

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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The Mystery of the White Stone.

Book of Revelation, Part XIX.

The Seat of the Adversary in Sensuality; the Overcomer Renews his Life Through the Virtue of Chastity; the Perfection of Petros; the Faithful Martyr.

KORESH.

I KNOW WHERE THOU DWELLEST, WHERE THE THRONE OF THE ADVERSARY IS; AND YET THOU FIRMLY RETAINETH MY NAME; AND THOU DIDST NOT DENY MY FAITH, EVEN IN THE DAYS IN WHICH ANTIPAS WAS MY FAITHFUL WITNESS, WHO WAS KILLED AMONG YOU WHERE THE ADVERSARY DWELLS.—Rev. ii: 13. (From the Original Greek.)

FOR THE STUDENT to comprehend the character of this charge, it will be essential for him to consider the nature of the reward promised, and the basis of this reward. The reward is offered to him who overcomes, and the nature of the reward corresponds to the thing to be overcome. In this instance the reward is a white, polished stone. This stone is *cephon*, derivative of *Cephas*. The word *cephon*, the term employed in the text, implies a counter of time, because reckoning was performed by the use of pebbles.

When time ends with the old "man of sin," and the process of overcoming enables the man to renew his life through the virtue of chastity, he is made white at the seat of reproduction, because white is predicated of the chaste life. Hence he receives a white stone in place of the mortal and defective one, defective through the sensual desires. To give a white stone signifies nothing less than to impart a stone of chastity; a condition which is consonant with the thing noted to be overcome. This is the seat of this particular adversary; it is the seat of sensuality. The church, upon this point, is universally opposed to such an interpretation of the truths of the gospel as to insist that to insure immor-

tality there shall be a cessation of the propagative function on the mortal plane.

Swedenborg has declared that Pergamos implies that the goods of life are the all essential thing, and that nothing is essential as to the truths of doctrine. If this is the spiritual "sense," the "sense" which Swedenborg explicated, then the literal "sense" is just the obverse; and in the natural degree Pergamos, in the evil "sense," means those who place all means of salvation in faith without the goods of life; that is, good works. Faith, will, the power of the mind, and desire are all futile to accomplish anything toward the conquest of death, separately from those essential restraints of the sensual passions through which the mortal life is perpetuated. To firmly retain the name of the Lord Jesus, the Christ of God, is to maintain the greatest of all truths—that the Godhead is the Man, and that in his personality is the fulness of the Godhead bodily. To deny this is to deny God, and to deny him is anti-christ.

In the greater "sense," the degree pertaining to universals, the white stone is the central man. Stone is predicated of the reproductive function; and as the highest form of reproduction is the process of regenerating, reproducing the Sons of God, and as the Sons of God cannot be reproduced except through the manifestation of the primary Son, it therefore follows that the Lord is primarily the white Stone; and that to receive a white stone is to be in possession of the white stone

and to be in conjunctive unity with the Lord God; for to become the Son of God is to be one with the Lord. When this unity is effected there obtains a peculiar experience, the seat of which is at the polar center of the cerebrum known only to him who has the experience, and from him to such as are baptized with his spirit.

The white stone is the Cephas from which the name of Peter was changed. Petros, rock or stone, means merely the stone without the polish essential to perfection. Peter was the Rock, the stone without the grinding which brings perfection; but he was to pass through the processes of polishing, therefore his name was changed from Petros to Cephas, the polished rock or stone. As Peter was the most natural of the three chosen Disciples—John, James, and Peter, he was to represent the natural church, or the church in the earth; therefore he was the foundation Disciple. As the New Jerusalem is built upon the foundations of the Apostles of the Lamb, as it is declared: "And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb;" these twelve Apostles are the twelve foundations. Spiritually, the twelve foundations are the principles (truths) represented by the twelve Apostles; but literally, the twelve Apostles are the foundations, because there can be no principles without brains to act out and perform the uses of principles. Hence the twelve men are the twelve foundations of the life of the New Jerusalem.

As Peter was the natural representative of the progress of the church through the dispensation, until the end, the restraints, the friction, the polish would make of him the polished man denominated Cephas; therefore, knowing that he would become the Apostolic successor of the Lord at the end of the age, the Lord changed his name to Cephas, the polished white stone. Cephos is the pebble; *cephon* is the pebble used for reckoning. Peter becomes finally the great time reckoner; not only so, but the time determiner.

"Thou art Peter [or Cephas, which, being interpreted, is a rock], and upon this rock I will build my church." It is because Peter would finally come into conjunctive unity with the Lord, and become the Lord and Prophet at the end of the age, that to him were committed the keys of knowledge, of authority, and power, and by which he should be able to bind and loose all things in heaven and in earth. Both the Roman Catholic and Protestant churches are ignorant of the purpose of the Lord in the commitment of the keys to Peter; neither of them knows that Peter would become the Apostolic successor to the extent that he would finally overcome and sit down in the throne of the Lord Jesus, as Jesus overcame and sat down in the throne of his Father, the God of heaven and earth.

"AND THOU DIDST NOT DENY MY FAITH EVEN IN THE DAYS IN WHICH ANTIPAS WAS MY WITNESS, MY FAITHFUL

ONE, WHO WAS KILLED AMONG YOU, WHERE THE ADVERSARY DWELLETH." The Lord was God's faithful witness, and after his resurrection he was crucified in the church, which spiritually is called Sodom and Egypt, where also our Lord was crucified. The Lord in his descending degree went down into the church, into the hells of the dark ages, and was killed. His descent was made by the operation of the Holy Spirit, which was the Lord himself. In the commingling of the spirit of the Lord with the false and evil spirit of men, the Lord died in the church, and thus Antipas, God's faithful martyr, lay dead in the church, in the street of the great city.

It should not be forgotten that the entire book of Revelation is written in the past tense, though pertaining to things which were to come to pass; nor should it be forgotten that all things which come to pass in the order of succession, also have a simultaneous order, and that whatsoever obtains in the order of consecution will again obtain in the order of simultaneity. Thus there will be a martyrdom and a corresponding dark hour at the end of the dispensation, a sacrifice for the new church; for without this there can be no remission of sin.

The throne of the adversary, satanas, is peculiarly central. When the Lord comes in his true Prophet, he comes in the natural man—the man born in sin and shapen in iniquity. It is because of this fact that it is said: "To him that overcometh will I give to eat of the hidden manna." He must overcome his sins and all his evil tendencies. When he appears, he has the truth of God; he only, possesses the truth. To him is given the knowledge of the universe; he alone has the keys of Universology. His knowledge is the science of the universe, and this science is exoteric, and is taught exoterically. But as light and darkness focalize at the same center, it follows that where the truth resides in the manifestation of exoteric science, in the esoteric there resides, also, fallacy or spiritual darkness, and that this darkness has the form of light to those who are in the esoteric quality of thought. This is the nail which is to be driven into the sure place, the sure place being God himself. When the nail is driven, through the function of theocrasis, all that hangs upon that nail will fall. All that which is called the new thought is hanging upon the esoteric side of the present manifestation, and will certainly fall when the theocrasis obtains; for then the natural focal point will have been destroyed, and the power of satan annihilated. The power of the adversary has full sway, because he sits on the central throne. It is because of a knowledge of the locality of the throne of satanas, that the Messenger has the power to overcome his satanic majesty. The Messenger destroys the power of satan in his own personality, when he becomes the Redeemer of his people.

