



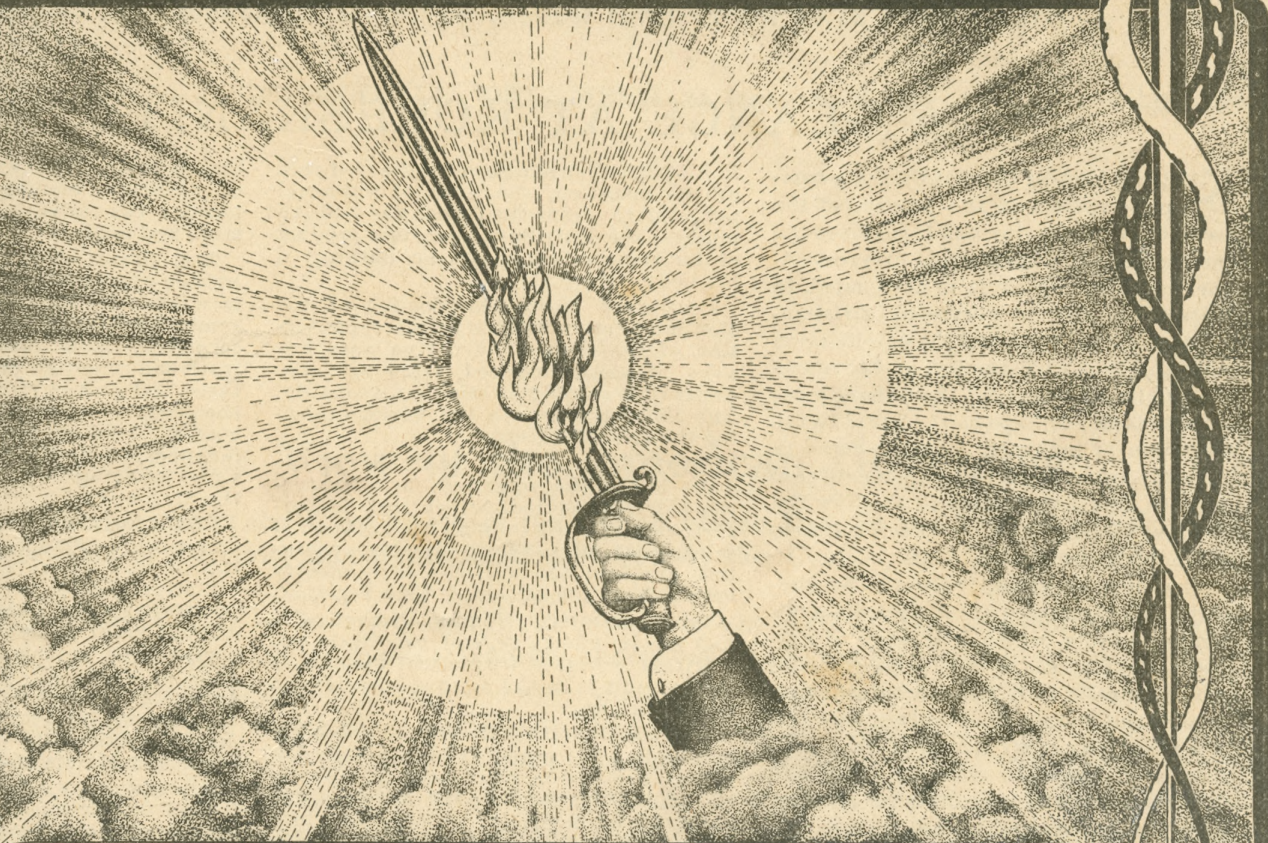
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVI.

CHICAGO, DECEMBER 23, 1901. A. K. 62.

NUMBER 5.



CONTENTS

KORESHAN VIEW OF THE AMERICAN GOVERNMENT, - **KORESH**
The Great Question of Human Rights, - **BERTHALDINE MATRONA**
The Beginning of Ancient Rome, - **PROF. O. F. L'AMOREAUX**
EDITORIAL PAGES.—The Superiority of Koreshanity.—Moral Influence of Spiritualism.—The Conclusions of the Industrial Commission.—Primary Elements of Pleasure and Pain.—The Question of Ship Subsidy.—The Problem of Immigration.—Short Paragraphs, **LUCIE PAGE BORDEN**
QUESTIONS.—The Twelve Legions of Angels.—Meaning of the Name Adam,— **L. P. B.**
MISCELLANEOUS.—Mystery of Nova Persei.—Leader of His Race—America's Messianic Mission.—Where Modern Reform Fails.—World's News.—Periodicals Reviewed.

ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday

\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.

The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

PROF. U. G. MORROW, Editor-in-Chief.

EVELYN BUBBETT, Associate Manager

Contributors: REV. E. M. CASTLE, REV. BERTHA S. BOOMER, LUCIE PAGE BORDEN, PROF. O. F. L'AMOREAUX, Ph. D., AMANDA T. POTTER, ASTRO-VIGILUS

Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Everything pertaining to the Editorial Department, questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 315-319 Englewood Ave., Chicago, Ill.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all letters.

New subscriptions may commence at any time during the year.

Renewals are expected always soon after expiration of subscription—either by request to continue, or by remittance.

Do not order your paper discontinued without paying all arrears.

Remittances from Foreign Countries must be by International or Foreign Money Order—not Domestic Orders or Exchange.

That date on printed address tab is the time of expiration of your subscription.

When you change your address advise this office giving old as well as new address.

THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism—the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

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."

Vol. xvi. No. 5.

CHICAGO, ILL., DECEMBER 20, 1901. A. K. 62.

Whole No. 472

Koreshan View of the American Government.

Reasons for Endorsement of the Government of the United States, Despite the Prevailing Spirit of War; Expansion of Territory and Centralization of Power; the Conflict and Consummation.

PRESIDENT ROOSEVELT is not only a typical American, up to date, but a typical modern Christian. He stands for what the modern world approves in religion, morals, and social life. As a standard bearer of Christian progress, he is one of the most enthusiastic advocates of the greater navy, because he feels the assurance that the commercial tendency of the age is of such a character that the rights of the Government can only be maintained through our naval equality, if not our naval supremacy. Mr. Roosevelt is sustained in this attitude by an enthusiastic majority of his political constituency. The popularity of the sentiment that the United States should become a great, if not the greatest, naval power in the world, indicates the fact that we as a nation entertain the conviction that the war potency is much better than the Holy Spirit in the universal maintenance of peace. It looks as if the standard of righteousness—that which represents the best spirit of this age—was destitute of the kind of morality which actuated the Lord and his Disciples in the early days of the Christian system.

It is too early in the presidential career of Mr. Roosevelt, to predict his course with the great corporations which have been fostered by the so called protective policies of the republican party. It is not difficult, however, to determine the fact that during his administration there will be one of the greatest struggles between the people and the commercial power of the country, that the nation has ever experienced. Our boasted prosperity is the prosperity of the rich, the product of the industry of the poor.

Washington, who is termed the father of his country, recognized the potential force of the empire, hence the imperial tendency is nothing new, and the cry of imperialism embraces no terrors for the great majority. The fight on the dangers of expansion has been made and lost. The yielding of territory possessed by the United States has never been a popular sentiment among us. The Ship of State, ordained by the powers of which the immortalized Washington was the representative, is launched upon the ocean of imperialism, and is steered by the commercial enterprise of an irre-

sistible combination of wealth which has it under absolute control for that selfsame money power.

The conflict ahead of us, not one in which the Koreshan can consistently engage, is between the people and the money power. This controversy will reach an inevitable culmination in a final contest between the people and the commercial combinations of the world. Because we see the natural course of events, we are in favor of the kind of push which actuates the present Executive of the nation. The navy must come; the canal will be an accomplished fact, though it may precipitate a conflict between the United States and Germany. There will be wars and rumors of wars, but the end is not yet; which means that the establishment of peace in the world shall come from the influence of a more distinct potency than either of the powers to the controversy and conflict.

