



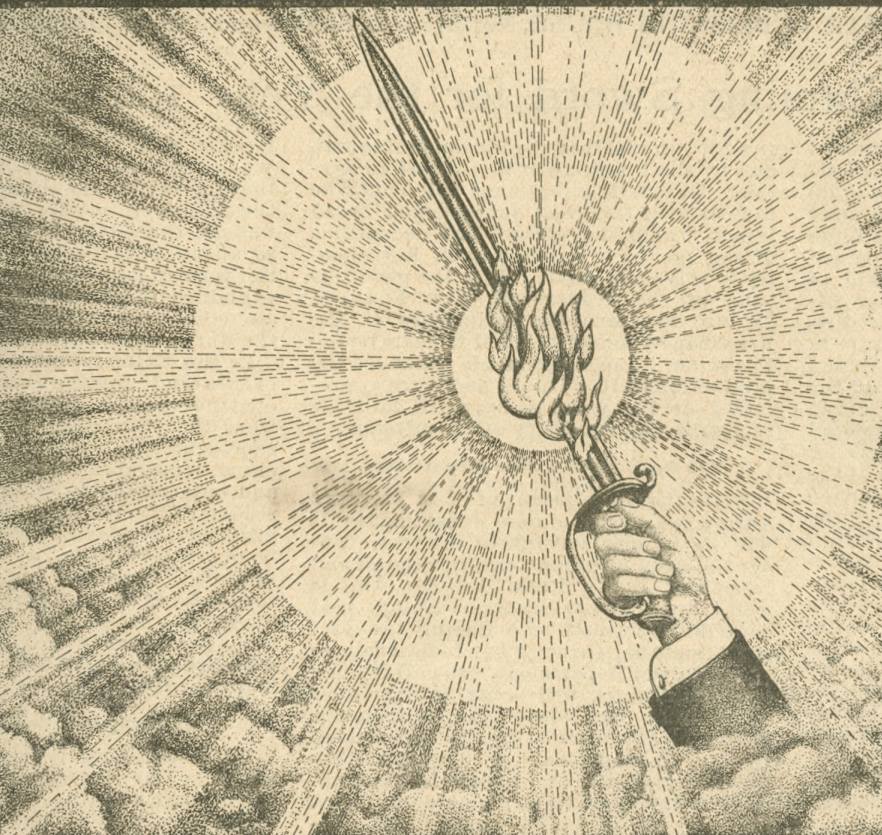
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

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RELIGION

SOCIOLOGY

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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.

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THE GUIDING STAR PUBLISHING HOUSE, No. 313-319 Englewood Ave., Chicago, Ill.

The Flaming Sword for the Year 1902.

THE FLAMING SWORD has entered upon the thirteenth year of its existence, and has begun the publication of its sixteenth volume. It continues to meet with success, and is welcomed by a large army of readers. It has long since passed the stage of experiment in the field of journalism. It lives; it is a thing of permanence, an object of necessity; and its potency for all that is good and true in the world of human progress is being widely recognized. It was founded in the year 1889; and through the lapsing dozen years it has stemmed the current of popular opposition, until it has made way for its own success through sheer force of the mentality behind it. It was not launched as a money-making enterprise, but as the promulgator of an entirely new system of thought; it has had no capital to back it but that of the industry of brain and hand. We have seen scores of publications rise and fall—some even endowed by capital have felt the influence of circumstances which make or destroy opportunities for success. There are reasons why THE FLAMING SWORD continues; they are reasons which assure us of still greater success.

Factors of The Sword's Success.

Improvement is an evidence of progress. We have the stimulus of well-grounded hope and the encouragement of great opportunities; we have the patience and the power, the faith and the force, the determination which creates demand. With the New Year, under the Providence of the Prophet, we take another step in the order of advancement, in the occupation of a greater field of usefulness, in the work of searching out those who desire truth in its absolute purity and power. We greatly appreciate the intellectual and pecuniary interest which our readers and friends have taken in this great work. It is not enough to say that we have returned many fold the mental, moral, and monetary support which we have received; we desire to further add to the benefits conveyed by us in the past, by making THE FLAMING SWORD a still more able and interesting exponent of Koreshanity, and by further increasing its capacity to entertain and instruct the mind.

The strength and power of THE FLAM-

ING SWORD reside in the incomparable articles by the FOUNDER of the Koreshan System. The first department will continue to deal with the great subjects and broad issues which the powers and necessities of the age have imposed upon Koreshanity to solve and settle. It is the good fortune of the readers of THE FLAMING SWORD to learn the principles of the Koreshan System first-hand from its living FOUNDER. The inestimable value of his productions will be more and more appreciated as the years go by, until millions recognize the necessity of his mission.

The Opening of a New Department.

With the next issue of THE FLAMING SWORD we begin a new department; it will be unique and full of interest. Under the head of "New Century Studies and Reviews," LUCIE PAGE BORDEN, who is well-known to our readers through past contributions, and who during the past eight months, through her lucid style in the Editorial Department, has entertained our subscribers, will contribute articles of literary excellence and refinement. Her admirable work is greatly appreciated by the management of THE FLAMING SWORD; and we are happy to thus announce the opening of a new department for her writings and translations. Included in this department, published in instalments, will appear THE CELLULAR COSMOGONY in the French language, for the benefit of readers in France and Canada. A liberal supply of contributions from our regular writers will also appear in our columns.

The Editorial Departments.

The Editor of THE FLAMING SWORD is the subject of some inquiry and solicitude on the part of our readers. We have been content with the able conduct of the Editor's departments in the absence of his productions from its columns, and there has been no haste on his part to return to his work. However, we are pleased to announce that PROFESSOR MORROW has entirely recovered his usual health, and will resume the conduct of his departments with the first issue of the New Year, with renewed vigor after a long rest; and all the recent inquiries concern-

ing him will thus be tangibly answered. We desire it to be distinctly understood that the temporary absence of the work of the Editor from his usual departments was not caused by any desire on his part to abandon the great Koreshan Cause or the work of its promulgation; as has been explained in past issues, physical illness alone has prevented active engagement in the warfare against fallacy.

In the Editorial department, the great events and questions of the hour will continue to be discussed and reviewed from the Koreshan standpoint; it will represent the best results of individual effort, research, and study for the benefit and entertainment of our large circle of readers. We continue the Question Department also; and to the end that it may be of greater interest and profit, we invite inquiry. We desire our readers and correspondents to feel perfectly free to ask questions; it is our pleasure and our business to make points clear to those who are investigating the Science of Koreshanity.

Subscriptions and Renewals.

The postal laws require a paid-up subscription list; the Government recognizes the necessity of the co-operation of publisher and reader; and in order that we may be enabled to comply with all the requirements and regulations of the post office department, and also to prosecute our work to the best possible advantage, we earnestly request that our subscribers be prompt in the payment of subscriptions. The authorities are compelling numerous publications to drop all names that are over one year in arrears, and our list may be examined at any time. We urge, therefore, that the date on the wrapper, which indicates time of expiration of subscription, be carefully watched and subscriptions renewed, so that we may not incur the displeasure of the postmaster general. Let us co-operate in the work during the coming year; aid us by interesting your neighbors and friends, and by securing their subscription to THE FLAMING SWORD. We greatly appreciate the many favors of friends and readers in the past; and wish all of you a Happy New Year!

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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CHICAGO, ILL., DECEMBER 27, 1901. A. K. 62

Whole No. 473

The Mission of Elijah the Prophet.

Book of Revelation, Part XV.

Involution of the New Jerusalem in the Personality of the Overcomer; Gathering of the Tribes of Israel; Coming of the Sons of God.

"HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES; TO HIM THAT OVERCOMETH WILL I GIVE TO EAT OF THE TREE OF LIFE, WHICH IS IN THE MIDST OF THE PARADISE OF GOD." Rev. ii: 7. (From the Original Greek.)

IT WILL BE NOTICED that the personal pronoun, singular, is employed to denote the one addressed. It is written *he*, because he is meant—not she nor they. The special significance attached to the idea of hearing, is to know and obey. To hear without obedience has no virtue; to hear what the spirit saith, is to subject one's self to its mandates. The reason the singular personal pronoun is employed is because it refers, in the supreme sense, to only one masculine person, and *person* in the most perfect sense is intended. It relates to the person, because it signifies the prophet who comes to fulfil the Lord's purpose in the establishment of the kingdom. It is declared: "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord."