The Mission of the World's Great Ensign.

The Coming of the Conqueror and Restorer; Establishment of the Divine Utopia; Test and Purification of the Chosen People; the Great Demand for Pioneer Workers.

BERTHALDINE, MATRONA.

EVER SINCE Sir Thomas More wrote his famous political romance, "De Optimo Reipublicæ Statu deque Nova Insula Utopia," many from among the aspiring have endeavored to practically materialize his concepts Utopian. The island of Utopia, More represented as having been discovered by a companion of Amerigo Vespucci. It is supposed to be the abode of a most happy society, characterized by wise organization and legislation, and free from the cares, miseries, and inordinate desires of ordinary mortals. So many have been the failures of attempts to organize and maintain ideal conditions of society, the average man is pessimistic about the possibility of effort ever succeeding, and is apt to chronically call all reformatory schemes "Utopian." We credit a Koreshan with this sensible statement: "The methods of the conqueror make obsolete the methods of all his predecessors." There is a righteous and successful way of formulating the kingdom of heaven in the earth. "God's way and how to find it" is what man needs to know if the divine ideal of human society is ever to be realized. The man who can give this knowledge to men is of God and "the desire of all nations."

This promise of the Almighty to men is that "the desire of all nations" shall come, and come personally. It is written for Israel that "the children of Israel shall return, and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter days." Israel of old was united for ethnic infiltration in the leadership of Ephraim's princely house, to become Lo Ammi to the Almighty, but the motor of evolution to the Gentiles, and to be known as the Gentiles until their fulness be come in. This fulness of the Gentiles at the completion of the Gentile times is indicated by the appearance of their Sign in earth, with all the credentials promised by the Almighty, his Seed and Savior. The restitution of the whole or holy house of Israel is the mission of this Ensign to the Gentiles, and he is Elijah the Restorer. The goodness of this Lord of the harvest is to be "feared in the latter days," with a wholesome, purifying "fear of the Lord which is the beginning of wisdom." In the kingly office of David he is the destroyer of the wicked, the "slayer of the enemy;" as the Restorer, he is the Prophet and the preparer of the way of the Lord. As David, he infolds Solomon, and through processes of development unfolds as the Son of God, the builder of his temple in which Israel is to be manifest as restored in power and great glory.

In the restoration of "the law and the testimony" to their rightful place in the affections of men, by the potency of a genuine science of Universology, he gives the progressive elements of society the object of their supreme desire, a knowledge of the Lord God in the

capacity of a High Priest "touched with a feeling of all their infirmities." This knowledge is a prime essential for the scientific realization of all the excellencies of what have been called Utopian dreams and visions. Joseph, the most highly favored son of Israel, was a dreamer of dreams and a seer of visions; yet he was manifestly the most practical and efficient schemer of schemes to feed his people—the whole house of Israel—extant. He fed them at the expense and at the same time to the lasting profit of the Egyptians. Joseph represented the centralization of power and its use for the equitable distribution of all things. He met the needs of the heavens and the earth through the agency of his personality. The spiritual heavens need an earthly resting place, and the earth needs the quickening spirit of the heavens, if men are to know the kingdom of heaven in earth.

An earth heaved up by the hells and unredeemed by the baptism of the heavens is full of violence and without form, and void of law and order. A scientific formal restoration of law and order is the first requisite to the creation of a resting place or receptacle for the Holy Spirit of the universal Life-giver; hence, the coming of the Restorer. The King who is to conquer and subdue the kingdoms of the hells and reduce them to order is the warrior King of peace, whose sword flashes the enlightening power of the mental lumen of God Almighty; and the lightning shineth from the east unto the west, where, as it were, struck by lightning, the Occident becomes the new Orient whose sun-city is the New Jerusalem.

The carnal mind at enmity with the God of Israel is slow to believe, and is blinded by unbelief. The visions and dreams of Joseph of old awoke but hatred of the favored son in his carnal brethren. They represented in their carnality the kingdoms of earth to be subdued and subjected to the sphere of the New Jerusalem, the sphere of which the Lamb is the light, the Father of lights of all genuine sciences, the possessor of the keys of knowledge; and he opens up the way of life and gives men to eat of the fruit of the tree of knowledge of good and evil, which is also the Tree of Life. The eating of this fruit opens the eyes of the understanding of man to the nature of sin and its sole remedy. Joseph, in the amplitude of his rulership, is still a seer of visions and dreamer of dreams; and through his marriage with the divine Asenath he is destined to be the most efficient executive of the grandest schemes, conceivable by God alone. Monopoly is the order of the day; the golden calf monopoly is steadily heading up to be made a cipher beside the unit of all power—the Joseph who is to become chief executive in Pharaoh's household, to control the wealth of the Egyptians and pass it over to his own people, the chan-

nels of its distribution to every famished soul throughout the world. It will be a distribution from a center of realized equity, a Utopia or "no place"—no longer, because scientifically emplaced, located, and named as the New Jerusalem should be, to become the joy of the whole earth.

The Almighty Lord of seed-time and harvest said: "Behold, I make all things new;" and, ever practical and consistent with the order of the laws of being, he in the fulness of the Gentiles proceeds to select a new place in the land of a new nation for the earthly centralization of the forces of the New Jerusalem. Progressive minds look forward and not back, and find the progressive life of the old in the new. Westward the course of empire took its way, till it headed up like wheat fully ripe in the Lord of the harvest, the hope of redeemed Israel, Joseph, its Shepherd and Stone. With him must all who would be named with his name Abraham, be identified in purpose and work. The spiritual New Jerusalem must be called into natural being by a faith equal to removing mountains of difficulty by works of love.

The Almighty tests the love of his people as gold is tested—by every tensivity of purifying fire, and qualifies them for their testing by the plumb-line of his own integrity. He places them in a place most scientifically located for the demonstration of their faith by their works, and creates in and from them the receptacle for the New Jerusalem descending from God out of heaven. This receptacle will not be shapely till his people become as clay in the hands of the potter, whose touch is transforming and transmuting. His finished work will be found a Golden Bowl in the hollow of his hand. We have heard it said recently, "Yes, altruism is theoretically very beautiful, but can be realized only in the spiritual heavens which we must die to reach." The time has come for the spiritual heavens of the New Jerusalem, which is from above, to descend into the earth beneath; the time has come for the earth to become the kingdom of the heavens, and the king Shiloh is the "author and finisher of our faith," that the will of God shall be done in earth as it is done in heaven. The Almighty set the time and indicated the agency of his regeneration. We cannot escape the facts. Will we attend to the business of doing the Lord's will, accepting his site for his city, and serving in its business?

Such an enterprise is practical; and the more practical the more spiritual. It means getting down to "hard pan" in pioneer work, even to grubbing saw palms and making good roads. It means eschewing the devil and all his works; it means the reestablishment in scientifically organized communism, of the holy orders of polarized chastity and celibacy; it means preferring the Lord's plans of political organization to our own, and the presenting of our bodies living sacrifices, as a reasonable service. A nucleus must be established, formed for the radiation of the forces of the New Jerusalem, existing in organic power. This nucleus in its least form is one Man, the servant of the Most High, enlightened with the science of his being. He stands in

its radiance, in the courage of his convictions, and lifts the standard of divine integrity, that the hungry and thirsty for righteousness may rally round it. The Almighty in his humanity can work wonders. Those who profess to believe in the Fatherhood of God and the brotherhood of man are without justification if they refuse to follow such a standard, and reject mother earth as its legitimate resting place. Mother earth is old and barren of Godliness; nevertheless, vitalized by the Son of man, she renews her youth and yields her increase to the patient husbandman.