Koreshanity is in favor of law; and though the Government of the United States is not the kingdom of God in the earth, it is the best government we have, and, unlike the Irishman, we are not "agin it." We are in favor of it with all its expansive tendencies, and, at the same time, its tendency to centralization. Mr. Roosevelt's policy is that of the commercial vortex of which he is unconsciously and inevitably the pivot. All the problems now in process of being worked out will be wrought on the lines of Biblical prophecy; and once the key is thoroughly known, there can be no mistake as to the character of the end. There will be more war before there is peace; and there will be no peace other than through a new outpouring of the Holy Spirit. The Holy Ghost that was shed upon the world nineteen hundred years ago, has today two representatives in the world; one is the spirit of war, conspicuous in the armaments of the world through national jealousy, influenced by the spirit of commercial greed; the other is heaped up in the prophet of the new dispensation,

ready to be shed again for the rejuvenation of the age.

The Jewish age began with a nucleus and ended with one. The Christian dispensation began with a corresponding nucleus, and will end similarly; and the new age will begin with a new center, from which the dispensation will rapidly develop. The law of the conservation of force is operative in regular mutation in the domain of anthroposophy as well as in physics; and all that Christian potency which wrought its wonders at the beginning of the dispensation, has been transformed to the spirit of Mars. The Christ gathered the lambs with his arm and carried them in his bosom, but the christ of today is marshaling his forces for the deadly conflict of the end; we mean the war spirit in the ostensible name of the Lord Christ.

There are no Christian nations in the world today; the best of so called Christianity is devoid of the moral force of the primitive church. That maudlin Christian spirit which has a mistaken zeal in opposition to the true method of the divine procedure, is not much better than the war spirit which sustains the commercial greed that actuates the modern world. Men will cry peace, peace, when there is no peace in the human soul; and it will be noticed that that force which claims to be actuated by the desire for the universal peace of the world, manifests as much bitter animosity as the other, which pretends to declare for peace through preparation for war.

God works in a mysterious way his wonders to perform; and the Koreshan would entertain no hope did he not know the will and power of the Lord to accomplish his purposes. The new age begins at the appointed time and place and with the appointed nucleus; thence will be the new outpouring; thence comes the new message to the world; thence will the Sons of God be made known, and thence will the affairs of the world have their regulation.



Genuine or true money is the protective sphere of the commercial act in every domain. Wealth of estate and wealth of industry conjointly comprise the substance of interchange. Nothing can be representative of this but the substance of it. If a man has been industrious, the product of his industry must contain and exhibit the amount of expenditure of mental and physical energy, and this is added to and becomes a part of the wealth of estate, which, on the basis of love to the neighbor, is the commonwealth. False money is something of little or no value, made to represent much

value; hence, on the basis of competism, a man who possesses some value, may seem to have twice or three times more than he really possesses, because that which is fictitious counts for as much as that which is real. That which is fictitious must be destroyed. This must involve every false representation and appearance of uses in every domain. It is therefore concluded, from the foregoing considerations, that every representation of wealth, or that which is falsely called money, must be destroyed as the first step toward the true adjustment of human affairs.

The Great Question of Human Rights.

How the Rights of God and Man are Scientifically Determined; Unity of Church and State Essential; False Education and Prevailing Disorder; the Heritage of the Hero.

BERTHALDINE, MATRONA.

"HUMAN RIGHTS," "the rights of the people," "personal rights," "state rights," etc., are reiterated phrases indicating the universal conviction that every body, vidual and collective, has rights which it is righteous to scientifically define, relate, and defend. The science of cosmic form and function, revealed by the actually demonstrated facts of cosmology, aids the mind devoted to scientific research from a genuine philanthropy, to determine, by the applied science of the laws of analogy, some definite conclusions relating to human rights—vidual and collective. The world sorely needs the education of its ability to reach unanimously these scientific conclusions. This required education may be received, in a preliminary way, by a careful study of the Koreshan Cellular Cosmogony, the science of human anatomy, and the exercise of the rational faculties in the application of the laws of analogy.

The analogies existing between the anthropostic universe and the physical universe, or between the organo-vital and the alchemico-organic, are readily perceived in their general outlines by the rational mind. The stratification of the earth and of society into gestative spheres of progressive life, as represented by these seven churches with their seven angels, who are the baptizers of their protective Motherhood, and represented by the planets; the imperialism of Abrahamic or universal Fatherhood, as represented by the stellar nucleus called the sun; the majesty of universal Motherhood, as represented by the gestating forces of the moon, and, finally, the regalism of the groupate system of the industrial orders of the various kingdoms of mankind as represented by the constellated stars, are readily discerned by the scientifically initiated of the Koreshan Cult.

It behooves a scion of mankind and an heir of God to really know his rights, before bemoaning wrongs or claiming rights indiscriminately. Every man has one supreme right, demonstrated by the Koreshan System to be his, which is defined as the right to become unified with his origin and destiny. This origin and destiny is both Godly and diabolic in the determinations of its voluntary and involuntary tendencies for the eternal perpetuity of both the heavens and the hells. These are eternally interdependent and alternately dominant in every sphere of existence, as symbolized by the alternations of day and night in the natural world. Everything which a man needs to know to be enlightened, that he may become a factor in the establishment of the divine social order, the kingdom of God in earth, may be learned from the source of Koreshan Cosmology.

The baptizing Angels of the Golden Age, regenerated from the Solar nimbus—the Golden Bowl of the seven churches, constitute this source of social organization

and vitality, prophetically denominated Elijah the Prophet. This imperial center of the renewal of social order has issued a proclamation to the White Horse Army of the Camp of Israel, demanding the restraint of the world's commercial liberties which have degenerated into commercial licentiousness in every domain of existence. Equity, balance, the righteous adjustments of human relations, must be restored. The eclipse of the sensual man is in order, as well as the effacement of the moon, that the solar annulus of the earth, the Melchizediacal Order, may become the source of earth's universal enlightenment and the "wedding ring" of the sun and moon, by which we mean the union of the church and state. The union of these is the first essential of social order in the family of God, the Ecclesia and Society Arch-Triumphant born one, of the Son of God, become the matriculator, the College of Life.

A primary right of every student in Life's College is the right to make a divine use of each event of life—to let it serve the purpose of his progress toward the goal of his origin and destiny, the divine Sonship. This is the legitimate object of man's supreme love and the God of his salvation. Jehovah would have all men to be saved in and through and by himself, the source of all rights and righteousness, which righteousness is the subjection of all evils to the divine service of all good. Night is not the less night because it brings forth, by its service to the earth, the god of day. The world of night that now is—the darkness of an evil dispensation or order of things, in which the progeny of adultery are everywhere manifest—must give way to the dawning light of the God of day, the destroyer of wickedness and the progenitor of all creation increate in the personal goodness of Jehovah, the Lord Jesus. It is written that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Almighty has Messengers of his own selection, and their prophetic spirits voice his words; these testify concerning the things contained in the great book of life—the universe.

If this world is passing away and humanity is about to enter another, called the day of the Lord, the great Sabbath of rest and gladness, it certainly needs instruction regarding its characteristics of forms and functions, rites and ceremonies, and the fundamental principles of the law signified thereby. Hence the declared mission of its Herald, Elijah the Prophet, Instructor of righteousness and Founder of that school of the prophets called the College of Life. The College of Life embodies in embryo the future church and state of industry and commerce in the art of living. Men must be instructed in the science of the Lord to rejoice to see his day. The

seat of empire for this supreme science is located and awaits the tribute of the nations called of God to become its kingdoms.

The treasuries of the old order are made tributary to the colleges of the old order. The treasuries of the New Jerusalem are already made tributary to the one College of the new order. The colleges of the Chicago University rear their monuments to a heart of stone—an emissary of competition for its own destruction. Gravic energies petrify in rocky foundations, which can only be melted by fervent heat. John or Jonah signifies dove, the symbol of the Holy Spirit of divine or universal love, which can only express itself by the commonwealth of communism. This spirit now hovers over the College of Life, devoted to the science and art of living the Lord's life again in the flesh. This one little College of its kind is destined to become the enlightener of the world, which will melt rocks and all things under the fervent heat of its final baptism of divine love. Hereafter it will be known as the New World's College of Life, and the solar center of the sun city. To it will all the tribes go up and pay the tribute of the nations.