At the end of the Christian age, when the church has

fulfilled its declension, God has promised, the Prophet Elijah, which means God the Lord. The coming of Elijah is signified in the declaration: "He that hath an ear let him hear what the spirit saith." All the churches are gathered into Elijah the Prophet before the natural church can be gathered into discrete forms of the divine natural order. The spirit is distinct from the Holy Spirit. The spirit includes all spiritual entities gathered—in the spiritual world—into the final nucleus of its gathering. All nations into which the Holy Spirit was poured nineteen hundred years ago, are the nations referred to when it is said: "I will gather Jerusalem from all nations." The Almighty does this in the formation of the New Jerusalem in heaven.

John looked down through the dispensation to the end of the world (cosmos) and saw the spiritual heavens. In them he saw the New Jerusalem coming down from God out of heaven. It is the height of puerile absurdity to suppose that there is any natural Jerusalem coming down from the natural heavens from God, when it is declared that God is in the generation of the right-

eous. "Ye are the temple of God, because God is in you." John was caught up, and saw things in the caught-up state. He saw the New Jerusalem in the spiritual world in the future, when she was gathered ready for her descent. The twelve tribes were gathered at the end of the dispensation now culminating. We have now reached the time of the fulfilment of John's vision. The tribes are now gathered. They are gathered from all Christian nations, and have proceeded directly from the Lord Jesus, who was in the heavenly state, therefore in heaven.

Jesus was in heaven in his personal form nineteen hundred years ago. He was in the natural heavens, because he was in the state of natural and material righteousness; but the New Jerusalem is in the state of spiritual righteousness, and therefore it is said: "Hear what the spirit saith unto the churches." The voice of the spirit to Elijah is the voice of the Almighty, involved in the New Jerusalem and aggregated in the Prophet. It is difficult for the ordinary mind to comprehend the fact of the concentration of the spiritual world in one personality, but it is nevertheless true. At the end of the age, before the great baptism can be shed upon the external church, the invisible church will be gathered into one man; that man is Elijah. From him, in his theocrasis, will be shed the Holy Spirit; the church will be baptized by the spirits which have been gathered for their descent.

The tribes of Judah were in the Lord Jesus; he involved the three tribes—Levi, Judah, and Benjamin. He descended with these tribes into the nations which had absorbed the tribes of Israel; from thence all the tribes are gathered, and with and in them the Lord is resurrected first in Elijah, then in the people whom Elijah resurrects through his theocrasis. The twelve tribes will not descend as twelve tribes, because they will take the form of the seven nations; that is, the seven churches. There is an exact science for this change from the spiritual to the natural. This science has been elaborated to some extent in the writings of Koreshanity.

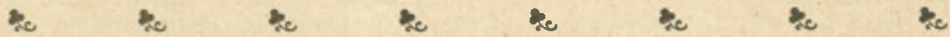
"TO HIM THAT OVERCOMETH, WILL I GIVE TO EAT OF THE TREE OF LIFE." Life, here, means immortality. The Lord was the fruit of the Tree of Life. His life was planted in the race, and from that life there proceeds the life of God, corresponding to the life that was in him. The attainment of that life at the end of the dispensation is through obedience; that is, through the hearing

of what the spirit saith to the churches. To eat of the Tree of Life is to become immortal. It is not generally known that there is a hidden life principle in man, called the hidden manna; the secret of that substance is in the sex function itself, and in the power to conserve the sex potencies and to correctly appropriate them, resides the great secret of immortal life.

The message to the churches is first to the church as it resides in the Prophet; therefore the message is first to him. He must first overcome; through his overcoming the churches will overcome and be gathered. This gathering will be into communistic orders, which he will determine and organize. We have declared that the pronoun *he* means, in the supreme sense, one person. It has also a broader meaning; for in the broader signification of the word it refers to the whole church as one being or one body. Elijah appears as one man; through his theocrasis the world is baptized with fire, and there will be a general dissolution of the thousands who will be transformed to the Sons of God. These Sons are those who will have attained natural immortality; thence they will disappear from natural vision and enter the domain of eternal life. They are the Sons of God in the arch-natural state, but they become the Gods in the interior and spiritual state, after their last and consummate absorption.

When we consider the study of the character of the one appointed to fulfil the mission of the one to overcome, and to whom the message is given to be conveyed to the churches, we may be assured that a question so serious as this will not be left to uncertainty so far as the Bible is concerned. God will not leave this question longer in obscurity than is essentially required for the safety of his people. The Bible is explicit even to the name of the person who shall perform all God's pleasure, in this all-important work.

Elijah will bring the proper credentials. When he comes he will turn wise men backward and make their knowledge foolish, as it has been declared. The beginning of the turning of that supposed knowledge is the upsetting of the pet theories of astronomy, the absurdities of which are enough to make a man laugh in derision. When he appears he will demonstrate, by the spirit of the Almighty, that the truth of God is quite the contrary of the spirit of atheism, which is the ruling spirit of that great batch of absurdities founded on assumption, and called the Copernican system of astronomy. This, however, is but the beginning of the overturning which he will institute.



It will be argued that where men are forced to act righteously, without the true impulse of love to the neighbor, it does not augur well as a promise to the speedy inward fulfilment of the divine purpose. Once

institute opportunity for universal refinement, culture, and recreation, and cease to stimulate and impulse the human soul in the direction of selfish purposes and achievement, and the mind will soon assume its normal direction.

The Earth and the Solar System.

Question as to What Constitutes Proof of Modern Astronomy; Prof. Totten's Appeal to Mathematical Coincidences; Evidences that the Earth is Not a Planet.

PROF. U. G. MORROW.

THE CONCLUSIONS of modern astronomers are founded upon the premise that the earth is a convex body, with a diurnal rotation on its axis, and with an annual revolution about the sun. This premise has not only *not* been proven, but scientific men disagree as to what department the burden of proof that the earth is really a planet, belongs. We place in contrast two definite statements concerning the same subject. One is by Astronomer Russell, of England, page 97 of his work, "Wonders of the Sun, Moon, and Stars": "It belongs to geography to teach and prove that the earth is round, or globular, or spherical, remotely resembling an orange in shape. The proof is very easy and conclusive beyond all doubt." The other is by Prof. Totten, the noted chronologist, who occasionally deals with astronomical subjects with some pretension as to accuracy: "The earth is round all about, like all the other planets in this solar system. This is not proved so much by geography as by astronomy. The lunar eclipse gives us the most potent evidence of the planetary character of the orb on which we live, and the telescope, by revealing what the other planets are, how they move, revolve, and rotate, tells us the rest."

The reason Prof. Totten takes this position, is because THE FLAMING SWORD has taught him that the disappearing ship's hull does *not* prove the convexity of the earth—and he frankly admits that it does not. He has learned that the hull disappears in accordance with the laws of perspective foreshortening, and that the telescope restores it to view again; but his avenue of escape from the conclusion that the earth is not convex is in the conception that "this, too, will be true even on a curved surface, whether the earth is convex or concave." Having admitted that the main so called proof of the earth's convexity is without actual weight, he looks to astronomy to support itself without a basic premise within reach of accurate test. He virtually asks his readers to accept, as evidence, the apparent harmony of mathematical calculations, founded primarily upon a "proof" which he has now abandoned as inconclusive.

Prof. Totten makes an appeal from the court of terrestrial inquiry, to that of the fancied harmony of mathematical calculations—to Bode's law or scheme of ratios of planetary distances from the sun. Bode's scheme embodies the unexplained mathematical necessity of adding 4 to each of the numbers 0, 3, 6, 12, 24, etc., doubling after the second, to the end of nine "terms," thus making a progressive series of 4, 7, 10, 16, 28, etc., which, divided by 10, give the calculated mean distances of the planets from the sun, in terms of the radius of the earth's orbit. The plan makes the earth occupy one of these terms (that of 10); there would be an open space for one term of the series, unless the earth is considered as a planet; and the asser-

tion is made that "its term cannot be eliminated from the sequence without destroying it, any more than we can omit the fourth term of the binomial formula, and maintain that it preserves its integrity."

If Bode's law were worth anything, it would fix the mean distance of each planet from the sun in terms of definite miles with invariable accuracy. It is because it does not do this, even from the basis of the calculated distances, that we deny its integrity. It destroys itself by not conforming to the results of calculation from the modern astronomical standpoint. It is not in accord with the results of calculation in a single instance, but manifests discrepancies of from over 1,000,000 miles on the distance of Mercury (over 7,000,000 on Mars; 42,000,000 on Saturn; 38,000,000 on Uranus,) to over 800,000,000 miles on that of Neptune! So utterly useless is Bode's law, that Prof. Young, the noted astronomer of Princeton, asserts that it is only approximately correct for the majority of the planets, while "in the case of Neptune it breaks down utterly, and is not even approximately correct. For the present, at least, the law is to be regarded as a mere coincidence." We hold that if the "law" fails in the case of Neptune (which was not known at the time of the discovery of Bode's law), it is not sufficiently important in principle to require that the earth shall actually occupy the space of the third term of the series. If it were absolutely necessary that the planets should occupy such terms because of a coincidence in the arrangement of numbers, the orbits of all the satellites would necessarily have to conform to them; but it is obvious to the astronomical mind that they do not.

