


PUBLISHED BY DR. CYRUS R. TEED (KORESH)
THE FOUNDER OF KORESHANITY.

THE FLAMING SWORD

A hand holding a flaming sword with a coiled cord. The sword is positioned diagonally, with the blade pointing towards the top right. The hand is shown from the wrist up, holding the hilt. A thick, dark cord is coiled around the hilt and handle. The background of the entire page is a dark, smoky or fiery texture, with the title 'THE FLAMING SWORD' in large, bold, outlined letters. The entire page is framed by a decorative border consisting of a repeating pattern of stylized, flame-like or leaf-like shapes.

March 11, 1898.

THE CONTENTS.

The Common Origin of All Religions.
PART I.

KORESH.

The White Stone and the Mystery of Iniquity.
Rev. E. M. Castle.

A Woman's Influence.
Lucie Page Borden.

Official Treason and Perjury.
Prof. O. F. L' Amoreaux, Ph. D.

EDITORIAL.—Editorial Perspective, Inter-
rogation Points, Chat, World's News,
Reviews, etc.

Prof. U. G. Morrow.

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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."

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Whole No. 276

FROM THE PEN OF DR. CYRUS R. TEED (KORESH).

The Common Origin of All Religions.

PART I.

"GOD HATH MADE of one blood all nations of men for to dwell on all the face of the earth." It would appear from the above statement—admitting the declaration to be true—that all men had a common origin. It is due, however, to the inherent right of the intellectual thinker, to analyze somewhat the claims of Scripture to scientific authorization. The common orthodox Christian regards the Bible as a book of Divine revelation in matters of religious direction, with whatsoever it may contain of historical and cosmogonical character and interest as merely incidental to its religious purpose.

It is a common conviction among all classes of so called Christians, that the Bible is not a scientific work, and was never intended to be more than a guide to the moral and religious life of man. At its very inception we find what purports to be a cosmogonical delineation. If the description therein recorded be merely the erratic wanderings of the unscientific and puerile mind, and is found to be in opposition to, or not in agreement with correct interpretation of nature as discovered through scientific research, investigation, and conclusion, we unequivocally pronounce it not of Divine origin; for the Divine mind, the very source of creation, should not only know the nature, form, and order of his creation, but should be able to communicate a revelation of its true character in no blundering way, through the men He appoints to proclaim his works.

That there be no ambiguity attached to our attempt to make clear our views regarding the authenticity of the Bible as of Divine origin, we here reiterate

most emphatically what we have so often declared—that the Bible is strictly scientific, and agrees perfectly with a correct interpretation of the alchemico-organic (physical) universe. The universe is an integral structure; every part of that which may seem to be structurally imperfect, is an essential factor in the integralism, for the waste of any given domain is eliminated and becomes food for some other sphere. To the sphere in which it is a waste, it is repulsive; and if obstructions retard or prevent its speedy elimination, it becomes the cause of disturbance, and its retention is attended with evils. That which is repulsive, then, to one domain, becomes the good of another. That which is bad in any sphere is essentially so, not relatively bad or evil, but emphatically, absolutely, and unconditionally evil. This law applies to every domain in the alchemico-organic (physical) field of form and activity, and also to the anthro-biological spheres, including the realms of the angels and the sons of God.

In the Koreshan Cosmogony, it is announced that immediately above our common atmosphere of oxygen and nitrogen there obtains one of pure hydrogen. In the activities which comprise the life and perpetuity of that atmospheric field, there are combinations of energy and matter which, if not precipitated, would constitute deleterious elements. These are thrown down and at once appropriated by the field below. The gravic (descending) energies produced by the contiguity of the hydrogen with the oxygen upon which it rests, unite in our own atmosphere with co-ordinate levic energies produced at the point of contact of our atmosphere with the surface upon which it rests. The descending or

gravic eliminations of the hydrogen sphere combine, in our atmosphere, with the levic eliminations of the surface below, and in the union of the two the cloud is formed and thence the water is produced, which, precipitated (dejected as water), clarifies the atmosphere and becomes a supporter of life in the field beneath. There is not a domain in existence, either in the alchemico-organic world or in the lower biologic, anthropostic, angelic, or theo-anthropostic, in which this law does not prevail and operate. The hells themselves generate the forms of life they cannot endure, and spew them upward in their ascending flight to realms of joy above. Christ the Lord, in his *ascending* development, came from the hells and was the first begotten of the dead, and when created, had he remained a tangible personality among the inhabitants of earth, would have done so as an effete element of the nether world, a cause of disintegration, a disease in the body politic, and a disrupter of society; but being eliminated as an ejection from the sphere of brutality whence he arose, he operated as the conservator of the less brutal field of benign activity in his spiritual power.

We have thus far—in a general way, and with specific allusions—outlined the relations of good and evil, and in so doing have portrayed some hints of the character of a universology in which good and evil are antithetical coadjutors; a universology which could obtain only as good and evil were correlates in some common bond of fellowship and perpetuity. We have shown in a measure, the tree of the knowledge of good and evil, the fruit of which all men must eat, thereby knowing good and evil, with power to discriminate. The very law by which the elements combine to resist and eject, like the rainfall, that which has become effete in any given field of physics, enables the mind after the discrimination of good and evil, to resist and eject the evil and retain the good, thus becoming the Tree of Life. In the exposition thus far rendered, there seems an opportunity to question one of the fundamental axioms of the Koreshan System, in which obtains the avowal of absolute good and evil in contradistinction to quite a prevalent belief that these are only relative.

The student of Koreshanity must become familiar with the Koreshan Cosmogony, and learn to associate the alchemico-organic with the anthropostic kosmos, in correspondence. Understanding the relation of the absolute center of a sphere with the outmost limitation of its environment,—the center being in a constant state of electro-magnetic combustion, and the circumference in an equal state of a corresponding combustion, where solid deposition results as the *sequitur* of electro-magnetic activity,—he can readily comprehend the fact that there obtain at least two extremes or limits of both form and activity; that is, form and function. One is the central, the other is the circumferential limitation. These limitations are absolute. Thus there are two absolute ends of form and motion.

We have announced the fact that, underlying the geologic crusts of the earth, there are mineral and

metallic strata, the outermost or circumferential stratum being gold. Here the laws of transmutation perfect the element which, through successive stages of metamorphosis, is deposited as the finished product of radiatory and obtensive operations. In those activities which are impelled and attracted toward the circumference of the alchemico-organic kosmos, the gravic substances, both of energy and forms and qualities of matter, are more or less chaotic and uncertain until the laws of order bring them to those points of stratification in which the pure mineral and metallic substances are deposited as environments of the cosmic shell. Before the precipitated substances which primarily proceed from and are the principles of the electro-magnetic nucleus (the astral center) become the metallic laminae or plates of the cosmic rind, they are precipitated as geologic strata. The laws operative in nature keep them in the chaotic state.

The mineral and metallic strata are constant, but subject perpetually to an equal waste and supply. Their atoms are constantly being destroyed as atoms of matter, but when destroyed as matter, the substance becomes energy. This destruction of the stratum is reinstated with the influx of energy which deposits or materializes as supplemental atoms. Thus the rind is constant, eternal, and pure. The law of supply and waste is equally true of the center, which as a nucleus holds contact or touch with every alchemico-organic atom, and with every motion engendered in the alchemico-organic field. Thus in miniature is this nucleus—the composite subense of the universe as a macrocosmic whole, and thus the star point of consciousness and the correspondent of the Deific center of anthroposophy—the astral nucleus of the God-man existence.