The index finger of science has pointed out the spot in earth for the place of beginnings, and the Husbandman to issue the call to the co-workers with God. Time presses; men and means are needed. The Almighty needs us as much as we need him. The acknowledgment of needs is mutual. "Shall a man rob God?" All men have robbed Him, and he was crucified between two thieves. Send all your tithes into his storehouse, and robbers though you are, he will pour you out a blessing till there shall not be room to receive it. The King's business requires haste! "I the Lord will hasten it in its time." To do this, the Lord "arises as a strong man out of sleep," "made strong by reason of wine"—the wine of a new and strongly scientific doctrine, the water of the river of life—that is, a universal solvent for all life's puzzling problems. He is here to give us rest and peace in believing what we know to be true. On the basis of the applied science of truth, we are to work out our salvation in the building of his city, a city of brotherly love; "no mean city," but one of which the Lamb is the light. In vigor of a vital faith in his God origin and destiny, a man with his eye single to the glory of God, which is the good of humanity, has established a port of entrance to this city of our heart's desire. Its custom-house officers admit no whisky, tobacco, profanity, or sensuality; all who smuggle any in get the worst of it. The hands of the diligent are welcome, and the open hands of God's stewards. Men are wanted who will be doers of the word; men who can be broken to the Lord's yoke, who know the unprofitableness of stiff-necked rebellion; men who will live to learn, that learning they may live; men ready to die in a good cause, and being ready to die, live to hallow God's name.

Hundreds have been reading the science of the law for years, but reading will not save them. The Lord has laid a line upon the earth and measured it; he has found it an environment with capacity for the life-sized holiness of heaven, a city which hath foundations, and whose length, breadth, and height are equal, and whose builder and maker is God—a fit habitation for a man of integrity, the heir of God. Who will become one with that man? Who aspires to become a Son of God enough to begin to work out his own salvation, vitalized by the dynamis of his origin and destiny? The College of Life has wide open doors; its school of industry, wide fields to till; for the Ecclesia of the cradle of liberty, there is the liberty that only Sons of God can ever know. Students in the Court of Inquiry are privileged to write for terms of admission; but do not think of coming until you can come realizing that you are proposing to avail yourselves of the choicest privileges in the world—a privilege that the Lord reserved for himself and for the few to whom he addressed the query, "Will ye also go away?" and who reply, "To whom shall we go? Thou hast the words of eternal life."

Religion as Related to Education.

Value of the Root Meaning of Words; the Etymology of Religion and Education; True Education Leads to God; True Religion the Result of Divine Instruction.

AMANDA T. POTTER.

SOME ONE ADVISES that scholars permit words to retain a little individuality. For words, the prime expositors of his thought, the Koreshan scholar exacts more. He requires for the terms of elucidation an investigation as thorough as that bestowed upon the subject elucidated; otherwise falsification warps impartation. Koreshanity, the religio-science set by the Almighty to restore the world, demands that its pupilage delve to the root of words employed and thence discriminate application. In the root is embraced the very life of the word, and the clearness of the formulator's conception depends upon his power over these vehicles of thought; for the vital potency of expressed truth dwells in the perfect adaptation of the agency of expression. The student observes that critical selection of terms envelops him more broadly with the scope of his subject, and bears him more deeply into the heart of it.

At seeming random on the tide of the ages, float sayings with vital meaning, and of such is this: "Let us get at the root of the matter." This is a prayer universal whose fulfilment is the Founder of the Koreshan movement,—he who exploits the root of specifics and universals, laying bare their depths and illuminating the living principles thereof with that same determinate and certain execution which he bestows upon the channels of the transmission of his discoveries. Hence in considering the relation existing between religion and education, the Koreshan student turns to the foundation and genesis of the words themselves, to draw therefrom the testimony which shall prove or disprove an arisen conception that the terms religion and education are interchangeable. If such is the case, they can express no variation of quality.

Re, again; and *ligare*, to tie, betokening the tied and the untied state, is the Latin basis of our English word religion. Educate has its parentage in Latin *e*, out; and *ducere*, to lead. Koreshanity holds that in these etymologies is settled the moot of interchangeability. If *to tie* and *to lead* may coalesce in one meaning, then when one speaks the word religion he means education, and conversely. Every principle, law, form, and function has its opposite. Religion, commonly held to embrace but Godly relation, has its antithesis. The *religare* of humanity, in the fallen condition, is to the devil. Man's career is upon a cycle one focal point of which is Deity, while the other is the adversary. He emanates from and ultimates in Deity, the procedure embracing the hells of discipline in which he learns obedience through the things which he suffers. The hells, which are conditions, not locations, educate him in fallacy and evil, and this false knowledge belongs to destruction; hence God's people are destroyed—they become *lo ammi*, not God's people, but the people of

the adversary. "My people are destroyed for lack of knowledge: because thou hast rejected [God's] knowledge I will also reject thee." As awful as the thunderings of Sinai is God's acclaim that his people are gone into captivity because they have no knowledge; that their honorable men are famished, and their multitudes dried up with thirst, that therefore hell hath enlarged herself, and opened her mouth without measure.

With the attainment of the desire to turn to God, the authorized teacher or educator appears, and the instruction from Deity begins. The mortal learns how to put on immortality, for "this mortal must put on immortality," when he will be like unto "the King of kings and Lord of lords; who only hath immortality." When men are educated into the truth they will think as a unit, for truth is absolute. It centralizes while fallacy scatters. The present system, for which ill-gotten gains endow colleges and libraries, is producing as differenced opinions as there are different thinkers to whom God is unknown and supposed to be unknowable. The education *from* God is *of* God; it teaches us to know God, whom to know is life eternal. And now, with the closing words of the Old Testament fulfilled, Elijah the Prophet, the great teacher of God to humanity, is among us. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers," in which process dwells the conjunction of God and man, wherein the *mortal turns to God*. If we say a human body turns to stone, the statement is received as intended; but if we declare that man turns to God, explanations must follow, notwithstanding the Record's proof that David put off the sensual carnality and stood forth the "Wonderful, Counsellor, the mighty God." The Psalms contain prophecy of the things which David should endure when he had turned to God and was nailed to the cross. (It may be found profitable, among other comparisons, to read Ps. xxii: 18 in conjunction with Matt. xxvii: 35; also Ps. lxix: 21, with Jno. xix: 29.) The word atonement is replete with the essence of this meaning;—it speaks the at-onement; it comprises turning to God, or being at-one with him, which process has its first, intermediate, and concluding steps in education.

Man's complete cycle may embrace thousands of years, component of many lesser cycles, all sequences of the great First Cause; but, as before stated, he closes his cycle where he began it—in Deity. In illustration, let us follow a grain of wheat as cause: A root, the first apparent sequence, with its own cycle of duration, shoots downward; a sprout, another sequence, shoots upward; the stalk extends, more leaves put forth, the head with kernel sheaths and beard appears as many sequences of the same cause; and now develops the consequence, the ultimate of the series of sequences,

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New Century Studies and Reviews.