The Earth is Not a Planet.

It is better to depend upon the rhythmic harmony of universal law than to rely upon a series of numbers which does not fit that to which it is desired to apply. The classing of the earth as a planet violates all laws of analogy, the meaning of words, and the rhythm of the sevens. Language, which is just as natural as man himself, is not to be lightly set aside. The idea that the earth constitutes the basis and limit of the universe, has found place in the language, if not in the conception, of the enlightened nations of the world; and certainly, the ancients maintained this conclusion. That which belongs to the earth, or the people of the earth as a whole, is said to be universal. There have been universal empires, universal languages, universal systems of philosophy, and universal religions; we speak of universal progress and universal fame, though the things and conditions do not extend beyond the earth itself. The word universal in such instances is correctly applied, else language is neither natural nor scientific.

The earth is not classed as a planet in practical astronomy nor astrology, either ancient or modern; and the Bible itself makes the earth the basis of the heavens—for the heavens are “heaved-up things.” The heavens are to the earth what the mind is to the human body; they are lifted up in static balance by levitic force. It is a remarkable fact that in the language of practical astronomy, there is no such thing as the *conjunction* of the earth with any heavenly body, for the simple reason that the earth is *not* a heavenly body! The astronomical definition of the word conjunction is “the meeting of two or more stars or planets in the same degree of the Zodiac;” hence, conjunctions may be observed, and the position of the bodies located in the constellations. There is no other application of the astronomical term. It would be utterly absurd to speak of the *earth* as having a certain celestial longitude or right ascension!

Koreshan Astronomy maintains that the ecliptic is universal; that it is the orbit of the sun in his annual motion; that the line extends through the twelve constellations of the Zodiac in fact, not merely in appearance; and that the movements of the sun, moon, and planets in this Zodiacal belt indicate seasons and cycles which belong to the divine order of the propagation of life and manifestations. The very powers of the heav-

ens recognize that the Zodiacal movements and precessions are in accordance with corresponding movements along the ecliptic of human development—the path of the divine Sun. Nineteen hundred years ago, when the signs and constellations were in unison—when the sign Aries (the ram or lamb) was in the constellation Aries, the Lamb of God was born into the world of humanity. These signs speak the language of divine creation, and their movements are inseparably linked by principles of universal law, to the processes of divine progress. Chronology itself, by which we may know the length of divine cycles and dispensations, is in the terms of the *earth's time*, measured by the sun and moon, by eclipse teams, and by solar and planetary precessions.

The harmony of these relations and the meaning of these symbols and signs are manifest in the mathematical rhythm and order of the dispensations; they are universal in application; but they could not obtain in other worlds having different periods of rotation and revolution; with Zodiacs embracing different constellations, and with different suns having different precessional cycles. The one sun of the only physical cosmos is the fitting celestial symbol of the one Creator and Luminary of the only world of man. Deity expresses himself perfectly in the complex system of existence environed by the earth, the great cell of universal, eternal perpetuity—and there can be no more.

The Uncertainty of Astronomical Hypotheses.

The Eternity of the System of the Universe; the Nebular Theory a Poor Cosmogony; Nova Persei Disturbs the Astronomers; the Simplicity of the Cellular System.

PROF. U. G. MORROW.

THE HARMONY OF NATURE demands the conclusion that universal law is immutable and eternal. Law is but mode or rule of action, and eternal law necessitates an eternal cosmos—a universal form in which life inheres in eternal perpetuity. The eternity of Cause is unquestionable, a fact admitted by every school of thought under the sun. Eternal Cause is a constant factor of existence; it would cease to be cause the moment it ceased to operate; and it could not be cause without the coördinate existence of effect, for cause and effect are inseparably linked together by the eternal laws and principles of reciprocity. Correspondential analogy makes the conclusion inevitable that the relations of Creator and cosmos, sun and shell, seed and stalk, are correspondential; and the application of the principles of comparative anatomy, beyond the limits of the field of the so called naturalist, enables the mind to define the laws of universal form and function—the laws of cellular life.

Modern science has not given to the world a rational cosmogony. The conception that at some time in the past the universe did not exist, has proved a barrier to scientific conclusion; and the prevailing idea that the earth is a planet, has led to the most absurd conclusions concerning the cosmos. The cosmogony of the Co-

pernician system is put forth today in the form of the nebular hypothesis, but all that has ever been claimed for it by astronomers is, that it is an ingenious theory, not a matter of certainty, but of the merest probability. It has been the unsuccessful effort of the scientific world since the beginning of the promulgation of the nebular theory, to discover some evidence of its truth; and in the search for supporting facts, much has been discovered that is in conflict with it. The satellites of Uranus and Neptune have persistently refused to revolve in orbits consistent with the theory, while the obliquity of the orbits of the planets, as related to the ecliptic, is wholly out of harmony with the idea of uniform rotation of the great nebula which is supposed to have originated in the present solar system.

A little ripple of excitement has been caused in astronomical circles during the past year, by the phenomena of Nova Persei, which flamed beyond the brightness of a star of the first magnitude for a brief period, and then rapidly faded beyond the natural vision. It has been transformed from star to nebula, and a few observers have rashly concluded that the nebular theory is now proved to be true—rather, the conclusion is that the actual destruction of a solar system has been witnessed, and that as the destiny of a family of planets

revolving about a central sun, is the nebulous state, the origin of so called worlds is essentially nothing more than the nebulous mist in an ocean of ether. The astronomical world has been accustomed to the use of an array of figures with which to express the inconceivably long periods of time necessary to effect changes in the development and decay of worlds; but today, the "proof" of the nebular hypothesis lies in the photographic prints of two negatives of Nova Persei, taken within a period of two months' time!

The new star has behaved itself most indecorously; the etiquette of worlds has been violated, and Nova Persei has become a disturber of the peace of the astronomical mind. It has been a rule among the stars to move with extreme caution through space, and astronomers have been content to see the drift of stars cover only a few seconds of arc per year. The star in question, however, has startled observers by the unprecedented motion of 1' of arc in a period of six weeks—a pace sixty times more rapid than that of any star hitherto observed, representing the frightful velocity of over 600 miles per second. Its nebula, which at first but fringed the brilliant point, is moving—as it is supposed—at a still greater speed; it is extending outward over the minutes of arc with persistence unprecedented; and these angular spaces covered, translated into terms of easy comprehension, mean the unheard-of speed of *2,000 miles per second*, or 7,200,000 per hour, which, for mere mist, goes beyond all possible explanation on the part of the most enthusiastic advocates of the nebular theory.

From the standpoint of the Cellular Cosmogony, however, the now enveloping nebula of Nova Persei covers but a few cubic miles, at most; and the actual velocity of its extending circumference is far less than

that of other substances and bodies observed to be in motion in universal space. The movement of the star through a space of 1' of arc in less than two months' time, does not compare with the movement of the sun on the line of the ecliptic—about 1° per day; nor with the movement of the moon in its orbit—about 15° per day; nor yet with the most rapid motion in universal space—that of the stars in the latitude of the equinoctial line, in their diurnal motion of 360° in twenty-four hours, representing a velocity of about 800 miles an hour, or about fourteen miles a minute. This is even less than the supposed axial velocity of the earth of modern astronomy.

Cosmogony is the science of the creation and perpetuity of the cosmos. The laws of the creation of the universe at large, correspond in every detail to the laws of creation of all living forms in the well-known universal kingdoms. If man is created from generation to generation by processes analogous to the means by which worlds are supposed to evolve from nebula, then the nebular hypothesis may be true; but if all life is cellular, then the universe itself is a cellular system, with an organic form which represents the aggregate of all forms, of all cells. It is the simplicity of the Koreshan Cosmogony that appeals to the rational mind; it is not burdened with conclusions which necessitate the exercise of credulity at the expense of the intellect of man. It explains all the phenomena which puzzle the astronomer. The Ptolemaic system was discarded because it failed to acceptably explain the motions of the planets; and the Copernican system must now be abandoned because it fails to explain the phenomena of life and the laws of creation; its absurdities must give place to the scientific conclusions of the Cosmogony of Koreshanity.

The Climax of Human Development.

The Difference Between the Perfect Man and Mortal Humanity; Voice of the People is not Now the Voice of Deity; the Godhead of Jesus the Messiah.

AMANDA T. POTTER.