The Domain of Order in Contrast with Chaos.

It will be noticed in the exposition given, that after passing the geologic strata toward the circumference, the mineral and metallic strata are related in specific order according to quality, in which is included that of specific gravity—specific gravity constituting the law of their relative emplacement. Superimposed on the orderly arrangement of strata, are the geologic formations. These are chaotic. Into this chaotic formation all things tend, proceeding from the center and directed toward the circumference. This chaotic state is due both to transmissions from the center and upheavals from the circumference, or upheavals proceeding from activities derived from the outer laminae.

In the foregoing, we have outlined the great alchemico-organic egg or cell, in which the process of incubation or hatching is developing a corresponding chick; this incubating chick being the Grand or universal Man not complete in its organo-vital development until it passes beyond the state of chaos to that of the order of stratification in social groups, which in humanity correspond to the mineral and metallic laminae. These groups are the orders of church and state, the seven laminae corresponding to the seven churches (these are the new heavens), the five mineral strata corresponding

to the five divisions of state (the new earth). Jesus the Lord in his day and time was the astral nucleus corresponding to the alchemico-organic center, or to the physical star at the center of the kosmos, as outlined above. Between the time of the Lord, who inaugurated the Christian age, and the formation of the seven churches, the world of humanity, before the new church is inaugurated, reaches a chaotic condition corresponding to that in the alchemico-organic field; that is, corresponding to the condition of the superimposed geologic strata before noted.

The universe is integral and eternal as a structured whole. Animal life, including man with the animal life of God, attains its climax within the concave sphere, the shell or egg of its volitional processes, which include involution, evolution, and revolution. When the process of development completes itself in the fruition of its life in the production of the sons of God, the absorption or appropriation of the harvest transposes the offspring from its material fruition into the spiritual status of the invisible but substantial and eternal spiritual entities, for whom these sons were created. In this absorption there is no loss of consciousness or individual identity, for that which is eternal has no beginning nor ending, hence there are eternal entities in the solar realm of man's interior existence, within the celestial spheres of his invisible and interior life.

In the dissolution of these tangible, visible, and material offspring of the Son of God, in their dematerialization from the tangible to the intangible, they flow into and become the essence of assimilation, in that the blending of what becomes, in its

creation, an external consciousness, is transmuted to a unity with the spiritual and eternal ego of being. This is the blending of the natural with the spiritual entity, in the accomplishment of which there is an elimination of extraneous forces precipitated in matter, which meet a corresponding absorption in the existing lower forms of life. When the Tree of Life—progressing toward the climax of its fruition—eventuates, through propagation, in the manifest material sons of God,—the immortal men, for the production of whom the Tree of Life exists—and has completed its grand cycle, the precipitated essence of these immortals flows down by gradual stages of declension into the various phases of animal and human existence, and is again subject to those processes of reproduction by which, in a succeeding grand cycle, another crop of the sons of God appear, to be absorbed again into the eternal entities of their eternal life.

The divine consciousness in man is a matter of development and production. From that which is precipitated as the descending forces of transmutation, fallacy and evil develop. Fallacy is the inversion of truth, and evil is the inversion of good. Man becomes righteous through contrast. He is first incorporated into, and then incorporates, fallacy and evil. By the processes of incorporation, he gains his experiences with fallacy and evil. During the progress of his states there is a constant flowing down from the spheres above, the influx of truth and good, that man may contrast by progressive stages, his experiences with evil in the false light of inverted truth, with the modified truths and goods with which he is permitted to come in contact.

CONTRIBUTORS' AND EDITOR'S DEPARTMENTS.

The White Stone and the Mystery of Iniquity.

The Girl and the Vala (No. 3).

BY REV. E. M. CASTLE.

"WHAT does a little boy know of guile, or an infant of deceit, that we should call a wicked man a knave? Even in the quaint Doric tongue of the Scotch, a boy-baby is a 'knave-bairn.' How has this tender designation of a man-child become the scornful appellation of the dishonest?"

"Through the involuntary wisdom of man," replied the Vala.

"And there is a propriety in the implied correspondence?"

"A fitness, in truth; and, trivial as this point may appear, could man clearly determine it, it would clarify many an obscurity for him, justify many an apparent prejudice of fate against him."

"Whatever is, is in its causes just," quoted the Girl; and added, "read me the riddle."

"While the race is passing through the processes of evolution and involution, called growth," said the Vala, "from the inevitable disintegration of the germ of that

growth until the end of growth is manifest in the image of its beginning, there is no integrity of life. The knave is the deceitful man, hopelessly such when self-deceit is sustained by self-confidence,—for the former determines him hypocrite; the latter, fool. Only integrity of thought can discern wherein dishonesty lies; and he who realizes his shame will endeavor to escape it. The knave is one either advancing toward integrity, or receding from integrity; ripening or rotting."

"And in either case his state is distinct from the integral, the honest, state?"

"In either case it is separate."

"And as the boy is one who has not yet reached the maturity of the special cycle of life into which he has been born, his designation is not unfitly applied to the man who has departed from or not yet attained to the state of true honesty, the honest man being the integral man, the full-grown, perfect man. Is this the explanation?"

"You have said it," returned the Vala; "and by virtue of his honesty the perfect man deserves all honor; by virtue of his worth, all worship. And upon them who worship does he bestow his own excellence, for thus they place themselves in attitude to receive what is freely given, and asks but glad acceptance."

"Where shall such men be found? In what planet, or what far star of heaven?" asked the Girl; and though she knew it not, in her voice was that piercing note of keen desire heard in the cry of the North Wind as he searches earth for the Athenian maid who is to be mother of winged youth and joy, that earth may know her Aborigines.

"They shall be found in earth," replied the Vala, "earth that includes all planets, that holds the heavens in her wide embrace. Such men shall walk in the earth, for such men have walked here."

"In what long past age?"

"One such man the world has known within the easy reach of history," said the Vala. And the Girl knew that she meant him of Galilee.

After a thoughtful silence, the Girl spoke. "Your words open a new vista before me, and many things long confused and perplexed within my mind are clearing and unraveling. But tell me this: What is wickedness? There is a wonder in the word 'wicked' that holds my attention, though I may not define wherein the wonder lies."

"There is a wonder in it," said the Vala; "and a glory to spring from it as the lily from the dunghill. The wicked is the wizard, or witch, the one who sees, who realizes the dishonor of a life apart from righteousness, —by the light of truth which is the reconstructing memory of man's original integrity. The self-deceived knows not his own iniquity, and his pleasures are the pleasures of folly; but he who knows his shame is the true wizard, the wise, and even in the bitterness of acknowledged sin, tastes the sweetness of whispered promise, for unto him is the way of holiness discovered. He alone, who, having experienced all of evil, has had implanted in him the experiences of good, can know both good and evil, can measure each by contrast with the other, can discern all the difference between them, can truly see. He is the seeing one, the knowing one. Knowledge is power; but the pediment of knowledge is the body of the wicked, the weak. And as the wick of the lamp conveys oil to feed the flame, so does the frail body of death, by virtue of what is planted therein, nourish the mind of knowledge. Thus weakness, wickedness, is transmuted to strength, knowledge; and out of strength comes sweetness, life. When the harvest is ripe and reaped, peace! Peace, *shalom*, is nothing more nor less than completeness, wholeness, holiness. To be a saint, is to be sane, or sound, in body and mind,—good; and to be good is to be God."