The Standard Oil company has tried to give joys and lights to the world, spiritual and material, but they are all demonstrably born from beneath in the colleges begotten of their oil and the ill-gotten gains of competitism. In such colleges can be found displays of infernalism that the false gods of false science alone can generate. Their athletic sports are often followed by orgies of beastliness and debasements of the intellect, such as have been recently testified to by the reports of a freshman class, devoid of the fresh vigor of a pure intellectual manhood, but well equipped for the "rush" and the prize-fight ring. "A rushing and a mighty wind" of God Almighty's spirit of truth may yet sweep away the refuge of lies in which the colleges of competitism hide themselves. These same colleges may yet be transformed to houses of correction, from which men may emanate thoroughly furnished unto all good works, statesmen fitted to serve in the conciliums of the imperial Pan-American Empire.

The armies which need now to be organized by the strenuous lives of such American statesmen, are the coöperative industrial armies of the nations. These organizations call for heroes, leaders of the opposition to competitism. They should be men skilled in the armaments of the civil and military service, men who would win fame and fortune by the death of self on the altar of God's humanity. Are there such heroes among the begotten of God? If not, it will require the Hero of heroes to give them birth as such from the life that is to come. The sacred Scriptures of the Christian era foretell a hero due at its close, possessing the martyr spirit of Jehovah. He will be an expert swordsman, wielding the *flaming sword* that keeps the way of the Tree of Life. He will be a master of horse—controlling the Quadriga of the Revelation—and seen, when heaven opens for the descent of the New Jerusalem, as her King,

the Rider on the White Horse. It is he who proclaims the rights of men secured by the liberties, restraints, and adjustments of commerce, the central principle of life.

Commercial iniquity is damming up all the fountains of life for a flood of destruction to descend on all the satanic seats of human greed incorporate. All the wicked will God destroy by the application of the law of transmutation and the applied science of transfiguration. He will make of divine science, once the Son, the patron and patronia of the industrial arts and commerce, once the Father-Mother of all social being. Would-be scientists of the old order must become disciples, little children of the new, if they would become God-men and scientists like unto their Father-Mother Deity. It is hard for men, rich in the lore of the dark ages, the debris of the one humane intellect—the heart of the flesh of Christ, and the commercial center of the Golden Age—to humble themselves to the zero point of intellection, the supreme love of God's truth, the opponent of all fallacies and evils. It is, however, their birthright to do this. Will they sell it, like Esau, for a mess of pottage to Jacob, called Israel, the strength of God, the wrestler and conquering hero? They will, and all Israel shall be saved in the hour of Jacob's victory. Saved Israel shall in turn become the restorer of Esau, the servant of Israel. The universe shall become the heritage of Joseph, and the sons of Esau shall be stewards in his house, contributing to the necessities of the saints.

The time has come for the identification of Israel, Abraham's seed forever. "If ye are Christ's, then are ye Abraham's seed and heirs according to the promise." To be Christ's one must be identified with Israel by the Sign of circumcision—the Head of the College of Life. The angel of the Lord is the New Jerusalem, who conquered Jacob, and by whom he conquered. The angel is revealed in the science of the law of love. "If ye love me, keep my commandments." "Go and sell all thy goods," and "come and follow Me" in the regeneration, upon white horses. As many as received the Holy Ghost went and sold all their goods and laid the price at the Apostles' feet; and they had all things in common. Thus they became the commonwealth of Israel and Abraham's seed forever. The resurrection of this seed of commonwealth, discipleship, and service, ushers in the kingdom of the Gods, the Saviors of all Israel and judges of the mount of Esau.

It is the right of every man who reads the message of THE FLAMING SWORD with the spirit and the understanding, to enter the kingdom and the dominion by the way of the Tree of Life. The keys to the strait gate and narrow way are offered to all who would enter, by Peter the Conservator of the New Jerusalem and Apostolic successor of the Lord; he terms them the confession of his Name and obedience to his commandments. "Blessed are they that do his commandments, that they may have right [the right that involves all rights] to the tree of life, and may enter in through the gates into the city."

The Beginning of Ancient Rome.

A New View of the Life, Purpose, and Character of Romulus, the Founder and King; Explanation of His Mysterious Disappearance; a Remarkable Parallel.

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

ON THE DREADFUL NIGHT of the fall of ancient Troy, after its aged king Priam had succumbed to the inexorable fates, Pius Aeneas, Troy's defender, and second only to Hector (as the poet historian calls him), obeying the mandate of his sovereign before given, took his aged father Anchises upon his shoulder, and leading their child Iulus—Julius, the subsequent founder of the Julian genus, from which sprang Julius Caesar—by the hand, bade his faithful wife Creusa follow in his footsteps. Safely, after many perils and hair-breadth escapes, the aged father, heroic son, and trusting child reached the limits of the burning and bloody city; but when the husband found that his beloved wife was not among the rescued, he put father and child in a safe retreat and rushed frantically through the fire and smoke of the devoted city, everywhere crying aloud the name of his wife, but all in vain. Sorrowfully taking up his beloved burden again, who had plead with him to save himself, leaving him to his fate, he sped onward until he reached a place of safety.

Securing a vessel by the help of friends, he pressed his way onward to Italy, where, after marvelous adventures, he finally settled in Latium. Marrying the daughter of the king, he became his successor and the progenitor of a long line of kings. One of these dying, left his oldest son, Numitor, as his successor. According to Livy—the Roman historian, a younger son, Amulius, dethroned this lawful king and killed his only son; and as he hoped to prevent offspring in his brother's line, kept his only daughter, Sylvia Rhea. Rhea is probably the same as the Greek *era*, earth—the mother of the earth-born, the mighty rulers of earth, the dying race, whose posterity—spiritual if not natural, still rules the earth, but will soon be destroyed to give place to the kingdom of heaven in earth—the posterity of Eva (Eve), the mother, not of the dying race, but “of all living”—of the Sons of God.

The Offspring of the God of War.

While this benignant kingdom of righteousness was in process of generation, the eye of Omniscience clearly saw that there was vital need of an iron power in the world to keep order and to prevent the fighting nest of human insects from destroying each other, and so depopulating the earth and destroying God's vineyard and garden in which he had planted his Seed. In the main, Rome has been the watchdog that has kept order for more than a dispensation; but her calling is now gone or going, and she must give place to that for which, unconsciously to herself, her only mission in earth was to prepare the way or make such preparation possible. The rise of this guardian power, preceding as it did by more than half a thousand years the appearance of its Ward, during which, most of the time as a re-

public, it had reduced the whole world to order, was very like that of the great world-power, the kingdom of heaven in earth over the incipient stages of which it was designed to stand guard, except that it was the god of war, not of peace that established it to be a police force, not a happy, free, Godly commonwealth.

Like the other, Rome's founder and king was born of a virgin who had been overshadowed by a god; the birth of each was parthenogenetic. To cut off the chance of offspring, Sylvia Rhea was kept jealously guarded in a strong citadel, and to make security doubly sure, under the pretense of honor she had been made to take the awful vows of a vestal virgin. But no vigilance of a tyrant can thwart the plans of Providence. By the god Mars, the god of war, this securely guarded one became the mother of twin offspring, which were to be the cherubim to guard the way of this new, military tree of lives. Not to be thwarted thus, the usurper ordered these infants to be put in a trough dug out for that purpose, and thrown in the river Tiber, not in the stagnant waters of its overflow, but in the flowing current, to make sure of their destruction. As the story goes, they were found on the dry land where the receding waters had left their little ark, and suckled by a wolf. Like Moses, they were taken out of the water.

Another story is that the wife of the king's shepherd, who found and cared for them, had the name Lupa, which means wolf. The shepherd, suspecting that they were of royal blood, reared them tenderly, not subjecting them to the labors and hardships which were the lot of his own children. As they grew to man's estate, the well-to-do youths of the neighborhood gathered to them and they became the heads of a considerable band of young adventurers who sometimes attacked robber bands and took from them their booty. Finally, they became known to their grandfather, who had been retained as commander of the king's armies, and by his help they attacked and killed the tyrant and restored their grandfather to his kingdom at Alba Longa. Their next enterprise was to found a city on one of the seven hills of what is now Rome, where their childhood and youth had been spent.

