

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.)

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CLOSING AND OPENING OF THE SEALS.

It is impossible for any man to read the book of Revelation in a comprehensible way, without a knowledge of the law of correspondencies or the language of symbolism in which it is written.

Revelation is a symbolic transcript of the Logos. In other words, it is a revelation of Jesus the Christ (anointed,) a revelation given unto Him, as it is declared by *Theos* (God), to show unto His *bond-servant* things to be accomplished.

The Lord Jesus was the *seal* of the living God, (“Him hath God the Father sealed”) involving all the law and the prophets: for in Him they were declared fulfilled (summed up).

Through the aspect of time, commencing with the golden age of the world, there has been a successive process of *sealing*; the closing of the *seal* taking place at the grand division of time, marked by *seven* epochs, one *seal* being closed at each epoch, the sixth one closing with the Lord Jesus. Let the *student* notice the remark “Him hath God the Father sealed;” this does not say *unsealed*. He constituted the sixth seal in the aspect of *time*, or in the order of succession. There is another order or aspect of sealing and unsealing, namely, the simultaneous to be specifically considered in this paper.

The great zodiacal period, or the period of Mazzaroth, embraces 24,000 years, divided by twelve months or lunar periods of about two thousand years each. This same period of 24,000 years is divided again into seven *solar* periods, another and distinct division from the lunar one already noticed. The closing of the seals is *masculine* or solar; the opening of the seals is lunar or *feminine*.

In the notice above given of the golden age of the world, allusion is made to the golden age of *Mazzaroth*, this age including Aries, Taurus and Gemini, one fourth of the grand cycle or 24,000 year period.

For the student to comprehend *Mazzaroth*, and thence the law of sealing and unsealing, a somewhat specific explanation of the zodiac in its relations to the *signs* will be indispensable.

That belt of constellations or star groupings through which the sun passes in his annual course through the celestial firmament, is denominated the zodiac. This belt is divided (not arbitrarily) into twelve sections or distinct groupings of stars, and during the twelve months the sun in his passage through the heavens is consecutively in each one of these groups or constellations.

As the sun makes his passage through the zodiac on the line of the ecliptic (this is the mesial (middle) line bi-secting the zodiacal belt lengthwise through its entire circuit and is so called because the eclipses or cuttings off, take place on that line) going north and south, he passes over that portion of the earth lying between the two tropics, namely, Cancer and Capricorn, moving six months towards Cancer, *North*, and six months towards Capricorn, *South*.

At any given time in any year the sun is in the zenith nearly over the same portion of the earth. For instance, about the 21. of March the sun is directly over the equator moving north. On the 22. of September, six months later, at the same time of the day he is over the corresponding portion of the earth (the equator,) on the opposite side. These two opposite points on the earth are Aries and Libra. Now let the student take some object, say for instance an orange or other spherical object, to represent a globe, then draw a line around it equi-distant from the seed and stem end, to represent the equatorial circle; then two other parallel lines nearer the ends of the orange to represent the two tropics; then draw a line $23\frac{1}{2}$ degrees obliquely to the equatorial circle touching at one extremity the line representing the tropic of Cancer, and at the other extremity that representing the tropic of Capricorn. The diagonal or oblique circle is the ecliptic or sun's annual path from north to south and from south to north through the zodiac, or his path through the zodiac to Capricorn going south and to Cancer going north.

The *mesial* line of the zodiac, that is, the ecliptic (and consequently the zodiac itself) changes its relation to the earth every twenty-four hours. The student may comprehend this by imagining the earth to be a globe according to the commonly accepted theory, its equatorial axis facing the belt of stars called the zodiac, the earth revolving on its polar axis so as to change its equatorial relation to the zodiac every twenty-four hours.