"And this is the destiny of some?" asked the Girl.

"The final destiny of all," returned the Vala.

"Surely the Fates are beneficent if such be their decree!" exclaimed the Girl. "Yet on every page of

man-written history may be read, in the songs of the bards who are the voices of mankind may be heard, the curses of generations against fate's treacheries."

"Fate is not treacherous," said the Vala, "but man, who sees her promise and reads his own petty meaning into it, who hears her voice but will not understand her words, is deceived, not by destiny, but by himself."

"Where is her promise heard?—where does her voice sound?"

"Her promise is written in the life that comes out of death where spring succeeds winter and in the death that follows life where autumn succeeds summer; in the light that comes out of darkness where day follows night;—it sounds in the harmonies of the universe, in the stars that sing as they shine. In the light of its fulfillment, its meaning will be clear. To the letter shall it be fulfilled, and then shall man know that the systems he has formulated from his fallacious reading, the rules of conduct he has devised for himself from his misconceptions, have been the bulwarks of evil, constructed of error. Yet some for the sake of ancient custom will cling to the vain imaginings of darkness; but some will gladly hail the advent of reality: and those shall wake to shame, and these to glory."

"But to those who find Destiny's word fulfilled to the letter in ways they dreamed not of, may she not, like the Delphic oracle, be said to have lied like truth?"

"Man," said the Vala gravely, "interprets her law and her promise by the cryptogram of his own desire, and fails to realize their true authority because deceived by the unlawful systems that he loves. But Destiny ever redeems her word."

"But does she not," still insisted the Girl, in her mistaken pity for those doomed to shame and confusion, "merit Macbeth's reproach to the weird sisters, in that she keeps the word of promise to man's ear, but breaks it to his hope?"

There was rebuke in the Vala's look and voice as she answered, "She merits no reproach; but man, whose unlawful desires resist her beneficence, merits, as he receives, the recoil of his maledictions on his head."

The Girl accepted the rebuke, and continued, "Then laws man has formulated for himself, and written on the statute-books of the nations, are but foolishness. Is the vaunted wisdom of kings, the high and the mighty, as well as that of the people, the many and the strong, of no more worth than this?"

"Whether by the hand of the haughty or the hand of the many," returned the Vala, "the laws of the nations were written by rogues for the purposes of thieves."

The Girl started at the sharp harshness of the last words, and said, "Are there but folly and iniquity in the Commentaries of Blackstone?"

With inscrutable smile the Vala returned, "The divine law is revealed through a White Stone."

With rhythmic motion the Vala took her way into the wood. And the Girl, too, smiled, and whispered to the wind, "Better a poor and a wise child, than an old and foolish king, who knoweth not to be admonished."

A Woman's Influence.

BY LUCIE PAGE BORDEN.

"WE NO longer consider individuals," said a scientific speaker, "but only the race. Man is no longer the unit; the race is the unit. An individual is only one atom in the great chain of destiny. He lives his brief life as the repository of certain tendencies and instincts acquired by his predecessors and transmitted to him by heredity. Then he in turn passes them on, and the atom ceases forever to exist."

The foregoing statements are characteristic of a whole school of modern thought, and their insistent repetition accounts for much of the prevalent paralysis of mental and spiritual energy. However salutary in repressing man's self-conceit, the immediate effect of this teaching is toward the discouragement of individual effort. It is not particularly cheerful and stimulating to contemplate oneself in the light of a human atom, and whoever feels himself "only this and nothing more," will be disinclined to put forth all his strength. Convince man he is but an atom, and he will begin to live up—or rather *down*, to the part. It is just as easy and infinitely more bracing to the higher faculties to convince him the throne of omnipotence awaits him, a destiny contingent upon his own desires and aspirations.

A conspicuous example of the force of individual effort, is just now attracting universal attention. For the past week the columns of the daily press have overflowed with eloquent tributes expressive of the world's affection and admiration for one woman. Her life work has been discussed in thousands of pulpits, with a general concurrence in the idea that for twenty-five years she has been one of the most eminent and significant influences in the moral and economic world.

From the Koreshan standpoint, we deplore the fact that during the very years in which the new gospel was formulating, Miss Willard should waste her splendid talents in waging an unprofitable warfare against appetites that the old religion is ineffectual to eradicate. At the same time we admire her intense conviction, breadth of sympathy, and strong will,—just the qualities that should predominate in the exponents of the new system and, in contemplating her career, the thought is imperative that if one woman by earnest, persistent, concentrated effort, could accomplish so much toward patching the tattered garments of the old social fabric, what greater possibilities open before every adherent of a cause that aims at complete renovation and recreation of human nature itself as the only

groundwork for the reconstruction of society. Miss Willard, to be sure, believed in the renovation of human nature through the grace of God and the temperance pledge; but she was ignorant of the wider methods by which God operates periodically, and the grace that saves humanity through the impartation of divine light and love brought to a focus in a personality and shed upon the world through his transmutation to spiritual energy. Given a knowledge of these higher truths, and what glorious opportunities lie before every woman who pledges herself, heart and soul to Koreshanity, the only cause that proclaims the complete emancipation of woman and her co-equality with man in the divine nature. It is significant that the Founder of this movement placed the first woman suffrage plank ever introduced into a political platform in this country.

There is another fundamental reason for the worldwide scope of Miss Willard's influence. She effectually resisted a tendency avowedly feminine and inevitably fatal to the achievement of great results. In order that her womanhood might express itself in terms of force, she never permitted paltry, personal considerations or petty details to fill her mind to the exclusion of broader interests and nobler sentiments. Another lesson for a sisterhood dedicated to Koreshan work destined, as we hope, to open the kingdom of heaven to all believers,—a sisterhood seeking through pain and toil, wearisome effort and oft repeated failures, to live the higher life that finds expression

"In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
Of miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's minds
To vaster issues.

So to live is heaven:
To make undying music in the world,
Breathing a beauteous order, that controls
With growing sway the growing life of man."

The "science" of the day may classify all alike as mere struggling atoms in the great human body, but the health of any body depends directly upon the condition of its component elements. If the atoms are sound and healthy, the whole body will be full of vigor. A single group may conserve life enough to maintain the safety of the entire structure. With all its pretended wisdom, a fallacious science can never measure the circle of a woman's influence.



Labor-saving machines should be devoted to their legitimate uses; namely, to save the labor of man and not to manufacture beyond the demand for the goods created; or to increase the wealth of those who speculate upon the blood of their fellow men by diverting these means of industry from their legitimate channels.

It should be apparent to every one, that immortal-

ity must inevitably depend upon something the very reverse of the conditions involving the present status of mankind. Immortality was not to come, however, until "the last day" or end of the age or dispensation.

The problem of labor and capital will never reach a peaceful solution on the basis of competition.

Economy is one of the primary laws of being.

Official Treason and Perjury.

BY PROF. O. F. L'AMOREAUX, A. M., PH. D.