Successful Schemes of the Resourceful Leader.

Augury determined that the Aventine should be the site of the new city; and according to the custom of city-founders of the time, Romulus yoked a bullock and a heifer to a plowshare and marked out the pomerium or boundary, upon which he built a wall. The brothers had not agreed as to which should bear rule in the new city, for neither age (they being twins) nor augury—to which they had referred the case, had settled the matter. In derision of such defense against their

enemies, Remus jumped over the new walls, whereupon Romulus in a fit of temper slew him, crying out: "So be it done to whoever leaps over my walls." Remorse for his deed caused him at once to establish the Lemuria—a festival for the souls of the dead. The import of all this is, that as the spirit of John the Baptist, one cherub, went over to Jesus, the other cherub, thus fitting him for his mission, so the spirit of Remus went over to Romulus, thus fully equipping him for his great work.

To rapidly increase the multitude of his citizens, Romulus, as did David, opened an asylum, whither flocked the oppressed of the surrounding peoples—"every one that was in distress, every one that was in debt, and every one that was discontented;" or, as the would-be modern historian puts it, "run-away slaves and homicides." In this way he obtained the needed supply of men; but as they had no wives his strength could only be temporary, and to supply this lack an embassy was sent to the surrounding states, respectfully asking for intermarriages. In reply, he was insultingly advised to open an asylum for women also, as that would furnish such renegades suitable wives. This resourceful leader, concealing his resentment of the insult, began making great preparation for games and shows to be celebrated at Rome, which he caused to be thoroughly advertised among the surrounding nations, and to which men, women, and children were cordially invited.

When the time for the great event arrived, there were present vast crowds of both sexes and all ages. When all were intent upon the performances, the Roman men, at a given signal, each seized and carried off a virgin, whereupon the surprised and angry crowds fled in terror to their homes. The maidens thus violently wooed were at first filled with resentment; but upon the assurance of Romulus that if they consented to become the wives of the men who had seized them, they would have more than all the rights and privileges conferred upon wives in the most progressive nations, together with the persuasions and kind treatment of the men, they yielded and became the mothers of the iron men of the world. Most serious was the quarrel with their enraged fathers and brothers. The more hot-headed nations, not willing to wait for the slower and more deliberate, one by one waged war; one by one they were defeated and their citizens adopted into the new state, on equal terms with the original settlers, as many of them wished to be.

Last of all came the Sabines, who did not go to war until they were thoroughly prepared for it, and for whose aid treachery also served. Tarpeia, the daughter of the commander of the fort on the Capitoline hill, had secretly covenanted to admit the enemy, and was to receive as her reward what they wore on their left arms—supposedly a costly bracelet, or as some surmise, the shield itself, in order to give them over unarmed to the Romans. As they entered they cast their shields upon her, until she was crushed to death with the price of her own treachery. While the two armies were in deadly

encounter and wearied out with the desperate strife, the wives of one side and the daughters of the other rushed between the contending ranks and begged them to become reconciled to each other.

The mediation prevailed, and the two nations became one, ruled by Titus Tatius—king of the Sabines, and Romulus. Upon the death of the former the latter became sole ruler. In establishing his civil polity, every citizen was assigned a portion of land which, unfortunately, unlike the provision of the Jewish civil laws, was not placed beyond the reach of debtor or usurer. Romulus chose one hundred heads of principal families, whom he called *patres*—fathers, and constituted them a perpetual aristocracy. At first he made them, in connection with the king, the possessors of all political power; subsequently, others were added, inferior in importance, who were called *conscripti*, enrolled; and the style of the body, the senate, became *Patres et Conscripti*, afterward *Patres Conscripti*. Like every other aristocracy, they waged a perpetual strife to secure for themselves the remnant of rights which was left to the plebeians. The king, in this conflict, took sides with the plebeians and the common soldiers who were of that class.

The Mysterious Disappearance of Romulus.

Romulus reigned thirty-seven years; while standing one day, as Livy says, on an elevated platform in the midst of the senate and his principal officers, reviewing his army, a dense cloud which rendered it impossible to see one another, enveloped them. After this passed away, Romulus was nowhere to be found, nor was he afterward seen among men. Charging the senators with destroying him, the angry soldiers threatened to destroy them, when Proculus Julius, as the historian declares, a man of such character as to be universally believed, arose and told them their king had met him that night and given him a message to the Roman people, declaring that he had gone away to the gods; that he wished his people to study military science; that he would make them rulers of the whole world—"the head of the orbs of the earth," and that they should worship him under the title of Quirinus. This they always did—the Roman people calling themselves Quirites.

In conclusion, mark a few facts which disclose who Romulus was, where he went, and what were the results to the world. The ignorant modern historian says that "His name is only a lengthened form of Romus, and he is therefore to be regarded rather as a symbolical representative of the Roman people than as an actual individual;" whereas, his name is plainly a diminutive of the word Rome, meaning the state and people. Clearly, then, he was the microcosm of which the Roman people were the macrocosm, and necessarily a real man, like them; just as Jesus was the microcosm of which the new church and state which followed his departure, were the macrocosm. He was the seed from which they sprung, just as Jesus was the Seed of the new church and state—God's Seed. The one was the seed to produce a race of iron, earth-born, and earth-

subduing, invincible men, to keep the world in order while the peaceable kingdom of righteousness was being generated in the human earth as the product of God's Seed, which was Jesus, and brought to its time of birth, when a "kingdom will be born in a day," and rule the world for a grand cycle, in righteousness. Romulus,

then, was translated—that is, as in the case of Jesus, his body, soul, and spirit were changed to spirit and entered his followers, as the seed from whence sprang a nation of warriors that has ruled the world for more than 2 500 years. The time for their final exit is now nearly ripe, when Romulus will belong wholly to the past.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

KORESHANITY is pre-eminently scientific in its foundation and inception. It is not a system of occultism. It presents a solution for the same problems which have engaged the attention of Tyndall, Huxley, Darwin, and Spencer. It does not overlook nor disparage any facts collated by research. The cynic's sneer has no place among its weapons of defense. It accords just appreciation to all who have labored in sincerity. What it does condemn with emphasis and fight with aggression, is the habit of interpreting facts to fit preconceived theories. Thereby unwarrantable conclusions are drawn and gross errors are perpetuated. A solid basis of fact is the *sine qua non* of every system, and religion must be founded upon cosmogony. These are its fundamental propositions; hence it concerns itself directly with the phenomena of the physical world. These are its primary objects of study. It does not hold out glittering theories to catch the unreflective, but it is endeavoring with quiet dignity to publish the results of a mechanical experiment conducted in accordance with the principles of geometry. Eminent scientists have admitted that these experiments and observations, if performed as claimed, necessarily prove that the habitable surface of the earth is concave. All the facts of the experiment are attested by many reliable witnesses. Koreshanity desires and invites the most rigid scrutiny and publicity. It is not engaged in founding secret orders. It invites others to repeat the experiment performed in Florida, and it is endeavoring to show that it involves a revolution in scientific and religious thought. The interdependence of science and religion forms a constant theme of exposition, and is one of its tenets. It is not a confidence scheme to fleece the public, but a continuation of the patient work of scientific men in all ages, from Aristotle, Archimedes, Roger Bacon, and his illustrious successor of the sixteenth century, down to modern times. The science of Anthropology is the adjunct and co-ordinate of Cosmology. Man himself is to be known and studied no less than the world which he inhabits. The work which is now being done is one of preparation. The world is to be baptized, and men in widely different orders and degrees of thought are about to receive a new impulse of love to the neighbor. The heart itself is the center whence all things unrighteous emanate. The center of desire being changed in one person, the impetus will extend from him, first to a few, then to many. No other cult offers a basis of reconstruction that is so broadly scientific and humanitarian, as a proper investigation will prove. The baptism mentioned is scientific in its nature and results. It involves definite changes in the human organism—physiological changes, not simply emotional.

