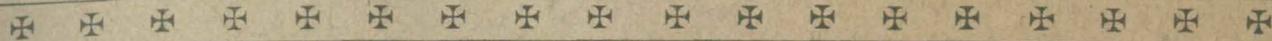


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April, 1887.

No. 5.



THE

GUIDING STAR

A MAGAZINE DEVOTED TO

The Science of Immortal Life.

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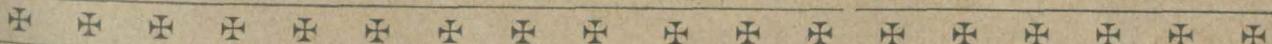
THE SUBJECT OF MENTAL CURE OR METAPHYSICAL
HEALING ONE OF ITS ESSENTIAL DEPARTMENTS.

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CHICAGO,

ILLINOIS.



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THE ❖ GUIDING ❖ STAR.

EXPOSITOR OF THE DIVINE SCIENCE.

*"Blessed are they that wash their robes, that they may have authority over the tree of life."
(Rendered from the Greek Text, Rev. xxii, 14.)*

VOL. I.

APRIL, 1887.

No. 5.

MATTER.

IS IT CAUSE OR EFFECT? OR IS IT BOTH?

(CONTINUED FROM MARCH NUMBER.)

Neither spirit nor matter acts without cause. All activity is in consequence of prior activity. There can be no mental act, thought or desire, no change of form or substance without either the conscious or unconscious influence of matter or spirit to produce it; and the thought or sense of matter (I use these words because I think of no other to express my meaning) is the result of influences upon it by which it becomes causative, as thought or sense in spirit is the result of influences which make *it* causative and creative.

No argument is required to prove that nothing cannot move something. The fact that if the nerve of conduction be broken no sensation is experienced does demonstrate that the something that would otherwise cause sensation, or in other words, produce the consciousness of sensation, is arrested in its course to the central sensory nerve center. If the flesh had no consciousness of its own it could transmit nothing of its own. The cause acting upon the distal or outer extremity of a nerve produces its effect upon its proximal or central extremity in the brain or its special proximal nerve center, and this effect in the proximal nerve center becoming causative is manifested in effect upon its distal nerve extremity in the muscle. There can be neither mental nor muscular activity with but one polaric center. This is demonstrated in the destruction of brain or spinal centers by disease or injury. All motion ceases. Produce local anaesthesia in an extremity and there is no consciousness in the brain through the tactile sense of injury to the part. Neither physical nor mental battery can be constructed with but one polar extremity. There is and can be no

positive center nor generator of positive force of either spirit or matter without its counterparting negative pole or center to receive it. There is and can be no negative center nor generator of a negative force in either matter or spirit without its counterparting positive pole or center to receive it.

The trouble with both the "Christian" and the "Mental" scientist is that they endeavor to construct their battery with but one polar center, and concerning that one their teachings are so vague and indefinite, so enshrouded in mist and darkness, that seekers after the truth are at loss to know whether they have personality, form, intelligence or location. There is no foundation for them to rest upon until they recognize and accept as their basic principles the two primal factors of all existence and being, namely, Spirit AND Matter, and their interconvertibility, and that without these two primal factors of creation and recreation, and their mutations each to the other through their degrees of change by the processes of law governing their mutations and conversions, there could be neither activity nor growth, neither creation nor existence.

The editor of the *Mental Science Magazine* unwittingly destroys his own argument in his editorial on "The Evolution of Pain," on page 253 of the August number, and virtually admits the truth of the thesis or position above assumed concerning the necessity for the existence of both spirit and matter, and their dependence upon each other. He there, too, illustrates the doctrines of Mental Science, presents ice and steam as two polar opposites; the invisible steam as "Life or spirit," and the cause and origin of the visible ice, which formation he says may "Represent the material body." He represents the steam as the only agent operating, and the ice as simply an effect produced; a substance evolved; and compares steam with "The visible forces working out the problem of mortal visible existence." If this be true WHENCE DOES HE GET HIS STEAM?

In this illustration, so unfortunately chosen to sustain the dogmas of Mental Science, he cannot by any possible sophistry or evasion successfully deny the two great factors in all creative work, Evolution and Involution; that if ice be evolved from steam, so is steam involved from ice. I need not say there can be no steam if there be no ice. Steam, the invisible substance, is as much a creature of ice, as ice, the visible substance is of steam.

I understand the "Mental" as well as the "Christian" Scientists to claim that Spirit is, and that it is self-existent and eternal, independent of matter or any substance outside of itself. I understand the "Mental" Scientists to claim that all so-called matter is produced by and from Spirit, corresponding to the production of water and ice by and from steam. Suppose a great ocean of steam, I care not how great the reservoir, be constantly undergoing change to

ice, would there not of necessity be a lessening, and a destruction of the perfect fullness of its quantity? If Spirit be first in time, self-existent, and unsustained by the convertibility of matter to itself, and if all matter be produced by and from Spirit, must not there have been, or must there not continue to be, if creation is still in operation, a destruction by diminution, of that perfect fulness of Deity once obtaining. It seems to me this conclusion is inevitable.

If Spirit be the first and only cause it must have been first in point of time. That is, *Esse* was before the *Existere*. But the Editor of *The Mental Science Magazine* declares in the September number, page 279, that "The conscious mind that is man, came forth out of the unconscious mind or Spirit that is God." Can an intelligent man, and especially a Christian man, deliberately entertain and purposely promulgate such an illogical and irrational idea as this? Could the able Editor of *The Mental Science Magazine* have carefully drawn the conclusion from his premise in this argument to sustain "Mental Science" doctrines, when he penned these words? Is it a rational thought that an *unconscious* mind, an unintelligent, an unthinking, an unknowing mind could create or fashion a conscious, intelligent, thinking and knowing mind? We have no such thoughts of unconsciousness and ignorance concerning man, this creature, which he says the unconscious mind, God, produced. When we speak or think of an unconscious man, we speak or think of a creature without knowledge or creative thought, of an unknowing man, for that is what the word means. He further makes this astounding assertion on page 278 that "All animal life must partake of Spirit and of the flesh," and "We must find the conscious acting principle as neither Spirit nor flesh, but the vital conscious motions midway between Spirit which is unconscious and flesh which also is unconscious."

Now if Spirit is the only cause, it must have preceded matter in point of time, otherwise it has no precedence in that respect, for if matter is first, or even co-eval with Spirit, then Spirit did not create it and it is not a product nor an evolution of Spirit, and Spirit is no more the cause of matter than matter is the cause of Spirit. If Spirit preceded matter, then the unconscious spirit (for he says it is unconscious) must without knowledge, design, or purpose, have created all the forms, kinds and orders of unconscious matter (for that also is unconscious, he tells us) to continue after its kind for ages, and finally these two unconscious, unthinking, purposeless elements or agents, in some unconscious, purposeless, chance manner, created and fashioned the only conscious, designing, intelligent, thinking mind in the universe, which the unthinking Spirit and matter are said to have made.

One might better seek for the highest intelligence in a fool than to look for the evolution of wisdom from the two primal elements of man's creation, un-

conscious and purposeless Spirit and matter, as set forth in "Mental Science" teaching.

It seems to me that such a jumble of non-entity, non-consciousness, and non-purpose, could not have half the expectation of creating a universe that a new born babe could, of rebuilding Solomon's temple from a heap of corn cobs.

The farmer who sows clover or buckwheat in his field to be plowed under for the purpose of fertilizing, well knows that he converts the substance of the atmosphere into the products of his farm, and that when he puts a shovel full of compost into his corn hill it is in some manner converted in part to the good ripe corn which nourishes himself and family, becoming in some mysterious way bone, muscle, nerve and nerve force, and without it his power to move or think would soon fail him, however much he might endeavor to do or think.

We know that with every contraction of muscle, heat is produced, one of the vital principles of the organism, without which it could not long exist, and that a corresponding substance is produced which is discharged as waste. Wherever change takes place in the living organism this double engendering or production of two antithetical substances follows the production of a force and a matter substance, an ascending and a descending product.

The production of a material thing is the result of the destruction of Spirit as such by its conversion to matter. The production of force or Spirit is the result of the destruction of matter as such by its conversion to spirit. We can have neither without the destruction of the other. No water can be produced without the destruction of its equivalent of oxygen and hydrogen. No heat can be produced from the fuel in your grate except by its destruction as fuel together with a given amount of air.

No light can go forth from your lamp wick except you destroy the oil and the atmosphere by the process of combustion, which is a process of conversion. Could you feed the lamp perpetually it would burn and give its light forever. Could man discover and know the law of conserving and utilizing his vital forces, and the law as well of appropriating to his use those substances which would nourish and sustain him, he would live forever.