DEFIANCE to the law of the land, and treason to the rights and interests of the people, have become so common among officials in high position, as scarcely to provoke passing comment; but it has been left to that little great man, James H. Eckles, ex-comptroller of the currency, not behind the bars nor in the prisoner's box, but in an official report, to confess that for two years after he knew it to be an unsafe place in which to deposit money, and acting in entire disregard of the plain requirements of the law, he allowed a Philadelphia bank to keep its doors open and swallow up its depositors' money,—even until the larger depositors, suspecting that it was not safe, had withdrawn their deposits, leaving the poor to suffer the principal losses,—and then closed it. Among the reasons which he seems to think will justify his treachery and perjury,—for all this was in direct violation of his official oath and good faith to the general public, and calculated to weaken faith in all the banks,—were, first, he hoped that it would pull through; second, that “it could not have been closed without causing widespread financial disaster, in which other banks would have suffered.” If this were a proper rule of action, a great bank would never be closed, however unsafe it might be; besides, the comptroller had no discretion in the case, and there was no right way open to him but to obey the law. But the most remarkable excuse is yet to come: “A year ago the election was on, and it would not have done to have had a bank failure at that time.” That is, instead of the security against rotten banks which the national bank act promises, but

which, through the treachery of high officials, it fails to give, men and women were allowed to go on for two years, depositing sound money in a rotten concern because, forsooth, this model official feared that if he did his sworn duty, a few voters might be turned away from voting for McKinley and “honest money.” A fine way, indeed, to promote the cause of honest finance!

Bad as it is, the above is not the whole of this (for the official) bad case. Among the stringent provisions of the banking law to secure the safety of deposits, is a clause that forbids the loaning to any one person, more than ten per cent of the bank's capital, directly or indirectly. In this case, many times the amount allowed by law had been loaned to the president of the bank, and his affairs had become so involved that it was plain he never could pay it back; and so the bank's capital had, by this unlawful act, become seriously impaired. Notwithstanding his double obligation, this lawless official, as he himself shamelessly confesses, failed promptly to close the bank, for the flimsy reasons given above. Note also, that when at length he tardily did so, he did it at a time when his deed favored the rich at the expense of the poor. Such is now become the habitual course of those whom the people trust with official position. Having the power in their own hands to correct such outrageous abuses, how much longer will the people patiently submit to them? In the eyes of high office holders, money and party are entitled to all rights; humanity has none which they are bound to respect.

In the Editorial Perspective.

THERE ARE some strange things about the idea that we live on the outside of the earth, with all gravitic energies tending toward the center. The idea involves all of the “scientific” absurdities of the universe, but there is one particularly to which we desire to call attention now. Look at the sun: Something is radiated from it, which we perceive to be light and heat. These are substances coming from the sun, the center of generation of these forces. An enormous amount of energy hourly proceeds from it. What is the source of the supply of the sun's fuel, which is consumed to produce all this energy? Now look at the earth, for instance, from the standpoint of the usual hypothesis that it is convex. It is supposed that gravity tends toward the center; that gravitic energy is trickling down through the various strata, down and down, until it reaches the center. What becomes of it? What use is made of all the energies pouring toward the center? There has never yet been, in all the time of the existence of the universe, a conflux of energies of any kind that did not result in a combustion—in the creation and the maintenance of a vortex. A vortex of energy is the point of transmutation of energy to its opposite quality, and the consequent radiation from the vortex of all the substances generated in it. Gravity is generated at the center of the earth that really exists, with its tangible concave curvature; its vor-

tex is the central solar sphere; gravity descends from the sun pushing all substances outward to the circumference. A vortex in a solid earth is a “scientific” absurdity! The astronomers have never thought of a vortex there, but it would not surprise us if some of them should make capital of a Koreshan suggestion and advocate a geocentral vortex!

Prof. Nathaniel S. Shaler is out now with some new ideas about the earth. He is a scientist, too, and contradicts what all other scientists have been teaching for hundreds of years. Geologists have long considered that the earth is nothing but a ball of fire, surrounded by a crust seventy-five miles in thickness. Prof. Shaler undertakes to refute all this, declaring impossible what others have held to be a fact. He thinks that the earth is solid, increasing in density until the center is reached, where there is absolute density—where the substances are perfectly compact, with the pressure so great that the heat is intense. Of course, the Professor offers no proof that the earth is solid, except by way of denial that its interior is liquid; for he admits that he does not know positively what is beneath the earth's surface. His conclusions are logical from the premise that the earth is convex; he has reached the exact opposite of truth. The earth is concave, and its interior is open, containing atmospheres and gases. The only thing we can get out of his theory,

is the fact that he contradicts other men who have claimed to be authority on the subject!

We are accused of having a desire to change facts. Facts are considered to be sacred things by some people. Sacred things, you know, the human mind should not pry into! That is one reason we suppose, why the people of the world are so ignorant concerning facts. Sometimes facts can be changed to suit us—scientific facts, too; we are engaged in the specific work of changing facts to suit our theory. That is better than having to change the theory to suit the facts, especially if the theory is good and true. Some theories that we know of are bad and false, and it would not be a good idea to change the facts to suit false theories. It is a fact that the workingman is enslaved. This fact we are working hard to change. It is a fact that the governments of the world are corrupt and democratic. We have a theory concerning the governments of the world, and we desire to change the facts of the world's present condition to conform to our theory, and it will be accomplished! There are a great many facts in the world that need to be changed. All facts will be changed when the prophetic promise is fulfilled: "Behold, I make all things new."

Individualism is a condition of the perfected humanity in the immortal state. At the present time man is vidual, divided, imperfect. The claim of the agnostic, the mental scientist, or the anarchist, to possession of the right and power to the exercise of the functions of the individual, is just as fallacious and hypocritical as the claim of the modern clergy to the possession of divine sonship. Today every new religious fad succeeds a previous one in the claim to divine attributes. The "I am God" declarations are growing numerous, sounded from the pulpit and the rostrum, and through the Theosophic, mental science, "Christian Science" and metaphysical journals the world over. There are getting to be too many gods of this kind. They were foreseen nineteen hundred years ago: "Many shall come in my name, and shall say, I am anointed." At the time when the world does not know anything about God, millions are claiming to possess his nature, his attributes, his wisdom, and his truth. Strange, isn't it?

The *New Church Messenger* was recently called down by one of its correspondents, concerning the subject of the creation of the earth; the editor having gone away out into the nebulous mists of an effete "science" by way of explanation of the mystery of creation. The correspondent wishes to hold to the conclusions of Swedenborg. The Swedish Seer taught the Cellular Cosmogony. Cast a stone into a body of water; the agitation extends outward from the center. The order of creation referred to by Swedenborg, is from the center. The universe as seen by him was, first, the sun as the center; second, the three atmospheres surrounding the sun, and third, the earth, surrounding and enclosing all, the sun being the positive center, while the earth is the passive circumference. The earth that Swedenborg saw was the concave earth surrounding the sun; it was the earth of the Cellular Cosmogony.

