony with the demands mutually agreed to.

And it is further agreed that in order to carry out these objects we will support for office only such men as can be depended upon to enact these principles into statute law uninfluenced by party caucus:

1. That we demand the abolition of national banks, and the substitution of legal tender Treasury notes, issued in sufficient volume to do the business of the country on a cash system; regulating the amount needed on a per capita basis as the business interests of the country expand; and that all money issued by the government shall be legal tender in payment of all debts, public and private.

2. That we demand that Congress shall pass such laws as shall effectually prevent the dealing in futures of all agricultural and mechanical productions; providing such stringent system of procedure as shall secure the prompt conviction, and imposing such penalties as shall secure the most perfect compliance with the law.

3. That we demand the free and unlimited coinage of silver.

4. That we demand the passage of laws prohibiting alien ownership of land, and that Congress take early steps to devise some plan to obtain all lands now owned by aliens and foreign syndicates; and that all lands now owned by railroads and other corporations in excess of such as is actually used and needed by them be reclaimed by the government and held for actual settlers only.

5. Believing in the doctrine of "equal rights to all and special privileges to none," we demand that taxation, national or State, shall not be used to build up one interest or class at the expense of another.

We believe the money of the country should be kept as much as possible in the hands of the people, and hence we demand all revenues, national, State or county, shall be limited to the necessary expenses of the Government economically and honestly administered.

6. That Congress issue a sufficient amount of fractional paper currency to facilitate exchange through the medium of the United States mail.

7. That the means of communication and transportation shall be owned by and operated in the interest of the people, as is the United States postal system.

(Signed) S. B. Irwin, Chm., U. S. Hall, J. B. Hatfield, J. D. Hammond, S. B. Alexander, F. M. Blunt, D. K. Nonis, B. H. Clover, Stump Ashby, M. Page, R. E. Peck, J. K. Miles, R. C. Betty, W. H. Barton, W. S. Morgan, N. A. Dunning, J. H. Turner, M. Adams, A. S. Mann, Who compose the Committee on Demands of the N. F. A. and I. U.

T. V. Powderly, A. W. Wright, Ralph Beaumont, Representing the Knights of Labor. —The Manifesto Broadacre.

The high seas belong to the nations at large and to no individual or nation in particular. Mankind owns all property therein contained. The race reaps a permanent and lasting, inalienable benefit as a result of this wise law. A congress of nations declares what is and what is not money. The whole commerce of the world is floated on this decision of the nations. We soon may, nay, have almost secured a world's postal service. Millions of dollars are saved to the people thereby. We have in the government of the United States, when justly administered, the nearest relative of christian communism, and this is recognized at home and abroad as the best political government of earth. If these short steps in the direction of the unification of the race are fraught with such great blessings for the common lot and oneness of the people, what then, will be that grand era, soon to dawn, when all mankind will forget self and work for the common welfare of each and all? Humbug, is it? The man is a humbug who says the perfection of heaven will never dwell over the people of earth.—Eye and Ear.

Disliked "Vulgarity."

The Pall Mall Gazette, of London, has lost several subscribers because it recently published the shocking tale of a dock laborer who died from starvation. He had deprived himself of food that his wife and five children might live. The people who stopped the paper said they did not wish their families annoyed by the perusal of such vulgar atrocities.—Elite News.

All discoveries seem to be made for the purpose of confirming more strongly the truth from on high, contained in the Sacred Scriptures.—Herschel.

3619 Cottage Grove Avenue, CHICAGO.