The power of mind over matter is not wrought by a blind impulse of the Ego, not by the sending out of mandates to the body as an officer might send soldiers to the skirmish line, but is through the knowledge revealed from the Central Mind, the Divine personality of the laws and principle of both matter and Spirit, the proper center of the husbanding, and expenditure of all the substances of the man, whether of Spirit or matter. Nothing else can save man from absolute and eternal death.

A. W. K. ANDREWS, M. D.

Binghamton, N. Y.

*Combustion is the process
of conversion.*

CHRISTIANITY AND SOCIALISM WITH COMMENTS.

In a late issue of the *Tribune* you have a short notice of a paper read by the Rev. F. Taylor of Englewood at the Grand Pacific Hotel, on the subject of "Christianity and Socialism." He states that Socialists find ample justification for their theory in the Bible.

Is it not a fact that Christ taught Socialism as well as the word of God, and for that reason, among others, was not acceptable to the Jews, they having abandoned the Socialistic form of society, for reasons best known to themselves? Would it not be very beneficial if the Gentiles would practice the same form of Socialism that is practiced to-day by the Jews in assisting each other until all are able to stand alone? The result is easily seen. The "poorhouses" contain no Jews, the criminal class is smaller in proportion to any other nationality, the Jews are well-to-do, and a power in every community.

If the rich, in looking after the poor, would put their money "where it would do the most good" instead of providing "provident woodyards" and similar institutions where the largest item is "salaries," the discontent among workingmen would be eradicated and at the same time the calling of the Socialist would be done away with and a wall be placed around property very much stronger than anything we can command to-day.

E. B. M.

REPLY.

Replying to our Hebrew correspondent: It is true that Jesus is reported in the Gospels to have preached doctrines which may be mistaken for a sort of Socialism. He bade His disciples not to lay up treasures on the earth, not to be anxious for the morrow either in regard to food or clothes, to take no gold or silver with them when they went forth to preach to the cities of Israel, told the young man that if he would be perfect he must sell all that had and give to the poor, and said of Himself that he had not where to lay His head. But it would be unwise to assert that he preached these things to the world at large for the laity to adopt. It may be argued with much force that these things were intended only for His immediate followers, who were obliged literally to leave all else behind them if they accompanied Him in His journeys around the country. The doctrine was evidently not applicable to the multitude who staid at home, unless He had included in His programme a daily repetition of the miracle of the loaves and fishes. But if He has not been misunderstood by both writers of the Gospel, and their readers He taught under the impression that the end of the world was very close to them. The first utterances ascribed to Him by Matthew (in Chap. 4) is contained in the words, "Repent ye, for the kingdom of heaven is at hand," and (Chap. 10) He charged His disciples to preach the same thing through the land of Judea. The whole twenty-fourth chapter of Matthew seems to be devoted to relating Christ's predictions concerning a speedy termination of the human race. Verse 2 predicts the destruction of the temple during the lifetime of some of the disciples. They privately asked Him while He sat on Mount Olive to tell them when shall these things be, and what shall be the sign of Thy coming, and of the end of the world. The remainder of the chapter is devoted to relating His answer, and in the thirty-fourth verse He is reported as saying: "Verily, I say unto you this generation shall not pass away till all these things be accomplished," etc. The early Christians lived and died in the belief of an early destruction of the world and refused to take

any interest in temporal or political affairs, or to accumulate property, or purchase and improve real estate to transmit to their children. They practiced a species of Communism, living from hand to mouth, in daily expectation of the end of all mortal things and the second coming of Christ, and a resurrection of the dead to come forth from their graves for judgment to heaven or hell, bliss or punishment, for the deeds done in the body. Judging by the sequence, they totally misunderstood Christ as to the time when the world should end.

Similarly it may be said that the Communism referred to in the earlier chapters of the "Acts of the Apostles" as having been practiced by the first Christians, was undoubtedly founded on the expectation that within a few years the end of the world would arrive. It did not. And we find that very soon afterwards Paul was very carefully recognizing the right of property by paying rent for two years in his own "hired dwelling," and even sending Onesimus the bondman, back to his master—a case which the Southern slaveholders used to cite to the Northern Abolitionists several million times in the course of a year.

It is very probable that the Communism of the early Christians arose out of very much the same necessities as did the comprehensive mutual care of the Jews at a later date. We say "later," because we know of no good proof that the Jews were particularly kind to one another while they continued to be a nation and lived in Judea. The Book of Judges tells how they killed other sons of Israel without pity. Our Jewish correspondent may not be willing to admit the New Testament as authority, but he has appealed to it himself, and therefore cannot now dispute the statement that a Jew could lie at the edge of the Pool of Bethesda vainly waiting for some charitable hand to lift him into the pool where he could be cured. The Jews were obliged to care for one another when they found themselves an ostracised race. It was a question of mutual help or imminent danger of race extinction. They have grown better now, and wiser, as have the people of other races; and certainly do not believe in Communism. This is not written with a belief that the Jews of older times were any worse than other people, but simply as a reply to the vainglorious claims of our correspondent.

We admit that it would be a grand thing if "the rich, in looking after the poor, would put their money where it would do the most good." But the difficulty is to know how to do it. The problem is a vastly more complicated one in its application to a large and mixed community mainly dependent on their hard labor for a living than when limited to a tribe or race of traders, money-lenders, and middlemen who are bound together by ancient affinities of race and language and national pride. The *Tribune* believes that the civilized world is gradually growing towards a more or less satisfactory solution of the tough problem, though it may not be reached in our day, and certainly will never be attained by a system of paternalistic government in which every man will be slave to a despotic power, and all personal liberty is submerged in the dead-level mass, as is proposed by the advocates of Socialism.—*Ed. Tribune.*

The Christian dispensation or age, was introduced by the baptism of the church with the Spirit of God, or what commonly has been known as the Holy Ghost.

Jesus not only taught the law of common interest, the only legitimate outcome of love to God and the neighbor, but He put it into practical

operation by instructing His disciples to commit their treasures, the little they possessed, to a common purse or treasury. This was one of His first steps towards the inauguration of His kingdom among men. The next step in the direction of a practical enforcement of the principle, was His advice to the young man who came to Him and said "Good Master what shall I do to inherit eternal life?" Keep the commandments. What are they? After having them enumerated by the Lord Jesus, he said, all these have I kept from my youth up, what lack I yet? Yet thou lackest one thing, go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven.

The young man went away sorrowful for he had great possessions.

When we consider this advice to the young man, as in the direct line of all the teachings of the Christ, and also in the line of all His practical steps towards human fellowship, we can only regard it as the legitimate application of the true Socialistic law which the Christ embodied, and which must finally evolve as a universal system, to suddenly ripen through another baptism.

The communistic or Socialistic effort did not cease with the translation (theocrasis) and consequent departure of Jesus. The combustion of the Lord's body, that is, His *theocrasis*, and its consequent transformation to Holy Spirit and transmission to those who received it, actuated not a few but all who were moved by the Spirit's influence to sell their possessions and lay them at the apostles' feet for the purpose of common use.

Neither Jesus nor the apostles believed or taught that the real communistic kingdom, that is, the heavenly kingdom was to be established in that day.

The seed was sown then, but it was to die and be resurrected before the kingdom could be established on the earth.

According to the teachings of Jesus, that time was to be when the sign in the physical heavens should pass from the constellation fishes or Pisces into the constellation water carrier or Aquarius, which can be most easily proven from the scriptures themselves.

The Christian dispensation began when the *sign* passed out of the constellation Aries into the constellation Pisces. It will end and the new one will be established with the transposition of the sign from the constellation Pisces to that of Aquarius.

Now as to the practicability of inaugurating the divine brotherhood, the Assembly of the Covenant or Church Triumphant.

The new order of things will succeed a new baptism. There will be an outpouring of the Spirit before the settlement of the great question on a strictly scientific sociological basis. The baptism will be the sequence of

the theocrasis of a man, as have been all other baptisms or overshadowings of the race. Such a baptism will prepare the people with the true spirit of fellowship without which the new kingdom can have no existence except in theory.

Already the foundation is laid for the kind of government about to be inaugurated.

What is the foundation principle of the United States Government? It is strictly Socialistic. All authority is vested in the people. Without any change whatsoever in the fundamental laws of the land the people can vote themselves into the possession of a just distribution of property with the proper methods of maintaining that equilibrium.

At present, of course, there is a subversion and violation of the spirit of our institutions.

The bad and selfish men of the country make the laws of the land, and nearly all legislation is conducted in the interest of corporations and rings through the spirit of speculation and competism. Competism is the false basis of activity. Love to the neighbor is the true basis of activity.