An egotistical "scientist," in repudiation of the claim that the great pyramid of Gizeh is a remarkable monument, the methods of construction of which are a mystery to the world, says he could duplicate it with the aid of 100,000 men without modern machinery. Easier said than done; braggadocios and fools are not all dead. The entire wealth of Egypt is not sufficient to destroy the pyramid, and there is now no known method in possession of the so called scientists or the engineers of the world, by which the massive stones can be lifted, nor by which the blocks of granite can be polished and joined so truly as they exist today in the giant structure. Science is involved in the

pyramid—the science of alchemy, the light of Ham, the light of Egypt.

Reform papers spend most of their time in endeavoring to prove to the people that there is something the matter with the world. The people that are not aware of the many phases of gross injustice and corruption in social and political affairs, the evils and the wrongs of society, and of man's inhumanity to man generally, need to be let alone to experience some of it themselves. One experience in this line is worth more than all the arguments that the would-be reformers are able to dish out. As for us, we are looking for those who are already aware that the world is out of joint, and who know it vividly enough to be on the search for the remedy, and who are willing to sacrifice to effect its application. We need such people, and they need us.

The fact that so called scientists talk about the facts which are involved in the premises of Koreshian Science, is no evidence of their progress. It is not a source of wonder that after nearly thirty years of persistent promulgation of genuine science, the imitators and counterfeiters should take the hint and steal features of Koreshian Science and claim them as their own! It is well known that there are literary thieves; men have to protect their ideas by copyrights and patent rights, so universal has the spirit of piracy become. Why should Koreshian Science escape the pirate's hand? The counterfeit proves the genuine.

The modern so called reformers could learn many valuable lessons about scientific socialism and communism through the study of ant colonies and bee-hives. The government of a bee colony is perfect; the system is a form of monarchy. In the bee-hive there is no such thing as equal rights; they would consider themselves in a state of anarchy and disorder if every bee advocated democracy and the idea of social equality. There is no such thing as equality in nature. The worst kind of slavery imaginable would be in a government where equality in all things was enforced! Equality among men is an absurdity.

The *Morning Star* says that Mr. C. T. Russell, the editor of the *Watch Tower*, Allegheny, Pa., "is one of the numerous so called Messiahs with which this country is so amply surfeited." His claims amount to this; he has not yet mustered up sufficient courage to make the claim emphatically; it would interfere with his revenues. He has a hobby, and is riding it for all it is worth, but it is not worth much. His observatory is out of shape—the tower is not high enough, and it limits his horizon; its foundation is crumbling, and he will no longer bear the huge, cross-eyed telescope which he employs.

Lord Kelvin and a number of men who pose as scientists, have reached the conclusion that there is a threatened exhaustion of oxygen from the earth's atmosphere. Never fear; it is only the exhaustion of the essential qualities of rational conclusion in the so called scientific mind—the oxygen of their mental atmosphere. The only extinction of species that will result, will be the extinction of the "scientist." It is a question of "the survival of the fittest."

Only the just can comprehend the principles of justice, the plumbline of justice is to be suspended, because now there is no justice. A man cannot define the principles of a just and equitable social system until he reaches the plane of absolute integrity. Right here we charge the world's so called reformers with incompetency. They feel it and know it, but it would not be consistent with hypocrisy to publish their feelings to the world.

The Adventists do not see how the soul of man can retain any degree of consciousness after the dissolution of the body, and consequently reject the idea. It is very consistent (!) after

such a denial to call upon a supposed intelligence off in the sky to come down through the atmosphere and make an impression upon their minds simply because they fall upon their knees. They strain at gnats and swallow camels!

Protectionists would have the people believe that the foreign manufacturers pay the tariff duties. It turns out, however, that the people of the United States pay every cent of tariff tax imposed upon imported goods. There are some minds that can see this clearly without any argument, but there are other minds that are not able to comprehend the situation!

A crisis is a point of decision where two or more opposing elements meet in combat. A new motion obtains, the character of which depends upon the character of the victory. The world's crisis is the world's judgment, and must obtain here in the visible and tangible plane of humanity, and not in the sky, where there is neither mind, man, nor God.

If the earth were convex, with "attraction of gravitation" toward the center, with water on the outside, resting on substances which are admitted to be porous, what is to hinder the water from seeping through to the interior? Why should not the earth absorb all the water on the exterior surface?

Some free thought sayings we have seen are simply off hand shots from old-fashioned flint-locks. That is the kind of guns they used in the days of Voltaire and Thomas Paine. Ingersoll is still using that kind of artillery. The latest scientific fads are his wads; there is no change in the guns.

It does not require argument to establish the fact that the products of the world belong to the men who produce them; neither does it require argument to convict, as thieves, in the minds of all rational people, the men who are depriving the producers of the benefits of their products.

The Inquisition of the dark ages was under the control of a religious society for the suppression of vice. We have such societies today, filled with the same spirit and having the same injustice. The only difference is in the method of punishment. Purpose: Abridgement of free speech.

The Senate of the United States is the roof of the House of Representatives. This is the reason the senators never got floored nor called down. Sometimes they protect the House in its meanness, and at other times shut out the light.

The inhabitants of Mars are the men here upon the earth's surface, who were born under the influence of the anthropic planet Mars, a correspondent of which is the planet Mars in the physical heavens of the alchemico-organic universe.

Even astrology is perverted truth. Modern astrology teaches that the planets and stars exert an influence over man. The reverse is true; humanity controls the stars.

"Who ever saw a family suffering for want of a Bible?" says an agnostic. Do people suffer for want of modern science text-books? we ask. Let us have a case.

Moody has been endeavoring to tell the agnostics where heaven is, and has about reached the conclusion that he knows as little about it as the agnostic.

"Atheism is nothing but the confession of mental honesty." Good; but it is also a confession of ignorance.

Spiritists who have so much to do with tables, cabinets, slates, and materializations, are materialists.

At a time when men are endeavoring to find out where heaven is, there isn't any!

Fallacy is a logical conclusion from a false premise.

Interrogation Points and Other Punctuations.

Replies to Everybody's Questions.

The following is a list of questions appearing in the Boston *Investigator*, but which were never answered. We take it upon ourselves to reply, for the amusement and benefit of our readers:

(1) Is the universe infinite? (2) Is animal life in nature infinite in extent? (3) How did it originate? (4) Could a being occupy the same space as the entire universe without being one with it? (5) If a system, like our solar system, were formed from a nebulous mass of matter, is it likely finally to return to the nebulous mass again? How could it do so? (6) Was crystallization the earliest form of growth and of vegetation? (7) Is there any religion which is not a belief in supernatural beings, as a part or the whole of its creed? (8) Is it logical or reasonable for a person to say that he believes without evidence in what he declares unthinkable and unknowable?—DEAN DUDLEY.

(1) No; everything in existence has form, and form has limitation. The form of the universe is cellular; the environ of the cell is the limit of existence. (2) Anything that is infinite is incomplete; if finite, it is perfect, finished. If by extent is meant the propagation or perpetuity, then animal life is infinite in extent.

