

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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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.

One of the most painful annoyances we have to endure is the lying newspaper reporter. These nuisances will not scruple at anything to further their diabolical schemes for pampering to the depraved appetites of the eager seeker after sensational articles, called news, found in the public journals.

At present we labor under the disadvantage of the limitation of our power to reach the people with a rebuttal of the maliciously false statements concerning us, but the community is beginning to feel somewhat the temper of our blade, as is evidenced by certain unmistakable signs of our skill to prick the flesh of our antagonists.

We abominate a lying newspaper, the principal office of which is to gull the people with sensational lies. If in any special thing we wish to be distinguished from our cotemporaries it is in this, that we maintain our integrity of statement. There is one newspaper in which you shall always see the truth.

The Republican party with its high license has for a time given the Prohibition movement a back-set, but its recovery will be not only with renewed energy, but with an eye-opener which may prove anything but flattering to a party professing to regulate the morals of society, by which for the sake of party supremacy and perpetuity it will affiliate with the rum power of the United States.

In a recent judicial rendering in Pa., a Mr. Silverman was acquitted in a trial for violating the liquor law. He opened his business on the plan of selling his goods as an agent for the manufacturers, in "original packages," conforming to the interstate commercial law. It reminds us of the days when a law was enacted in New York State, prohibiting the business of bowling or ten-pin alleys. The proprietors of these gambling institutions knocked out one pin, and called it a nine-pin alley, and the business prospered as well with, as before, without the law.

The Republican party has neither the moral character nor moral courage to make war upon this great crime. It is not because it does not perceive the evil, but because it is fearful of losing the influence of the rum power.

The Republican party has outgrown its usefulness. Its function is ended and the nation only awaits another upheaval for its utter annihilation.

The old church must soon crumble to dust, and the old state must soon hear its death knell and go to decay. Upon their ruins shall arise from the ashes of the old dispensation, such a religious and secular economy as will provide, by the equitable distribution of God's material and spiritual blessings, for all such as are now, by man's inhumanity, made to suffer the consequences of a poverty which will be unknown to the new kingdom.—Cyrus.

How Do Koreshans Differ on the Question of Sex, From Other Denominations?

Koreshans believe that God destroyed Onan because he misappropriated or violated the law of procreation. This is according to the biblical record.

We believe that there is now throughout the world, an indiscriminate prostitution of human life through sensual gratification. Though it is unpopular to lay the axe at the root of this tree of evil, and though clergymen in the "orthodox" pulpits condemn us because we dare to strike at this devil and enemy of the race, because they are as deep dyed in this sin as men outside of the ministry, we are compelled to lay this sin bare in all its hideous phases and proportions.

It is the central and crying sin, the more subtle and potent in its powers of destruction because cloaked in the guise of a holy sacrament and ceremony, and countenanced and practiced by the clergy of the world.

The practice of prostitution within marriage is one of the most detestable crimes because in it is the supreme cause of mortality. By such prostitution we mean the use of the procreative function for mere pleasure, instead of reproduction. In this domain or sphere of being, the human is below the animal, for in the animal kingdom the maternal office is strictly guarded by the female for its legitimate use, that being the reproduction of the species.

For God's and humanity's sake let us hold sacred the tree of life, watering this tree with the pure river of the water of life, (the doctrine of purity,) seeking for our instruction the teachings of the lower animals if we have not sense enough to work out the problem through our own inherent tendencies.

In the Ecclesia of the Koreshan Unity, that is, in the church domain, we carry the principle of sexual purity even to the extreme of complete separation. No person can belong to the Ecclesia, not even its lowest degree, unless renouncing the right of carnal gratification or cohabitation for any purpose whatsoever, either for pleasure or procreation.

Procreation means, to the world, extension of mortal existence. The root of the mind, this is the will or desire, constituting the basis or ground of the intellect, and also the source of intellectual capacity, passes down through the body or flesh, entering into the germs of reproduction. Through this means the race is successively re-embodied, personalities being broken up and multiplied precisely as a kernel of wheat is segregated, (broken,) multiplied and re-embodied.

Natural propagation means, to every person, extension in natural existence, and this means successive and perpetual dying; this is hell and its fire is the lust of the flesh, which is hell's extension.

"Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God." St. John. We believe this to be a true statement, because immortality must depend upon the retention and appropriation of the vital life essence. If this potency is transmitted, either for sensual gratification or procreation, the personality thus violating the decree of the higher law must continue subject to the decree of the lower animal law, and be perpetuated in the animal existence instead of passing through life to the higher.

The purpose of government, in its supreme relation to social order, is not so much to regulate the conduct of men, as it is to so insure the economy of things as to provide for the equitable distribution of the products of nature and art, and to so adjust the creation of the essential and ornamental as best to insure human happiness.—Cyrus.

What was the Serpent that Tempted Eve in the Garden of Eden?

Whatever view we may take of the symbolic description of the Garden, and the drama enacted and portrayed in biblical record, one thing is certain, namely, that whether good or bad he comprised the *acme* of wisdom of some sort. "Be ye as wise as serpents and as harmless as doves."

If we take the foregoing statement of the Lord's association of the serpent and dove, as specifically significant in their relationship, and study this association from the basis of the language of symbolism, we may discover a significance that might not otherwise reveal itself. Be ye as wise as serpents. Here the ideas of *wisdom* and *serpent* are associated, as if the serpent was wise. It was said of the serpent that he was more subtle (the Hebrew is *arom*) than any beast of the field. By this is unquestionably meant, more subtle than any other principle of animal life in man.

The dove is the symbol of the regenerative power and desire, as may be demonstrated both by a study of natural history and its allusion in Scripture. When the Lord Christ went to John to be baptized, John saw the Holy Spirit, the regenerating potency of Jehovah, descend and light upon Jesus in the form of a dove.

The dove, unlike many birds, lays but two eggs, one male and the other female, and they incubate natural mates which they remain for life. The dove, therefore, is the symbol of union for life, the true symbol of regeneration. The dove was killed in sacrifice by the Jews as a type of regeneration, upon the principle that every natural love of the human soul must be killed out, in order for it to develop and pass over into the experience of the higher and saving love.

Let us suppose that the dove signified, on the natural animal plane, union for life, that is, union for natural life. In order to insure union for spiritual life, the love of the natural union must be killed. This was the true signification of every sacrifice of the Jew. Each kind signifying the killing of the natural affection, of which the animal killed was a symbol.