In Koreshan cosmogony it is the zodiac that moves, changing by the movement of the ecliptic its relative position on the equatorial circle so as to complete the

circuit every twenty-four hours. The sun is a fixed point (the projected sun) in the zodiac. As he moves from east to west the zodiacal belt moves with him, the belt always maintaining his obliquity to the equatorial circle. The belt therefore does not cross the equator every hour in the day at the same point, but every twenty-four hours at a given time the belt is nearly at the same spot on the equator. The movement now being considered, it must be remembered, is the diurnal motion of the sun and zodiac. Besides the daily movement, the zodiac is moving north-west obliquely, at an angle of 23° (twenty-three degrees) across the equator, the sun moving in the same direction gaining upon the constellations in the zodiacal belt so as to complete his passage through the twelve constellations once in a year, though losing a little time every year, so that he falls back on the ecliptic fifty seconds of a degree or about twenty-two minutes of time.

If the zodiac were standing absolutely still in its relation to the earth, the sun in passing through the zodiac would make his passage exactly on time, for at any given time in the year the sun would be at the same place in the zodiac and over the same spot on the earth so far as the earth's polar axis is concerned.

If in one year the sun has so changed his relation to the ecliptic or zodiac as to fall back fifty seconds of a degree, so that when he reaches the equator going north at the vernal equinox and is directly over the center of the polar axis, just half way between the north and south pole of the earth, it follows that the constellation has changed at that time, its relation forward across the equator that number of degrees.

Now if we take the position of the ecliptic in the beginning of the golden age, the star *Alpha Arietis* (the star in the head of aries) will stand directly over the equator, being in conjunction with the sun which also stands directly over the equator. The head of Aries will be directly over the *sign* Aries, or that portion of the earth which constitutes the head or first of the *signs*. At a given time in the year, and a given time in the grand year, that point of the ecliptic farthest north will be over a specific point, in the circle called the tropic of Cancer. This specific point is the *sign* Cancer; the constellation Cancer will be over this, its own *sign*. The part of the ecliptic farthest south will touch a specific point in the circle called the tropic of Capricorn. That specific point will be the *sign* Capricorn. It is not only towards the opposite pole of the earth, but on the opposite diagonal side of the earth: The constellation Capricorn will stand in conjunction with its own *sign*. If now at this time, that is, when the sun is on the equinoctial, and the constellation Aries or the star *Alpha Arietis* is on the equator or equinoctial, by following the ecliptic or zodiac from south-east to north-west from the point mentioned in Capricorn to the point mentioned in Cancer, then right on around the earth, back south-west from Cancer to the same point in Capricorn, the signs may all be located on the earth, each sign under its own constellation.

The *signs* being located in the earth, and the zodiac constantly movable diagonally across the equator, each constellation is moving north-west, and south-west across the signs. The signs are therefore retrograding, or the zodiac is advancing and the constellations and signs are changing their relations. A period of twenty-four thousand years is required to complete this advancement of the constellations, so as to return to their position, each constellation again over its own sign.

(TO BE CONTINUED.)

RE-INCARNATION OR THE RESURRECTION OF THE DEAD.

The law of re-incarnation is one of the fundamental laws of life. It is the factor-general of transposition from a sphere of any given denomination, to any higher sphere. "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is our preaching vain, and your faith is also vain." (1. Cor. *xc*: 12, 13, 14.)

"And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." (Jesus, St. John. *vi*. 39.)

No man can come to me except the Father draw him, and I will raise him up at the last day." (Jesus. John. *vi*: 44.)

"Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." (Jesus, John. *vi*. 54.)

It may be seen how prominent a factor is the doctrine of re-incarnation, in the teachings of the Christ of God.

"But some man will say, how are the dead to be raised up, and with what body do they come?" (1. Cor. *xcv*. 35.)

In this chapter we purpose to answer this question, and thus settle it for all men and for all time. The law of reproduction is the law of resurrection. If this is doubted, let the reader study carefully the teachings, especially of Jesus and Paul, regarding seed sowing and harvest in their relations to the principles of the higher Biology.

Whenever seed is sown and thus subjected to the various influences of propagative potency, it passes through processes of change by the action of light, heat, moisture, the magnetisms of the earth &c., loses its form as a seed, and divides up into

its cellular forms, and as seed or fruit is lost sight of, till, at the completion or fulness of the cycle of its growth or reproduction, the cells are multiplied and grouped again in the formation of fruit and seed. One of the laws of growth and reproduction is, that the fruit comes in the same field in which it is sown, and according to the order and kind of seed.