It is said (and this is a usual argument for the competitive system), that if you should destroy competism you would destroy the mainspring of activity. On this point I will ask one question. What is the best inspiration for the artist, poet, and musician? The love of art, poetry and music, or human necessity? The answer of this question settles all the others. It needs no argument. The problem is solved. The love of uses to men, inspired through the love of God, is the only true incentive to healthful activity.

Shall the prayer indicted by Jesus be realized in its fulfilment? "Let thy kingdom come, thy will be done on earth as it is done in heaven." If so, when and how?

It will not be possible in one short article to set forth in detail the plan of the Lord's coming and the establishment of the coming kingdom; but I will herein set forth some purely scientific socialistic principles to become operative when the true spirit of fellowship actuates the people as the result of the baptism soon to be shed forth.

The true socialism will be as radically distinct from the present outcropping, as light is distinct from darkness, not only in the science of it, but in the spirit of its actuation, and its methods of arrangement.

"Judging by the sequence they totally misunderstand Christ as to the time when the world should end."

Now if there is any truth in the statement that Christ came in the end of the world, which no doubt meant in the end of the Jewish dispensation, which was the end of that world or age, He comes again in the end of

the world, which is the end of the Christian age, to introduce another age or dispensation.

"Similarly it may be said that the communism referred to in the earlier chapters of the Acts of the Apostles as having been practiced by the first Christians, was undoubtedly founded on the expectation that within a few years the end of the world would arrive. It did not. And we find that very soon afterwards Paul was carefully recognizing the right of property by paying rent for two years in his own "hired dwelling" and even sending Onesimus the bondman, back to his master, a case which the Southern slave-holders used to cite to the Northern Abolitionists several million times in the course of the year."

Now all this misinterpretation of the scriptural teachings, arises from a misapprehension of the laws of progress involved in the universal principle of development as the fundamental law of the doctrine of Christ and His apostles.

Paul, both by education, and the method of his conversion to the Christian system was specially fitted to carry the gospel in its modified form to the gentile world to which he was in a special manner sent.

He knew better than to come into open collision with the government within the jurisdiction of which he was to develop the modified gospel of the Christ, and thus make it possible to generate the system of Christianity through the involution of the higher spiritual degrees as manifest in the Christ and in a less modified degree than in Paul's inspiration, in the apostles of Christ's special choice.

When the Lord God overruled those discoveries which gave to civilization a new hemisphere, He provided for the laying of the foundation of His coming kingdom by causing the fathers of our country to pronounce the principle of liberty which though set forth in the declaration of independence has been most shamefully violated from the foundation of the government till the present time.

The government belongs to the people. The people constitute the controlling power. Those elected to office are legitimately the public servants, and so soon as the people are educated to know the fact, measures will be instituted to restore the government to its first principles.

The law making, and the law controlling element is in the hands of the most materialistic and ungodly people of the country, and in consequence there is an utter subversion of the principles upon which the government was originally established and which remains in force, though the people are not yet educated, honest and integral enough to take advantage of their rights.

When they reach that state through the divine baptism about to be

shed upon the world, the principle of liberty will find its true interpretation and perfect enforcement.

If love to God and the neighbor constitutes the law upon which the true establishment is to be founded, then the brotherhood of the higher life can only be established in the manifestation of the true United Life, the seed of which was sown in the beginning of the Christian age, and which is now to culminate in the development of the fruit.

COMMENTS ON THE REVIEW OF MARSTON'S BOOK AND CHRISTIAN SCIENCE.

One of the most curious peculiarities of mankind is the disposition to run into extremes—to generalize loosely and carelessly. Some men find that there are men who cannot drink a glass of wine without getting drunk and finally drifting into sottishness, and they at once argue that every man who drinks that glass will reach the same end. It matters not that to do so is to be as absurd as it would be to hold that all men must wear trousers of the same length. The same sort of thing runs into the theories of therapeutic agents, and lies at the foundation of the enormous trade in "patent" medicines. Men are always either openly or covertly seeking a panacea, — something which will cure them from all ills begun, and protect them from all ills to come. The latest—or, at least, among the latest—of fads of this kind is found that queer manifestation known as "mental healing," "mind-cure," "faith-cure," "Christian science," metaphysics," and, perhaps, other names also, the varieties known by these several names having some differences of detail, but being grounded in all cases upon the idea that it is God who does the work, though probably no two of the varieties—possibly not even two individuals of one variety—are precisely agreed as to what God is, though they all invariably capitalize the word when they write it. At more or less irregular periods physical humanity is promised complete regeneration through some newly-discovered or newly-applied agency. A few years ago thousands of people were fully persuaded that if they only sat behind a blue glass they had, so to speak, an infallible lightning-rod as against pretty much all the possible diseases of the flesh. It was too brittle a fashion to stand the shock of extended experiment, and it soon gave way to something else. Latterly, "mental healing" has challenged public attention, and the doors of its practitioners are besieged by eager thousands willing to pay liberally for being persuaded that they are not ill at all. It is a curious craze. Beyond doubt, when the disease partakes of the nature of a self-delusion, if anything on earth, a mental healer or a magician or a howling dervis, can convince the patient that he is not ill, the malady will be very certain to disappear more or less rapidly, but if any mental-healer has ever yet succeeded in persuading any patient with a well-defined case of small-pox that he was not ill and thereby removed the disease, the fact has not yet been made public.

A book called "Essentials of Mental Healing—the Theory and Practice," written by L. M. Marston, M. D., and revised and edited by C. M. Barrows, has lately been published by "the author" in that metropolis of American ingenuity, Boston. It sets forth, quite succinctly, within 122 pages, all that the author understands to be common to all the varieties of the so-called science of mind-healing, or healing through mental influences, and excludes all that is "dogmatical or tends to discriminate in favor of any particular school or way of practice." The basis of the theory is that "the healing power is of God, the real man is the spiritual and not the physical being, and that right-thinking produces right-action." But the author looks upon God as the motive force

of all things,—as life, in a word, not as a personal God, and regards the life of man as a race, as one common life, an emanation from *the* life, and so denies the personal identity of any individual man. And still he claims immortality. But what sort of immortality is that which loses conscious identity? But, again, the author's theory of matter is that it is only an appearance." "The spiritual man is reality;" he says "the man of the senses is only an appearance." "Idea" to him the only reality. Like Berkeley, he goes nigh to reasoning matter entirely out of existence. The central thought, he says, is "that the real man is not diseased, cannot be, and knows nothing about it," that "all disease is the working out of disturbed or imperfect thought in the tissues or functions of the body." Hence, the way to cure all ills is to induce right thought, which, boiled down, means simply to persuade the patient that he is not sick. Anything at all in which the patient has failed will, on this theory, produce the desired effect. The author even goes so far as to say that contagious diseases are contagious only because they are so in what he calls "the common thought," and that the same is true of poisons. But it seems quite undeniable that if all the world were to make up its mind that strychnine is harmless, the effect of the drug would not thereby be changed, nor would all the "thought" of all the ages and all the men of past, present, and future, ever convert pure water into a poison for bodies constituted as are ours. But mystic, misty, absurd, considered as of universal application, as all this is, the most surprising part of the book is found in the following sentences: "Many mental healers admit, and no doubt believe, that it is not possible to treat successfully until the patient comes into the right attitude (mentally, of course), that he may by setting up a direct opposition prevent the most powerful healer from reaching his case and doing him any good. This is a mistake, a result of inverted thinking on the part of the mental healer, for which he should be treated and of which he should be cured. If, when treating, the metaphysician is in the right condition, no patient can resist his mental influence. When he fails of success, the fault is with him and not with the patient." Elsewhere it is said that the effect of treatment depends not on its length,—as to time,—but on the condition of the healer and "the dynamic power of the thought exerted," and that it may be administered in the absence of the patient as well as in his presence. Like the country justice's *capias*, "it takes a man as well where he isn't as where he is." Now, if all this be true, and Dr. Marston says it is, then he and all the confraternity of "powerful healers," male and female, are among the most wantonly and inexcusably cruel and malignant people alive. The world is overflowing with pain and disease, or thinks it is, and they have it in their power, by the exercise of their "dynamic power of thought," to exorcise all these ghosts of disease, if not in "five to fifteen minutes," certainly within what the lawyers call "a reasonable time," even against "direct opposition" of the sufferers. And yet they do not do it. Why? Can the question of pay—sordid pay—in dollars have anything to do with it?