We may take it for granted that the Lord's association of the serpent and the dove in his injunction, was analogous to the original association in the Garden.

What was the serpent's temptation? It was that the woman (the church) should eat of the fruit of the tree of knowledge of good and evil. What did the eating of the fruit accomplish? It made them wise; the very thing that wisdom's advice would naturally provide. The eating of the fruit of that tree was to plant in the church the aspiration for the power to discriminate between good and evil, by contrast, and this could only be accomplished by incorporating evil and fallacy in the human life.

We have, in other articles, incorporated the doctrine or law of commerce in which is involved the general statement, that the commercial principle comprises the central factor of life in every domain. Commerce is the interchange of products for the uses of life. This is true in Church, in State, and in the common marital relation. Any deviation from the normal status is a departure from legitimate use, and in so far as that deviation tends towards abnormal activity, so far is there an infraction of the integralism which can only obtain and be perpetuated as the result of strict conformity to economic use.

Genuine wisdom—the divine serpent—leads into life because it governs all administrative activity for equitable and economic devotion. This wisdom (serpent) placed in control of the marital function, merges its desires and energies into the legitimate utilization of its powers, conserving them solely for their designated use, preventing their dissipation

through indulgence for the sake of pleasure.

Prostitution of the offices of State; prostitution of the sacraments and ordinances of Church; prostitution of the energies of life for sensual gratification under the guise of the marital relation and ceremony, is the curse of wisdom, and his condemnation to eat dust and crawl upon the ground. The declension of wisdom, or the implantation of the seed of knowledge, involved the death of that seed upon the principle that every seed sown, to reproduce, must die; for, "Thou fool that which thou sowest is not quickened except it die."

"GOG AND MAGOG" Or the Capital and Labor Issue.

How shall we eat Ice Cream and have it hot? It can't be done! As well may we try to make cheap goods and pay dearly for the labor of their creation.

Cheap articles of commerce mean cheap production, and cheap production means cheap labor. Protection as a principle means, either, that we as a nation are too small and cowardly to enter the world's arena in competition with other nations for the markets of the world, or that a few narrow-minded men who manufacture certain kinds of goods demand protection for their own personal interests.

James G. Blaine is personally interested in specific protection. Blaine and Carnegie are special friends of the laboring man. See? And the laboring man is fool enough to foist these men.

Protection is a factional, sectional, and local issue, and tends towards the augmentation of wealth in the hands of the millionaire and the impoverishment of the nation, because it diminishes its commercial power and standing among the nations. The United States of America, naturally the greatest nation, with incalculable resources, is struggling against its illimitable powers that it may reduce itself to a third or fourth rate nation, to follow the wake of the Carnegies, Blaines, and their ilk.

Free Trade is a national question; a factor and sign of national greatness, and the surest indication of aggressive and fearless progress, but it inevitably determines either towards the tyranny of a Plutocracy, as in England, or towards the Commonwealth, as in America.

Protection of one class of people means, inevitably, the impoverishment of another class. It is a self-evident proposition, that, when in a country claiming to be a Commonwealth one interest of one class conflicts with another interest of another class, and in the clashing of these two interests open war is waged in which all rules of decency and honor are ignored, there is something radically defective in the administration of public economy.

Where is the wrong? In its discovery we hold, in possibility, the application of the remedy.

The remedy is the Commonwealth, insured through the combination of the people who own the government and possess the "inalienable" right, through the ballot, to so regulate the law as to provide for their interests.

But some will say, we have no right to interfere with the honest accumulations of the rich. It was said with equal force, we have no right to interfere with the honest accumulations of the slave owner, but God's justice demanded the liberty of four millions of slaves, and for the iniquity of the bondage came righteous retribution. Africa-America was partially restored, the rich slave-owner lost his property and became poor by the inevitable decree of justice.

Justice now as inevitably decrees the removal of the curse of labor, and the thunderbolt from the throne of Jove (Jehovah) has been hurled, and speeds its way to the annihilation of a fictitious wealth in the hands of the few, by which the masses are ground to poverty.

Come quickly, God Almighty! Baptize the world for the divine kingdom in the earth.

Is This a Country of Legal Control, or Of Mob Violence?

We are told that certain parties are about to issue notices for an indignation meeting, against the Koreshans and the Koreshan Church.

Has it come to this, that the Koreshan Church is of enough importance to incite the indignation of the mob? We are a religious body, holding views in some respects identical with other religious corporations, these denominations not only tolerated but sustained by public sentiment and legal right.

What is the main objection of the mob, to our existence? It is the simple truth, that we declare the woman to have the same right to her person that the man has to his, and that if she chooses to declare her right to protect herself from sensual debauchery, she shall have the moral and religious support of a Church and people ordained to that end.

There should not be merely religious and moral safeguards thrown around the office of the maternity of the race, but there should be legal support of that religious restraint, which God ordains in the purity of woman's love for the perfection and perpetuity of organic life.

Brutal, drunken husbands; profane, beastly, and blasphemous slave-owners—of a base, ignoble thralldom created in human declension, and a degradation insured through the curse or penalty made binding through the so-called marriage ceremony—become fathers in their beastliness, and the poor slave against her will, is compelled to violate her every sense of refinement; religious and moral responsibility, and obligation to offspring, the propagation of which she, equally with the husband, should have the power to control.

Do Koreshans interfere in any way with the rights of either husbands or wives? No, but we do make war upon their wrongs.

We give no personal advice, nor offer personal interference. We do publish broadcast the doctrine of purity and the equal rights of women.

We are told that we break up families. We know that, in the general promulgation of our religion, our converts and adherents will multiply. We unequivocally declare this to be our life work, and we shall not be backward in the promulgation of our theories. We cannot be responsible to those who oppose the progress of Koreshanthy.

When Jesus the Christ came into the world with an undefiled religion, he antagonized the traditions of the church, and in his following he broke up families; and when these charges were made against him, he said: "Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

When the so called reformation came, Protestantism broke up families. The Roman Catholics did not approve of it to any considerable extent, as the history of the church well attests, but Protestantism went right along breaking up families, in spite of all protestation from Catholicism.

When Wesleyism came for a hearing it broke up families, and was not tolerated by the popular religious sects. It moved right along in its mad career, despite all opposition, though despised in the eyes of "evangelical Christianity," till it became a moral, religious, financial, and political force. Then it suddenly became "orthodox."