It is reported that the famous Mrs. Piper has renounced her belief in the spiritistic nature of her communications, and now attributes them to telepathy. If this be true, it sufficiently illustrates the uncertainty of arriving at any definite scientific knowledge by means of what is termed modern spiritualism. After serving as a medium to transmit messages from the departed, so authenticated by the recipients as to inspire thousands of skeptics with a belief in a future life, Mrs. Piper comes at last to doubt the veracity of her "guides." She is not sure that any departed spirit ever indicted these messages. This incident brings out some interesting points relative to psychic phenomena, long maintained by Koreshan Psychology, which furnishes a scientific explanation. It is possible to communicate with the world of spirits, but it is very dangerous to the medium, and tends to eliminate all the finer elements of his nature, reducing him at last to skepticism, insanity, or moral degradation. The character of the messages is trivial. Nothing beyond the fact that existence does not end with the death of the physical body is to be gained. The natural world is the center where knowledge is to be sought through the instructions of a Guide who appeals pre-eminently to the reason. Spiritualists are wholly in error regarding the location of the spiritual world. Telepathy, or thought transference, is really nothing but an exchange of spirit entities, whose abode is the physical brain. Those who resort to mediums carry with them fragments of their friends and ancestors. Many mediums who are able at first to furnish genuine phenomena, gradually lose their power and resort at last to tricks and imposture in order to make money. The idea of trading upon the future life is repulsive in the extreme to a sensitive nature. Materialization is effected by means of the medium's psychic forces, and weakens both the physical and moral stamina. Modern spiritualism in all its phases is demoralizing. It destroys the capacity of the mind to reason clearly, and prevents it from entertaining scientific conceptions.

Under the caption: "A Colossal Inquiry Completed," Prof Lindsay, one of the experts appointed by the Government, gives a synopsis of the work accomplished by the Industrial Commission. His summary is published in the current issue of the *Review of Reviews*. During the past three years, enough information has been accumulated to fill nineteen volumes. To read them would require six months' steady labor at the rate of ten hours a day. As to the results achieved, Prof. Lindsay writes: "With so enormous a task on hand, it will not be surprising if the results of the labors of the Industrial Commission prove to be

more notable in the collection of information than in the announcement of definite and positive conclusions." The Commission was organized to investigate the conditions of industry, with a view to the adjustment of differences between labor and capital by legislative means. While this vast array of facts has been collated, the great corporations have made amazing strides, and the situation calls for "definite and positive conclusions." This committee of experts declares that the trusts economize production. This is fully granted; but who is at present realizing the benefits of industrial combination? Not the great mass of the people, not society at large. Are the trusts making any efforts toward a friendly conciliation of conflicting interests? What did the last strike show, if not a determination to dictate the most despotic terms to the working man? If consolidation makes for economy by the elimination of middlemen, and in many other ways, why not make it governmental and let it conspire to the advantage of all? The Commission limits itself to a few timid and tentative suggestions in the matter of dealing with the trusts. Koreshanity goes further, and proposes that the Government assume control of industry in all its phases.

What are the primary elements in pleasure and pain? Emotion, which means the outward extension of motion, is something more than the revelation of organic states to the mind. Cause may be defined as the interaction of two contrasting elements; in other words, it is the reciprocal activity of opposites. The brain cell is the inceptive point of motion toward the body. Here the essences of intellect and desire which form the mind are created. An external stimulus applied to the bodily organs and conveyed through the proper channels to the cell, produces no effect of pleasure or pain unless the mind conspires to receive and act upon it. Many remarkable instances attest the fact that the mind may be exalted to such a degree that it takes no cognizance of organic conditions. It does not follow, however, that the mind can emancipate itself to independent action, as is falsely claimed by those who deny the existence of matter. The relationship between the quality of thought generated and the material substances that go to form the body is reciprocal. Being created together in the cell, they are correlated, and the emotions depend upon their correlation. In the cases of mental control cited, the flesh had to be of a quality to respond.

The President has recommended improvements in our merchant marine, on the ground that consideration for American interests demands home service in transporting the products of our soil. His sincerity is indubitable, but it by no means follows that the subsidy bill, either old or new, is a righteous measure. It is rather a gigantic scheme launched upon the American people by the great capitalists. It is subtly advanced with an appeal to patriotism, but its real content is to serve the ends of the competitive leaders. It lays a burden of increased taxation upon the wage earners, while the profits of the great contracts involved will accrue entirely to their masters. This is always the case. Instead of immense appropriations now, let improvements be made gradually, with a view to strengthening our com-

merce without weakening the workers upon whose industry the value and amount of our exports depend. So vast a drain upon the public revenues at one time, is sure to weigh heavily upon the patient ass couching down between his burdens. No matter how the appropriations are met, it is inevitable—as society is constituted—that the tax levied should fall upon those least able to carry extra weight.

The problem of immigration is one that is destined to engage the attention of our lawmakers and tax their resources to the uttermost. If America be the promised land of future hope, she must offer a city of refuge to the oppressed of every nation. But she cannot afford to cripple her activities by giving equal rights to the ignorant and the base. Wise legislation is the greatest need of the hour. God is preparing a place for the establishment of a kingdom founded in righteousness. His control in human affairs is imminent. Nothing can thwart his plans. But it is essential that all measures framed at the present time should look toward the realization of these purposes.

The love of God to man is a theme which may well engage the thoughts of earth, as it fills the raptures of the heavenly host. The language of Scripture upon this subject seems strained and fanciful, lacking a knowledge of the true nature of the Lord. But now it is known that He comprehends the blessed Motherhood, more tender and careful than words can express, of those he has called and chosen. The Lord is about to comfort his people by an outward and personal manifestation of the holy Motherhood. The shrine is found; the receptacle is chosen, and the love of many hearts turns toward her, waiting for the new creation.

There is no bond of attraction or devotion that is comparable to the Lord's love for his own people. When He comes at the end of the age and begins to call them, one by one, out of the mass of suffering humanity, the joy which he finds in the recognition albeit less than perfect, they extend to him, leads him to make every sacrifice for them. God has prepared for them a crown of life which fadeth not away, and it is his purpose to baptize them. Every holy impulse must be quickened and strengthened in order that He may present them faultless before the throne of his glory with exceeding joy.

To accept the fact of the humanity of Deity is not in itself an evidence of spiritual attainment. The devils also believe and tremble; but to yield obedience to the personal Messiah and to rejoice in his service constitute the test of development.

Opposition to divine law and order is the source of the deepest suffering which humanity inflicts upon itself.

God is love; and yet our God is a consuming fire. It is the love that burns away the dross.

The brain cell is the vortex whence motion proceeds.

The way is long, but the triumph is great.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

The Twelve Legions of Angels.

EDITOR FLAMING SWORD:—(1) Will you please give me, through the columns of THE SWORD, your interpretation of the words of Jesus in Matt. xxvi: 53: "Thinkest thou that I cannot now pray to my Father and he shall presently give me more than twelve legions of angels?" According to Koreshan doctrine, the Father to whom Jesus would pray was his own interior consciousness. What were the twelve legions of angels? And by what process could His own interior consciousness give him twelve legions of angels? (2) Also explain John xvii: 12: "Who or what is the son of perdition?"—A student of Koreshanity, Griffith, Ind.

An exposition of this passage involves a consideration of the fulfilment of the Lord's mission in his second coming at the end of the age, in the 144,000 Sons of God. Jesus bade one of his followers who was trying to defend him, not to resist the authorities, because the machinations of his enemies about to culminate in the crucifixion could not hinder the accomplishment of the purposes for which he came into the world. "Thinkest thou not that I can now pray to the Father?" To pray to the Father would signify in this instance, to unite His desires with the interior consciousness or to conjoin with it, entering into and becoming one with the Invisible; this the Lord did in the ascending degree then—in that age. "And he will presently [later on] give me twelve legions of angels." This refers to the spiritual heavens represented by the twelve Apostles and comprising the New Jerusalem, gathered into the brain of the Messianic character at the present time. The Father gives them to the Son when the interior spheres descend into the twelve corresponding orders of natural humanity, in the birth of the Sons of God, offspring of the Lord.