There is evolution of species in definite cycles, but there is a completion of evolution, and hence limitation of species. (3) Why say, how did it originate? The universe now contains all the sources of origination that it ever contained. Laws of propagation obtain now; cause and effect unite in the seed of life in any plane or kingdom of existence. The processes of creation of animal life are going on now as much as ever. There never was a time when animals did not exist. (4) A being could not occupy the same place the universe occupies—except the being of the universe. We suppose the orthodox idea of God is referred to. Such an idea is nonsense. The energies of the alchemico-organic universe exist in space as substance. There is no divine or human mentality outside of the human body. (5) The solar system was never formed from a nebulous mass; and consequently could never return to such a state. The only nebulous mass in existence to which the world has returned, is the nebulous mass of astronomical nonsense. (6) Early in the morning, early in the spring, or early

when? There never was such an early time when all forms of growth were not in existence at the same time with forms of crystallization. Discard the idea that there ever was a time when the world was not; it is eternal. The fact that it exists now by means of laws of perpetuity, is proof that it always existed. (7) Yes; Koreshan Religio-Science is a natural religion, founded upon natural science. (8) No; not even when it comes to modern astronomy and other pseudo-sciences. They are as bad as the fallacious theories of orthodoxy concerning God, the creation of the world, and the hereafter of the human race.

(1) I am looking forward to the transformation of page 16. I do not try to guess what it is, but will tell you what would be interesting to me—a diagram of the earth's concave surface, giving the location of all the countries. I would like to ask a few questions which to you may seem very simple, but are too deep for me to understand. (2) I see in THE FLAMING SWORD that the different nations of the earth represent different portions of the human body, and that China is the skin. I would like to know which one represents the head, and which the heart. (3) If the stars are reflected from metallic discs in the shell of

the earth, how do you account for the North Star being comparatively stationary, with the Dipper revolving around it every twenty-four hours.—J. A. R., Ft. Gibson, Ind. Ter.

(1) Page 16, when transformed, will answer the purpose of all our readers; we know you will appreciate it. (2) The people, of course, are the nations. The difference in the character of life and mind of the people distinguishes one nation from another in lines of progress. The secret of America's progress is involved in the question of the progress of life planted in the race nineteen hundred years ago; it was the life of Aries, the head of the anthropic Zodiac. That life is now in America, and we say, America is ahead of all other nations. America involves the embryo of the new kingdom. The nation corresponding to the heart is the nation containing the heart of commerce. This, in the body of the old order, is England. (3) The stars are not reflected from discs in the shell of the earth; planets are, but they are confined to the Zodiac, and do not get far from the ecliptic, nor out of the zone of the tropics. The stars are points or centers of combustion at places of meeting of levic and gravic energies passing to and from the sun. The heavens constitute a great sphere of force inside the earth; this sphere revolves on its axis. The North Star is near the northern axis, and hence is almost stationary.

I have read Wm. Carpenter's "100 proofs that the Earth is Not a Globe." He cites no references, presents no proofs—simply makes statements. His proof No. 16 is assertion only; I have failed so far to find any authority. He claims the earth to be a plane; you, a concave sphere. If the water is level, and only level, I do not see that the concave sphere would explain difficulties any better than the convex theory. Some one has sent me a copy of THE FLAMING SWORD, and I may yet find some explanation that will settle doubts as to the shape of the earth.—C. A. B., Port Lavaca, Tex.

We are familiar with the work of Mr. Carpenter and others who have endeavored to prove the earth flat. They observe objects on the water's surface at a greater distance than would be possible if the earth were convex, and from such observations assume that the earth is flat. Water at any given point is at right angles to the direction of gravity. If the gravic rays are radiated from a central point of generation, and we maintain that they are, the water's surface, in a state of rest or equilibrium or level, is concave. The Zetetics say the water is level and flat at the same time. This would be consistent and true if the gravic rays are parallel. We maintain, and by actual and scientific experimentation, which extends far beyond the lines of tests performed by

Parallax, demonstrate that water is level and concave at the same time. In other words, we demonstrate that the true water level is the concavity.

Mrs. M. B., New Castle, Pa.—We note the clipping you sent us, concerning the bill for the restriction of marriage, the execution of incurables, misshapen babies, and confirmed criminals; also your question as to what our opinion is concerning it. Such a bill would place the life of every man legally in the hands of the medical fraternity. It is bad enough to interfere with the rights of man through societies for the suppression of vice. If a censorship of life were established, freedom of existence would be considerably curtailed. When the laws of life are understood in the future, the insane, the criminals, and monstrosities will cease to be; they will disappear by not coming any

I am very much pleased with the weekly FLAMING SWORD, and look forward for its appearance from week to week with ever-increasing interest and anticipation. As an educator, it deservedly merits a cheery welcome in every home in the land. The quantity and quality of the subject-matter that illumines its pages, the noble purpose to which it is dedicated, together with the low price at which it is published, combine, in my humble opinion, to make it by far the best and the cheapest weekly extant. As for us, and all earnest seekers after truth, it is especially attractive, as it opens up a field of thought entirely new, and sparkling with many glittering points of interest. It seems safe to predict that the time will come—as the demonstrated facts relating to the survey on the Gulf coast of Florida shall become more generally known—when the demands for THE SWORD will be so great that the people will be clamoring for it as eagerly as the starving people in Cuba are clamoring for bread.—W. G. S., Washington, D. C.

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Chat With Readers.

You should have good ideas with you all the time; they are serviceable in times of contemplation, or in trouble, or in attempting to reach a conclusion—good for anything that is good. A good idea will always subserve your best interests, and will never lead you astray. They are always bad ideas that serve you badly. An idea is a group of thoughts or a formulation of thought entities; we are made up of thoughts, anyway. The trouble with the world is, that people have too many bad ideas—too many bad thoughts. "As a man thinketh so is he," is a true proverb. The nearer you can come to right thinking, the nearer you are to the goal of destiny; this is self-evident, for a man who cannot think at all has not progressed very far, and has yet a long way to go before he reaches the climax of mental brilliancy—it may take him thousands of years to reach your plane, and even you can advance a little further. A man cannot think properly if his mind is in mental darkness; mental darkness can only be eliminated by the forces of truth. If you think a thought worth thinking at all, begin to think of things that will benefit the world, and get out of the ruts of your self. The world has forgotten how to think—it thinks negatively. Effective thought is positive. The most positive thought emanates from the mind involving positive Truth. Some positive thoughts are reflected through THE FLAMING SWORD. These thoughts are looking for you, and for your neighbors, and for all who desire to possess good ideas. We have to work to get them to you; you can help get them to others.

If you would devote two weeks to thought and study about what you could do to help spread a knowledge of the truth, and a little more time in correspondence with us, you would do yourself and others more good in a day's time after such a preparation, then by months of effort without definite plans and aims. A day's



more! This bill, which boasts of what science will do, is originated under the delusion that whatever is done in the name of "science" must not be questioned. Scientists are just as badly off on these points as they are concerning everything else, on astronomy, chemistry, therapeutics, for instance.

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The Flaming Sword Warmly Welcomed.

THE FLAMING SWORD is the very best paper I have ever read. It is the most welcome visitor to my home each week—a visitor that comes to stay. I would not be without it for four times the price. The articles from the pen of our beloved Leader are always read first—eagerly devoured, so to speak, and then read over again more carefully. The other articles are all excellent, while the editorials are bright and witty. Chats with readers, the summary of the week's news, answers to inquirers, etc., are all written in fine style, and show that our editors are wide-awake, and doing a great deal of thinking. I cannot find words to express my appreciation of the weekly FLAMING SWORD.—C. M. B., Los Angeles, Cal.