Our religion now is intolerable. It is not "orthodox." It will be, however, but not till persecution gives to it that final impulse which is the inevitable lot of any system, possessing organic and progressive potency.

Our prayers of many years are being answered. The Flaming Sword is performing its work. It has come to protect the tree of life. God has placed it at the east (rising) of the Garden of Eden, and many are made desperate by its presence, because it portends the death knell of the enemy of man.

The Mystic Circle

AND

The Prophet of Koresh.

"Furthermore," continued the Right Rev. Gonsulmo, "this psychic power, in which is the wisdom of persuasive fascination, must receive such adroit direction as to move all Jesuitism as one mind, aggregating the mental force of our body towards the one purpose of this final achievement. Desire to a given end, when persistently enforced, the minds of all directed in constant and unbroken continuity, doth bias action, and men are forced by the potential energy of mental combination to assume belief; work towards organic aggregation and unity by a subtlety of which they are unconscious. They will first enter into combinations of species, the trades distinctively uniting.

"These will combine into genera; these again will consociate into more aggregate combinations, including sub-orders, and these into general orders, and orders again into a grand general consociation, all moved by a subtle force of religious will and zeal, impelled towards the uncompromising purpose of Papal secular restoration. Thus, by the science of psychic control, we will re-establish our supremacy and place again in authority our secular head, whose dominion has been usurped by the irreligious potentates of the world."

"Understanding the law of psychic control we cannot be too active, Count Ferando, in the energy with which we push this work to its consummation. We depend upon you to organize the effort in America," said Father Guidona.

"Trust to me," Count Ferando responded, "to work our scheme. I have already set in motion the wheel, which, like a vortex, must revolutionize the world, and bring it to the feet of Rome's civil authority, and compel a confession of the civil prerogatives of our high Pontiff."

After this interview, Count Ferando sought the presence of the Countess Andoneli. He found her greatly changed in consequence of her affliction, and the suspense which the uncertainty of her daughter's fate had imposed.

"You must bear up," said he, "under this trial of your faith. God works for you, through discipline which seemeth severe, an ultimate glorious triumph. Should the providence of God decree that death be her fate, you must bow humbly to God's will. Everything is being done to ferret out the motives to this crime against humanity, and bring the guilty to justice. Already we have discovered certain clues, which we think will early lead to the arrest and conviction of the perpetrator of the deed."

"Count Ferando, while the circumstantial evidence seems so complete, and the train of circumstances almost unbroken connecting Count Montmorenci with this horrible plot, (for I believe it to be a conspiracy,) I do not think him guilty of this crime. He is too noble a character to have ever, for any cause, lent himself to so base a purpose. There must be some other solution, and in it will be found a base design against the person of Montmorenci, as well as my daughter."

"The guilty must be brought to justice, though that venality rest upon a head which in our estimation towered above reproach. What the motive be to this crime, we cannot fathom. Some sudden emotion of passion arising from jealousy may have actuated him. However this may be, we will permit nothing to stand between us and justice. The real culprit must be found. If this should prove to be Count Montmorenci, it enters the list of the many unfathomable circumstances within our observation."

"Count Ferando, you cannot believe

Montmorenci guilty of this perfidious violation of human rights. There existed no possible incentive to such a crime, and more than all, his nobility of character was of an order so exalted that he could not have stooped to this. If you hope to find the perpetrators of this foul deed, do not depend upon such a line of detective work."

"This is but one of many clues upon which we are actively engaged. This seems so feasible and the circumstances so direct and pointed, that we cannot allow our friendship to bias our actions in the discharge of obligation. "We are in possession of unmistakable evidence that Count Montmorenci has sailed for the United States in disguise. For what other reason should he leave the country at this juncture, and in such a manner? This does not prove his guilt, but these circumstances look suspicious."

"You make me doubt his honor, and in doing this I lose my faith in human kind. To distrust him is as great a pang, almost, as to have lost my daughter. Where is my refuge in this, my hour of agony?"

"Seek solace in the church, and from those whom God hath appointed to minister its sacred functions." Montmorenci had indeed sailed for America; under what circumstances the reader, for the present, is left to conjecture. That he was accompanied by trusted coadjutors of Count Ferando and in the interests of Jesuitism, there need be no question.

In the meantime the friends of the missing Count were not inactive. There were many who believed that some foul conspiracy had been entered into, which included in its machinations the destruction of both the Countess of Dorita and Count Montmorenci, but thus far they were unable to gain a single clue to the mystery. They had a subtle and concealed adversary against which to contend; this adversary constantly in consultation with them to point out lines of investigation and detective work which might lead them from, rather than towards, the unveiling of the mystery.

Shortly after the interview of Count Ferando and the Countess of Andoneli, three reputed friends were in consultation; one of these was Count Ferando, who was the first to speak.

"I have struggled, said he, "against convicting testimony. To lose faith in Montmorenci's moral integrity would make me almost doubt myself, because, if I were to single out a man to represent religious and moral probity, he would be my election. I cannot doubt his honor," continued Count Ferando, "I will not;" he vehemently ejaculated. "Yet this evidence staggers me. Cannot you afford me some relief from this doubt of our brother and friend?" said the Count, to one whom both Father Guidona—one of the three—and Count Ferando, knew to be an uncompromising friend of Montmorenci.

"Count Ferando, the kingdoms of the world may violate their obligations by the usurpations of those in authority, and by their own inherent baseness be shaken to their foundations; religious unction may fail of its purpose to restore the race, and the church may totter to its fall, but the honor of Count Montmorenci is unsullied. He, my friend and brother, is not guilty of this crime."

These were the words of Signior Gennaro, one of the many friends working in the interests of Montmorenci.

"There is no proof of the guilt of the Count. Public sentiment seems thus far to favor this view, and my love for my friend has caused me to contend against cumulative evidence of his guilt. Yet a slight circumstance may nullify every vestige of what now may seem to implicate him, we hope unjustly."

After this remark of Count Ferando, Signior Gennaro hesitated as if a suspicion of Ferando's treachery flitted across his consciousness; this he quickly dissipated and answered:

"Come, come, awake from this vague and growing doubt! Let not popular bias, founded upon conclusion originating in self-conviction, also bias you. Your consociate intercourse with the Count is your assurance of the nobility of his character. Seek the better clue to the apprehension of the perpetrators of this deed."

"You have seen the evidence of his clandestine departure to another country. What say you of this? How can this last movement be reconciled with innocence?"

(CONTINUED.)