KORESHANITY does not busy itself repairing the fated walls of the old foundations. Centuries ago the Psalmist condemned them in the following phrasing: "They [the foundations of the earth and of the heavens] shall perish * * * yea, all of them shall wax old like a garment; as a vesture shalt thou change them," and when they are changed, from a fabric now being woven, humanity shall be enveloped, each in his order, in the restoring and rejuvenating folds of a new garment. "For, behold, I create new heavens and a new earth [new church and new state]: and the former shall not be remembered, nor come into mind." Neither shall return the recollection of the painful steps whereby the heavenly goal is gained.

One who doubtless speaks the best he knows, in the face of these Biblical witnesses, declares that God

never made anything greater than the people. In the context of this same, we find the writer recognizing the Divine; and to the attention of such we would recommend the first chapter of St. John: "And the Word was God. * * * And the Word was made flesh, and dwelt among us." Now let us inquire of Isaiah concerning this Man who was so distinct from the people that he neither lived nor died after the manner of men. We find the prophet Isaiah exclaiming: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

From the people, as the soil into which God bestowed himself as seed, the Lord Jesus—the God-Man, sprang up. The law in whose fulfilment He came, was

the schoolmaster that brought him unto the perfection which constituted him the Christ just as much as it is the schoolmaster which brings the humanity in whom the Christ was sown, into the fulness of Christly principles, making them the equals of the Son who became the Father. (In the unfoldment of this law is revealed the mystery of the sacred functions of the Melchisedical and Levitical priesthood.) The Son was the latest perfected manifestation from the people. Specifically He was the Word—God, which was sent into Jacob and lighted upon Israel. The function of this Word was to formulate the perfect flesh, the Jehovah; and thus God made a Being like unto himself; a Being who, through the law of conjunctive unity, came into oneness with the Almighty.

Such is the law of the reproduction of the seed. The seed reproduced from the sown God is like unto the God who was sown. The people—the earth in which the God was sown, are as little like the God who planted himself as seed, as the soil of the field is like the scattered wheat which will reproduce itself in manifold. And this law of seed-sowing which eventuates upon all planes of life, in its supreme office obtains as the reproducer of the highest from the next lower degree—the God, the perfected man from the sensual man. And it is a fact incontrovertible, that God in re-creating himself as “that Holy thing,” made something so much greater than the people, that the people could not understand the creation; so much greater than the people that all their machinations and cruelties failed of destruction. Nevertheless millions will proclaim, or acquiesce in the popular acclaim, that “the voice of the people is the voice of God,” and that “God never made anything greater than the people.”

These vainglorious sayings lull the pain of conscience for non-recognition of the higher laws. They dull the comprehension of those pointed sentences whereby the Lord divided the people *who were from beneath*, from

himself, the Unique, the One solitary, from above. As applied to a people in mortal state, these sayings steal the pith from the Christ epithets of “whited sepulchers,” “liars,” “hypocrites,” ect., which apply to those who repudiate the keeping of God’s law whether in this day or that day. They place those who iterate and reiterate them as far from understanding the abyss obtaining between the unregenerate and the regenerate, the mortal and the immortal, as was the young man who inquired the way to eternal life, and sorrowfully turned his choice to his earthly possessions, which he preferred before immortality. He addressed the Lord as “good Master,” and was told that none were good but God. This latter saying has been a stumbling block to many an one who considers that therein the Christ disclaimed Godhood.

Koreshanity, ushered upon the world under the leadership of Elijah the Prophet, does not tarry an instant to consider the proposition or the means to awaken the national conscience, or to establish religion as the national heritage, except as from the country of its external evolvment it shall spread to the uttermost confines of the habitable earth. God’s Son opened his eyes in Bethlehem. Thence journeying He gave—through his own ministrations and those of the Disciples—the Gospel to many peoples and countries. So the Almighty’s replete science of the universe, the sum of all knowledge—his universology, born to America, shall be the heritage of the earth!

“He that findeth his life shall lose it: he that loseth his life for my sake shall find it,” were defined by reading thus: He that findeth immortal life shall lose his mortal life: and he that loseth his mortal life for my sake shall find immortal life. “*For my sake*,” signifies that the Christ becomes the reward. It is all equivalent to the assertion that this mortal must put on immortality, and this corruptible must put on incorruption. Thus shall God be in his people, and their voice shall be the voice of God.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

WHEN THE SAVIOR of the world was born nineteen hundred years ago, angelic choirs chanted songs of peace. The event was fraught with majesty and mystery. It was the beginning of a new era and a new religion. Jesus Christ was the inceptive point of another age, and since the beginning and the end of cycles are the same, he is surely destined to come again at the close of the dispensation. When He comes he will bring with him all the holy angels whose strains heralded his birth. Their mission is to gather up and cast out such things as offend, that there may be no imperfection in the Lord’s kingdom. The festival of Christmas revives the subject of angelic ministry upon which the world is seeking new light. It is well known that the holiday not only commemorates the birth of Jesus, but dates back to the Golden Age. Among the old pagans prior to the Christian Advent, the Saturnalia

were held about this season. Although the feast had degenerated into license and indecency, it was formerly instituted in honor of Saturn’s reign of innocence and peace. He was the classic deity who presided over seed-time and harvest, as his name indicates, being derived from the past participle of the verb to sow. From the same root come the terms satisfy and satiate, pointing to the abundant increase of the seed sown. The mid-December festival was the harvest-home, symbolical of the great rest; work of every kind ceased; the populace gave itself over to mirth and feasting. Ops was the consort of Saturn. She represented the fruitful earth, and brought abundance of all things in her train. Back of the classic myth, Koreshanity discovers a higher meaning. The story has a spiritual import and refers to Christ—the great husbandman, and the church—his bride. He was himself the sower and the seed. Now,

according to promise the harvest shall not fail so long as the earth endures. The return of Christmas marks the prospect of a new harvest. While to all Christendom the holiday is one of retrospect, it points forward to those who are in the science of natural things, understanding that the church no less than the physical earth, must yield her increase at the appointed time. They know that the angelic heavens will speedily descend to gather the wheat into bundles, and burn up the chaff with the unquenchable fire of divine love. Angelic ministry comprehends the destruction of iniquity in the church where it prevails, in order that peace may flourish out of the earth and righteousness look down from heaven.

Why should a clever woman perform the same amount of work as a man, do it better, and yet receive only one third the compensation? This question is effectually answered by a recent occurrence. The men employed upon the writing corps of the *London Chronicle* have combined against women and are trying to force them out of this field of effort. They have succeeded in inducing this paper to cut down the salaries paid to women, and it is said that the movement is spreading. Do they make complaint on the ground of poor work? Do they allege that women are physically inadequate to the task of journalism? Quite the reverse. They are only afraid that the ability shown by their feminine co-workers will supersede their own. So they demonstrate the worth of the gallantry paid to women, which is the boast of the age. From every field of activity which she desires to enter, woman has been excluded by the brutal selfishness of those who fill her ears with idle compliments, hoping that they may ensnare her through vanity. When the real test comes in the case of a conflict of interests, the orator who prates most loudly of his devotion to her claims, will be the first to crowd her to the wall. At the present time woman asks for justice, not for sentiment. She demands the rights that are her lawful dower by Nature, and if man refuse to grant them, all the armies of heaven will come to her defense. The British government has just been forced to surrender to a woman. It is not the first time, but the victory is none the less to be signaled. Through Miss Hobhouse and her pamphlet, the horrors of the concentration camps, a disgrace to Christendom, are to be abandoned. The great British empire has been obliged to take immediate action, and honor is due to the humanitarian efforts of one woman in behalf of her sex. She was in the country; she saw the sufferings of the Boer wives and little children. There were men who saw them daily, who allowed them to continue—men who will be forced to yield again as they have yielded now. It belongs to the office of Koreshanity to reinstate woman in her rights, and to recompense her for the oppression of the past. She should be the first to welcome her deliverer.

Man advances in learning in proportion to his receptivity. You cannot pour water into a full cistern. When the heavens open and refreshing showers fall, the receptacle whose depths have been drained will receive the most. It is not well to cling tenaciously to old habits of thought and life. The progressive spirit is always ready to break camp, shoulder his knapsack, and take up a new line of

march. At each succeeding station some mental impedimenta are left behind. The soldier carries nothing that will hinder his free use of arms. Obedience is also a prime factor in development. There is a very subtle connection between life and intellectual growth. No truth is thoroughly known until it is practised. What the judgment approves the will must receive, otherwise the former is in the sorry case of a general whose army is in revolt. His orders amount to nothing unless carried out by the forces upon whom he depends, and who wait upon his word of command. When truth has been incorporated by the will, an immediate purification of life obtains. Koreshan Science can only be learned by practice. What, learn the Cellular Cosmogony by practice? In very truth, for it involves the idea of reciprocal activity between center and circumference, indicating the relationship between God and humanity. As man loves God, he is privileged to know his secrets. Childlike trust is not only the basis of happiness but of knowledge. The mind that welcomes with joy and implicit confidence, the wonderful doctrine of the humanity of Deity, will gain clearer views of science by sending up all its tithes to the storehouse.