The kind of fruit now under consideration is a type of manhood, a genus of being, possessing certain definite characteristics and qualities, differing generally and specifically from anything that has existed on the earth, at least for nearly nineteen hundred years. This typical man, the first fruit of the new genus, the germinal archetype of the new race, was none other than Jesus Christ, the Lord of heaven and earth. He was the fruit, the point of germinal beginning, the inceptive point of the new creation.

The cycle or period of time required to propagate, reproduce, or regenerate the new order of being, is a long period, proportionately longer in its duration than the cycles of ordinary fruit, as the kind under consideration is proportionately greater in its results than fruits of ordinary growth. The seed sown at the beginning of the Christian age, (the seed now being specifically considered,) were the children of the Kingdom. "The good seed," said Jesus, "are the children of the Kingdom." "The field is the world." (the church.) "The harvest is the end of the world," age or church, when the new world, age or church shall be established.

We will observe in the analysis and synthesis of the present subject, the following order.

First, the quality and kind of fruit or seed that is sown. Second, the law of sowing and growth. Third, the cycle or period of its growth.

The germinal or inceptive center of the new race of beings, (the veritable sons of God who are about to establish and possess a new Kingdom, the New Nation on the earth,) was the Son of God. He was the involved product of the evolutionary and involutory processes, which for ages had been in progress, and which culminated in Him as the perfected germ or archetype of the coming race. "He was the express image of the person of God." "Who was the image of the invisible God, the first born of every creature, (of every create being in its fulness of production,) for by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist." (Col. 1. Chapt.)

DISTINCTIONS BETWEEN THE LORD AND THE COMMON, SO-CALLED, MAN.

HE was the LIGHT of the world. Other men were in darkness.

HE was the LIFE of the world. Other men were in *death*; they were mortal, dying men.

His body saw no corruption when wicked men tried to put him to death, but He came forth from the tomb not having experienced the corruptible dissolution of His organism. *Other men* die and pass to corruptible dissolution. These are some of the organic physical distinctions between the Savior of the world and the men to be saved. These distinctions are as broad as that of Life and Death as differential characteristics.

Compare the teachings of Jesus and His corresponding life, with the beliefs of men and the lives they lead, the one harmonious and congruous, the others inharmonious and incongruous.

In the one the doctrine and life are in perfect agreement. In the other the doctrine and life are disjoined.

Jesus, the archetype of the new genus of beings stood out, the representative man of all the ages, the highest of manhood, the united sex, and therefore the immortal being, the very life of lives.

In the study of the question of regeneration (the reproduction) of the highest type, we are to distinguish between regeneration as applicable to Jesus, and regeneration as applicable to man in whom the seed of regeneration is planted. In the regeneration of man he is to evolve into the higher type, while in the regeneration of Jesus it is the multiplication of the same type. In a critical examination of the parables of Jesus, reference to the two regenerations will be specially noticed, the two parables specially differentiative in this particular, being that of the Sower sowing the Word, and that of the Good Seed, or the children of the Kingdom, the parable of the wheat and the tares.

In the ordinary propagation of the species the same type is perpetuated, modified by biological influences through which the type improves in certain directions, while it degenerates in others. The causes of these modifications will be shown in the course of this chapter. In the progress of race development as proceeding from age to age, we notice modifications in variety, influenced by culture, transforming within certain degrees or limits the families and species, bearing a certain correspondence to the modifications of vegetable growth under the culture of nature and the artistic horti and flori-culturist. These changes proceed and continue with the course of ordinary propagations associated with the animal instinct of reproduction. This is within the limits of families and species.

The law governing the transposition, not simply the modification of germs, is a law wholly distinct from that of animal propagation. Nations and races successively degenerate under the influence of the propagative laws, as they have been applied, unrestrained, and without the modifications, which under the direction of wisdom and the control of the higher faculties of the race, would improve their conditions.