An Uncompromising Exposition of the Devil in Wall Street, the God of the United States Congress.

GRANT'S PASS, July 4.—The press reports from Washington inform us that our national lawmakers have learned that "Wall Street is afraid of free silver coinage."

And pray, why should Wall Street not be afraid of it? And is not this fear and trembling on the part of the brokers' paradise the very best of reasons why the people and their representatives—if we are to preserve a metal basis—should favor a radically liberal silver policy?

Not, however, that silver will be a cure-all, but that it will serve to break the despotism of gold. The propriety of Congress going to Wall Street for any sort of advice depends wholly upon the end in view.

If Congress is in quest of pointers concerning wholesale gambling at the public expense and on the people's money, Wall Street can furnish them. There is where John Sherman fell.

What is Wall Street, any way, when translated into plain English? Simply a mass of men all eager to make money at the expense of somebody else—men who, if distinguished for any one quality over all others, are notorious for that genius of individual selfishness which arrays every man against his neighbor, which gloats over the tottering fortune of a brother as a vulture does at the sight of a wounded deer; which even inspires the son to cheat the father—as in the case of the Jay Gould gang—and which only regards men, law, parties, creeds and systems in the light of what can be "made out of them" in the line of "hard cash," personal profit and gain. Can anyone furnish a more just and correct definition, or one that relieves this of a single repulsive feature or shade? If so, let it be presented in unequivocal language and it shall be recorded in the new unabridged dictionary of unnamed things.

Of course there are good and honorable men among Wall Street operators who have survived the general moral contagion. But these are exceptions. They are good and remain so on the same principle that a few people are always well and escape disease and death in a plague-stricken region where the sum total are either dead, dying or fleeing for their lives.

More than any other locality in America, Wall Street represents the gathered and concentrated virus—the "pus"—incident to morbid greed and acquisitiveness—that most terrible and destructive of all moral epidemics.

To ask Wall Street to aid with honest advice or action any plan calculated to benefit mankind through a just and liberal distribution of currency at easy rates of interest, is to ask for something which the Wall Street stomach and appetite were providentially ordained and organized to prevent.

It is like calling on a man-eating shark or tiger to turn and assist in saving a man struggling in the sea or lost in the wilderness.

Currency is the breath of life to the lungs of commerce, and all breathing things must have breath or die of suffocation. If free silver coinage means anything it means expansion, not stifling contraction of currency. Unless it means money, and plenty of it, for the masses to handle without risk of being robbed by public and private usury, thieves and "bonus" bandits, it is only a delusion. And if it really means fresh air for the lungs of exchange it means precisely what Wall Street costume-mongers don't mean, and what they will not permit so long as Congress allows them to apply to the bust of the Goddess of Liberty the "single gold standard" corsets, and to pull the strings till there is not sufficient breath left in the body politic to move the diaphragm. Gold, as a basis for a system of speculation through which a certain few sharp, unscrupulous men get rich and purchase unmerited prominence and position socially and politically at the expense and through the impoverishment of men who are of infinitely more use as factors in the moral and intellectual development of the race, is certainly a shining success. But as a basis of commercial exchange or type of values, it is a most deplorable failure. More and more it is being manipulated to the disadvantage of the many who lack the sordid quality and foresight possessed by the few that

reap the advantage obtained in a medium of exchange which is and must always be too limited in quantity to answer the demands of trade—in other words to "go around" where and when it is most needed.

Hence, gold, when measured as we measure persons, things and institutions—that is, by that which is justly required of them and claimed for them—is a notorious failure, pretense and fraud.

This being the case—and where is there an intelligent business man who dare deny it—it is certain that sooner or later gold itself must be demoralized, and something substituted for it that will respond to the needs of an expanding civilization, and become the servant of the people instead of being the slave of a few and the master of the many, as gold now is. It is the shame of civilization for men like the Rothschilds and Jay Gould to be able through the control of gold to hold in subjection the markets of the world and to play with the destinies of nations. There is no infamy that a money king may not legally accomplish.

There is no reasonable excuse for this bondage to gold, which enslaves republics no less than monarchies. And if there is no escape from it save through the red sea of revolution, then let us march for the sea; and the sooner the better. Some of us can remember how Jay Gould and his associate pirate, Colonel Jim Fisk, just as we were emerging from the storm and darkness of the most terrible civil war recorded in history, coolly cornered the gold market in Wall Street, and actually compelled the United States to enter the lists and act as competitor over the yellow metal in order to avert general bankruptcy and disaster. And yet there was no law to reach those worst of criminals against society. "Black Friday" was simply the Wall Street tumor "gone to a head"—the legitimate end of our blood-poisoned system. The government only lanced the tumor then. The next time the people must remove it.

We talk of anarchy among the laborers—of insanity in our lunatic asylums, but there is nothing on earth more utterly abandoned to disorder and lunacy than the "bulls" and "bears" of Wall Street, when let loose in the midst of rising and falling of stocks. Compared to the Wall Street operators on such occasions, the wildest mania seems harmless and mild, and the patient speculator of our inland towns, who quietly plants his scores of thousands, and then calmly bides his time and awaits the harvest, is an angel of mercy and contentment. The genuine Wall Streeter is always in a crazy fever and hurry, that waits for nothing. He has no time to plan for the future, but simply dives into the whirlpool of chance to get his share and the other fellows' too. He shoots the goose while on the nest, and then sucks the golden egg before it gets cold.

Liberty is never in haste, but always terribly in earnest. And her instinct for the development of what is best in man is irresistible. Like a river from the mountains of God she moves on down the ages, growing more patient and calm, but broader and deeper, and only ceasing to reach out for more room when she becomes centered in the infinite sea of the absolute. The question for us to solve is, are we as a nation, to be governed by the enlightened instinct of freedom, or by the councils and dictations of Wall Street?

It is strange that statesmen like John Sherman and others who are intelligent men and ought to take pride in being at least outwardly honest, will go to Wall Street for advice concerning a policy which if at all successful means the weakening of Wall Street's clutch on the public throat, if not the ultimate destruction of a wrecking system in which that band of land pirates was born, and in which it lives, moves and has its being.