So far as this book undertakes to tell anything that any practical mind can take hold of it is a total failure. It is cloudy, misty, vague, meaningless in substance and method. It is amusing in its assumption of explaining the philosophy of mental influence by one upon another. Without doubt the actual practice of these "mental healers" has been followed in many cases by recovery of health by patients. So have been the sweating antics of the Indian "big medicine man;" so have been the carrying of potatoes or of buckeyes in the trousers pockets, and so have been numberless devices since the birth of time. That mental conditions influence bodily conditions, and *vice versa*, nobody doubts, and nobody has ever doubted who used his thought at all, but the why and the how no man has ever yet been able to explain. The processes of a man's own consciousness he does not, even himself, know. Still less can he know those of another. Indeed, he does not know that the other has any consciousness—he only believes so, because he is himself conscious. The fallacy and harm in all things like this book lies in the possibility of making people believe in a panacea, for the notion of

this author is just as truly a nostrum as if it were put up in a bottle and labelled. As a theory, a philosophy, even as a system of practice, it is vague, shadowy, undefined, and as unsupported as the old gypsy notion that the souls animating the bodies of mankind are those of the angels who fell with Lucifer, through the merciful sentence of God working their way back to pardon and heaven along the lines of worldly trial and suffering. Many isolated facts seem to support the belief that "there is something in it," but what that "something" is no man knows, and it may even prove that the support is only seeming, and the theory have no more to do with the facts than the fly on the hub with the revolution of the wheel. It is either delusion or immensely amusing arrogance in Dr. Marston to fancy that he has formulated the matter into a coherent system, as he evidently thinks he has done. Indeed, if it were not for the possible harm it may lead to,—for the logical outcome of his theory is the insane notion that man may bring himself into a condition where he will never have disease and never die,—the whole thing, as a book, would be nothing more than a rather sadly, funny bit of grotesque comedy. Meantime, if any suffering mortal can get any good, and any relief for his pain, any smoothing of the rugged road of life in this world, out of mind-cure, or metaphysics, out of any kind of pathy or ology, in heaven's name let him, as an individual, get it and enjoy it, but let him not insist that every, or any, other mortal shall see with his eyes.—*Chicago Tribune.*

The general tendency of the materialistic mind is to ignore the superior power of the various forces, whether physical or spiritual, although they are observing the activity of those forces, by their manifest phenomena as constantly operative through matter.

Electricity and magnetism are potential and energetic physical forces, and though the materialistic so-called scientists maintain that force is not substance, that is, that it is nothing but a mere mode of motion, yet all men who observe at all its operations, know it to be one of the most potential and powerful of motive activities. It will move and transform matter irresistibly, and violently, when not under human control, but under such control, and when directed by the ingenuity and wisdom of the human mind, though heretofore supposed to be imponderable, intangible, and almost incomprehensible, it is proven to be one of the most powerful, useful, and controllable of motor agencies.

One of the first and most important steps towards the acquisition of progressed knowledge, is the attainment of the conviction that the various qualities of force, such as light, heat, magnetism, gravity, levity, electricity, etc., are not mere modes of motion, but actual substances in the state of what we denominate physical force. These forces, or various *forms* of force, are the products of the decomposition and transformation of matter.

That force is a substance, and transformable to matter, is one of the fundamental principles of the Koreshan School of Science.

Decompose zinc in the galvanic battery and you transform the zinc to force. It is the same substance, but in another state. In the one state (zinc) it is matter, in the other state (electricity) it is the *spirit* of the zinc. The *spirit* of the zinc could not exist except by the transmutation of the *matter* (zinc) to

spirit. Every force or *form* of force is the product of the destruction of matter as such. *Matter* and spirit are the two terms by which the same substance, in its two states, is designated.

A single battery cell does not exhibit much power, but a combination of cells augments the potency proportionably to the increase of the combination.

Every sensible man knows that to generate, conserve and utilize the invisible, and intangible substance, *non-vital electricity*, he must formulate his battery cells, unite and combine them to augment the capacity for its generation, and must then transmit or conduct and control the *non-vital* (we employ the term *non-vital* in a relative sense) force through the medium of suitable apparatus. He knows that by observing certain mechanical laws he can make the invisible imponderable intangible stuff subserve his utmost desires and purposes.

Now the man who cannot, after an unbiased and candid comparative consideration of the relative virtues of *dynamic* (potential and energetic) agencies, cognize the superior power of mental forces over and above the mere *non-vital* or so-called physical forces, should subscribe himself an idiot.

Instead of saying that the Mental Scientists make too much of the mind-cure, it should be observed that it has in it ten-thousand fold more virtue than the generality of the "Christian Scientists," "Metaphysicians" and Mental healers have ascribed to it.

There is one important fact to which we desire to call the attention of the critics. That fact pertains to the un-"cloudy" and genuinely scientific basis of the Koreshan system as totally differentiated from the unphilosophic and unscientific presentment of every other system.

We will in a homely way try to illustrate the difference between the Koreshan School of Science, from "Christian Science" so-called and its various modifications. Let us take for instance that universal and potential agency, electricity, which is supposed to pervade all space.

We will let this universal *non-vital* force (spirit) represent or symbolize the supposed universal "Spirit" which the "Christian Scientist" calls God. We have already stated that the universal electrical substance is constantly supplied and maintained in its state of force or spirit, through the constant disintegration, destruction and transformation of matter to this universal state of electrical spirit. We observe both the equilibrated and unequilibrated action of the electric force. The unbalanced (unequilibrated) force, is seen in the flash of the lightning, and in the cyclone. Before Franklin's time it was supposed to be incomprehensible, and beyond the power of the human mind to subjugate and control. Since Franklin's kite and silk cord manipulated the subtle force, and demonstrated the possibility of its control and utilization, the human mind has come to comprehend the fact that the quality of stuff comprising this universal

essence, can be manufactured (generated), controlled and utilized at the will of the physicist and thus be made to subserve the purposes of the race.

Let us suppose there are two classes of minds as pertaining to the subject of electrical potency. The one class *the old fogies*, who at the time of Franklin called him an old fool, a fanatic, a child playing with his kite, a man meddling with the mysteries of God, a man who instead of interfering with the subtle spirit of God, ought to be satisfied to let the unknown powers work according to God's own direction and to have them let alone by poor, weak and puny man. The other class, the one to examine into and study the laws of electrical power and the means by which it can best be made to subserve human interests.

These two classes may properly represent the two systems of Mental Science, namely, "Christian Science" and all of its modifications, and the Koreshan School of Science.

Christian Science with all of its modifications is the foggy system, and I will proceed to show why.

The Christian Science system says, God is a universal spirit. It does not pretend to know how this universal *Spirit*, God, operates. It does not pretend to teach any of its methods of operation. The entire system of cure is founded upon the one statement, namely, the denial of matter, sin, sickness and death. Upon this denial hangs the whole system. This is the system in a nut-shell and all there is of it. All else is merely the arguments or sophistries by which the minds of its dupes are made to accept the one fundamental idea, that of negation. This system as far as the system itself is concerned can be taught in fifteen minutes or even in five.

But what is the KORESHAN SCIENCE as distinct from all the others? It embraces the second named class of minds. This quality of thought maintains that while there is a universal Spirit, it is comprehensible and controllable like the universal electrical spirit. It exists by virtue of the activity of a central mind extending outwardly into all minds. The Koreshan Science teaches of the properties, qualities and origin of this universal essence analytically defining its forms and uses, and the methods of its generation and utilization.

As Franklin lifted and guided the kite by his knowledge of the use of the silken cord and by so doing gathered the subtle fluid, so the mind of man may not only lift the kite of his mind and gather the force at will, but he can carry the enterprise forward like Morse and Edison and generate the force by knowing how to manipulate the mental battery, and utilizing the pneuma and psyche that the mind may generate in super-abundance at its pleasure and discretion.

The Spirit of God is the spirit of the good-man the spirit of the God-man. In its most subtle essence it is love and wisdom, both of which are forces generated by the activity of mind centrally active and depending upon organic ar-

rangement. It is not merely spirit but the focal point of all personality, the Lord-God without whom as personality there can be no life in man.

These two primary essences of being or *esse*, may extend through all spiritual degrees as the light and heat of the invisible domain. As light and heat are forces extending into space, they are forces thus extending by virtue of a point of combustion or burning. So long as the lamp burns, the light and heat (force, spirit) exists, and is transmitted. Extinguish the lamp and the matter ceases to be transformed to force, and the light and heat cease to warm and illumine. So extinguish the physical organ which generates the mind, and the mind ceases to warm with its love (heat) and illumine with its wisdom (light).

Every variety of love, and every variety of wisdom can be generated, conserved, controlled and transmitted through the correct analysis of the thoughts of the mind and their proper use.

THE TRANSPOSITION OF THE ANTHROPOLOGICAL SIGN IS THE TRUE CAUSE OF CATASTROPHE.