The law of transmutation had been lost in the decadence of the age. The mind of man had grown too weak to hold that mighty secret. A new polarization of mental force was necessary in order that it might be again discovered. The law of the correlation of matter and spirit is inherent in Deity. It establishes the perpetuity of His throne. Without it, there could be no manifestation of life or intellect. Modern investigators sneer at the old alchemists because of their fruitless labor to find the philosopher's stone. Ignorant as they were of its bearings, and selfish in their motives, still they had not come to the point of denying the wondrous possibility in toto. The climax of scepticism was yet to be reached. The whole content of modern science is false, lacking knowledge of this great principle. To deny it is to deny the personal Jehovah, hence utter scepticism in regard to religion co-exists. With scientific exactitude, he who is able to understand the mystery of God's handiwork displayed in the physical universe, has been able to measure out the dust in the balance and transform it in the crucible to shining metal, not for purposes of self-enrichment, but to prove by correspondence in what manner the Word was made flesh. The unity of law is a theme of surpassing grandeur, fitted to arouse delight and enthusiasm. The law of analogy shows that if the basest form of matter can be converted to the noblest, then the lowest strata of humanity can be changed into Gods.

The art of making phrases, which is the chief characteristic of the modern pulpit, cannot take the place of the pure gospel of Jesus Christ. Failing this, every expedient is employed to keep the ecclesiastical machinery oiled in running order. The masses have to be coerced into church going. The latest device has been found by a Chicago preacher, who proposes to give a prize in the shape of an art souvenir to every member of his congregation. The commercial spirit that has invaded the sanctuary is so prevalent, that such a proposal will hardly occasion a ripple of surprise. Yet what is it but a tacit acknowledg-

ment that the quality of the modern sermon is such that every patient listener deserves to be rewarded?

The saving of time and energy through co-operative methods will be a prime factor in future development. Everything that makes for division is wasteful in its effects upon the body social; but where each person has his task allotted, and faithfully performs that for which he is held responsible, with no anxiety either for himself or others, friction is reduced to a minimum. Every worker knows that his interests are identical with those of the community, so that by serving it he is in the line of progress and happiness. Competition wears out both body and mind.

It remains to be seen what will be accomplished by the National Board recently chosen to arbitrate between labor and capital. If it succeed in harmonizing conflicting interests so vast, then the world will be its debtor. When the lion and the lamb dine together, only one of them is apt to survive the feast.

Shall we annex Cuba? By all means, if Cuba wants to be annexed. It is the custom of America to humor the youngest children. Whatsoever they are wise enough to cry for, they obtain.

God is well pleased with those who spread the gospel, setting in motion currents of energy that shall radiate until the final ingathering, when humanity converges to the throne.

The chastening of the Lord is not grievous, because, having passed through all stages of human progress, he knows how to gauge the capacity of every soul.

The faithful shall enter into rest, and wisdom shall be granted them according to the measure of their desires.

All the joys of Eden are to be restored to man. Chief among them is innocence, which only the angels know.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Questions Concerning Immortality.

EDITOR FLAMING SWORD:—In the issue of THE SWORD for Nov. 22, you state that the Sons of God mentioned in the sixth chapter of Genesis were like those who are to appear shortly. As I understand it, these beings are biune and above all the sensual passions of common mortal flesh, constituting the temple and body of God himself. After having lived their allotted time, in what way do their visible bodies disintegrate? Do they again become subject to sensual generation? If not, kindly explain verses 2 and 4, chapter vi, of Genesis. (2) When they (the 144,000) appear individually and in their distinctive forms, will they be physically different from the ordinary human? Will they remain visible in that form without change for such lengths of time as the old Bible patriarchs—800 to 900 years? Is it their mission to become the teachers and rulers of humanity, each in his special domain? (3) Must the 288,000 who are needed to complete the number, all become Koreshans of the highest order before they can receive the baptism that will effect the change you predict?—W. B., Orange, Texas.

The Sons of God polate in a special medium, who is the channel of their manifestation in the outer world during the time of their existence in the immortal state. Immortality means subject both to life and death. In this stage of being they are able to dematerialize every particle of the material structure at will, dividing their time

between the interior and the exterior. The medium who constitutes the visible expression of the divine Motherhood, is a person in the natural world to whose brain they retire when in the subjective state. When their cycle of immortality is completed, each Son of God precipitates the debris resulting from the activities of this sphere. The spiritual elements of transmutation which enabled them to clothe themselves in tangible flesh being exhausted, they do not reappear among men until they renew their substance from ascending humanity in another age. The energy they precipitate is baptismal toward the earth. Sown in the natural man, it becomes subject to sensual generation entailing death. Hence the statement is made, that in the descending degree of their being the Immortals are subject to death. This does not imply retrogression on the part of the Sons of God.

(2) The immortal structure is physiologically perfect. The polarization of the two sex principles in one form, outwardly male, produces radical changes from the common human organism. All those energies which in the latter go to reproduction, blend here to preserve the integrality of the one form and to ensure the knowledge and power to dissolve it at will. The

limit of the immortal career is determined according to order as dependent upon quality, being longer or shorter in the different orders. One star differeth from another star in glory, and there is variety of function among the Sons of God. The ages assigned to the patriarchs cover the space of the rise, development, and progress of the churches which they founded. The Sons of God will establish the Theocratic Kingdom in earth, and promote the happiness of mankind in every possible way.

(3) The coming baptism will go out from the central Personality of this age, first to a small number who have been instructed by him in the science of the Word, then, from these to others until all have been gathered in by the transformation of the church, and the body of Christ has been resurrected in glory.

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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 Koreshanity, 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.

Puzzling the Physicists.

Radioactive Substances Astonish the Scientists and Cause Them to Seek New Hypotheses.

Suppose that we are looking at a photograph representing the skeleton of a pocketbook. There are the metallic part, the frame, the leather lightly discernible, while inside are a key and a piece of money. Let us now see how the photographer produces this queer picture. First he goes into his dark cabinet. He has no electrical apparatus and no other apparatus for that matter. He places the pocketbook on a sensitive plate. At the end of two or three hours he takes his plate, develops it, and we have the photograph of the pocketbook; all this has been done without sun, electricity, or ray. What kind of a miracle is this? It is simple. The photographer has left in the proximity of the plate a tube containing a few centigrams of chloride of barium. This story reads like a fairy tale, yet it is only one chapter of the history of science.

In 1896 M. Henri Becquerel made the discovery that the compounds of a metal called uranium emitted peculiar rays, and that the emission was spontaneous and constant. That is, he discovered that this matter has in itself its own light and that this light was eternal. This fact reversed all known principles of chemistry. These rays were given the name of Becquerel rays, and the substances emitting them were called radioactive. It was in studying the properties of the radioactive rays that the investigators ascertained in an ore, the "pechblende," or ore of oxide of uranium, the existence of three substances. These substances were polonium, which were found by M. and Mme. Curie; the radium, which was also discovered by them; and the actinium, which was discovered by M. Debierne. These ores of uranium were secured at the state works at Ivochunstal in Bohemia. Several thousand kilograms, besides tedious, expensive, and hard labor, were required to obtain a few decigrams of the substances, which are now astonishing the entire scientific world. They partake at the same time of the properties of the cathodic and X-rays. These substances spontaneously generate electricity. In a laboratory of physics they upset all the apparatus. If the operator is saturated with their mysterious energies he cannot approach an electrical appliance without upsetting it. At a distance they produce a chemical reaction. One of the most wonderful results in connection with this is photographs as mentioned above. They are spontaneously luminous without undergoing any transformation to a perceptible degree.

The price of these substances, owing to the difficulty of their production, practically annihilates their industrial value. But it is reasonable to suppose that later on they will be produced as cheaply as

aluminum, formerly so expensive and now obtained so easily at small cost. We can already perceive the applications that will be made of these substances. It will be possible to treat wounds by the radioactive action of radium. The volts of radium may be used one day to cure neuralgia through slow emission of electricity. Any one carrying in his pocket a few grains of the substances would be able to reproduce, and with what ease, all kinds of radiographs. With a sensitive plate he would be at liberty to read through solid bodies, as it has been demonstrated that the rays can penetrate through several centimeters of metal. The most practical application, however, would be in regard to the illumination of homes and cities. The light which they emit is strong enough to enable one to read at night. Suppose that the halls of the cities and the internal walls of the houses were constructed with radioactive material. What would be the result? Eternal light produced without combustion, gas, electricity, or sun!