(2) The "son of perdition" does not refer to the orthodox devil. Perdition comes from the Latin *perdere*, to waste or to scatter. The prodigal son who wasted his substance and the son of perdition are the same; both refer to Christ. He is lost when he goes down into a sinful race. He parts with his personality—typified by the parting of

his raiment, and the qualities which constituted him the Christ. His substance is wasted and scattered abroad by the dissemination of the Holy Spirit, which was the product of the incorruptible dissolution of the material substances of his body.

The Meaning of the Name Adam.

EDITOR FLAMING SWORD:—A mason asked me the meaning of Adam, and when I told him Koreshanity defined it as "red earth," he inquired where the "red" came from. Will you please answer his question?—S. F., Morgantown, W. Va.

In the language of symbology, color pertains to the will; the seven colors of the solar spectrum are types of the seven wills of the mind. The earth signifies humanity in general, or that which is from the ground; but red denotes the good of truth, or the perfect life resulting from the purification of the desires; Adam, therefore, meaning "red earth," refers to the perfect genus, raised up out of the earth by overcoming all the loves of the sensual man.

* * *

Mystery of Nova Persei.

Astronomers Unable to Explain Unprecedented Motion and Phenomena of the Fading Star.

The most noteworthy current astronomical news relates to the new star in Perseus, or, rather, to its surroundings. A couple of months ago it was found that the new star is surrounded by a very faint nebula, so faint, in fact, that its brightest parts alone can be seen with the telescope, the rest being revealed only by photography. The photographs show that the form of the nebula is roughly circular, and that the luminous matter is gathered into nearly concentric circular straks, so arranged about the new star as a center that there can be little doubt of the physical connection of the two.

Now comes a telegram from the Lick Observatory, stating that the brighter spots on the edge of the nebula are *moving*, supplemented by one from the Yerkes Observatory, a day later, saying that the nebula is probably expanding in all directions, and that this is certain, true of its southern (and brighter) half.

As no such motion relative to the stars has ever before been detected in a nebula, this discovery would in any event be considered important; but its most sensational feature remains to be mentioned—

the enormous rate of motion—one minute of arc in six weeks. This speed, at which it would take a body about three and a half years to traverse a distance equal to the moon's apparent diameter, may not seem at first to warrant the adjective that has just been applied to it. But when it is compared with the motions which have previously been observed among the stars, its true character at once appears.

The greatest proper motion—that is, velocity of a star among its neighbors—which has previously been known to science, belongs to a small star in the southern hemisphere, which traverses $8\frac{3}{4}$ seconds of arc in a year. But the edge of this nebula is moving at the rate of over 500 seconds of arc a year, which is nearly sixty times as fast. When we come to translate this angular velocity into actual miles per second, we reach results that are yet more remarkable. If we assume that the nebula is as near as the nearest known star, the velocity of its edge comes out more than 2 000 miles a second—enough to carry it from the earth to the sun in twelve hours.

If the nebula is farther from us, the velocity is greater in proportion to its distance. Now the greatest velocity which any heavenly body (not moving in an orbit close to another) has previously been proved, or even supposed, to possess, is about 200 miles per second. So we find ourselves faced with the following alternatives. Either the new star in Perseus and its surrounding nebula are much nearer than any known star, or the velocity of expansion of the nebula is much greater than any which has previously been observed, or even suspected.

The first of the above alternatives seems on the face of it the more probable. It will soon be tested by observations for the parallax of the star. But, in any case, the velocity with which the luminous part of the nebula appears to move must be very great. One escape from the difficulty presents itself. It is possible that the gas of which the nebula is composed is normally dark, and that its shining is caused by some sort of impulse radiated out from the central star. Such a "wave" might travel very rapidly, although the gas as a whole was at rest, just as sound, in perfectly calm air, moves at the rate of eleven miles a minute. In any case, however, it seems probable that Nova Persei and its nebula are much nearer than the average of the stars.—HENRY NORRIS RUSSELL, Ph. D., in *Scientific American*, Nov. 30, 1901.

Leader of His Race.

Story of the Remarkable Progress of Booker T. Washington from Poverty to Fame.

When Booker T. Washington went from the Virginia plantation, where he was born about 1857 or 1858, to the mines of West Virginia, he took the first step in a career which has done as much as that of any other man for the uplifting of a race. His first idea comprehended only the care of his mother and the rest of the family about her. To him, freedom meant the opportunity to work and to earn, and the weekly pittance that the salt owners gave the boy was the tangible evidence of his free state. But suddenly a brighter gleam illumined his consciousness. After four or five years of severe and poorly paid labor he heard of General Armstrong's school at Hampton, and with a little money in his pocket, saved from his own earnings, and eked from his mother's scanty store, he started thither.

Hardly knowing where Hampton was, he yet set out with sublime faith, and Hampton drew the boy toward itself as Canada did the fleeing slaves of old. At last he found himself in Richmond; penniless, but with a brave heart, strong hands, and a sturdy will, he was prepared to do the thing that was nearest to him. This happened to be to help in unloading pig-iron from a vessel, and at the unwelcome task he worked all day. At night, homeless and without friends, he crept to the protection of a levee.

To every one who has followed Mr. Washington's later career there is apparent in these early struggles the same spirit that has characterized his subsequent achievements. His cry has ever been, "Let down your buckets where you are!" and it has come not only from the tip of his tongue but from his heart of hearts. It was what he did when finally he reached Hampton, and with fifty cents in his pocket sought out General Armstrong. They put a broom into his hands, and he took it, and did the best he could with it.

It was what he did when leaving Hampton, instead of coming North to exploit his newly acquired knowledge. Instead of tagging at the heels of some influential man and burying himself in one of the Government offices, he went into the black belt of Alabama among the most degraded and ignorant of his race, and there let down his buckets. The shanty church, with its thirty pupils, has grown into a school where over a thousand young men and women are taught, and whose fame is as wide as the continent.

But apart from his character as an orator, an educator, and a man of affairs, Mr.

Washington displays a most charming personal side. When one has grown sufficiently used to him to overlook his frequent lapses into preoccupation, one enjoys the childlike simplicity of his nature, and the utter lack of self consciousness in his manner.—PAUL LAURENCE DUNBAR, in *Saturday Evening Post*.

* * *

America's Destiny.

To Abdicate a Destined World Supremacy Would Be the Colossal Crime of History!

We must not as a people permit the past to fetter the present, says James M. Beck. That way retrogression lies, and our duty as a nation is to be determined by present not by past conditions. We cannot even stand still. We must move onward. From civilization we derive inestimable rights; to her we owe immeasurable duties, and to shirk these is cowardice and moral death. No nation can live to itself, even if it would. The economic developments of the nineteenth century have produced a solidarity of humanity which no racial prejudice or international hatred can destroy. Each nation is its brother's keeper, and the greater the power the greater the responsibility. If this be so, no nation owes a duty to civilization to be potential in the councils of the world more than the United States. *For it to skulk and shirk behind the selfish policy of isolation and to abdicate a destined world supremacy would be the colossal crime of history!*

Our Nation is today feeling that instinct of expansion which is the predominant characteristic of the Anglo-Saxon race. It is bred in our bone and courses with our life-blood, and the statesmen of our day must take it into account and endeavor to wisely control it. There is with us, as with our great mother Empire, a national instinct for territorial growth, so powerful and accurate that statesmen of every school, willing or unwilling, have found themselves carried along by a tendency which no individuality can resist or greatly modify. We could as hopefully bid the Mississippi cease its flow toward the sea, or the Missouri to remain chained within its rocky sources, as to prevent the onward movement of this great, proud, generous people. This was true of the day of our weakness; it is true in this day of our strength.—*Republic of the World*, Milwaukee, Wis.

* * *

NOTICE TO MEMBERS OF THE SOCIETY ARCH-TRIUMPHANT.

We call the attention of the members of the Society Arch-Triumphant to the fact that it will greatly facilitate our work and increase our fund for carrying to others a knowledge of Koresaninity, if they will remit at their earliest convenience the yearly dues as subscribed to on their cards of application for membership. Respectfully, VIRGINIA H. ANDREWS, Sec'y K. U., 6310 Harvard Ave., Chicago, Ill.

America's Messianic Mission.

America Stretches her Hand into the Future with Power to Mould the Destiny of Millions.