Professor McGee, of the Geographical Survey, who personally visited Charleston to investigate the earthquake and the causes, has given formal expression to his views. He states that the area of the Charleston earthquake extended from Canada to Cuba, and from the Mississippi to the Bermudas, or even if the most moderate estimate be made for its extent under the ocean over nearly a million and a quarter of miles. "Few of the reliable recorded earthquakes of other countries have affected so great an area as those of New Madrid and Charleston. That of Lisbon was perhaps felt over a much greater area, but the data are uncertain." He added the prediction that "as seems evident displacement and earthquakes go together. Then the Eastern United States are in danger, for displacement is now in progress so astonishingly rapid as to occasion surprise that earthquakes are not more frequent in curious and unconscious defiance of the inevitable. The cities of Petersburg, Richmond, Fredericksburg, Washington, Baltimore, Port Deposit, Wilmington, Philadelphia, Trenton and New York have been locally on the very line of displacement." The Professor leaves out the West (except Salt Lake, Utah) in his melancholy forebodings. But Salt Lake, he thinks, is bound to go first before any seismic disturbance is experienced in the East.—*Inter Ocean*.

The sun's so-called apparent path through the heavens is on a line oblique to the celestial equator. The celestial or heavenly equator is the plane of the earth's equator extended into the heavens. The obliquity of

the sun's path (so-called apparent path) produces the phenomenon called the crossing of the line twice a year, and denominated the vernal (spring) and autumnal (fall) equinox (equal night).

On either side of this line—the line of the sun's path—is about eight degrees, making in all a belt of sixteen degrees of the celestial sphere. This belt embraces what are called the Zodiacal constellations, that is, twelve groups of stars commencing with the constellation or group Aries or Ram, and terminating with Pisces or fishes.

While the sun moves through this entire belt on the line of the ecliptic (the path of the sun is called the ecliptic) gaining on the movement of the Zodiacal belt so as to come at the end of the year at the place whence the calculation of the movement is made, it has another movement with relation to the belt which is a retrograde movement or loss of time, losing about 22 minutes of time or 50" seconds (fifty-seconds) of a degree every year. This retrograde movement of the sun is called the precession of the equinoxes. At this rate of precession, it is calculated that it will require 25,816 years for the sun to retrograde through the entire belt returning almost exactly to the same point on the ecliptic.

This movement comprises a grand cycle or Macrocosmic year of twelve months indicated by the twelve divisions of the stellar groupings. So far the facts are known by all "scientists," with this difference. I speak of the sun's path through the heavens—which is the appearance at least—while the astronomers say the sun's *apparent* path or the earth's *real* path.

I shall present to the readers of the STAR, the true system of astronomy in future issues. During the sun's retrograde, along the line of the ecliptic through this macrocosmic cycle, there are seven periods of aggregate planetary influence, which shorten the time of the grand or Macrocosmic year from 25,816 common years to 24,000 years. This is accomplished by a planetary attraction which causes the sun to retrograde more rapidly these seven times, breaking the regular precessional movement, and at the same time changing suddenly the relation of the pole of the earth's axis to the celestial zone or circle around the celestial pole indicated by the constant change of the axis and pole of the earth, in its relation to the ecliptic.

These changes do not come at absolutely equal divisions of time on the ecliptic. One of these episodes occurred at the time of the crucifixion of the Christ, and marked the transposition of the retrograde *sign* from the constellation Ram to the constellation Fishes. The great change was marked by peculiar solar, stellar and terrestrial phenomena exerting their influence markedly in a great earthquake, and the rending of the veil of the Temple.

There is not only a physical zodiac, but corresponding to it, a biological or anthropological zodiac—a zodiac of human existence—along the line of which is manifest the *sign* of the Son of Man. When the sign in the physical heavens

50" seconds (fifty seconds of a deg. = about 22 minutes)

passed out of Aries (Ram or Lamb) it was indicated by the Lamb of God or the Ram of the anthropological domain. The sign had moved through the entire constellation of Aries or Ram during the Jewish age. Its passage out of the group Aries or Ram into the group Fishes marked the death or end of Ram, Aries or Lamb; hence the sacrifice or death of the anthropological *sign*, namely the Christ, who then passed into the anthropological group Fishes precisely as the *sign* in the physical zodiac passed into the physical group Fishes. For the last nearly nineteen hundred years the sign in the physical zodiac has been retrograding through the Piscatorial (Fish) constellation or group, and approaching the period when it shall transpose from the Piscatorial group to the Aquarial group (Aquarius or water carrier). Jesus chose fishermen to represent Him as Apostles, because the physical and anthropological groups agree or correspond, and both the physical and anthropological (human) signs moved into the constellation Fishes, hence Fishermen, and fishers of men to represent the beginning of the Christian or Piscatorial age of the world.

Now as the *sign* moves out of the group Fishes in the physical Zodiac into Aquarius (water-carrier) of the physical Zodiac, so must the anthropological *sign* move out of the anthropological Fishes into the anthropological Aquarius or the human water-carrier.

The zodiacal constellations do not end abruptly at the beginning of the succeeding one, but one overlaps the other, as for instance: the sign moved into Fishes from Aries at the birth of Jesus, but it did not pass entirely out of Aries till at the destruction of Jerusalem. All the overlappings are not equal, some of the periods of transposition being longer than others by a number of years.

The marked event of the transposition from the one group into the succeeding one, occurs at about the middle of the lap. This period may be definitely known by noting the meridian passing through the extra-zodiacal group (group outside the zodiacal belt) which corresponds to the nation into which the *sign* is to pass.

This meridian must pass through the central or pivotal Star of the extra-zodiacal group. When the sign touches this meridian there will be physical catastrophe, and corresponding social catastrophe. The world closely approximates both these catastrophies.

I have only mentioned the seven great movements one of which we border. Besides these there are many other minor movements scarcely perceived so far as their influence upon the precession of the Equinoxes is concerned, though somewhat influencing the movement.

Jesus chose a group of twelve men specially represented by fishermen. The anthropological *sign* of this age, the *sign* of the Son-of-man whom Jesus declared should precede or mark the coming of the Lord, will be Aquarius

or water-carrier. In answer to the inquiry of the disciples, "When shall these things be, and *what* shall be *the sign* of Thy coming, and of the end of the world (age)?" After describing the destruction of Jerusalem (which was a symbol of the destruction of the Jerusalem at the end of the age, the spiritual Jerusalem) Jesus said, "Then shall ye see *the sign* of the Son-of-man in heaven." This sign is no doubt the sign Aquarius or the water-carrier both in the physical and biological Zodiac.

Besides the seven special motory impulses of the Zodiac there are twelve natural divisions, at the end of each one of which there comes a physical conjunction and *solar* and *lunar* appropriation. Corresponding to this, there are twelve points in the biological Zodiac, that is, twelve periods during the grand cycle of 24,000 years marking the months of those years. The zodiacal period governs the metempsychosis or transmigration of man, through his *animal* or *beast* life. *Zodiac* means animal-life, and the anthropological era is the tree of life. This tree has twelve months or moons, that is, *special great lunations*. The tree bears twelve kinds of fruit, each kind maturing at the end of each of the twelve divisions. The last one of the cycle occurs at the termination of the Piscatorial cycle, and at the commencement of the Aquarial cycle. This last one is the last supper of the twelve periods.

The constellation Aquarius in the heavens—the constellation into which the sign has been moving for the last forty-seven years is represented by the water-carrier, the man with a pitcher in his hand. Before Jesus left His disciples, He told them to go to a certain place and there they would find a man with a pitcher in his hand, and that this man would prepare an upper chamber where they would partake of the last supper. This was symbolic of the final eating together of God and man under the auspices of the anthropological Aquarius at the end of the Christian dispensation, which would be the last eating-together of the twelve periods of the *Grand year* or twenty-four-thousand-year-cycle.

The physical *sign* is passing into the physical Aquarius. The anthropological *sign* is passing into the anthropological (human) Aquarius. The coming dispensation will be marked in the Aquarial or Koreshan age, by the passing of the sign through the constellation Aquarius, completing its precession when the *sign* passes from Aquarius or water-carrier into Capricornus or Goat.

The pitcher in the man's hand was the *sign* which Jesus gave to His disciples to indicate to them the preparer of the last supper. That last supper was the symbol of the great last supper to complete the series of twelve suppers, the last one of which must take place when the *sign* Aquarius appears. This will fulfil the declaration in Revelation. "There

stood an angel in the sun and he cried with a loud voice to all the fowls '(those who are in the love of knowledges)' of heaven, gather yourselves together to the supper of the *Great God*." This angel is Aquarius—the water-carrier. In other words it is the man with the *divine science* who must unfold his mission to the world when the *PHYSICAL sign* transposes from the constellation *Fishes*, to the constellation or group *Water-bearer*.

Water is the symbol of divine natural truth or natural scientifics. This is the symbol of both *false science* and *true*.

The beast (animal) is the Zodiac, and the false prophet is he who falsely prophesies on the line of the ecliptic through the inverted system of astronomy.