Where is the origin of these rays? Are they produced by the bodies themselves? Do they originate on the outside? In the first case, the energy could be borrowed from the environment under the guise of heat, but this hypothesis contradicts the principle of Carnot. In the second case, we are face to face with the ballistic hypothesis of Sirce, Crookes, and J. Thompson. There is an emission of a material body making its way through material bodies. It cannot be either a gas or a vapor. It is not a molecule. Then it must be a disassociated atom, something like the ultimate form of matter. Such bodies can emit indefinitely without losing weight to a perceptible degree. We could imagine that we are facing matter in a new form different from what we have studied before today. Are we near discovering its unity? This radio activity does not belong to a limited number of bodies. Could it be that the living cell is the result of these unknown phenomena? Shall we admit that matters which are considered inert are actually alive, sending through space emanations of all kinds?—PROF. EMILE GAUTIER.

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Editors Commend The Flaming Sword.

THE FLAMING SWORD, a twentieth century weekly magazine of Universology, is published by the Guiding Star Publishing House at No. 315 Englewood Avenue, Chicago, Ill. Price, one dollar per year. Sample copy free upon application. To say the least, this magazine is ably edited. It is devoted to Astronomy, Religion, Sociology, Alchemy, Ethnology, and History. The most noticeable articles in the current number are entitled: "The Law of Sacrifice and Martyrdom;" "National Crimes Expiated through the Shedding of Blood;" the "Great Sacrifice of the Age;" "The Causes of the Martyrdom of Lincoln, Garfield, and McKinley." This is a most readable paper. We do not wish to be understood as endorsing all things which THE FLAMING SWORD flashes as Koreshan Theology.—*The Musical Million*, Dayton, Va.

Christian Science Popery.

A Boston Writer Compares the Pseudo-Religion with Catholicism.

To a psychological observer, it is curious to note the likeness between the modern christian science movement and the church of Rome. If one should trace that likeness from the inception of the movement, the correspondence revealed would be startling. The infallibility to err in doctrine, in the interpretation of the Scriptures, as accorded to Mrs. Eddy; the absolute authority vested in her; the almost abject worship of her followers; the utter intolerance of any thought alien to that contained in her books, and to those holding different theological views; the dread of mental excommunication and likely sickness and death following any wandering from its fold, makes of the christian science church an institution which out-Romes the Roman church itself.

Its adherents are not allowed any private interpretation of Scripture; if one would know the meaning of any passage, he must buy a copy of "Science and Health, with Key to the Scriptures," by Mrs. Eddy—price \$3.18—and there learn what prophet and seer, and even Christ himself, meant to say. Printed in the form of our Bible, with chapters and verses to correspond, the book is carried about by the christian science devotee, and when anything occurs to disturb or make afraid—like the Catholic telling his beads, he reads a verse or two from "Science and Health, with Key to the Scriptures," and lo! the mind and brow of the believer are again serene, and all evil for the time averted.

To disobey the edicts of Mrs. Eddy would be so heinous offense that the offender might expect disease or even death—brought about by mental treatment and disapproval—to be the result; and even to listen to a dissenting voice or read any literature upon the subject, unless bearing the stamp of christian science approval, would be to bring upon one almost any form of sickness which human flesh is heir to—and, by the way, according to this book, there is no such thing as flesh.

Those who are the most zealous in its behalf, remind us that religious affiliation is not so much a thing of education and environment as temperament; and that by the general disturbance and religious unrest in our Protestant churches, a way has been opened through what the physical scientists call a reversion to type, for those who are protestant in belief but Catholic in spirit, to return to Romanism under the cover of this grea-

modern misnomer, christian science.

By thoughtful observers, it is seen that the christian science movement is neither Christian nor scientific; but there is magic in these two words to deceive if possible, even the elect, and we may well believe that those who have not glimpsed the true meaning of the Christ doctrine on the one hand, and the pseudo-scientists hunting for all things that are peculiar in the realm or phenomena on the other, will be gathered into this body—not of thinkers, for they are not allowed to think, but of believers.

Notwithstanding the cures that are performed in its name,—which the science of suggestion will soon make clear,—notwithstanding the fact that the promulgation of their doctrine will compel the Christian church to give reason for the faith that is in it, and the medical profession to look to the mending of its ways, the christian science movement will go down in history as the revived body of the Roman church, and the last effort of the human mind to establish [perverted] authority in religion. —ONLOOKER in *Boston Ideas*.

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Fall of the Leonids.

Astronomical Report Concerning the Meteoric Shower from Stellar Radiant in Leo.

The Leonid meteors were in magnificent flight as seen from this observatory on the morning of November 15. The first meteor was seen at 11:55 p. m., November 14, and the last at 5:40 a. m. November 15, 1901, in Pacific or 120 deg. time. Here is a table of times and rates: [Table shows a total of 661 meteors observed from midnight to dawn, November 15, 1901; 297 fell between 4 and 5 a. m.—EDITOR SWORD.]

From 1:54 to 2:43 a cloud that suddenly condensed over the peaks of the Sierra Madre chain obscured the entire area of Leo. It remained 59 minutes, when it as suddenly vanished. A few meteors were seen straggling out of the edges. These were not counted. From 2:43 to dawn the sky was exceeding clear. The altitude of the observatory is 3,420 feet. East is Robio Canon, 670 feet in depth, and rising from a distance 2,000 feet east of the observatory are three peaks in altitude 3,750, 3,900, and 4,216 feet; so that Gamma Leonis rose above these summits at 42 minutes, Regulus 49 minutes, and Denebola at 1:39.

The meteors seen before the rising radiant appeared, came over the cliffs on a tangent line. At first, the rate was one meteor in about two minutes, then one per minute for some time. From 4 to 4:20 the rate was five per minute. General trend was from Leo to west and southwest. Few went north. About twenty met were bright as Venus. Estimate: Fifty bright as Jupiter, twelve say five

times Venus; three, ten times; two, twenty times the brilliancy of Venus, and forty brighter than Jupiter. From fifteen to twenty equal Sirius, a dozen perhaps equal Rigel and Aldebaran, while two were extraordinary. They were numbered, the numbers being written at instant of apparition. Slightly less than half by estimate had trails. Color of the vast majority was white; few greenish-blue, thirteen tinged with red, two full red, and a few yellow. The small meteors had slow motion compared to the large. All the large and brilliant had high speed, and seemed to be at greater altitudes than the small.—Report by EDGAR L. LARKIN, Mt. Lowe Observatory, Calif., in *Scientific American*.

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The Strenuous Life.

President Roosevelt's View of the Factors Which Make Success and Build Character.

A life of ignoble ease, a life of that peace which springs merely from lack either of desire or of power to strive after great things, is as little worthy of a nation as of an individual. I ask only that what every self-respecting American demands for himself and from his sons, shall be demanded of the American nation as a whole. Who among you would teach your boys that ease, that peace, is to be the first consideration in your eyes—to be the ultimate goal after which they strive? We do not admire the man of timid peace. We admire the man who embodies victorious effort; the man who never wrongs his neighbors; who is prompt to help a friend; but who has those virile qualities necessary to win in the stern strife of actual life. It is hard to fail, but it is worse never to have tried to succeed.

In this life we get nothing save by effort. Freedom from effort in the present, merely means that there has been stored-up effort in the past. A man can be freed from the necessity of work only by the fact that he or his father before him has worked to good purpose. If the freedom thus purchased is used aright, and the man still does actual work, though of a different kind, whether as a writer or a general, whether in the field of politics or in the field of exploration and adventure, he shows he deserves his good fortune. But if he treats this period of freedom from the need of actual labor as a period not of preparation but of mere enjoyment, he shows that he is simply a cumberer on the earth's surface, and he surely unfits himself to hold his own with his fellows if the need to do so should again arise.

A mere life of ease is not in the end a satisfactory life; and, above all, it is a life which ultimately unfits those who

follow it, for serious work in the world. As it is with the individual, so it is with the nation. It is a base untruth to say that happy is the nation that has no history. Thrice happy is the nation that has a glorious history. Far better it is to dare mighty things, to win glorious triumphs, even though checkered by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that knows neither victory nor defeat.—PRESIDENT ROOSEVELT.

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Self-Knowledge and Improvement.

Helpful Suggestions Concerning Individual Improvement; the Casting-up of Daily Moral Accounts.