"The Eastern nations sink, their glory ends;
And Empire rises where the sun descends."

The distinction of nations is to pass away. Thrones which have stood for ages are to meet the doom which has been pronounced on all man's works. "The book of kings is closed, and the book of the people is coming. The old nations are partly held in solidarity by the iron bands of custom and heredity, by the pressure of ages. But in the old-world sense, we have no custom, no heredity. We must be held in oneness by the power of the idea—the idea of progress and fraternity."

On a survey of the present civilized world, Providence seems to have ordained the United States as the field whereon the ideal Republic is to be realized in actual experience. To stand in the midst of this vast advancing world, with averted faces, is to sink out of sight and be forever lost as a living force. "America is but another name for opportunity." To America do the inhabitants of the earth look with eager attention for the success of a measure on which their happiness and prosperity so manifestly depend. To use the words of a famous foreigner: "You are become the hope of human nature, and ought to become its great example. The asylum opened in your land for the oppressed of all nations must console the whole earth." "America has a Messianic mission to the nations of the earth," says a sweet and hopeful singer at home. What poet's heart can fail to believe that she has been reserved to these later ages by the higher Power for some vast purpose, some transcendent manifestation? Here certainly is to be worked out the highest freedom the world has ever known. From the first this Republic has stood for the highest ideals of liberty, of manhood, of justice, which shall expand into the larger life and liberty of all nations.

The future history of this nation depends not upon the opinions of men; its destiny and duty lie in God's moral and eternal law. A nation renouncing and defying this cannot be free, cannot be great, cannot survive. Eternal truth is fast changing the world. Progress is breaking human laws and human shackles. America stretches her hand into the future with power to mould the destinies of untold millions. "With malice toward none, with charity for all," with firmness in the right, let us press on toward the goal.—*Republic of the World*, Milwaukee, Wis.

Where Modern Reform Fails.

Instances of Where Change of Environment
Without Change in the Man is Pow-
erless Against Vice.

There is still another side of the tenement problem as it is connected with vice—the tenant. I have seen slatternly women and dirty bedding hanging out of windows in brown-stone front tenement houses far from the slums. There are thousands of careless, ignorant poor who would convert a palace into a sty. A philanthropic friend told me that bathtubs in his model mill-cottages were turned into corn-beef vats and coal receptacles. Christopher Sly was put to bed in a palace, but he did not wake up a prince. Here is seen clearly the side on which religious, social, and moral up-building alone can be effective.

The London *Spectator* recently remarked that a millionaire "can by mere exercise of his will redeem a municipality." No; a millionaire cannot redeem a municipality. He can "redeem a slum," convert it into parks, play grounds, and good homes; but he cannot redeem the inhabitants. The millionaire can assist to provide schools, libraries, gymnasiums; but deeper forces than environment must be invoked to change the denizens of our congested tracts: just as superficial advantages cannot correct the faults of the rich. Empty heads, empty lives, frivolous ambitions, physical ideal of pleasure, drunkenness, immorality, injustice, rowdyism, and greed are not dispelled by any golden wand that can call into being material betterment. The ideals of life are not less sordid on the East Side than on Fifth Avenue. Avenue A would not better the work on Fifth Avenue, were those to exchange bank accounts. The poor are not struggling for something better than the rich have—they are merely struggling to be rich. But that is enough, you say. How can it be enough if you complain of the rich, of their ideals, expenditures, exhibition of unhappiness? No, New York needs a new and higher spirit, not a local and temporary reform. It needs not so much to banish vice as to banish the "What is there in it for me?" spirit, of which commission-taking, bribe-taking, and blackmail are hardly the most vulgar exhibitions.—PERCY STICKNEY GRANT, in *Everybody's Magazine*, November, 1901.

* * *

THE FLAMING SWORD has been a weekly visitor to our exchange table, and it is a pleasure to peruse it. It is called twentieth century weekly review of human progress, and devoted to the promulgation of the social theocracy, and the equitable commerce destined to revolutionize commercial methods and to crush the iniquitous money power. Published by the Guiding Star Publishing House, 315 Englewood Ave., Chicago, Ill. \$1.00 a year.—*Junior Journalist*, Chicago, Ill.

A Professor Guesses the Earth is Solid.

Prof. John Milne, of Japan, who has for a long time made scientific observation of earthquakes, with the end in view of determining the character of the earth's interior, has recently made known some remarkable facts which he thinks he has established. Probably his most startling discovery is that the earth is at least twice as rigid as steel. This is determined by the rapidity with which seismic waves are transmitted. Second, contrary to popular belief, the interior of the earth is much more rigid than the crust. This interior is so hot that it would become liquid if the pressure upon it were removed. As it is, it is not only solid, but extremely dense. This density is probably due to the fact that in the planet's earliest period of formation the heaviest elements settled toward the center.—*Ex.*

Huxley on Alcohol.

In a letter published in his "Life and Letters," replying to a question as to what he thought of alcohol as a stimulant to the brain in mental work, Professor Huxley said:

"Speaking for myself—and perhaps I may add for persons of my temperament—I can say without hesitation that I would just as soon take a dose of arsenic as I would of alcohol under such circumstances. Indeed, on the whole, I should think the arsenic safer, less likely to lead to physical and moral degradation. It will be better to die outright than to be alcoholized before death. If a man cannot do brain work without stimulants of any kind, he had better turn to hard work. It is an indication on Nature's part that she did not mean him to be a head worker."—*Ex.*

* * *

The World's News.

Dec. 11.—No tariff concessions for the Philippines.—Senator Hanna speaks in Boston in favor of ship subsidy bill.—Democrats elect Mayor in Boston.—Madison Avenue, N. Y., flooded; water main bursts and damages property; losses estimated at \$1,000,000.—Canal protocol signed at Nicaragua.—England drafts more men for South Africa.—Another murder mystery in Washington; Mrs. Ada Gilbert Denis the victim.—Dec 12.—Mme. Nordica will bring claim against the Government for \$4,000,000.—Receiver appointed for Omaha Loan and Trust Co.—American Federation of Catholic societies organized at Cincinnati.—Congress objects to Mr. Carnegie's gift, because he offers steel trust stock instead of cash.—American Federation of Labor adopts measures to unionize school teachers of

the country.—Dec. 13.—Unexpected opposition in the Senate to new canal treaty.—Battle in Colombia; 1,500 insurgents surprised by Government troops.—Miss Stone's captors refuse to abate their demands.—Gifts of \$200,000 to Jewish Theological Seminary.—Dec. 14.—Admiral Schley censured by Naval court of inquiry; Admiral Dewey accords him credit for Santiago victory.—Washington jury acquits Mrs. Bonine of murder of James Seymour Ayres.—Bret Harte very ill in London.—American Federation of Labor votes to tax members for strike fund.—Steel Corporation adopts merit system for employes on Lake boats.—Dec. 15.—Marconi transmits wireless message 1,700 miles from England to New Foundland.—Miss Hobhouse triumphs; her representations force British to give up concentration camps.—Europe opposes the German tariff bill.—Great wheat yield in Northwest; 60,000,000 bushels export crop.—Dec. 16.—9 killed and many injured in collision on Illinois Central R. R.—Earthquake shock lasting 65 seconds in Manila.—Great storm sweeps over East, causing floods with loss of life and property.—7 killed in railroad wreck in Montana.—Dec. 17.—Lord Roseberry attacks Salisbury ministry.—Anglo-American Telegraph Co. notifies Marconi to stop experiments at New Foundland.—Canal treaty ratified by Senate.—Queen Sophia of Sweden very ill.—More trouble between France and Turkey.—Rebels defeated in Colombia.

* * *

The Flaming Sword's Exchanges

Mind.—An attractive list of subjects greets the reader's eyes as he takes up the current issue of *Mind*. The Philosophy of Adjustment, by Horatio W. Dresser, is followed by a biographic sketch of this writer from the pen of the editor, Mr. Charles Brodie Patterson. The Piper Phenomena are discussed with a full consideration of Prof. Hyslop's views. Among other articles are The Ministry of Love and Hope, and The Throne of Mastery. Alliance Pub. Co., 569 Fifth Avenue, New York. 20 cents a copy. \$2.00 a year.