The termination of the cycle, ends the animal life in all who have passed through the entire *animal* (beast) cycle, and who through such transmigration (metempsychosis) have eliminated the animal desire (the animal proprium) and are thus prepared to rise above the animal propensities into the divine life.

There are two movements on every parallel cycle. For instance there are five natural series, namely, the *solar* (sun's), the stellar (stars), the lunar (moon's), the planetary (planet's) and terrestrial (earth's). Each of these cycles has its signitary movements. The outward (exoteric) is precessional-moving backwards on the various lines—and the others (esoteric) are processional-moving forward on the various lines.

The true prophetic cycle is the one (esoteric) moving forward, the *sign* of which enters Aries as the exoteric or precessional one moves into Aquarius.

In the foregoing considerations we have estimated only the movement of the colure called the equinoxial. In future papers the solstitial colure will receive special consideration in this connection.

Suggested by the foregoing clipping from the *Inter Ocean* editorial.

St. Matthew, Chapter XX.—And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

And the multitude rebuked them, because they should hold their peace; but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.

And Jesus stood still, and called them and said, What will ye that I should do unto you?

They say unto Him, Lord, that our eyes may be opened.

So Jesus had compassion on them and touched their eyes; and immediately their eyes received sight and they followed Him.

THE REAL SOURCE OF THERAPEUTIC POTENCY.

The final strength of every kind of life, may be found in the seed of each special kind. There is no argument required to convince the genuine thinker of this fact. A stalk of wheat is full of vital energy till the ripening of the kernel at the extremity of the stalk. When the head of corn is ripe the life of the blade is transmitted to the ear, the place where the life potency of the blade is garnered. This is a universal law, and is as true in the domain of human existence as in the domain of vegetable life.

The ultimate potential energy of man's being is in the seed of man. John had reference to this principle of life when he declared, "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God." It is the suspension of this supreme potency in man, that gives him that essential and vitalizing substance, so potent as the genuine vitalizing *dynamis* of the Christ in the beginning of the Christian dispensation.

The exaltation of the desires above the human propensities, suspends in the spiritual degrees, the spiritual forces (mind forces) which, when not thus held in reserve, are carried from the domain of the pure desires, into the region of propensity, thence into the body of animal determination.

The more elevated the thought, the more perfectly is held in check or conserved the superior *dynamis* or potency of life. The power of the Christ was in His absolute supremacy over the propensities of animal life. It was through such supremacy and only through it, that He had power over death, and no man will ever see life or reach the resurrection except through the same power of control.

If man loves God with *all* the heart, mind, might and strength *all* his thoughts flow upward which must necessarily cut off all flow downward. There is no room or possibility for the man to sink into animal life or even to remain in the cycle of animal existence when *all* the desires are toward God as they must be if he loves God with the whole being.

IS IT TRUE?

A belief that Christ was the Son of God, saves no one.

A belief that He died on the cross, saves no one.

A belief that He arose from the tomb and ascended into Heaven, saves no one.

A belief that He died for us, saves no one.

A belief that He pardons our sins, saves no one.

The only possible salvation from death and hell, is the power of Christ in man TO STOP HIS SINNING.

A. W. K. ANDREWS, M. D.

dual form of the male being, that is, the manifestation of two masculine forms. Such were the representations on the mercy-seat (the covering of the ark of the law or covenant). On this covering, sometimes called the cover, more often the mercy-seat, and once in the old testament, the *chariot of the cherubim*, rested the cherubs.

When the High Priest went into the most holy place to receive communication from the LOGOS or WORD in the ark of the covenant, this communication always came to him through the covering, that is, through the mercy-seat or *chariot of the cherubim*, and from between the two cherubs, that is, from between the cherubim.

As symbolic representations, everything connected with the ark and sanctuary, signified something pertaining to the real temple of God, the man himself. The man in the vidual form, that is, man in the least form, is like the man in the greatest form, that is, the grand-man. The grand-natural-man is the outward expression of the interior or grand-celestial-man.

The real significance of the chariot of the cherubim, is the literal communication of the Logos or Word. It must be remembered that the Word was written on the *two tables* [of stone, the one stone being for God and the other for man. The *stone* when used as a symbolic representation in scripture always refers to the *truth* of the word instead of the *good* of it. The *Logos* or Word was something to be imparted; that something was written upon stone. This impartation was made through the cherubs, or from between the cherubs, through the *chariot of the cherubim*.

The Cherubim (let it be remembered that *cherubim*, not *cherubims*, is the dual form) were placed at the east (rising) of the Garden of Eden to *keep the way of the Tree of Life*. The Tree of Life is the tree upon which the fruit of life is produced. The fruit of life is the perfected man, the God-man. It must be noticed (See Rev. xxii. 2) that the TREE OF LIFE, bears twelve manner of fruit, and yields her fruit every month.

These months are marked by the beginnings and endings of the dispensations, each dispensation comprising a month of the grand year or cycle of the twenty-four thousand year period. While these periods define in biology or anthropology, the special times of the divine presence or manifestation to the world, these times or periods agree with the changes on the Zodiac, marked by the movement of the *sign* on the ecliptic, and which define the change of the *sign* from one group (constellation) of the twelve to the succeeding one.

The cherubs or cherubim are not male and female, but the two masculine forms. They are not two hidden celestial forms, but the two manifest forms. They were in view resting upon the mercy-seat, the Logos or Law

being hidden in the ark under the *chariot* (mercy-seat), the resting place of the cherubs.

Now how is the life of any tree perpetuated? The answer is most simple. The life of any tree, that is, of any kind of fruit, is perpetuated by the planting of the seed of that kind. The Tree of Life is perpetuated through the application of the same law.

If we take that period in the progress of the months (dispensations) of the *grand* year cycle specifically noted as the manifestation of the First Fruits of Life, namely, the coming of the Messiah into the world as Jesus the Christ, we may see *first* that He, the Christ, was the Life of the world, *second*, that He was the promised *seed*, hence the seed of the Tree of Life.

As the seed of the Tree of Life, He came to be planted, and was planted in the race by which it is expected that the fruits of regeneration will spring forth. His baptism (spiritual) by John, through which the spirit of Elijah (God-the-Lord) passed from John to Jesus was the transmission of the Father who was in John, over to Jesus.

The baptism by John in the natural water, merely typified the carrying over from John of the natural divine influence to Jesus. It was by this, that Jesus came into His power. This relation of John and Jesus was the relation of the cherubs or cherubim placed at the east of the Garden of Eden to keep (perpetuate) the way of the Tree of Life.

John and Jesus constituted the two cherubs in that day. Elijah and Elisha were the cherubs, Moses and Aaron were the cherubs, and in our own day at the culmination of the Christian age, and the commencement of the new age, there will be the two cherubs to keep the way of the Tree of Life.

The present age is the culminating one of the twelve, the last of the series, and in it will be manifest the complex product of the entire series, the entire cycle being manifest in the kingdom now unfolding, and which must contain in its evolution all that the combination of the twelve cycles could contain.

It may be regarded as absolutely certain that every age culminates in the manifestation of the cherubim (cherubs), and that they are invariably two masculine forms, and that from between these forms the divine manifestation appears. This is no form nor modification of any phase of Dualism. If the two cherubs were regarded as the highest manifestations of being, that is, if the Cherubs could constitute the supreme forms of life, they would be worshiped as the *Elijah* (Eli-Jah) and *Elisha* (Eli-Sha).

In the forms and significance of these two names we observe Eli, God, and Jah, Lord, hence God-the-Lord for the first name (*Elijah*), and in the second, *Elisha*, Eli God, and *Isha*, Savior, that is God-his-Savior. John

for instance, came, it is said, in the spirit and power of Elijah (in the spirit and power of God-the-Lord).

John's mission could not be operative, only as his mission, as the baptizer, was fulfilled with the baptism of Jesus. John collected in himself the spirit of the Jewish age by which I mean the *spirits* of all who had died during the Jewish age, of such as were truly looking forward to the coming of the Messiah as the mediator and door from the old to the Christian dispensation. The real baptismal power was the spirit of the Elijah which was in John, and which through the office of John was carried over to Jesus. This baptism of the Father-spirit, was what gave Jesus His final power, and which did not come to Him till after John performed his mission with Jesus, as His baptizer. In the translation of Jesus, the same spirit carried over from John, was still further transmitted, but in augmented potency, to the apostles and disciples of the Lord.