The most efficacious method of enduring one's own moral improvement in the present life, and resisting the attraction of "evil," is, as one of the ancient sages has told us, to "*know thyself*." Yet, admitting the wisdom of this maxim, you will probably say that self-knowledge is just what is most difficult to acquire, and ask by what means we can obtain it. At the close of each day examine your conscience, review all that you have done in the preceding twelve hours, and ask yourself if you have not failed in some duty—whether some one might not have reason to complain of you. By so doing you will succeed in obtaining a *knowledge of yourself* and in ascertaining what there is in you that needs reforming.

He who every evening should thus recall all his actions of the day—asking himself if he had done well or ill—would acquire great strength for self-improvement. Ask yourself these questions; inquire of yourself what you had done and what was your aim in acting in such and such a manner—whether or not you had committed any act that you would be ashamed to avow. Ask yourself also this question: "If at this very moment I should be summoned to that world of truth and light in which *nothing* is hidden, have I any cause to fear its revelations?" Examine what you have done (1) against the law of God, (2) against your neighbor, and (3) against yourself.

The answer to these questions will either give repose to your conscience or reveal some moral sickness of which you will have to cure yourself. *Self-knowledge* is therefore the key to individual improvement. But, you will doubtless ask, how is one to judge one's self? Is not one subject to illusions of self-love, which diminishes one's faults in one's own eyes and finds excuse for them? The miser thinks himself merely practising economy and foresight. The proud man thinks his pride to be only dignity. All this is true, but you have means of

ascertainment that cannot deceive you. When you are in doubt as to the quality of any one of your actions, ask yourself what would be your judgment in regard to it if it were done by another, by one for whom you have the utmost respect—the one most dear to your heart and conscience. If you would condemn it in others it cannot be less unworthy when done by you—for divine justice has neither two weights nor two measures. Endeavor also to learn what is thought of you by others, and do not carelessly overlook the opinion of your examiners. They have no interest in disguising the truth; they are but the mirror that reflects your every action.

Let him, then, who is firmly resolved upon self-improvement, examine his conscience in order to root out his evil tendencies—as one would root out the weeds from a garden. Let him every night cast up his moral accounts for the day—as the tradesman counts up his profit and loss. He who, after thus examining the account of the day's doings, can say that the balance is in his favor, may sleep in peace and fearlessly await the moment of his awakening in the higher sphere of activity.—CHARLES MARION TYLER, in *Mind*.

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President Roosevelt's Horoscope.

Two copies of President Roosevelt's horoscope have been received by the librarian of Congress for copyright. The author is Julius Erickson, of St. Louis. He has sent the President a copy. The horoscope was cast when Mr. Roosevelt took the oath of office. Mr. Erickson considers it remarkable that at that time, Capricorn and Aquarius were rising, Saturn being chief ruler and Uranus co-ruler. This having been the case, he is enabled to assert that many alterations and amendments in the laws, customs, politics, treaties, and religions of the land will occur; also, that the enemies of America will be confronted during this administration, and that "the matchless, irresistible march of American supremacy will meet most wonderful impetus."

Saturn's position in the firmament shows conclusively, also, that Mr. Roosevelt will have to grapple with "vast political problems, the like of which we do not dream of today." The President is destined to be successful in internal affairs, and in developing "a world-wide policy of sturdy Americanism." "The military spirit will continue to pervade the land, for Mars elevated the hero of San Juan, and he will have a tender regard for the god of war." The President will not have altogether smooth sailing, however, for in Congress there will be great liability of unusual opposition. He must look out for "plots, schemes, intrigues, and fulminations."—*Ex*.

Regular Respiration of Caves.

Ques.—What is the true theory of the wind going into the Wind Cave in South Dakota, at certain seasons, and going out again at other seasons? And does this prove that there are two openings? *Ans.*—This phenomenon has been noticed in caves for at least three thousand years. The theory of the old Greeks was that caves were the lungs of the earth; hence their word "antron," a breathing place. Æolus was fabled to sit in a cave holding all the winds in his fist. Travelers' tales relate that the blowing caves in Asia often carry caravans away. Thomas Jefferson vividly described the blowing cave of Panther Gap in the Alleghanies. Prof. Silliman, in 1852, sought to explain the blowing of Mammoth Cave on chemical principles. The theory now accepted is that the cave-air has a uniform temperature the year round. When the air outside is warmer, an outward current is created, and the reverse when the outside air is colder. The atmospheric current does not "prove two openings;" but if they exist, the fact might help to increase the activity of it by ventilation. This subject is fully discussed in Hovey's "Celebrated American Caverns."—Notes and Queries, in *Scientific American*.

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The World's News.

Dec. 18.—Henry C. Payne, of Milwaukee, chosen for Postmaster General in place of Charles E. Smith resigned.—Another million from Rockefeller to Chicago University.—Senator Cullom appointed chairman of committee on foreign affairs; Senator Mason heads Postoffice Committee.—Congress fails to agree on Philippine tariff.—Marconi will continue experiments from coast of Nova Scotia instead of New Foundland.—National board of 36 members chosen to arbitrate all questions between labor and capital.—Dec. 19.—Admiral Schley contests findings of court of inquiry.—Philippine tariff bill passes House.—Crocker in favor of Admiral Schley as a Presidential candidate.—National labor arbitration board elects Marcus Hanna chairman.—Dec. 20.—Collision on Southern Pacific R. R. near Uplands, Cal.; 3 persons killed, nearly forty injured.—Coal famine threatens Chicago; extreme cold continues.—Gift of \$1,000,000 to found chair of Chinese language, made to Columbia University by an Alumnus.—Gas explosion in blast furnace in Pittsburg causes death of ten men.—Dec. 21.—Admiral Sampson files protest against minority report in Schley case.—Secretary Long will retire from the cabinet.—Trouble ahead between Turkey and Persia.—Diss de Bar sentenced in London to 7 years penal servitude.—Ground broken for St. Louis Fair of 1903.—Dec. 22. Gen. Miles censured for publicly discussing the Schley verdict. President Roosevelt orders dismissal of Historian Maclay. Gov. Crane, of Massachusetts, is the President's choice to replace Sec. Gage.—Flurry in Copper causes heavy losses among Boston speculators.—\$10,000,000 spent on holiday gifts by Chicago shoppers.—Another outbreak in Venezuela.—Canadian government makes flattering offers to Marconi.—Beet Sugar men op-

posed to tariff concessions for Cuba, ask President to appoint commission.—Dec. 23.—Car ferry wrecked at Ludington, Mich.; one man fatally scalded by steam; crew rescued at great peril.—Governor Crane declines Secretaryship.—Turkish authorities at Beyrout give Americans 15 days to renounce naturalization.—Report that Miss Stone's ransom has been reduced to \$70,000.—Dec. 24.—Queen of England taken suddenly ill.—Portfolio of the Treasury now offered to Gov. Shaw of Iowa.—Death of Mrs. Croly, known as Jennie June, the founder of Sorosis.—Great Britain called to arbitrate between Chili and Argentina.—Two engagements between Boers and British reported.—Historian Maclay defies the President and refuses to resign his position.

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The Flaming Sword's Exchanges.

Leslie's Weekly.—An illuminated cover representing the adoration of the Magi adorns the Christmas number, which is full of attractions for readers old and young. The pictorial supplement, consisting of one double page and several full page designs, is a special feature that the public will appreciate. There is a novelty for the children which their elders will find amusing, in the shape of a composite Santa Claus. The publishers offer \$100 to be divided among those who solve this puzzle by the first of next March. Kate Upson Clark, John Habberton, and Bret Harte are among the favorite story tellers represented. Everybody will enjoy this beautiful number. Send it to your friends. Price, 25 cents.

Leslie's Monthly.—The New Year's number of this popular magazine presents its usual attractions. Fiction is very much in evidence. Ian Maclaren and Hamlin Garland contribute short stories, and the *Fond Adventure*, a serial by Maurice Hewlett, continues. An American Country Gentleman furnishes a sketch of Mr. Walter Law, with beautiful illustrations of Briarcliff Manor, his home in Westchester County, New York. The Making of a Comedian gives a chapter of personal experience by the actor, David Warfield. Frank Leslie Pub. House, 141-147, Fifth Avenue, New York. 10 cents a copy. \$1.00 a year.

Saturday Evening Post.—The Mayor of San Francisco sums up the perils of cheap Coolie labor in *The Case Against the Chinaman*, a timely article that urges important considerations. *Advanced Photography for Amateurs* is devoted to landscapes and shows some fine views. The December Special contains much that is excellent. Curtis Publishing Co., Philadelphia, 5 cents a copy.

Health Culture.—At What Hour is Man Strongest? The answer to this question in the December issue of *Health Culture*, is quite different from the popular opinion. An article About Nervous Women, recommends the omission of breakfast as the most "disastrous meal" in the day. Health Culture Co., 481 Fifth Ave., New York. 10 cents a copy. \$1.00 a year.