Teachers' World.—The December number of this excellent journal contains articles on School Room Decoration and Professional Reading. Many useful suggestions for Christmas are given, and all the departments are valuable. Bemis Publishing Co., 13 Astor Place, New York. 10 cents a copy. \$1.00 a year.

Psychic and Occult Views and Reviews.—A monthly compend of current thought in Psychic and Occult Fields, with original and contributed articles. The Psychic Review Co., 140 St. Clair street, Toledo, Ohio. 10 cents a copy. \$1.00 a year.

Star of the Magi.—An exponent of occult science, art, and philosophy. Special attention paid to Astrology. Published monthly at 617 La Salle Avenue, Chicago, U. S. A.

La Cosmogonie Cellulaire Ou La Terre Une Sphere Concave.

PARTIE I.—Par KORESH, Fondateur Du Systeme De L'Universologie Dite Koresha: ite Qui Fait Accorder La Science Avec La Religion Et Auteur De
Mailles Oeuvres scientifiques.

PARTIE II.—Par M. Le Professeur U. G. Morrow, Astronome et Geodesiste En Chef De L'Unité Koreschane, Redacteur De L'Epee Flamboyante.

(TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.)

Transformation de l'Esprit en Energie Physique.

Quand un homme, c'est-à-dire l'Homme, parvient à connaître les lois de la vie et que par son obéissance il sache dompter tous les désirs de la chair il arrive au point où Dieu l'absorbe. L'homme corporel disparaît et sa conscience externe se met en unité avec l'esprit qui lui est intérieur. L'homme visible se consume et rentre ainsi par la transabsorption en unité avec la Divinité, en même temps qu'il descend dans l'église attendant prête à recueillir en son sein le souffle divin.

Quand le corps matériel se dissout et se réduit en énergie spirituelle que nous appelons le Saint Esprit, les substances (l'oxygène, l'hydrogène, l'azote, le carbone, le soufre, le phosphore, la fluorine, le chlore, le sodium, le calcium, le potassium, le magnésium, le cuprum, l'aluminium, le fer, etc.) qui font partie de l'organisme physique se mêlent avec l'air et les énergies libres répandues dans le vide, et s'élancent tous ensemble dans le tourbillon où le corps se consume. Celui dont le corps se dissout ne perd pas ainsi connaissance de lui même, mais il rentre en unité avec l'esprit jusqu' alors retiré au dedans au centre de son être. Cet esprit involuté c'est l'intelligence divine, c'est le coeur du monde humain. Renvoyé en rayons de ce gouffre tourbillonnant, l'esprit en descendant trouve asile, attiré aux esprits préparés à subir l'influence céleste, appelée Saint Esprit. Tous les baptêmes, sept en nombre qui se suivent dans un âge, se répètent sur le monde du Messie fait en chair, non point de l'essence invisible. L'Esprit Saint que l'église a reçu en son sein au commencement de l'âge provenait du Seigneur comme son corps s'est dissous en esprit. Sans cette chair, point d'Esprit. Mais ce gouffre s'est produit dans le vide; donc, des éléments mêmes hors ceux de la structure humaine, y sont entrés. Les substances du kosmos faites vibrer partout se pressent vers le centre et refluent; du soleil elles se portent aux limites. C'est ainsi que le Centre éclairé du monde anthropistique communique son souffle au monde dit physique. L'énergie perd sa qualité d'intelligence dès qu'elle s'est transformée sous l'influence du souffle communiqué, c'est-à-dire dès que l'action consciente d'elle-même s'est traduite en mouvement alchimico-organique ou physique.

Chez nous la vibration c'est autre chose que comprend par ce mot la physique où la psychologie. C'est plus que le souffle qui fait remuer les atomes, les essences; c'est la force par laquelle ces atomes se transmutent, se dissolvent en force spirituelle de tous les degrés; et l'inverse du procès. On voit donc, qu'il s'engage l'action réciproque entre mondes, celui qui s'appelle l'anthro-biologique ou l'organo vital et le monde physique, soumis aux lois organiques, alchimiques; et les activités de celui-ci, électro-magnétiques, se résultent tout d'abord de la force continue, consciente, générée dans la cervelle humaine, base matérielle dont l'esprit provient; ce sont deux domaines dont les activités réciproques coexistent.

Lois d'après lesquelles les Disques Planetaires se Mouvent entre les Lames ou les Couches du Firmament de l'Univers.

Il y a tout d'abord, sept disques de mercure de premier ordre qui circulent aux espaces entre lames métalliques. La force qui les pousse se dérive du soleil dont les rayons pénètrent toutes les couches géologiques, minérales et métalliques. Comme le soleil transmet ses énergies sous la forme d'une trompette ou

cône, le sommet partant du centre et la base s'étendant aux limites de l'univers cellulaire, il s'ensuit que les rayons solaires s'impriment sur les couches métalliques en forme circulaire. L'impression faite par la chaleur suit sur celle faite par le froid. L'une étend, l'autre contracte et ce mouvement suit dans tous ses rapports celui du soleil. Il en résulte un mouvement périodique communiqué aux lames, les boyaux de la terre.

Des activités du chaud et du froid, énergies du soleil qui suivent l'une sur l'autre, il se produit des vides circulaires entre lames. Ces espaces se remplissent de mercure, faisant ainsi des disques et ces disques se reflètent aux cieux. En regardant en haut, on les voit et comprend les paroles de l'écriture sainte qui déclare que Dieu étend les cieux qui sont fermes comme un miroir de fonte.

A Quoi Bon Chercher de Connaître la Forme de l'Univers.

Connaissance de la forme et l'office de la terre c'est la clef qui admet aux principes destinés à régler le monde quand la société se rétablira et toute l'espèce humaine sera rentrée dans l'ordre car le règne de Dieu surviendra. Celui dont l'esprit voit les cimes, est capable de saisir les rapports sublimes entre l'homme, l'univers en petit, et le grand macrocosm physique.

L'Individu c'est à dire l'homme intégral, en tous points l'égal du Seigneur est l'archétype de toutes choses. Comme le Seigneur était l'univers en petit, le monde organique et alchimique est l'univers en grand; et, semblable au Seigneur est le règne des Dieux à venir dans la terre. On voit donc que connaître bien le kosmos physique c'est posséder la clef aux mystères de Dieu; car ainsi que le corps fait en chair c'est la pensée traduite en matière, l'origine du genre humain et les secrets de son destin se trouvent ils aussi sur les pages du kosmos où Dieu parle et se révèle en langage de matière.

Illusions D'Optique.

Preuves Indubitables de la Cosmogonie Koreschane Mises en Contraste avec les Conjectures de l'Ancienne Ecole.

CEUX QUI PRENNENT fait et cause pour le système d'astronomie mis au monde par Copernic, se disent qu'il faut que la terre soit convexe parce qu'elle paraît l'être à la vue. Celui qui, posté sur une tour, tourne les regards de tous côtés, voit que l'horizon borne la vue en décrivant un cercle dont tous les points sont à égale distance de sa poste. Cette apparence est prise pour une preuve de convexité parce que l'on prétend qu'il n'y a rien qu'un globe ne pût s'imprimer ainsi sur la rétine. Nous répondons que l'hypothèse fondée sur illusion d'optique ne fait pas de base à appuyer une conviction raisonnée. Que la terre soit plate et s'étende sans bornes, l'horizon se déploierait tout de même en un cercle devant l'oeil d'un observateur à pareille hauteur; c'est le raccourcissement de la terre en perspective qui en est cause et qui fait que tous les points de l'horizon se perdent de vue à une distance conforme au niveau de l'oeil.

Quiconque observe la voie ferrée remarquera que les deux barres semblent se rapprocher au loin à une distance conformément à leur écartement et au niveau de l'oeil. Qu'elles s'écartent de cinq pieds, le rapprochement aura lieu à une distance moindre que lorsqu'elles s'écartent de six ou de sept pieds.

Suite dans le prochain numero.

Pour obtenir la Littérature Koreschane il faut s'adresser au "Guiding Star Publishing House, No. 313-317 Englewood Avenue, Chicago, Illinois, U. S. A."