There are two specific lines of generative or propagative procedure to be considered in the progress of the development of the new order or race of beings.

The first is the regeneration of the Lord Himself in the race. This is the multiplication of the sons of God, regenerated from Jesus the Lord. By this order of reproduction the one Son of God is enabled, at the end of the cycle of reproduction, to stand on Mount Zion, and with him the 144,000 who sing the new song. But as this can obtain only in connection with the other series, we must show how the regeneration of Jesus, and his multiplication, must be in the very line of the development of the superior from the inferior genus. This is the evolutionary process. This cannot progress without the natural order of generation as the basis or the ground work of the complex procedure. Jesus was the first fruits of a new race of beings on the earth. He was the result of the law of involution, complement of evolution. (Let the reader refer to the chapter on evolution). Having by the complementary laws of evolutionary development obtained the first fruits of a genus, all that is now essential is to deposit the seed of that fruit in the appropriate soil, with the essential conditions for its development, and the fruit is reproduced in a multiplied proportion. The soil for such reproduction is of a special kind, and the period required for the harvest to manifest is long.

Jesus was literally sown or planted in the race, having died in the race, subsequent to His translation in the descending degree of His being. His crucifixion on the physical cross was the portrayal, in symbol, of His subsequent absorption and blending with the humanity He came to regenerate. The process of regeneration (reproduction) as applied to Himself, will culminate at the end of the Christian age, now at hand, in the first fruits, the virgin men, Sons of God, represented in Rev. as the 144,000 standing on Mount Zion.

We will now consider as second, re-generation as applied to those whom Jesus came to save. This involves the law of evolutionary development from one stage or degree of organic life, to another and higher degree, a transposition from one genus to the production of another and higher type or race of men. Both processes, the regeneration of the God-man for the production or propagation of the genus, Theo-Anthropos, (God-man) and the regeneration of the Christians of the primitive church, and their transformation to the higher type, depend upon the conjunction of the two processes. The regeneration of the God-man and his multiplication to many is a co-operative process with the regeneration of the primitive christians and their transformation.

I speak above of the primitive christians, because they are the ones to stand here at the end of the age as the re-incarnated or resurrected people. This can only be comprehended by the reader as he comes to understand the law of the pro-

gress of the race through repeated manifestations of men in the flesh, or repeated partial re-incarnations, of the same person, and his final awaking in the flesh into his primitive consciousness, progressively modified by the multiplex re-incarnations through which he has passed.

There are two laws governing the revolving progress of evolution, that we will notice in connection with this present consideration of regenerative life. One is the segregative tendency of mentality, by which one great mind segregates into many minds of lesser capacity and ability.

The other is the aggregative determination, by which many minds of the lesser degree become integrated in the one mind of the greater degree. It is impossible, in view of the purpose of this paper to more than give an outline of the operations of these laws. The types of these two laws with their correlated tendencies may be found in the action of the two brains, the male and female, as they preside over the cumulative functional activity as manifest in the spermal product of the male, and the germinal product of the female, in the sphere of the animal life of man.

The male organism culminates, in its propagative or generative determinations, in millions of sperms or male seeds while the female organism culminates in the unique germ, ovum or egg. The sperms are simply no more, no less than progressed cells, modified from globules or corpuscles of the body. The tendency of every globule is to become a sperm, millions of which do not progress to the spermal degree, but are deciduous, dying in various stages of progress, yielding up their spirit (force) to more inherently vital cells. Thus the spirit of the vital is taken over into the more vital globules, till finally the spermal state is attained.

Every sperm is the representative then of many cells, the spirits (*pneuma*) which it contains. The male organism culminates in millions of these sperms.

The germ, the female cell, ovum or egg, is the product of the aggregate germinal potency or *psyche*—soul force. This force is transmitted from cell to cell, as the cells drop off or die in their various stages or degrees of progress toward the egg state, for a corresponding law governs the determinations of the *psyche*, that controls the *pneuma*. The ovum is the ultimate germinal degree of the aggregated functions of the female organism. It is thus seen that the male is the disintegrator, while the female is the organizer. The laws governing particulars govern generals also.