LUCIE PAGE BORDEN.

THE SECRETS OF CAUSATION.

Every Motion in the Universe has its Primary Origin in Mental Impulsion.

THE REACTION between Love and Wisdom is the ultimate cause of activity in the stellar universe. The motions and qualities of the central mind are impressed upon the physical sun. They appear as electromagnetic energy in the cosmos. The supreme impulsions of the universe are mental, but mental energy let down into the natural world is physical energy.

Physicists are unable to give any adequate explanation of the causes of motion, because they do not conceive the first great Cause correctly in his capacity as organizer of the visible structure of related things. The motic force of one powerful mind thinking steadily in a given direction is sufficient to change the whole tenor of scientific thought, and set those whom the world has called great to reversing their own conclusions. A perfectly organized mind has for its external correspondent a perfectly organized universe. All degrees and qualities of motion which are observable in the world of form take their origin in intellectual impulsions. The supreme mind moves in definite cycles of progression through the human Zodiac in the path of the ecliptic of human progress and development. Directly corresponding to this is the motion of the physical sun. As the projected or visible sun depends upon the central and invisible luminary from which it derives the activity of its orbital momentum, so the externalized manifestation of Divinity runs his course through the human ecliptic, in consonance with the impulse of interior conjunctions of love and wisdom in the world of Deific stellar life.

The projected sun is carried around by the revolution of the central sun upon its axis. The laws of axial and orbital motion as set forth in Koreshan Science, comprehend the secrets of causation. No mind can contemplate the grandeur and the beauty of cosmic order as apparent in the science of its motions, without a thrill of joy at the wonderful revelation of God's relation to the universe. The axial motion of the central star is due to the conflict of energies meeting there, both outgoing and incoming. The sun is the center of influx for all the energies rising from the earth, as well as the center of radiation and distribution.

Centrifugal and centripetal force as defined by the modern physicist are not in themselves sufficient to explain why the earth, which they imagine to be one of the planets, should continue to move in a curved line about a central body. The attractive power of the sun, according to their calculations of the relative mass and density of the two bodies—the sun and the earth—would inevitably cause the latter to fall into the former at its estimated rate of speed. In order to explain why such a catastrophe does not happen, the idea of a force counterbalancing the attraction toward the center

grew up and came into vogue. The Standard Dictionary defines it as "a fictitious force apparently balancing a central force."

Starting with the idea of the transformation of matter to spirit and of spirit to matter, with a knowledge of the law of polar opposites, Koreshan Science is able to explain natural phenomena without resorting to makeshifts. It knows that the earth does not revolve about the sun, because it has proved that the earth is a hollow sphere. It is not at a loss to explain the laws of planetary revolution, the real planets being within the earth's crust and circulating there between the laminae by electro-magnetic impulsion. Every kind of motion in the physical world has its inception in the light and heat of the central mind, to which the physical forces of electricity and magnetism correspond. It is a source of the purest joy to the soul that loves God, to be able to refer the most complex phenomena to their one source of origin in the visible and tangible Creator. Repulsion from the center which causes the precipitation of the waste of Deific energies is counterbalanced by attraction for the center which causes them to return and find their home.

Three decorative symbols

Ancestor Worship in China.

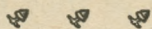
AMONG THE TENETS of Chinese religion is ancestor worship. The Chinese have always been regarded as remarkably conservative in their dealings with other nations, and this feeling is augmented by their superstitious reverence for the dead. They are looking backward as a nation, and bowing down with reverence to the laws and customs of an older civilization. It is not denied that there is a liberal party in China, but it is so far in a minority that it is overborne by the desires of those who are looking and leaning toward the past. A little incident which has recently been told, shows how this sentiment is fostered by their rulers, especially by the dowager Empress, who was the prime mover in the last war and secretly instigated the outrages committed against the Christians. She received notice that a certain viceroy's son had committed suicide immediately after the death of his mother, whom he had tended most affectionately during her last illness. Grief for the loss of his parent and the desire to continue to wait upon her in hades were alleged as the cause of this pious act. The dowager Empress has commended the suicide as a rare example of filial devotion, and she has ordered a monument to be erected in honor of such a notable instance of virtue.

The Chinese in all their intercourse with other nations, have maintained a determined spirit of opposition to the encroachments of foreigners upon their faith and their soil. The late Li Hung Chang was accustomed to travel with a ponderous coffin of teak wood, so that his remains might be sent home for interment, should he chance to die while on a journey. The Chi-

nese desire to lie beside their ancestors in their own soil, and they are jealous of every square foot of ground in the empire. They are not anxious to join the advance guard of civilization, knowing that the open door for China means absorption and the loss of racial identity. Every inch of ground in China is sacred because it has covered a grave, and her people do not willingly permit a stranger's foot to tread the soil thus hallowed.

There is little doubt the massacres three years ago were planned and executed with the connivance of the dowager Empress, whom Li Hung Chang called the only man in China. She has earned the sobriquet of the wickedest woman in the world, and it is generally thought that her inordinate hatred of the liberal party led her to plot against its leaders, though they were among the nobility of the empire and included her own son.

There are many instances on record where the Chinese have immolated themselves in deference to their ancestors, with whose spirits they desire above all things to be united. This tendency leads them to avoid intermarriage with foreigners. Its effect upon the race is to keep the stock pure, consequently it is dying out. The Chinese nation in its benighted and decrepit age is an object lesson to teach the world how important it is to introduce a strain of new blood, to supply the race with better qualities and to make it viable.



The Origin of Beauty.

BEAUTY is the satisfaction derived from the externalization of some ideal held in the mind. The ideal of character must be married to the ideal of form, —the human form being the most perfect in all respects that the ideal can assume. Beauty is the perfect subordination of many parts to one end; the highest degree of beauty, then, would be compassed by the highest end. The consummation of human destiny through the sacrifice achieved by the Lord in his character of Restorer or Renovator of the visible creation, man being the apex of that creation, is the summit of divine attainment. Therefore is He called the one altogether lovely and the chief among ten thousand.

Beauty in the visible world, whether of form or tint, in leaf or bud or tree, has its initiatory impulse in the Life freely poured out for all. To know this, is to find redoubled pleasure in all the delightful realities of Nature. She scatters her gifts with a royal hand. Take a microscope and see how delicately finished all her creations are, from the dust on the wings of the smallest insect to the glorious colors of the overarching sky. The tiniest shell or lichen seen under the glass shows a prodigality of beauty that quickens the pulse and makes the heart leap at the thought of her generosity. She is no niggard for her gifts are the gifts of God—reminders all of them that in him beauty has its origin.

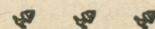
When the Lord goes down into the sinful earth, he comes under the rod. He falls below the measure of the stature of the perfect man. When He rises from the earth he carries the measuring-rod in his hand as a symbol that he is perfected in ultimates or last things. When the Lord comes up out of the earth, he brushes away the stains of the sod and appears in the beauty of Holiness.

Noblesse Oblige.

NOBILITY IMPOSES obligations. Unto whom much is given, of him is much required. The primary significance of the word noble does not refer to any letters patent of nobility conferred by a sovereign as a mark of supreme favor or reward. Nor does it include those related to the royal or reigning family in any nation, save in a secondary or derived sense. It is independent of social status or inherited rank. A noble, from the Latin *nosco*, is the one who knows. The throne of the universe is the intellectual principle of the God-Man.