Wall Street operators are, by the law of self-preservation, naturally opposed to any policy that fails to direct all the fountains of wealth into their own immense reservoir, without regard to the hunger and thirst of mankind in general. Yet the keynote of our financial policy is always first sounded in Wall Street. And whenever a new idea in behalf of the people is presented in our government councils, our statesman of the finance committee at once apply their ears to the Wall Street telephone for the key

note. And when the twang of the Jay Gould, Sage, Windom, Rockefeller & Co's. tuning fork comes floating back to the capitol from the "central office" in New York, the party organs take up the theme in the same key and play the variations over and over again till the one tune fills the whole land with the ravishing music. And then the faithful voters in city and country, on the farms, in forest, and in the shop, join in the grand party dance, following the stentorian call of the "floor managers," and in the end paying the fiddler out of their scant day wages and their crops. And all this comes under the head of "wise statesmanship" and "practical politics." And our wage-workers and farmers—whose impoverishment and degradation mean revolution, if they are content to be serfs and slaves to money kings—have been engaged in this delightful and fascinating exercise for a quarter of a century until wages in our mines and our shops have been reduced almost to the last extremity, and the nation's grand army of foot-travelers can tramp across the agricultural states from ocean to ocean and gulf to gulf and walk on mortgages all the way.

These mortgages are only taken up in order to drive one farmer out and put another farmer and mortgagee down to follow the first, while the sad, evicted and exiled pilgrim finds himself obliged to "pitch his moving tent a day's march nearer" the pauper and starvation line, tramping away in quest of "cheaper lands" and new mortgages, and higher interest rates, leaving the hard earnings of a life time—in the way of improvements and paid installments—in the hands of legalized thieves and robbers, who never take a risk of any kind, and whose social, political business, and even church standing, is enhanced and made more "solid" through the very means of their crimes against their fellow men and before high heaven.

If our honorable senators and lawmakers in Washington regard this a desirable state of things to be continued and encouraged in a republic, it is perfectly proper for them to go to our national gambling hell in New York for council and advice.

Otherwise let them go to the people, and then keep their pledges, for the time is at hand when public traitors and bribe-takers may realize that treason to the voter involves more than the loss of office, character and property.—James G. Clark.

The above is an article from the pen of James G. Clark, who dares express himself upon the question of Wall Street corruption. We believe in the sincerity of his convictions but cannot see in the success of the silver issue quite the promise of improvement, for such as are struggling with poverty, that the silver men promise. There is very little to choose between a gold and silver brokerage.

The further we depart from the gold basis the greater the ratio of fictitious margins, and the greater the opportunity for wild speculation.

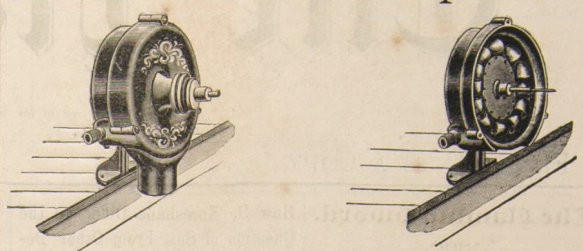
Wall Street is a den of thieves, and this den at present has the manipulation of the politics of our country. The government of and for the people is in the hand of a class of legislative and executive usurpers, controlled by the financial cormorants of the country, and legislation for emolument is in the interests of these same cormorants.

The people must demand legislation for the people. To insure this let them send to the halls of Congress, from the people, men who are in sympathy with their woes, that legislation may be insured for their weal.

In time, the owners of this government may learn the lesson of their rights. It comes by a slow process. The people may learn in time that the ballot belongs to them, and that they have the right to use it. God speed the day when it cannot be bought and sold like any other article of merchandise, and because of its easy purchase made to count against the welfare of those who cast it.

The right to voice our sentiments through the ballot has been disgraced by party manipulators, and the time has come when the people themselves shall know their power in the right to voice an equitable adjustment of labor or use, and an equitable distribution of the proceeds of labor.—Ed.

THE TEED Maelstrom Water Motor.



The name given to this Motor is peculiarly significant, on account of the spiral movement of the water, over a conical plane of the bucket.

The nature of the device is such, that a greater distance of incline planes is traversed by the moving current, than can be induced by any other device.

The water upon reaching the point of egress from the bucket, comes to a tangent with the plane and periphery of the wheel, the water never doubling, or cushioning upon itself, neither does it at any point touch a dead, or counter-plane, which is not the case with any other Water Motor in existence. The entire percussive force of the water is harnessed by this Motor.

This marvelous success is the outcome of twenty-seven years of study and experiment. It should be by this time, a well understood principle in nature's laws, that not only destructive, but constructive powers reside in the vortical movements of the elements that be. Cyclones move in spirals, and the most dreaded attitude taken by water is the whirlpool, or maelstrom, which principle is embodied as a servant in this Motor.

In order to give the reader a further idea of the possibilities relating to this Motor, we call attention to the following testimonial relating to a Motor that the undersigned procured a patent on some four years ago, now abandoned on account of so much higher per cent of the use of water reached by this one. The Motor alluded to in the following editorial was the first one put to work:

TEED'S CYCLONE MOTOR.

"Only a few weeks have passed since we first employed the Backus Motor for running our presses.—We were highly pleased with it, and we deemed it worthy of the high commendation we gave it so cheerfully and so unreservedly. It is widely and favorably known, and so far as we know, it has hitherto stood unrivaled and defiant of successful competition. But genius knows no monopoly, and she that stood queen of Water Motors yesterday, must to-day yield to the supremacy of another more worthy to reign. While the Backus Motor is no small tempest, we have to confess that the Teed Motor is a perfect Cyclone. It is a new thing, but it is a thing of wonderful power. It is the invention of Mr. J. S. Teed, of this place, and rightly named 'Teed's Cyclone Motor.'"

Having completed one of the same size as the Backus which we were using, Mr. Teed desired the privilege of bringing his in comparison with the Backus under the same circumstances. We allowed Mr. Teed to set his Motor in our office in place of the Backus. We also gave him the assurance that if we liked his Motor best we would keep it. We have not subjected these Motors to any crucial test, but having used each of them for several weeks to run our presses, we are free to say we like the Teed Motor best. We think it runs our presses with greater power and more uniformity than the Backus.—MORAVIA REPUBLICAN, Oct. 22d, 1885."

This Motor is adapted to high or low pressure, and is made a success under low pressure, where others are total failures.

Farmers who have springs on their premises, with more or less fall, or a tank supplied by wind power, would do well to investigate with a view to driving sewing machines, grindstones, straw cutters, drag or circular saws, etc.

J. S. TEED, Patentee.
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WOMAN'S * DEPARTMENT.

Under the Editorial Management of
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of the FLAMING SWORD, 3619 Cottage Grove Ave.