In John as the prophet of the Highest, was the one extended wing of the cherub, and in the apostles as receptacles of the Holy Spirit, was the other extended wing. These two wings were over the mercy-seat, which was the translation itself. In other words, the *translation of the man*, in any age of the world constitutes the *mercy-seat*, which was symbolized by the covering of the ark of the law or covenant, in which was placed the Logos or decalogue on the two tables of stone. The *covering* of the ark of the law upon which the cherubs rested, was not only called the *mercy-seat*, but in one place in the bible and only one, it is called the *chariot of the cherubim*, (see 1st Chronicles xxviii. 16). The cherubs, two male forms with extended wings, were symbols of the two men who always stand for the two witnesses, or who constitute in the literal sense or degree the manifestation of the Word, as for instance; Moses and Aaron, Elijah and Elisha, and John and Jesus. When Elijah was translated, Elisha exclaimed "My Father, my Father, the horsemen of Israel and the *chariot* thereof." It is plainly evident that the *translation* was the *chariot*, and that the *chariot* is the *mercy-seat*, for mercy can only come to the world through the theocrasis (translation.)

At every rising (east) of the Garden of God, the cherubim (cherubs), and the flaming sword, are placed to keep the way of the Tree of Life. The flaming sword, *in the literal degree*, means the translation of the man, for the reason that in the translation or theocrasis is the actual combustion or burning of the visible man, and the transformation of the visible substance to the invisible spirit. This is also called the Wheel, and sometimes the whirlwind. "As for the wheels it was cried unto them in my hearing, *O wheel.*"

Emanuel Swedenborg, in the unfoldment or exposition of what he

terms "the spiritual sense of the Word" says, the chariot signifies the *communication* of the Word. This, it will be remembered, is the exposition of the significance of the spiritual sense, and yet he says that all power resides in the "literal sense." Now we will agree that the *chariot* signifies the impartation of the Word, and that the cherubim (plural) signify the *Word* itself in the "Literal sense." Then follows the question, how is the Word or Logos imparted? And the answer is, only through the translation. The cloven tongues sat upon the disciples through the operation of the Holy Spirit which was shed as the direct sequence of the translation (theocrasis) of Jesus. This was the literal impartation of the substance of the Logos. "And the sound of the cherubims wings, '(the sound of wings signify the reception of the truth), was heard even to the outer court, as the voice (Word) of the Almighty God, when He speaketh.'" Ezekiel x. 5.

If Emanuel Swedenborg had come to ultimates, he would have unfolded the literal sense (degree) of the Word, through his own theocrasis, for if he had come to the unfoldment of the *literal* Word he would have seen that only through the translation is the *chariot* (communication) effected.

"Moreover the Word of the Lord came unto me, saying, Son of man, take up a Lamentation upon the King of Tyrus, and say unto him, thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; '(the garden of God is where God plants His own seed, and through its propagation develops the sons of God as the fruit of the resurrection) 'every precious stone was thy covering, the sardius, topaz and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald and the carbuncle, and gold.'" Ezekiel xxviii. commencing with eleventh verse. Here are mentioned ten stones or principles, and this following the statement that "every precious stone was thy covering." "Thou art the anointed cherub that *covereth*' (impregnates)' 'and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire', (the literal divine truths of which there are ten and only ten fundamental ones), 'Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.'" If this is the *anointed cherub*, the covering or impregnating person and principle, or spirit walking up and down in the midst of the stones of fire, and possessing every literal doctrine of the Word or Logos, why is it, that iniquity was finally found in him?

Now this cherub is the man who keeps the way of the Tree of Life. The first fruits of this Tree are the sons of God who come forth in the resurrection as the fruit of the planting of Jesus in the church at the beginning of the age.

If Jesus the Christ was made to be sin by descending into the sensual

world as scripture declares of Him, and if He took upon Himself the sins of the world, He must appear some time as the man of sin. When He thus appears, born of natural parentage, the process of the cleansing of the sanctuary must take place, and that will be by the theocrasis (translation) in this age as agreeing with all previous apotheoses or translations in every preceding age.

The coming age will be introduced by the dissolving of a material and physical male form. From this *dissolving* will come the impregnating fire, the baptism of fire with which the New Church, The Church Triumphant will be baptized. The man to be thus translated will be the one who knows, and has power to control the law of such dissolution or transubstantiation. After such transformation of the visible form to the invisible Spirit of the psyche, then the sons of God will be manifest, for then the male and female, as they now exist, will be blended in the unity of the two-in-one form, the neuter being, the man, *not the male* but the integral man in both the image and likeness of God, the restored Adam.

This will constitute the rising of the garden of God, that is, the east of the garden, which signifies the rising, and will occur, literally, the central location for the phenomenon being in the United States of America.

LOVE ONE ANOTHER.

Composed expressly for the reception tendered by the "Society Arch Triumphant," to Doctor Teed, Chicago, March 8, at the Sherman House parlors.

We should all love one another
As we journey through this life.
And thus as we help each other,
Truth and love shall conquer strife;
And the blessed rule called "golden"
Should our motto be, life through,
With its law, "Do unto others"
As ye'd have them do to you.

In the book we deem most holy,
With its words of spirit wealth,
Is the mandate "Be ye lowly,"
"Love thy neighbor as thyself."
So by friendly bonds united,
Seek we Love and Truth to gain,
That on earth all things be righted
Sin be banished and all pain.

MADAME ARABELLE ROOT DE L'ARMITAGE.

St. Matthew, Chapter XIV. v. 35 and 36.—And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought Him that they might only touch the hem of His garment, and as many as touched were made perfectly whole.

 REPLY TO A CORRESPONDENT'S QUESTIONS.

1st. "Is the force or healing substance communicated from yourself or your students, to the sick, a divine substance?" All truth is divine, and all truth is substance.

We impart truth as it obtains in the immutable Word. It can be vitiated as it descends into the sensual thought, and is so vitiated in proportion to the degree of animal life obtaining in those who attempt to utilize and apply the power. If I impart a truth bearing upon a specific use in life, that truth has no power only as it finds a receptacle and response in a receiver's heart. For instance, I may assert, that to arise from the animal into the divine domain, the animal propensity must be subdued. This is a truth and has virtue in-so-far as it is accompanied with the corresponding life.

2nd. "Is this power which you and they convey, a healing power, substantially different from that communicated by Mental and Christian Scientists?" Yes, and for the following reason. Health is the result of a proper formation and relation of parts, and the equilibrated activity of the functions or offices of those parts. Disease may have its origin in organic lesion (the infraction of an organ) or from mental or spiritual disturbance. Either or both of these causes may operate to derange normal action. A disagreement between what the *intellect believes* and the *will* (affection or love) *desires*, is a cause of disease. A reconciliation of these will restore a sick person to physical health. We will suppose that the affection desires the denial of a personal God, the education has confirmed the intellect in the conviction that God is personal. This deflection has its origin deep in the soul, and permeates every molecule of the organic structure. (This conflict is sufficient to exhaust all, or nearly all the surplus *dynamis* generated by the *vidual*.) Now let any slight infliction of mental or physical disturbance occur, inroads are made, not upon the surplus *dynamis*, for that is already exhausted, but upon that employed for the healthful performance of the necessary functions of normal activity. The proximate disturbance may appear to be the cause of disease, while the remote disturbance is the real cause, and a reconciliation at this remote or primary center will enable the *vidual* to conserve a surplus amount of *dynamis* to be drawn upon in emergencies. If a person is in the interior desire of a fallacy, and the conviction of the intellect is made to agree with this desire, reconciliation is effected. The will (desire or love) wants the fallacy. A statement of a religious formula may satisfy the intellect and bring it into agreement with what the will desires. This produces the reconciliation and we have a healthy devil.

The people who come under the full power of the Koreshan Science *dynamis*, come into the complete conviction of the personal divinity. They desire this

conviction, and a clear statement of the absolute knowledges pertaining to God and His personal being, satisfies the mind and settles the religious effort, and a conservation of force is the result.

It is a marked feature of the healing powers of the most advanced students of the world's college of life, that the cures are largely instantaneous, and this is the increasing tendency.

3rd. "If it differs, does it differ wholly and radically, or only in part? and if so how, and to what extent?"

Our fundamental doctrines are radically differentiate, therefore the reconciliation differs.

Our students believe in the existence of matter, sin, sickness and death. They believe in the truth and inspiration of the bible from the beginning of Genesis to the end of revelation. While they believe that in the midst of the Garden of Eden was the Tree of Life, they believe also, in the midst of the Garden was the tree of the *knowledge of good and evil*. They believe that the fruit of this latter tree is the "*knowledge of good and evil*," and that the truth regarding this tree enables them to rise above its dominion into the dominion of the Tree of Life.

If I teach the doctrine that there is a personal God, that doctrine differs radically from the doctrine that there is no personal God. The substance of this thought is wholly and radically diverse from the thought that God is only spirit. "God is Spirit." This statement is a truth, but it is not a denial that God is also person.