Noblesse oblige. He who knows all things is under obligations to impart his knowledge, cost what it may. Man learns only by experience. God-knowledge can be imparted only to Gods. In order that the divine Man may share his wisdom he is obliged to reproduce himself, raising up offspring to sit with him upon the throne of universal dominion. What does it cost him? He must lay aside his rank—the rank conferred by wisdom—and become steeped in sin and error. He must go down into the very depths of evil and put his own life into clods.

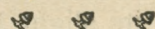
The activities in the interior sphere of divine life necessitate the precipitation of waste in the form of living entities. They descend to the plane of mortality as the germs of regeneration, to recreate the fallen earth—lower humanity. After the precipitation of these living germs, the Son in his ascending degree sits down upon the throne of the Father in the full consciousness of intellectual power. He has now withdrawn from mortal view. He has lost his personality or his exterior form, which was the concrete expression of interior love and wisdom, constituting him the brightness of God's glory and the express image of his person.



Hero Worship a Unifying Factor.

THE PREDOMINATING theme in the recent celebration of those birthdays which render the month of February so conspicuous in the American calendar, has been the unifying power of a great personality, to mould civil character, to cement the bonds of love, to reconcile jarring elements and to obliterate factional strife. North and South have shown a kindred desire to honor the memory of the two men who have made American history possible. It has been said that during the great conflict which threatened to disrupt the union, Mt. Vernon was respected as a sacred spot. Not a trace of that conflict was permitted to invade its precincts where the hallowed dead reposes. Members of both sections, then in violent collision, could meet here upon neutral ground.

Neither of these two men could be called learned as the schools teach wisdom; yet each impressed himself upon the hearts of the nation as a great personality through the inherent force of example. The faculty of ideality teaches men to reverence true nobility of character. The love poured into a common center of devotion tends to make a nation. Hero worship is a cardinal factor in the divine economy. When God wants to create a new nation, he incarnates himself in order that the attractive force of the divine Manhood may stimulate ideality, lessen suspicion, and draw men from their belief in his excellence, to believe in each other.



Koreshanity is grand enough, glorious enough, and beautiful enough to *stand alone*. It needs not to be bolstered up by any showing of authorities.



In The Editorial Perspective.

THE EDITOR.



THE PROCESSES OF COMBUSTION constitute a great mystery to the modern mind. Fire is omnipresent because it is everywhere active. Let the principles of combustion be mastered, and one has wrested from Nature her greatest secret; let the principles of transmutation be comprehended, and one discovers the key to all truth. The flame, a tongue of fire, may speak volumes to him who understands the fundamental principles of Alchemy. If scientists comprehended the laws of combustion they would no longer talk of the unsolved problems of life. Fire burns in cell and corpuscle, in brain and body, in sun and star; there is neither mind nor motion without the burning of materials which constitute the base of transmutation. Fire, as applied to mental activities, is not a figure of speech; the light and heat of the mind are produced by as real a fire as that which burns in the grate—the difference is in degree. We speak of the warmth of the heart, the ardor of the soul, the fire of enthusiasm—and did not the hearts of the Disciples “burn within them” as they walked with Jesus on the road to Emmaus? No one candidly reading the Bible, fails to be impressed with the thought that divine fire is intimately associated with divine life and its propagation; nor yet the fact that the diabolic fire burns in the heart and life of the evil. The *flaming sword* was placed at the rising of the Garden to keep the *way* of the Tree of Life; Jesus was the *way*, the truth, and the life—and it was said of him, “*Our God is a consuming fire.*” The extremes of ascent and descent of life are bound by the flame, the fire of transformation; Elijah terminated his natural career in the chariot of fire; and one may sink so low in sensuality as to consume himself in the fires of the mortal hells. It is obvious that if fire obtains in the great world of effect, it must also obtain in Cause—in the Creator of the universe. It is possible to definitely relate, from etymological and scientific points of view, life and fire as they obtain in the sphere of divine activity. Jesus said, “I come to bring fire on earth, and what will I, if that fire be already kindled?” It is a strange fact that the word *kindle* involves the idea of begetting—and this is not a speculation, as we will show. Fire certainly generates energy—there is always a product of combustion; so we have the idea of generation at once apparent. The word *kindle* is from the Anglo-Saxon *cennan*, to beget, to bring forth, to produce; and while the word itself, as applied to the bringing forth of young by certain animals—such as the rabbit and the wolf—is obsolete, its derivatives certainly are not. *Kind* is the German for child, that which is born; *kin* is from *cyn*, and means relationship; *kind*, from *cynde*, is characteristic of species, belonging to one’s nature; and kindergarten is a school for children. Now all these words contain the thought that generation of life obtains through kindling—and the heat of love and passion is certainly essential. The rabbit is typical of the life of the Messiah, because of its slight hold upon life; a very slight blow at the back of its skull kills it instantly. The Messiah comes for sacrifice, not for the exercise of physical

strength; like a match, he is prepared to kindle a fire; and from the very character of his function, he is highly sensitive and subject to friction of the substances of love and hate. This friction makes his theocrasis possible, and theocrasis is by fire; the word means the breaking up of the divine Man. The body of Jesus, the bread of life, was broken for the life of his people—and it was broken and prepared for appropriation through fire. Fire prepares our common food—and food is necessary to life. Now, it is a positive fact that the word *kindle*—that is, to set on fire, is traceable to the same root from which the series of words relative to life as above noted, is derived. It is from the Icelandic and old Swedish *kinda*, the Welsh *cynnen*, and allied to the Latin *cendere* and *candere*, from which we get our words *candle*, *incandescent*, *incendiary*, and *accend*; and the words *ascend* and *descend*. Why also *ascend* and *descend*? Because things *burn up* as well as *burn down*—there is an ascending energy and a precipitate resulting from every combustion. Thus the *flaming sword*, the Man inflammable, turns every way, both up and down in radiation, to perpetuate the way of the Tree of Life. The fire of enthusiasm of the early church was due to the fire of theocrasis in Jesus. To be truly enthused is to be filled with God—for *enthuse* is from *en*, in, and *Theos*, which is God. Those who had the fire of divine love were born of God in the spirit, and begotten as related to the harvest. The begetting of the Sons of God, as well as their birth, is through the fires of translation.