The Flaming Sword.

work, characterized by a little tact and ingenuity, will do more good than all the argument shot off-handed at promiscuous hearers. You must break down prejudice in your vicinity by mental energy, silently generated. If you wish to help us, subject yourself to our system of propaganda; we have made a study of it, backed by a good deal of experience. Our field of observation on the lines of the promulgation of our System is wider than yours, and we can give you pointers. A lively work begins with the Spring; we are aggressive, and must be on the move continually. If we exhaust one field, we must try others.

IF THE FLAMING SWORD teaches the truth, the motives of its promulgators are true; and when we ask your support to the extent of your financial and other ability, we are but asking that which is just. We are laboring for humanity; we are fighting for humanity's cause, and your cause, and in helping us you are but helping yourself and all those whom truth will benefit. You can contribute to the welfare of the world. Every mind reached at the present time means the conversion of thousands in less than a score of years from now. The success of a movement depends upon its support when it is in its inception.

The greatest pleasure that we experience is that of imparting to others a knowledge of that which we know to be true. Truth would do us no good if we did not do with it what it necessarily involves—application to life and the promulgation of it for the benefit of those to whom we are responsible. Seek to benefit your neighbor, as we have benefited you; it is your duty.

We are pleased to present this week another colloquy between the Girl and the Vala, by Rev. E. M. Castle. "The White Stone and the Mystery of Iniquity" is of special interest, and you will enjoy it; it is beautifully written, and the thoughts poetically expressed.

BY CORRESPONDENT.

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The World's News.

Wednesday, March 2.—Great Cuban victory reported at Holguin, Cuba; 5 days' fighting; Spaniards lose 1,000.—Plan proposed for Mexico to act as receiver for Cuba rejected by all concerned.—Hawaiian annexation again discussed in Senate.—Prince Albert of Belgium sails for America to study western institutions and customs.—Railroad rate war still on; western roads meet Canadian cuts at every point.—Associated Press contracts declared illegal by Judge Waterman, Chicago; monopoly of news rebuked by law.—Senor de Barnabe sails for Washington to take De Lome's place as Spanish minister.—Prof. Wm. E. Rogers, noted astronomer, dies at Waterville, Me.

Thursday.—Big Presbyterian mission scandal at Jerusalem.—Costa Rica making preparations for war with Nicaragua.—Brooklyn teachers threaten to strike.—

Bitter feeling against Spanish consul at Key West, Fla.—Four American war vessels anchored at Hong Kong, China.—Two U. S. warships to carry food and supplies to Cubans.—Senor Campossales elected president of Brazil by large majority.—100 persons perish in snow in northern Persia.—Liberals in majority on Canadian legislature.

Friday.—Postal savings banks being discussed in Congress.—Evidences increasing that the Maine was blown up by submarine mine.—Public uprising reported in Venezuela; new president disliked.—Discontent in San Salvador because of low wages, and low prices received for natural products.—Canadian police hoist Canadian flag on U. S. territory, Alaska; may lead to boundary dispute.—Several carloads of reindeer at Chicago en route to Alaska.—Lomb bill in Congress killed by a vote of 162 to 119.—American syndicate pushing Nicaragua canal scheme.—Blanco increases number of guards about Havana palace.—Epidemic plague rages in India; mortality, 50 daily in state of Hyderabad.—New island thrown up west of Borneo.—Capt. Collier's schooner capsizes near Key West, Fla.; 9 persons drowned.—Anti-negro crusade begins in southern Illinois.

Saturday.—Tories defeated in London elections.—Electric lights to entirely displace gas lights in Chicago streets.—Gen. Rosecrans reported dying at Redondo, Cal.—Spain preparing to send a number of warships to Cuba.—Wire nail trust with \$50,000,000 capital formed in New York; absorbs 15 concerns.—Great Italian jubilee fete held at Rome; anniversary of adoption of present constitution.—Factious in China; 3 viceroys in opposition to emperor at Peking.—Sultan of Turkey opposes installment of King George of Greece as King of Crete.—Third annual meeting of science teachers of Indiana at Richmond.—Big slump in wheat; down to 90 cts.

Sunday.—Col. Randle, of Maine, is making gold from sea water; purposes making a billion dollars.—Capt. Oldrieve, of Boston, purposes walking across the Atlantic ocean.—Woman in Chicago insensible to pain; is crucified on wooden cross, and bitten by venomous cobra.—Spain desires recall of Consul General Lee from Havana.—Financial situation in India growing intolerable.—Damaging earthquake in Leeward islands, West Indies; another reported at Verona, Italy.—Bavarians threaten to leave Prussia; ask for better treatment from government.—Tomb of Osiris, of the ancient Egyptian dynasty, discovered by M. Amelineau; site at Luxor, upper Egypt, old site of Thebes.—Island Mayotte, Indian ocean, almost depopulated by cyclone.—Tattersall, head of the great horse exchange, dies in London.—Pope is for peace; warns Queen Regent of Spain that butchery in Cuba must cease.—Crisis in Austria; cabinet ministers decide to resign.—Luettgen now in Joliet prison.

Monday.—McKinley refuses to recall Gen. Lee from Havana, or to substitute merchant boats for war vessels to convey supplies to Cubans.—Two deacons and choir of M. E. church, Lexington, Ky., have a fist and cane fight.—Congress upholds course of McKinley regarding Spain.—War seems near at hand between Spain and U. S.; may involve other European nations.—Alarm at Havana and Key West; these harbors would be battle-grounds in case

of war.—38 American war vessels preparing to go to Havana.—New political organization in New York designed to absorb Tammany Hall.—Many American families leaving Havana; fear that trouble may break out any moment.—Associated Press shuts off news from Chicago *Inter-Ocean*.—Canadian police in power at White and Chilkoot passes, Alaska; purpose to collect duties in gold shipments.

Tuesday.—Congress places \$50,000,000 at the disposal of administration for war purposes; McKinley empowered to act in case of emergency.—American cruiser Montgomery goes to Havana.—Maine Monument fund started in Chicago.—Congress a unit with president against Spain in favor of Cuba.—China yields to Russian demands, and gives lease for 99 years for Port Arthur and Ta-Lien-Wan; Great Britain ignored in the premises.—Revolution in Philippine islands breaks out again.—Old Battery D, Chicago, being torn down.—Glassworkers at war; trade unionists refuse to work with knights of labor at Ellwood, Ind.—1,000 Italian workmen on Erie canal on a strike.

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Our Review Corner.

Bab-ed-Din, the Door of the True Religion, By Ibrahim G. Kheiralla, M. D.; 84 pages, price 25 cts, Chas. H. Kerr & Co., Chicago, Ill.

This work is the result of a long study of the author under Abd-el-Karim Effendi Taharani, an Egyptian who pretends to teach the true religion. The author claims now to possess the key to the "secret doctrine," and attempts to reveal the same, and calls the work a "Revelation from the East." It happens to be a "revelation" that does not reveal. Dr. Kheiralla attempts to prove a number of things concerning the Creator of the universe, by starting out with some assumed premises such as, God is not the universe, nor in it, nor a power, nor a law, nor a principle, nor man; that man is not God nor a part of him. His conclusions are that God has personality and individuality, and that he is separate entirely from every part of the universe in which we live. He thinks that God is like a flame, and in this way has form; and is everywhere present throughout the light from the flame. He has simply discarded the fallacy of Christendom and has taken up as great a one, bearing the Egyptian stamp. It is no part of the truth. If the evidences in the universe, corroborated by the teachings of the Bible, are good for anything in the line of rational conclusion, there is nothing more clearly or positively demonstrable than that God is man.