In the epistle of Paul to the Hebrews, first chapter, commencing with the first verse we find the following: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son whom He hath appointed heir of *all things*, by whom also He made the worlds, (this word in the Greek is *aionas*, ages) who be- ing the brightness of His glory, and the *express image* of His *person*, and up- holding all things by the word of His power when He had by Himself (not from or by another) purged our sins, sat down on the right hand (the hand of power) of the Majesty on high." Here is an express declaration that God is person. Spirit originates in person, person being the laboratory in which spirit is gener- ated. The Greek word here translated person is *hupostaseos*. The Greek lexi- con gives the following definition of the word. "Strictly, a *standing under*, hence, a *remaining under*, *anything set under*, a stand, base, bottom, prop, support, stay, metaphorical—that which lies at the bottom of a thing, also a *starting point*, *sub- sistence*, *beginning*, (this accords with the statement of Christ, 'I am the begin- ning and the ending'), *reality*, *real being*, hence nature, substance, essence. Latin *persona*, Person of the trinity."

That God is person, is as emphatically taught in the scriptures as that He is Spirit, but the one is no denial of or contradiction of the other.

The *dynamis* elaborated by our students who have cut entirely loose from erroneous teachings, originates in the mental conception of the personal divinity, and that the coming of the Lord is the personal coming of God, first as Elohi-Jehovah, contracted form—Elijah or Elyah, and that after the manifestation of God, who is the *sign* of the son of man, comes the baptism by which all who truly look for the Lord's coming, are born into son-ship.

“Then shall the children of Israel arise and seek the Lord their God and David their King, whom I shall raise up among them.” God is to be raised up among the people, and the children of Israel, who truly seek Him, will seek Him among the people where He is raised up, and nowhere else.

We teach the doctrine of sexual purity, and those who accept the doctrine believe that it is only by overcoming the flesh (which means all the animal propensities) that man arises into “newness of life.” We do not strive to force this growth. While our students know that it is through the process of overcoming, that immortal life obtains, they are taught to pray and wait patiently for deliverance from the bondage of death—the environments of the curse, a deliverance which will speedily come through their prayers for the divine baptism, which shall break the power of death and hell.

We lay special emphasis upon instantaneous cures. The best healers who go out from our college are successful in effecting them. We do not make the subject of the restoration of the physical body to a state of animal health the important domain of our KORESHAN SCIENCE. The central doctrine of the World's College of Life as pertaining to life, is that the corruptible man, is to be transformed to the incorruptible man, that this change is to come through the baptism of fire, manifest as the result of a *translation* of the man in whom the Lord God is made to appear.

No baptism of the Spirit ever came to the world except through a translation (theocrasis), and no baptism ever will come except through a translation, and it must be the translation of a man because the male is the impregnating principle, and the overshadowing of the world is always from the Fatherhood and not from the Motherhood of God.

Students go out from us partially imbued with our principles and doctrines. Some may fall back into the negation school of so-called Christian Science. We are not responsible for the modes and possibilities.

St. Matthew, Chapter VIII. v. 14 and 15.—And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever

And He touched her hand and the fever left her.

 THE SAVIOR.

Description of Jesus by Publius Lentulus, President of Judea in the reign of Tiberius Caesar.

There lives, at this time, in Judea, a man of singular virtue, whose name is Jesus Christ, whom the barbarians esteem as a prophet, but his followers love and adore him as the offspring of the immortal God. He calls back the dead from their graves, and heals all sorts of diseases with a word or a touch. He is a tall man, and well shaped; of an amiable and reverend aspect; his hair of a color that can hardly be matched, falling into graceful curls, waving about, and parted on the crown of the head, running as a stream to the front after the fashion of the Nazarites, his forehead high, large and imposing; his cheeks without spot or wrinkle, beautiful with a lovely red; his nose and mouth formed with exquisite symmetry; his beard thick, and of a color suitable to his hair, reaching below his chin, and parting in the middle like a fork; his eyes bright blue, clear and serene; look, innocent, dignified, manly, and mature; in proportion of body, most perfect and captivating; his hands and arms most delectable to behold. He rebukes with majesty, counsels with mildness, his whole address, whether in word or deed, being eloquent and grave. No man has seen him laugh, yet his manners are exceedingly pleasant; but he has wept frequently in the presence of men. He is temperate, modest, and wise; a man, for his extraordinary beauty and divine perfections surpassing the children of men in every sense.

The Savior is so seldom recognized in profane history that this confirmatory contribution to his perfections is especially valuable.

T. W.

"This description was found in an excavated city, on stone, in hieroglyphics, and was written up by an uninterested party."

COPIED.

St. Matthew, Chapter IX. v. 27, 28, 29, 30.—And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us. 28. And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened.

'Those wishing a thorough course of Metaphysical or Mental Science instruction as applied to the healing of the sick, cannot do better than to pursue the course of study, and apply the principles promulgated in this school.

TESTIMONIAL.

NOVEMBER 29th, 1886.

DR. L. S. BREWSTER.

Kind Friend:—I desire to thank you for what you have done for us, and to make a statement, which, I hope, may induce others who are suffering to try this method of cure. When God sent you to me, as I believe He did, I was lying very low, I had no hopes of getting well. Many of my friends have said since my recovery, they never expected to see me up again. I have been doctoring for eleven years with no lasting benefit, I had been for four months unable to do anything, and most of the time obliged to take opiates to relieve my suffering. I had liver complaints, female difficulties and rectal trouble. My attending physician said I could not recover without an operation on my rectum. I was unable to sit up. In two weeks from the time you came here I was able to ride out. After seven weeks I am able to attend to my household duties, and for the past four days have walked a mile each day, without feeling any bad effects. I feel that I am on the road to permanent health, and with the knowledge I have gained, shall soon be well. My husband had a paralytic stroke, which affected his brain so, for a year he has been unable to work. Physicians said it was softening of the brain and he would never get over it. After three weeks of your treatment he is well and is at work. My mother had chronic diarrhoea for ten years and ulcerated piles for thirty years and is cured of both. May God bless and strengthen you in the good work you have undertaken, is the prayer of,

Your sincere friend,

WEST BAY CITY, MICH.

If any one should doubt the above facts as stated, confirmation may be had by addressing the GUIDING STAR for name and address. Dr. Brewster is now one of the faculty of Therapeutists operating with the College of Life.

The World's College of Life holds continuous sessions, each new class commencing with the first of each month.

The Koreshan Science constitutes the foundation for the arrangement of the curriculum in this college.

PSYCHO-PNEUMIC THERAPEUTICS.—The genuine *science of soul and spirit* healing, taught in the World's College of Life, 103 State St., Chicago, Ill.

The course of study for the month of May commences May 3rd, 10:30 A. M. The college is in session every alternate morning, Tuesdays, Thursdays and Saturdays. Students may enter at any time during the course. Full fee \$50, including diploma fee, or \$35 without diploma.

CORRESPONDENCE.

Mrs. Heywood of Neenah, Wis., asks what center controls obesity, general and abdominal? Also nervous prostration accompanied with sleeplessness?

Obesity may be controlled through the organ of weight, as related to the organ of alimentation. Alimentiveness (alimentation) is situated just in front of the ear. It is one pole of an axis having another pole about one inch from the center of the forehead measured on the superciliary arch. This is along the line of the eyebrow.

Treat for *mental* activity at the *weight* center, that is on the superciliary arch, as above described. You might think of yourself falling from a precipice and the feeling of resistance to the fall would be communicated to the patient's mind, acting upon the organ of weight as a mental force as opposed to its activity as an organ of the body, or as opposed to its physical activity.

When the therapist first begins to practice, it will be a little difficult to classify the thoughts, and to control them, but as the practice continues the practitioner grows intuitively into the use and control of the faculties and the knowledge of the relation of centers to the organs of the body. The practitioner's mind should be fertile in devices when once the principle is understood.

Treat the organ of hope for nervousness. This counteracts fear which is supersensitiveness at the organ of cautiousness. Also treat weight oppositely from obesity, that is, for less mental activity.

Sleeplessness with nervous prostration with a tendency to emaciation (wasting), is caused by a too rapid transformation of sugar and thence of the fatty substances, to force. Mental sluggishness of the organ of weight suspends such alteration and restores equilibrium.

ABSENT TREATMENT.

We are giving special consideration to absent treatment. In connection with the college we have organized a faculty of Theraputists, who will take in hand the treatment of all absent cases, giving the best possible attention through the most successful method of healing, namely, the Psycho-Pneumic. (The Koreshan School of Science.)

Our terms|for|treatment at the college for absent cases, are \$5 per week, payable in advance by the week. Special arrangements will be made for times of sitting for treatment through correspondence with each special case.

The patient should give as clear a history of the case as possible.

EMMA EBERMAN,

→***Psycho-Pneumic** † **Therapist**,*←

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Office, Room 17, 103 State Street.



THOSE wishing a thorough Course of **Metaphysical** or **Mental Science** instruction, cannot do better than to pursue the Course of Study and apply the principles promulgated in this College.