The anthracite coal strike commission have completed their deliberations and submitted their report to the President, who expresses himself as highly pleased with the awards; and doubtless the people will accept the report as being the result of the exercise of great wisdom in handling the issues. The report does not involve a wholesale victory for either side to the controversy, but on the whole, the miners are made the subjects of some benefits. The general wage increase is about ten per cent, with some decrease in hours of labor. The increase in wages is based on the sliding scale, which provides in some instances for twenty per cent increase. Recommendation is made against employment of coal and iron police; and provision is made for arbitration of all disputes between miners and mine owners. So much of the decisions may be said to be in favor of the miners. On the other hand, the commission provides against discrimination of persons by either the mine owners or miners on account of membership or non-membership in labor-unions; decision was made against the demand of the miners for payment by weight; acts of lawlessness during the strike are condemned in the strongest terms, and the mine owners are not asked to recognize the unions; and recommendation is made against compulsory arbitration, but in favor of government boards of inquiry to prevent strikes. It is declared by the commission that the right of the miners to organize is not questioned, but that they have no right to resort to intimidation and boycott in order to

prevent non-union workmen from enjoying the rights of American citizenship. From the standpoint of the present political and social conditions, the board of arbitration have manifest a high degree of wisdom in their awards. Their endeavor was to conciliate both sides and to provide against infringement of the rights of the people by either employers or employes. The commission did not wish to offend the unions by condemning the action of Mitchell; nor the people's sense of justice, by lightly passing over acts of violence during the strike; nor the coal operators, by recognizing the unions. Inasmuch as some concessions were made all around, there are necessarily many bones of contention remaining. The settlement of the question of wages and hours for the present constitute mere details; there are questions of even more importance than wages—and these questions the commission considered it wise to declare beyond their jurisdiction—the matter of the relation and rights of union and non-union workmen, and the recognition of the unions by the mine owners. We are glad the commission did not go so far as to endorse the present clamor of the unions to that sphere of exclusiveness which they are seeking; for there are nearly ten times as many workingmen out of the unions as in them. But let not the people reach the conclusion that with the effort of a few boards of arbitration, the whole industrial situation is to be improved and made free from the elements of discord and discontent among the working masses, and the greed and godlessness of false capital. The competitive system remains in vogue, and the worst is yet to come!

In the past, we have pointed out the significance of the passing of the American Indian and the American buffalo. It is evident to us that with the utter abandonment of the old Indian customs, and the extinction of the buffalo as a wild animal, an old cycle of life terminates. The Indian and the buffalo are disappearing together; the wild Indian and the wild buffalo have pushed their way westward as civilization has advanced, until now there is little room or use for either. The buffalo is a symbol of the old order; both the animal and the man are subjects of exhibition in circuses and wild west shows—and they are interesting because they are passing from the world. A definite point in the gradual closing of the old dispensation was the Pan-American Exposition at Buffalo; the bison was made prominent at the Exposition in both souvenir and symbol. Now, it is a notable fact that a Western character—Major Gordon W. Lillie, better known as Pawnee Bill—has formed a million-dollar buffalo trust, by which is aggregated into one herd of nearly 400 animals, in Wisconsin, every wild buffalo on the American continent. The ultimate purpose of this daring scheme of coralling all the buffaloes on the Western continent, is perpetuity of the species through propagation for commercial purposes.

A great deal has been written by men of a speculative turn of mind, concerning the origin of number. It has been ascertained by special investigation of the numerical systems of almost every people under the sun, including scores of semi-civilized and savage tribes, that the decimal system almost universally prevails—that is, systems of num-

bers founded on the tens. A few insignificant peoples use the quinary system founded on fives; while some employ the vigesimal system of twenties; eight and twelve are also used as the basis of a few systems. Many of the primitive languages give evidence of the fact that the simplest method of counting was done on the fingers, and in numerous Indian tongues the names of numbers are derived from the fingers. This evidence is seized upon by scientists as a basis of the conclusion that the decimal system of numbers contains nothing more profound than the fact that man "happens" to have ten fingers. We maintain that number originates in life, as all principles are operative in life. There are ten fundamental principles of life, and these are symbolized by the fingers, of which there are ten. The ten principles of life are involved in the Decalogue, which means ten words or ten commandments.

An Adventist says, "We can easily conceive that Jesus is now arranging matters in heaven with a view to his return shortly to the earth." It would be interesting to have some one who holds that heaven exists apart from the human world, to reveal not only what Jesus has been doing, but also where he has been during the past nineteen hundred years. The Adventists talk about the cleansing of the sanctuary, and conceive that in some way the sanctuary in heaven has been polluted through sacrifices. What has been sacrificed in heaven? Why should sacrifices be made in some distant heaven for the benefit of inhabitants of the earth? The temple of the Almighty is not in the sky, but in the world of man; his sanctuary was polluted in the fall of the church, and the cleansing of the sanctuary obtains through purification of doctrine and life. The Lord comes visibly and tangibly at this the closing period of the Christian dispensation, when the cleansing of the sanctuary began—at the end of the prophetic period of two thousand and three hundred years.

The solution of the problem of life can be comprehended at the present time only by those who have reached the plane of its possible application. It is not to be expected that students in the primary departments of common schools are able to understand solutions of the most intricate problems in geometry. In the school of life there are all grades of mentality; and they appreciate the higher branches who have been thoroughly schooled in the lower principles of progress.

The sun in his spiral course in the belt of the torrid zone, has crossed the equator and invaded the northern hemisphere. The torrid belt in the earth is 47° in width; 182.5 spiral revolutions in this zone make the spaces between the lines about 18 miles; so that the spiral course of the sun covers the belt twice every period of 365 days.

Lincoln said, "No man is good enough to govern another without the other's consent;" but he did not imply that the time would not come when all men would consent to be governed by men good enough to rule the world.

Human rights may be established and maintained when human wrongs are abolished.

The Open Court of Inquiry.

THE EDITOR.

The Abrahamic System of Race Culture.

EDITOR FLAMING SWORD:—In the Mosaic law, the Almighty gave some plain and definite rules concerning sexual relations, together with punishment for violation of the same, which was not always meted out in the prescribed way when some of the Lord's favorites transgressed. These laws did not limit a man to one wife; and they contained no hint that the children born of sensual propagation were of the flesh and the devil, as you put it, and ordained to die whether they kept the laws laid down or not. Indeed, if we judge by the records in Genesis, God took quite a fatherly interest in the production of children, making one woman barren and another fruitful; giving children here and withholding them there; blessing some and cursing others—everywhere it is God, nowhere is satan mentioned as having anything to do with the matter. When children were desired, appeal was made to the Almighty, and in many instances it appears that the prayers were answered. If we except a few allusions made by Jesus and his Apostles regarding marriage, the tenor of the whole Bible literature seems to sanction, even command, marriage and propagation of the race through sensual channels. Nothing is said against it as the pure and proper method of propagating the race. Yet it is the claim of Koreshanity that all sensual relations and the results thereof are of the earth earthy, and of "your father the devil." If your views are correct, Bible statements taken literally and as a whole, are certainly very misleading.—W. B., Orange, Tex.

The great difficulty with most Bible readers is that they undertake to make the things of one dispensation apply to and hold good in another; whereas, progress is dispensational, and conditions which legitimately obtain at one time are not proper at another period. The Almighty instituted, through his conjunction with Abraham, a plan of race development or ethnic culture, through which all families of the earth were ultimately to be blessed. After the decline of the ages of light, the Almighty had no specific people through which he could project his life and develop the necessary Messianic seed of his life. He therefore found it absolutely necessary that he should develop a people, and for that reason he made Abraham the head of a race, by himself coming into conjunction with Abraham. Therefore, in the beginning of such work He took a fa-

therly interest in mortal propagation—so much so as to make Abraham and Sarah fruitful in their old age.

Thus, it may be seen, God himself entered upon the plane of mortal generation—that is, he began the processes of propagation of his descending life through mortal and sensual channels. He did this in order to provide for his own perpetuity; and he took so great interest in the work of that perpetuity as to place about the children of Abraham certain safeguards, and introduced methods and laws which would force the life of the new race in the direction of the end in view. He knew that the immortal fruit of his generation on the mortal plane would ripen at the end of the dispensation. The work was projected, and the promised Seed appeared in due time. When the immortal Man walked among his mortal associates, who were the degenerates of the Jewish economy of life, while he was the regenerate product, he could say, "I am from above; I came forth from my Father," but "ye are of your father, the devil"—because the devil is nothing more nor less than the degenerate life and spirit of humanity.