Occult Truths.—A monthly magazine devoted to the discussion of those mysteries which puzzle the human understanding. Chas. W. Smiley, May Building, Washington, D. C. \$1.00 a year.

The Iconoclast.—An independent little periodical that seems fearless and impartial in its strictures upon society. 1612 Ashland Block, Chicago. 10 cents a copy. \$1.00 a year.

La Cosmogonie Cellulaire Ou La Terre Une Sphere Concave.

PARTIE I.—Par KORESH, Fondateur Du Systeme De L'Universologie Dite Koreshanite Qui Fait Accorder La Science Avec La Religion Et Auteur De Maintes Oeuvres Scientifiques.

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

(TRADUCTION FRANCAISE PAR LUCIE PAGE BORDEN.)

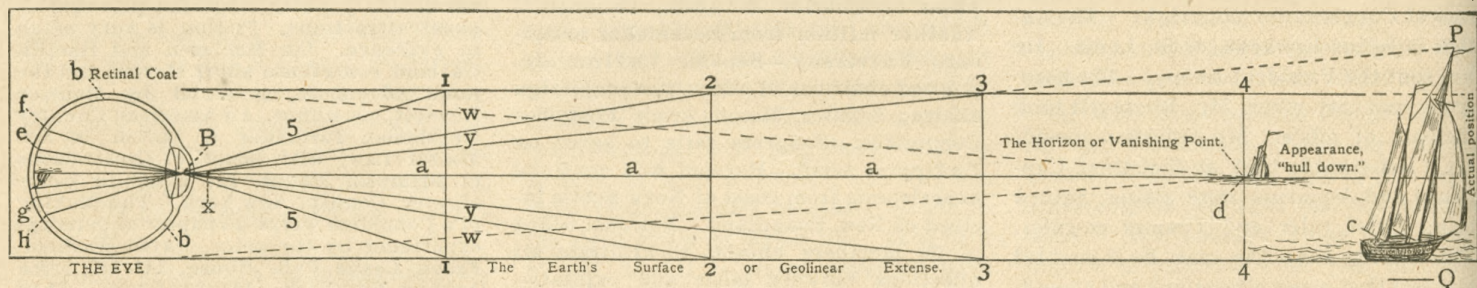
Supposons qu'une étendue de terre représente une barre et pour l'autre prenons une ligne imaginaire tirée par l'air, l'oeil étant posé au niveau de deux pieds et demi. Or, c'est tout à fait la même chose que lorsque on regarde la voie ferrée. Dans le premier cas les barres se rapprochent et se perdent entièrement de vue, et pourtant, tout observateur sait que la voie s'étend bien au delà du point de fuite. Dans le second cas, une étendue de la surface terrestre remplace la barre mais il en est de même. La terre disparaît comme elle, sujette au raccourcissement.

Disparition du Corps d'un Navire.

C'est le corps d'un vaisseau qui disparaît le premier comme il passe hors de vue et c'est toujours le raccourcissement de l'objet en perspective qui en est cause. Il en est de même qu'avec la voie ferrée. Quand on fond ses raisonnements sur de fausses apparences il faut que ses conclusions manquent de sûreté. Voilà en tous points ce que font les astronomes. Leurs conclusions sont tirées des faussetés de vision. Un ballon de 60 pieds de diamètre, loin de six ou de sept milles et ne paraissant plus gros qu'une tête d'épingle, n'en est pas pour cela moins grand que tout près de l'oeil. Le ballon semble diminuer en reculant et c'est le raccourcissement qui en est cause comme la terre se raccourcit devant l'oeil. Cela se rattache à la vue et pour le comprendre il faut se connaître en

pend en premier lieu de l'impression faite par l'objet sur l'organe de la vue. Ce n'est qu'une peinture sur la rétine, transmise par le nerf à la commissure et de là à l'aire optique, arrivant enfin à cette partie du cerveau dont la vision dépend en dernier lieu.

La figure que voici sert à démontrer quelques-uns des faits corrélatifs, énoncés précédemment sur la vue. On voudrait diriger encore l'attention du lecteur vers une étude plus précise des impressions faites sur l'esprit c'est-à-dire de la manière dont les objets s'impriment sur la rétine. Voyez la rétine *bb* qui reçoit l'impression. La peinture sur la rétine embrasse tout ce qui se trouve dans le champ de vision entre les deux lignes marquées 1, 2, 3, 4; *aa* représente l'axe visuel, *d* l'éloignement du vaisseau lorsque le corps disparaît comme il se recule, vu du point subjectif *x*. Les lignes ponctuées représentent les lignes marquées 1, 2, 3, 4 telles que vues; *d*, la place apparemment occupée par le vaisseau observé de *x* et *c* le vaisseau comme il est, vu de la place qu'il occupe en vérité, non pas comme il paraît l'être à *d*. L'espace perpendiculaire 1, 1, se réduit à l'image *fh*; l'espace 2, 2, à l'image *eg*. Le lecteur verra que l'image faite par 2, 2, à *eg* est plus courte que celle faite par 1, 1, à *fh*, conformément à la distance entre ces points. De là il vient que l'image faite par l'espace 3, 3, sur la rétine à *bb*, sera d'autant plus courte. L'angle sous-tendu par deux lignes partant de 4, 4, et menées au foyer B, serait assez aigu pour anéantir l'espace entre 4, 4, au centre de la rétine *bb*. Le point où il devient nul à la rétine, correspond au point de fuite objectif *d*. Le corps du vaisseau disparaît à *d* par la raison qu'il ne peut plus à ce point s'imprimer sur la rétine. La ligne inférieure 1, 2, 3, 4 représente la surface de la terre;



optique. Sans cela l'étudiant ne saurait se mettre au fait des illusions d'optique.

Le lecteur trouvera autre part dans ce volume des renseignements détaillés sur l'appareil et les procédés qui nous ont servi à démontrer mécaniquement la concavité de la surface terrestre d'une façon à renverser toutes les conclusions fondées sur des faussetés de vision et mises devant un monde crédule par ces charletans—Copernic *et al.*, et par ceux dont ils ont fait leurs dupes. Nous mettons devant le lecteur quelques idées sur l'optique afin de lui montrer seulement que les conclusions de ce qui s'appelle de nos jours la science, ne s'assortissent pas avec la vérité connue et donnée au monde et se tirent non pas des apparences mais des faits.

Lois Sous lesquelles les Objets S'impriment sur la Rétine.

On pourrait croire d'après ce que nous venons de dire sur l'importance de se connaître en optique afin de saisir la cosmogonie Koreshanne sous tous ses rapports, que nous comptons pour l'introduire approfondir le sujet. Ce n'est qu'à mesure que l'esprit s'y fait que l'on parvient à dompter la Koreshanité. Une connaissance même petite, des lois de l'optique mettra l'étudiant à même de distinguer entre les contradictions de l'astronomie moderne, fondée comme elle l'est sur des tromperies de vision. Ce que nous voyons du monde extérieur dé-

elle paraît à *d*, l'horizon où la vue se borne. Que la ligne supérieure représente le ciel tout voilé de nuages. Les points 4, 4, semblent se rapprocher à *d*, effet du raccourcissement, produit sur la rétine par la distance, ce qu'il ne faut pas oublier. Tout objet plus loin que le vaisseau *c*, comme vu à *d*, fera l'apparence de se raccourcir ou de descendre, caché par la surface terrestre à mesure de son éloignement de 4, 4. On n'a que de comparer les espaces *w w* avec *y y* pour comprendre tout de suite de quelle manière les aires données semblent se réduire et font une image plus petite sur la rétine. Or, si l'on ôte la ligne supérieure 1, 2, 3, 4, ouvrant l'espace en haut, un objet à *P* pourra s'imprimer sur la rétine; mais un objet qui se trouve à *Q* serait hors de vue, *y* étant plus bas que la surface du sol et, qu'il s'étende en ligne droite à la distance de 1,000 milles, n'en saurait plus pour cela parvenir à faire impression sur la rétine par la raison qu'il est situé entre la ligne inférieure 4 et *d*.

Nous avons mis devant le lecteur certains faits d'optique, origine des tromperies de vision servant d'appui à l'astronomie Copernicienne. Faute de capacité à se les expliquer, les hommes dit savants se rangent parmi ces visionnaires dont les noms s'attachent aux systèmes d'astronomie mal assortis qui naissent, font leur oeuvre et se meurent comme toutes les faussetés dont l'esprit humain se repaît dans l'obscurité où il tâtonne en gravissant les degrés où il se développe et se transforme.

Suite dans le prochain numero.

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