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.

Among the Shadows.

CHAPTER I.

"O ye Grecian gods! come back to us once more, and give us a rest from the present type of humanity!" ejaculated Dr. Anstruther as he stretched himself in a hammock under his porch facing the Cumberland mountains and fixed his eyes on their summits with an expression of yearning anxiety, slightly tinged with vexation.

"What is the matter with the present type of humanity now?" queried Mr. Rider pleasantly, as he deposited his slender form in the depths of an immense bamboo chair, which gave him an aspect somewhat resembling a hermit in his cell.

"I am tired of removing the physical ills of people, only to have them fall back into the same or worse conditions."

A deep sigh escaped from the doctor as he said this, and his eyes closed wearily. Mr. Rider fixed on him a searching gaze which finally melted into a dreamy sadness, and when he spoke, his voice vibrated with a thrilling sweetness based on an undertone of pain.

"Our Lord Jesus has been removing our sins from us for some two thousand years, with very much the same effect; and in dividing the number of his patients by yours, you may be able to obtain some idea of the ratio between His weariness and yours."

The doctor's eyes were wide open now, but he made no reply.

"Strikes me it would be a good idea to get at the root of all this evil and cut that off; then your tree of sin and disease would die of itself." This ejaculation came from the doctor's son, Harry, who lay on a rug with an immense shaggy dog for his pillow. His cousin, Matie Rider, came out on the porch just in time to hear his remark, and seating herself in the chair with her father, replied to it by saying: "You will need to destroy the love of money then, for the Good Book says that is the root of all evil."

"Guess we will have a tough job of it then, coz," retorted Harry, "if we stay on this earth, for nearly everything we value here is bought with money."

For reply, Matie cuddled herself in her father's arms, and patting his cheeks asked, "How much money did you cost, papa?"

Mr. Rider smiled, but the tone of his voice in replying was so grave that the merriment in Matie's eyes shaded into a look of wondering appeal.

"Money has bought most of the advantages by means of which I have acquired the qualities of mind which you admire, and the comforts and pleasures with which my love supplies you."

"But I love you, and not your money," insisted Matie, the tears filling her eyes.

The intense tenderness of expression in the eyes of Mr. Rider as they rested on his daughter, was only deepened by the look of distress which lay behind it. How much of his life was himself, and how much of it was force of circumstances? If his life was what it was because of favorable conditions, what of other lives whose gross surroundings and paucity of mental culture formed an almost insurmountable barrier to the ascending element within them? Were they responsible? was he responsible? Would it have been better had he distributed his means among others and deprived his own life of the culture which made it what it was? Or was that very culture a greater power for the uplifting of the masses, than the money by which it had been obtained would have been, had it been divided among the many instead of being centered on the one?

His thought was echoed in the doctor's next remark.

"I am convinced, Henry, that the only possible redemption for humanity is the complete centralization of forces in one person, and the giving forth again of those forces to humanity in an organized unity."

"I think your riddle would do to sit on the back of the Sphinx," was Harry's rejoinder, but Mr. Rider sat looking at Leo, the dog, and made no reply.

In the silence which followed, Mrs. Anstruther joined the group, and seating herself in a dainty willow rocker near her husband, began to make inquiries regarding his patients:

"How did you find Mrs. Smith today?"

"Much relieved from her neuralgia, but suffering greatly from an attack of indigestion."

"Are Mr. Eaton's eyes improving?"

"Yes, but he is flat on his back with acute inflammatory rheumatism."

"Has Mrs. Seaton's child recovered from that attack of pneumonia?"

"I expected to dismiss that case today, but found the child down with the scarlet fever. I have no hope of saving it."

Mrs. Anstruther raised her eyes to her husband's face with a look of bewildered sadness, while the embroidery she held trembled in her fingers. The tone of his voice was hard and dry, almost husky. She had always taken great interest in his patients, often supplementing his services with her own as nurse. He had never failed before to recognize her genuine sympathy with him in his work, and his present manner, which seemed to her curt, distressed her.

The dead silence of the world of nature around them, under the burning heat of an August sun, was reflected on that little human world gathered on the vine-shaded verandah. Mrs. Anstruther bent her head over her dainty work, Matie took her crocheting from her pocket, Harry and Leo went to sleep, Mr. Rider became absorbed in the contents of a book he was reading, and Dr. Anstruther lay with his eyes closed, twining and untwining his long, slender fingers in a slow, methodical way, as if each series of movements was the expression of the involution or evolution of a complexity of thought, which refused to formulate in a desirable manner.

Does the reader object to my calling that little quintette of personalities a human world? What is even one personality but a world of thoughts and affections? Who can estimate the number of minds from which the thoughts of any one brain are derived, and count the subtle influences that flow from heart to heart, calling out the various affections of one human soul? There is no spirit world apart from that which dwells in the aggregate brain of embodied humanity. We unconsciously appropriate the thoughts of others as we see them on the printed page or hear them spoken, until they seem to us as our own; and the personalities from which those thoughts came to us are as unconscious of their assimilation into our lives, as we are of their actual presence when in the evolution of thought derived from them.

If we receive thoughts which emanated from the brains of Sir Isaac Newton, Swedenborg, Socrates, from what brains did they receive them? If an aspiration for the uplifting of the human race by means of instructing children in pure, simple, unadulterated truth which can be and is demonstrated simultaneously with the teaching, can be traced back to Froebel, can it not be traced back still farther? What constituted the greatness of Froebel's life but his power to grasp, centralize, and group the aspirations of thousands of mothers for nobility of development in their offspring, and formulate from the millions of thoughts projected from different minds, a system by which those aspirations can be realized?

Mr. Rider made a sudden break in the silence by reading aloud from the book in his hands: "The doctrine of transmigration of souls is a shadow of the actual truth. A soul is a complex structure of thought substance held together by affection for the orderly arrangement and continuity of that substance. The tenacity of life in a soul is determined by its interest in mastering the central truths of the object or objects on which its existence is based. A miner, who in

pursuance of his work, is observant of facts, and finds pleasure in grouping those facts in orderly relations, is formulating to himself a life which will preserve its continuity even after the dissipation of the body."

"That last sentence was a strange one," said Mrs. Anstruther. "Does the author mean to convey the idea that all souls do not preserve their continuity?"