The Constitution of the United States of the World, by Chas. Stuart Welles, M. D.; 9 pages. London: New York, 1 East 39th street.

The idea involved in this constitution is to confederate all distinctive governments of nations as they now exist or may hereafter exist, under one central government under the name of the United States of the world. This is a logical conclusion of

a mind imbued with the idea of Republicanism or the Democratic form of government. If the government of the United States of America is a federation of many states, why not form a federation of all the nations of the world? Simply because it would not work; it is unnatural and unscientific; if we may judge the proposed government from the conduct of the politicians of the United States of America, we should declare the project a failure. The power of the true government must proceed from the cause of all things, and this involves the thought and the science of a Theocratic Imperio-Republic-Regal System, fashioned after the form and function of the physical universe.

Cold Facts, by C. St. John Cole, 104 pages, price 10 cts.; 50th thousand. 350 Hennepin Ave., Minneapolis, Minn.

This little work on the money question is written for the common people, and is having quite a circulation. It is filled with facts and figures, and ought to be in the hands of every student of national finances. It advocates fiat money, the money of the people, and proves that greenbacks have been worth more than gold. It exposes the conspiracy of bankers and schemes of bondage to bonds and bondholders. The tables compiled from official sources are valuable, and every one interested in reform should procure a copy for their own study.

* * *

In Reform Journals.

A Sample of Astronomical Nonsense.

How Large is the Universe?

To form some idea of the largeness of the earth, one may look upon the landscape from the top of an ordinary church steeple, and then bear in mind that one must view 900,000 similar landscapes to get an approximately correct idea of the size of the earth. Place 900 earths like ours side by side, yet Saturn's outermost ring could easily enclose them. Three hundred thousand earth globes could be stored inside of the sun, if hollow. If a human eye every hour were capable of looking upon a fresh measure of world material 7500 square miles large, that eye would need 55,000 years to overlook the surface of the sun. To reach the nearest fixed star one must travel nineteen trillions of miles, and if the velocity were equal to that of a cannon-ball, it would require 5,000,000 years to travel the distance. On a clear night an ordinary human eye can discover 1000 stars in the northern hemisphere, most of which send their light from distances which we cannot measure. How large they must be! Round these 1000 stars circle 50,000 other stars of various sizes. Besides single stars, we know of systems of stars moving round one another. Still, we are but a short way into space as yet. Outside our limits of vision and imagination there are, no doubt, still larger spaces. The Milky Way holds probably at least 20,191,000 stars, and, as such is a sun, we presume it is encircled

by at least fifty planets. Counting up these figures, we arrive at the magnitude of 1,000,355,000 stars. A thousand millions of stars! Who can comprehend it? Still this is only a part of the universe. The modern telescopes have discovered more and similar milky ways still further away. We know of some 3000 nebulae which represent milky ways like ours. Let us count 2000 of them as being of the size of our Milky Way, then 2000x20,191,000=40,382,000,000 suns, or 2,019,100,000,000 heavenly bodies. Suppose these bodies parading before our mental eye one per minute, it would require 3,840,000 years to finish the march, in all of which time we would have to look upon them unceasingly.

Suppose a human being migrating from globe to globe and spending fifty years on each, he would require 100,955,000,000 years for the round. If he stayed only one hour, he would save much time, but still need 230,400,000 years for the task. Yet these nebulae are only a part of the universe. Outside the nebula limits we know of other nebulae not resolvable into stars. They appear to be primitive nebulae—pure, unused world-stuff—matter for new creations. Some of them occupy a space as large as the orbit of Uranus. Some are still larger. The one in Orion is estimated to be 2,200,000,000,000,000 times larger than our sun. Are we come to the outermost limits? Who dares say yes? We are probably come to our limits; but the future, with new instruments and scientific devices, may push those limits so much further out into space.—*Exchange.*

The Mystery of Light.

"Scientists" in Ignorance of the Relation of Matter and Energy.

Light is transformable into color, into heat, into cold, into force, into weight, into sound, and yet with all that is known of some of the manifestations, we are absolutely ignorant of what it actually is. For all we know, it may be transformable into every phenomenon cognizant to the human senses. The army of speculative scientists is divided in opinion as to whether light is matter or not. For a long time our text-books have contained the statement that "the sun is the source of all light," and yet we manufacture light every night, at a time when the sun is at the opposite side of that portion of the earth where night prevails, and this artificial light fulfills the functions of sunlight. Recently, it has been asserted by acknowledged scientists that light is simply vibration—the vibration of particles in what is termed the atmosphere of space, the so called ether. But particles of what? For here, again, comes a question. Scientists are divided in opinion as to whether there is a vacuum in the interstellar space, or whether the ether is not filled with matter—is, in fact, itself matter.—*New Ideas, Philadelphia, Pa.*

While Honest Men Starve.

The other day we read of a man in Oakland, who was looking for work or for food. Finding no favorable response to his demands he picked up a rock and threw it through the glass panel in a front door. Then he was promptly arrested, and being put in jail he was fed, which was what he wanted. Seems a huge joke, but it is that an honest man can starve, but once he convinces the authorities that he is a criminal, he will be given shelter and food. The moral of it seems to be that if you are hungry, go and smash something and you will be fed; this is an immoral moral, but

inculcated by all the other cities as well as Oakland. Individualism for honest men, socialism for criminals. Under individualism honest men starve; under socialism criminals are fed. Could not these conditions be transposed or modified with advantage?—*Ex.*

KEEP OUT OF THE PAST.

Keep out of the Past, for its highways are dark with malarial gloom; Its gardens are sere and its forests are drear,

And everywhere moulders a tomb.

Who seeks to regain its lost pleasures, Finds only a rose turned to dust; And its storehouse of wonderful treasures Is covered and coated with rust.

Keep out of the Past. It is haunted; He who in its avenues gropes, Shall find there the ghost of a joy prized the most And a skeleton throng of dead hopes.

In place of its beautiful rivers, Are pools that are stagnant with slime; And graves gleaming bright in a phosphoric light, Hide dreams that were slain in their prime.

Keep out of the Past. It is lonely, And barren and bleak to the view; Its fires have grown cold and its stories are old.

Turn, turn to the Present—the New.

Today leads you up to the hill tops That are kissed by the radiant sun, Today shows no tomb, life's hopes are in bloom, And today holds a prize to be won, —*Elia Wheeler Wilcox.*

Two Things Just Alike.

A spirited discussion took place in a noted Republican resort one evening this week over the question, "Are times any better?" The company of fifteen or twenty were about evenly divided upon the question, and one life-long Republican said that a "gag" which he heard a few nights before, illustrated the situation exactly as he saw it.

The "dead man" called out: "Say, Smith, did you ever see two things exactly alike?"

"No, did you?"

"Yes."

"What were they?"

"The Grover Cleveland panic and the Bill McKinley boom."—*Justice.*

There Is a Difference.

Though the rich and poor frequently possess similar attributes, they are known by different names, of which the following are a few examples:—

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Nervous.	Cowardly.
Ingenuous.	Idiotic.

—*London Fun.*

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