But when Jesus came he instituted a system of regeneration of the divine life—not on the plane of sensual generation, but on the plane of spiritual generation, in order that he might produce the immortal or the spiritonatural fruit at the close of the dispensation of regeneration. The Almighty has progressed far enough in the development of his life as to leave the mortal generation out of consideration, so far as special intervention and regulation were concerned. The Almighty's relation to the Jewish race had served its purpose; and in the beginning of the Christian system, which was instituted for the purpose of regeneration and multiplication of the divine life, we find representatives of certain degrees of divine truth dissolving the family relations and restraining the sex instinct. The church was destined to fall; its life has become corrupt and its doctrines perverted. The church has degenerated, and now prostitutes

its spiritual life, and its members waste the sex forces as well. So both spiritually and naturally, mortal men are principled in evil and constitute the progeny of him who has the power of death—that is, the devil. The message of Koreshanity to those who are seeking to attain to immortal life is to abandon all sexual and marital relations, because immortal life is above the plane of mortal generation, and immortality cannot be attained so long as the mind persists in directing its loves in the direction of mortality.

Koreshanity holds that propagation of mortal life is perfectly legitimate in its own sphere of relations and activities; we do not condemn it, nor do we call the exercise of the sex functions impure or unholy when restricted to their legitimate uses. But we do condemn, from the basis of moral, psychological, and physiological laws, the utter licentiousness which attaches itself to the marital relations of this the modern, degenerate world. We condemn also the claim of modern Christians to possession of divine life, while wasting the basic resource of vitality, human and divine. It is the purpose of Koreshanity to institute radical and effective reform on these lines; and when we have awakened the world to the fact that disease and not health must result from the exercise of sex functions for any other purpose than procreation, we propose to take such an interest in the welfare of mortal humanity as to regulate mortal generation and develop a healthy humanity, a world free from lust and its consequences, and thus banish the devil from this field of activity.

The reason the Mosaic law did not impose monogamic marriage was because for certain periods of the Jewish dispensation polygamous relations were absolutely essential. In the Jewish people the sex instinct was strong; the men were virile because the race was new, the stock was healthful, and the sex functions were not prostituted; they conserved their life, and there heaped up in certain families or tribes, a sex force which was destined to add strength to many other peoples. It was a wise

provision in the Hebrew economy and in accord with the purposes of the Almighty in the fulfilment of a law of development. He had to prepare a soil in all progressive nations for the reception of the doctrines of the Son of God when he should appear. Solomon projected his life through various channels; he was the virile pole of the Hebrew race, and his seven-hundred wives and many concubines were a necessity for infusing new blood into other peoples, and for bringing many other qualities of life into the Jewish race. Polygamy served its purpose in the Jewish economy of life, and it has not been needed, neither has it been recognized by any divine authority during the Christian dispensation.

Let us allot to each dispensation a work, a line of progress, of its own. Various processes are employed in preparing ore and producing metals fit for use. We do not apply breaking and crushing and smelting after we have produced the gold. The chemist in producing a desired substance follows intricate formulas, and does work at the beginning of his elaborations which he does not perform further along in the development of his products. So the great Alchemist, in the distillation of essential elements of race building and culture, has a distinct formula for each dispensation of time.

The commandment to "multiply and replenish the earth" was not given to mortal man, but to his own immortal Son Adam. It was for such purpose that Jesus came into the world—to sow himself and multiply the God-life into 144,000 biune beings. He was commanded to replenish the earth through regeneration, because in the sowing of himself for purposes of divine reproduction he began the new creation—the creation of the new heavens and earth of humanity. The commandment was obeyed, and the promises regarding such obedience are about to be fulfilled; and the mortal earth of the future will be replenished through essential precipitates from the divine plane.

Will the Thief Attain Immortality?

EDITOR FLAMING SWORD:—I should like to see the following question answered in your department: Can the thief who was crucified with Jesus—I mean the one who repented—attain to immortality at the end?—W. K., Allentown, Pa.

The question as to whether one of the thieves crucified with Jesus will be saved at the end of this dispensation is perhaps, of itself, of no great importance; but the modern church has made a great deal of his case, and has founded many a false hope on the answer Jesus gave when requested to

"Remember me when thou comest in thy kingdom." It is well to recognize some principles of relation operative between the Savior and the saved. It is usually supposed, on the basis of the so called promise, "This day thou shalt be with me in paradise," that the thief was pardoned and taken directly to heaven when he died; but the Adventists, who do not believe in consciousness of departed souls, make the declaration read, "Verily, I say unto thee today, thou shalt be with me in paradise" at some future time.

It was declared that to all who believed in His name he gave power to become Sons of God. How did He impart this power, and to whom? He dissolved his body, converting it to spiritual energy, and that energy was received on the day of Pentecost, and subsequent impartations of the divine Spirit through the ministration of the Apostles. It is obvious that the thief, who died previous to the baptism, did not receive the essential germs of divine life, and therefore sustained no relation to that development in regeneration which culminates in the great harvest of the age—immortality in the flesh. The sowing of the divine Word was the initial step in the regeneration; those who received the baptism will come into life at the end of the dispensation; while those who did not, continue in lines of experience until the requirements necessary to the attainment of immortality are fulfilled in due course in the progress of dispensations.

Jesus meant what he said to the thief—that very day the thief was with him in that paradise to which he referred. Paradise is the Lord's Garden—it is where the Almighty sows his seed. Jesus was planted in the tomb of humanity, *in death*, during the dispensation. His real cross with mortal man was typified by the manner of his death at the hands of the Jews; the cross has been the symbol of this dispensation. Thus Jesus was planted in death, in the hells; both he and the thief were bound for the same place; and the tomb in which he was placed typified the paradise or garden in which he was planted through the baptism of the church. So in truth He could say to the thief, "This day you will be with me in paradise"—in the tomb, in

that death—which is typical of the real paradise—whither we are going. This was not a promise of salvation, but rather a declaration that Jesus in his humiliation in mortality, as on the cross, would be with sinners in their sufferings.

Declination of the Magnetic Needle.

EDITOR FLAMING SWORD:—Please answer the following questions in the Open Court of Inquiry: What causes the so called magnetic needle to be attracted to the point called north? Is it true that as time passes the variation increases toward the west? If so, how much is it at this time, and about what time has it required the last degree in relation to the first degree, to pass in such direction, if any difference exists? Is there as much positiveness to the south pole attraction as to that of the north? If not, why?—J. Q. A., Cedar Rapids, Ia.

The true north and south direction is the meridian of any given longitude. A meridian lies between the astronomical poles; and all parallels of latitude cross the meridians at right angles. So far as latitude and longitude are concerned, they are astronomical and geographical terms because they are related to degrees east and west, and north and south as determined by astronomical methods. But there are very few places in the earth where the axis of the magnetic needle is coincidental with the meridian—that is, where it points due north and south. At all points on a line extending through Charleston, S. C., Columbus, O., Detroit, Mich., and the eastern part of Lake Superior, the needle points to the true astronomical poles; but in all other points in the United States the axis of the needle sustains a horizontal angle to the meridian, and this angle is called the declination of the needle. Scientists have never been able to explain this declination, the variation of this declination, and other phenomena of terrestrial magnetism.