"I think we have proof that they do not, even in embodied humanity," replied Mr. Rider. "Look at Dr. Blaine. Twenty years ago that man possessed the finest mind in the country. It was stored with a complexity of useful knowledge truly wonderful, and the skill with which he handled that knowledge was, if possible, more wonderful still. His appetite for intoxicating liquors first clouded his brain, and then he allowed his interest in the grandeur of scientific truth to be overshadowed by his infatuation for that voluptuous, sensual woman he married, and her selfish exactions sapped the manhood from him, that a noble, self-sacrificing woman would have raised to angelhood. There he goes now, a complete wreck of humanity. Once master of nine different languages, he can now scarcely construct a concise, forcible statement in English. Years ago his opinion was eagerly sought by men in high degree; now he is vacillating and uncertain in his handling of the simplest subjects. His mind, from being first corrupted, is now being dissipated, just as the particles of his mortal body, after death, will rot and disintegrate into various substances which will eventually become assimilated into diverse forms, some organic and others inorganic."

"Won't there be anything left of him when he dies?" queried Matie. "There will be just as much of him immediately after his separation from the body, as there was immediately before," replied her father, "but the tendency of his life being downward, toward disintegration, will continue the same, and he will become a lost spirit."

Dr. Anstruther suddenly locked his fingers together closely, and spoke without opening his eyes: "When I see a human being gravitating lower and lower, until his features are more hideous than those of an ape, I shrink from administering remedies which will only prolong a life of diseased sensuality and suffer it to become still more distorted from the image of God."

Mrs. Anstruther raised her beautiful grey eyes to his with an appealing glance, in which was a shade of horror.

"Dear husband, you surely would not shrink from giving a poor wretch one more opportunity of redeeming his nature?"

"I do not consider the mere removing of physical suffering such an opportunity. If I could touch the deluded creature's inner life and remove the real cause of his disease, there would be some hope." He closed his lips firmly for a moment, then continued: "The diseases of the flesh are only a shadow in ultimates of the real diseases of the spirit within."

"Strikes me the shadow is more tangible than the substance, according to ordinary conception," remarked Harry.

"That is because of the tendency of human thought to test everything by the senses," said Mr. Rider.

"I thought that was the purpose for which our senses were given," retorted Harry.

"The ultimate things of nature which we grasp with our senses, are representations of the spiritual things of thought and affection, and are given us that we may, by the analogy existing between them, trace their correspondence to each other. When the correspondence of natural things to spiritual things is clearly seen, the mind is enabled to grasp thought-substance in as tangible a way as the body grasps natural objectivities by means of the senses."

"It seems funny," said Matie, "to speak of grasping things with our senses, when it is reflected light that throws pictures on the retina of the eye, which we perceive as sight, and the vibrations of air that strike the drum of the ear, producing the sensation which we perceive as sound, etc."

"I am convinced," replied Dr. Anstruther, "that this subject of natural sense is misapprehended by the scientific minds of the day. No cognizance is taken of the fact of

choice in the senses, and the tendency is to destroy man's freedom in natural things, as it has been proscribed in spiritual things by the teachings of the church. I can look out on a landscape and take in a portion of the scenery as a whole, or in particulars, without moving my eyes. The same picture must be reflected on the retina in either case, but the real power of sight reaches out and grasps, as if with tentacles, points that come within the observation, and the direction of that observation is determined by the mind within."

"But sometimes the attention is aroused and even held without the volition of the person exercising it," said Harry.

"That does not alter the case. Even then the force is from within, and simply comes from the verge and not the centrality of being."

"That last remark," observed Mr. Rider, "touches the thought of the author I have just been reading. He says, 'That an embodied human being is a complex structure made up of an aggregation of many minds, is a self-evident truth to me. How else can we account for conflicting thoughts and emotions which sometimes amount to a regular campaign of battles, in which the contestants marshal their forces and arrange lines of attack in a manner that would do credit to the finest generalship on record.'"

"We sometimes find a human being having, as we say, no mind of his own. We mean by this, that there appears to be in his life no ruling thought or affection. Such a life appears as a mere aggregation of soul entities without organized action, and has no strength unless it attaches itself to another personality that does organize its forces."

"That is like Miss Sloan," remarked Matie. "Before Mrs. Bowers came into the neighborhood and Miss Sloan became so much attached to her, we could make her believe anything, and I verily believe a modern amount of persuasion would have started her on a crusade. Now it is all different. If Mrs. Bowers has said a certain thing is so, no amount of argument or even ridicule can shake her belief in the same. If Mrs. Bowers even suggests a line of action, she will go through fire and flood to carry it out."

"The question arises," said Harry, turning Leo's ears wrong side out as he did so, "is Miss Sloan a real personality, or does she form an integral part of Mrs. Bowers?"

"I think," replied Mr. Rider, "that the relation is mutual. Mrs. Bowers supplies an element that is wanting in Miss Sloan's life, and Miss Sloan contributes something to Mrs. Bowers which she can make use of by transformation, if in no other way."

"Very few substances enter into our lives without transformation of some kind," observed Dr. Anstruther. "How are you progressing in your studies on that subject, Matie?"

"I am afraid my love in that direction lies mostly in the domain of cooking. I can transform flour, yeast and water into bread, and flour, sugar, butter and eggs, into cake with the aid of a little baking powder."

"And when the transformation is complete," said Harry, rising, I am ready to transform the combination into human flesh. It is getting cooler; shall we take a row on the river?"

(CONTINUED.)

A Thought For Greenbackers.

The increase of gold, silver, or paper, as money, will not relieve the poverty of the poor, nor lessen the wealth and power of the rich in combination for the multiplication of their wealth. The competitive system will enable them to accumulate as readily where the circulating medium is large, as where it is small. The increase of currency will increase the power of those making combinations, and diminish the resistance of those who stand alone; nor will the intrinsic worthlessness of the money used, better the conditions of the producer of wealth so long as the medium of exchange has a fictitious value fixed and stamped upon it. The only righteous exchange is value for value, value received for value given. Any system of exchange in which much is given for little, or little for much, is robbery, and should not stand. It is of the devil, and should not and will not remain in a Christian government.—A.

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. VII.

This paper is written from the "motion theory" of light and Newton's Principles of Optics. If the reader understands either of these theories, he will have no trouble to understand the force of whatever arguments I may be able to find with which to demolish the motion theory. I am not trying to overthrow the motion theory of light because I am prejudiced against it, but because of the nonsense it contains.