The north and south magnetic polar points do not directly attract the needle; the needle points in a general north and south direction because the magnetic currents directly beneath the needle, flow between the magnetic poles of the earth. These magnetic lines deviate at various angles from the meridian lines. One cause of the deviation is the fact that the north magnetic center is not at the astronomical pole, but a number of degrees south in

the upper portion of North America. But the amount of deviation is not constant. There is a daily variation of about 8'; an annual variation of about 30''; there are also lunar inequalities, and magnetic disturbances.

The greatest variation is called the secular variation; its progress is westward continually at the present time. The rate of progress of this variation depends upon the angle of declination for any given isogonic line; but the average rate of the movement of the isogonic lines of variation is about 15' of longitude per year. At Paris the declination is about 32°; in Maine; 25°; Olympia, Washington, 24°; Baltimore, 5°. At all points in America east of the line above referred to, where declination is zero, the declination is to the west; all west of that line, the declination is to the east. Now as the progress of variation is westward, it is obvious that all westward declinations are increasing, and all eastward declinations are decreasing. The cycle of declination—that is, the time required to reach the extreme of declination and return to zero, is estimated to be about 250 years. At Baltimore the rate of increase of variation of the angle is about 1' annually; while for Paris, it is about 6' for the same time.

The causes of the variation are, first, revolution of a magnetic induction center about the south pole; and second, accumulation of magnetic energy in subordinate magnetic poles in different parts of the earth, and consequent slight changes in the direction of the flow of magnetic currents. The daily variation is due to the effect of the sun's energies upon the magnetic lines; the annual variation is due to the sun's position on the ecliptic. The magnetic equator is nearly coincidental with the ecliptic. The north magnetic pole is comparatively stationary; the south magnetic pole has a motion at the circumference of a magnetic zone.

A dipping-needle increases in inclination as high latitudes north or south are attained. The north pole is positive, while the south pole is negative. The negative end of the needle points north, and the positive end south. For the magnetic-needle, the attraction in the north is strong for the negative end of the needle; in the south it is the reverse. For the compass-needle, which swings horizontally, the attraction in the north and south for the negative and positive ends respectively, is about the same for corresponding latitudes. The earth is not a magnet in the sense usually held by modern scientists; the earth is a battery in which electro-magnetic forces are generated. If the earth were a spherical magnet, its poles or magnetic centers would necessarily be

permanent. Conceive of energy as a substance transmissible and susceptible of being accumulated in zones, with a movable negative pole—and the problem of magnetic variation is solved.

RELIGION AS RELATED TO EDUCATION.

(Continued from page 7.)

which is wheat—at once effect and cause. It is only at the close of the gestative effort, either as attending the lower domain or the domain of man, that there is positive proof of the character of the harvest in prospect;—it is only when all the sequences become merged as consequence.

Every dispensational cycle receives a Deific educator, who, through education, accomplishes a retying. At the beginning of the Christian dispensation, the educator was the Lord Christ. In the supreme degree of His function—the crowning effort of all educational impulse—he entered his Disciples through the sublimation of his holy flesh to Holy Spirit, and they were enabled to speak the language "of every nation under heaven." This spoke the quality of their instruction; and the retying of their spiritual degree is shown in the words: "And the multitude of them that believed were of one heart and of one soul." Now, at the beginning of a new cycle, the retying concerns the flesh. The educator is Elijah the Prophet. He brings the science of life through which the Sons of God will stand forth in the immaculate Christ flesh,—the exemplification of religion as the product of education.

"The Immortal Manhood."

Words of Appreciation of the First Number of the Guiding Star Series.

For the perfect taste displayed in the first edition of THE IMMORTAL MANHOOD, both publisher and purchaser are to be congratulated. Being exceedingly hungry for the inside of the book, I must have enjoyed that, whatever the covering; but being also extremely partial to fine binding, I could not help a consciousness of additional pleasure in the artistic arrangement inside and out. As to looks, the book is a gem; as to force, it is like a mighty wave—the wave of truth that alone can overwhelm the waves of fallacy engulfing humanity at this fateful period of darkness, when tired brains are torn with doubt and fear, or ossified in the old order.

Congenial study of any science is a healthful pleasure. How thrillingly vital the thought of holding the initial text-book of the Science of all sciences, that enables the mind to grasp the full realization of the hope of all ages; the storied glory of ancient days of gold; to see the 'land o' the leal' and "our ain countrie" as one reaching from God's throne to his footstool, God's Father-Mother love over all!

The homesick gaze sees the delectable mountains crowned with a new and strange radiance; and by the light that was never on land or sea since the decline of the ages, nostalgia must overtake all who with but a glimpse of a glorious reality are enabled to discern the cruel, subtle tie binding mortality in cold, selfish chains. Hateful bondage, only broken in the cross of life with death, according to eternal laws of Being, whose science

applied converts to life the tried and ready for the crucible, who know and reflect the Master's face. The law is brief: "He conquers who overcomes himself."

Until issue of No. 2 of the Guiding Star Series, THE IMMORTAL MANHOOD is the most valued book in my library. Among many briefly expressed truths is the definition of life, also of genius—but I do not want to review the book—and if I did, I would not know where to commence; it is so all around good.—M. ALICE PENN, Ohio.

We have received our new book, THE IMMORTAL MANHOOD. It is worthy all the praise we can give it; and may the author, KORESH, be the first to reap the reward of its teachings—immortality here in the flesh, that others, too, may help in the establishment of the kingdom of God in earth.—S. M. COPPIN, California.

I have received my copy of THE IMMORTAL MANHOOD. I can only find one word with which to express my pleasure after reading the book: MAGNIFICENT! I trust that all who read it may find the true light.—GEORGE B. SANDERS, Maryland.

The writer also desires to say that he is more than pleased with THE IMMORTAL MANHOOD. It is a superb work, outside, inside, and *away inside*—from center to circumference, as it were.—* * Buffalo, N. Y.

The Flaming Sword's Exchanges

THE EDITOR.

Leslie's Weekly.—We desire to notice particularly two recent issues of this popular weekly. The number for March 12 is the Utah Number, the motto of which is, "The time has come to tell the truth about Utah." The cover page is adorned with a large photograph of the Mormon temple and tabernacle, in colors; and within there are photographs of Mormon establishments, and letter-press descriptive of the resources of Utah, and the development of that part of the West by the Mormon people. The issue for March 19 is the Pittsburg Number, in which the various iron and steel industries are described and illustrated, and the city in general as an industrial center. Those of our readers acquainted with Pittsburg will appreciate the numerous photographs showing principal streets and buildings. 10 cents per copy. Judge Building, New York City.

Summary of the World's News.

AMANDA T. POTTER.

March 18.—Senate ratifies Panama Canal treaty.—Pope Leo has indited his "last prayer"; health reported good.—Chief event of St. Patrick's day celebration, Chicago, was banquet of Irish Fellowship Club.—Owing to American demand for German money, Berlin suspects United States speculation has been overdone with credits unduly expanded.—Sir Robert Reid, in house of commons, suggests that great powers of Europe agree to limitation of naval armament.—Regular runs begun from Chicago to Michigan shores by boat.—March 19.—Jingo, huge elephant valued at \$50,000, enroute from London to New York, expires at sea.—Nine-hour work day agreed upon by Chicago furniture employers and clerks.—Structural iron manufact-