We are taught in the Newtonian theory that all objects reflect light. This light is a substance which passes into the eye and forms a picture of the object on the retina of the eye. The point to which I wish to direct the attention of the reader especially, is this: light strikes an object, a portion of said light is destroyed, the balance is reflected and forms a picture on the retina of the eye. If all the light were reflected, all objects would be perfectly white; but, as we see objects of all possible shades and colors, we know that according to the Newtonian theory only a portion of said light is reflected; hence the different colors. The theory of Newton is, that objects possess the property of absorbing certain parts of the substance of light and reflecting the balance, which the mind recognizes and names as follows: red, blue, green, etc.

Of course the reader at once observes that our opponents have to assume that matter has the property of absorbing and reflecting light. It has not been proven. The fact that objects have shape and color, is no argument whatever that they possess the property of absorbing certain qualities of light, and reflecting other qualities. Here are two pieces of glass, both of them have color. One is blue; the other is red. What sense is there in assuming, as a method of explaining vision, that one piece of glass is different from the other, and has the property of absorbing all the parts of a ray but the red or blue, which is reflected.

It seems to me that it would be more rational to assume, as long as that is the best basis we have, that color is a property of matter. That is, an object is red of its own nature and mixture, and a ray of light has nothing whatever to do with color. This obviates all difficulties in all phases of vision and there need not be any trouble in explaining the phenomena observed. Instead of this latter assumption, it has pleased the thinkers to assume that absorbing and reflecting light is a property of matter.

I shall offer one or two criticisms to the theory of Newton, and then I will analyze the "motion theory" as applied to vision. If color and vision depend on absorption and reflection, I ask, why is black visible? Black is said to be the result of no reflection. That is, an object that possesses the property of absorbing all the rays of light, reflects nothing; hence it is black. This is the principle as explained in the books. If sight depends on reflected light and an object absorbs all the light, by what principle is it made visible?

To say we do not see a black object, is folly. To say we are looking at a hole in space, is nonsense. The eye has no power to rest on nothing. If an object is black and we see a hole in space, we are looking at a hole and not an object. If the reasoning of our opponents be true, there is no black object. We all know by ten thousand tests that the eye can and does rest on a black object, and we can see black as readily and distinctly as we see red. Hence I argue that the present accepted theory of light is absolutely false.

I have another fact, not a theory, to present for consideration. If an object is red because it possesses the property of absorbing all the parts of a ray of light except the red part, I ask some one to get out of the following unpleasant dilemma: take a night that is so dark you cannot see an inch before you; no one is so foolish as to say you can't find a dark night,

but for fear our argument savors of assumption, I will say, take a long tunnel under the ground and shut out all outside light; then take a lantern with a red globe, light it and what do we see? Nothing but red light. Where is the ray of light that strikes that glass? Is it on the inside or outside of the globe?

Out in the sunshine our smart men tell us, and all the little corporals in the ranks accept it as a fact, that glass is red because a ray of light strikes the glass and all of it is absorbed or passes through the glass except the red part, which is reflected to the eye and which the mind recognizes as red. But in the tunnel the light is inside the glass globe, and shines through it; yet it is red. Great Caesar! What a fine beautiful theory to be tolerated for one-half second by thinkers.

Look at it for one moment! A lantern globe looks red in the sunlight, because it reflects the red part of the ray from the sun, while all the other colors of the ray pass through the glass. Now take this same globe into absolute darkness, put a light inside of it, and it still looks red. Why? It is red outside because six of the colors of a ray of light pass through the glass, while the seventh color—red—is reflected. It is red in the tunnel, because six of the colors of a ray of light pass through the glass and strike the eye, while the red ray does not and cannot get through to the eye. What kind of philosophy is this? Why will men pretend they are educated and continue to write and teach such trash as this?

The reader observes that I have used a fact. The globe is red outside of the tunnel in the sunlight. It is red in the tunnel with the light shining through it and not because the red part of the ray is reflected from the glass. This fact is absolutely fatal to the assumption and to the theory built thereon. There are many other facts, and not one of them an assumption, by which the Newtonian theory may be proven false. We must now turn our attention to the motion theory.

(CONTINUED.)

An Unfaithful Steward.

"Banner," Colfax, Iowa.

Andrew Carnegie has given to Allegheny City a building, with museum, library, amusement hall and everything complete, the cost of which was \$1,000,000. In his remarks in presenting it he said it was for the people—where the poor man or child, would feel that he had joint ownership in it, in enjoying it and be a full participant in all the pleasures it might afford. Mr. Carnegie came to Allegheny City without one dollar, and has become extremely rich, is a high protectionist and an ardent Republican. Remarks from Democratic papers are now in order.

Very good. "Andrew Carnegie came to Allegheny City without a dollar," and is now very rich and a believer in protection. Why are not Carnegie's employees rich also? Carnegie believes in protection to American laborers and as a steward of his employees he has received abundance. How then comes it that those for whom that protection was paid are so poor they cannot buy themselves a library, and he for whom it was not paid, is so rich that he can spend a million of dollars to fix them up a library and amusement hall? Must be that he was an "unfaithful steward." We believe he was, for in looking over the Census statistics of Allegheny we find that there must have been paid in protection for these employees, no less than \$35,090,913, and probably more, while their wages were only \$22,371,951. You see they did not get all the protection that was paid in for them during the last ten years by at least \$126,189,620. This explains why the protected employees are poor. All the wages they get is taken out of the protection the West pays in for them, but the bosses keep more than a third of that. It also explains why Carnegie is rich. Remarks from the Journal will now be in order.

True to its sycophantic character, the Journal speaks in rather commendatory language of the benevolence of Mr. Carnegie in establishing a million dollar library for poor people. In our profane way of looking at things he does not deserve a bit of credit. He steals at least a million-and-a-half a year from his workmen and the public, and to his everlasting shame he has only returned a million of his stolen goods—two thirds of a year's stealing to the persons he has robbed, and that to only a few of them, and in goods they did not need. What they want, is the money he has stolen from them, so that they may buy the things they are suffering for. A library is good for thinkers; but the subjects upon which thought is stimulated by an empty stomach and by Carnegie's library, are not likely to be similar.

Why didn't Mr. Carnegie, if he wanted his magnificent generosity published, build a million dollars worth of good solid dwellings and present to his employees whose wages he cut down 30 per cent a short time ago? This would have been something practicable.—Fair Play.

Office of the FLAMING SWORD,
3619 Cottage Grove Avenue, CHICAGO.