The two kinds of cells, the one polarized in the *pneuma*, the other in the *psyche* in the individual mass, may be taken as types representative of men and women, who are the greater cells or corpuscles of the collective mass. The laws governing the globule and its forces in the individual, correspond to the laws governing the greater globule or corpuscle, namely, the man and the woman. As the spirit and soul of the corpuscles of the individual pass over into others at the death of the cor-

puscle, so do the spirits of men and women, the greater corpuscles, or the globules of the greater mass, pass over to those maintaining still the visible and outward existence. This transposition does not imply immediate loss of soul or spirit identity. It simply locates the *habitat* of the spirit and soul, after the dissolution of the organism from which they are sundered.

Every corpuscle of the body is male and female. The male organism, in its collective and cumulative processes, conserves the pneumatic energy, or the spirit, while it wastes the psyche. The female organism collects and conserves the soul or psyche, while it wastes the pneuma. But the female has a conservative power even beyond this, for while she does waste the pneuma during the process of ovulation, (while forming the ovum,) she is enabled to again conserve it so soon as the ovum is fecundated, or vivified by the sperm.

After fecundation has taken place she is enabled to appropriate the forces which in the male organism inevitably go to waste. She not only conserves the psychic forces in the production of the aggregate cell or ovum, but she rebuilds the new structure by the functional ability—inherent only with her—to reunite the two forces, the soul and spirit, in the new formation she is thus enabled to create.

We have, by the law of analogy or correspondence, shown the real habitat of the spirit and soul to be, not outside, but within the organic biological mass. The direction of every cell is duplicate. By this we mean that the material determination of the cell is cathodic, (downward) while the spiritual determination is anodic, (upward). In other words, the one tendency is toward the body, while the other is toward the brain or head. Not only have we shown the real habitat of the spirit and soul, but we have shown also their real nature, and the distinction between these entities and the organic visible or natural identity, the external form. More however will be said upon this subject in another chapter.

We have alluded in the foregoing, to three accompanying processes of reproduction, two of which have been briefly and but partially considered, namely, the regeneration as applied to the Lord or Word Himself, the other to the early church, which, in the beginning of the Christian age, received the Word, or the Lord, by actual appropriation. The highest form of these regenerations is the reproduction of the Word through which the veritable sons of God shall stand forth. This is the humanity, restored to that highest estate of man inherent before the fall.

The third process is the reproduction of the race by natural propagation. In these three processes, we notice three distinct general series, embracing three general degrees, starting out from three distinct regions of the universal structure, and moving in spirals towards circumferences.

The third and lowest degree, and this is the continent (container) of the others, is reproduction by sexual propagation. The Word (The Lord Jesus) was the aggre-

gation of the spirits of those who had previously died, but who looked for the Lord's coming as the resurrection of the dead in the spiritual degree. His visible form was dissolved, after He came forth from the tomb in what may be termed His apotheosis, theocrasis, or translation. By this process His visible and material, or outward organic form and structure, was transformed to the invisible and spiritual force of that form. That is, the bodily structure was actually converted to spirit, the material organism to spiritual substance, called The Holy Spirit, or the Holy Ghost, which was the real substance of His being. This process of transformation was also a process of transposition, imparting the substance of the Lord's body, by the communication of the Holy Spirit, to the church, (those who accepted the Christ of God) which, at the time of the out-pouring were quickened into new life by the operation. The reception, by the disciples of the Lord, of the spiritual afflatus communicated to them by the transubstantiation of His body, was the real appropriation by which they fulfilled His saying, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day. (end of the age.)

The Holy Spirit, poured out by the apotheosis of Jesus, was literally the trans-filtration of the spirits of the past ages, gathered into Jesus as the mediator or medium of the covenant, (conjunction) and disseminated to the members of the Christian Church who then received those spirits. The cloven tongues (words) which sat upon them were the Cherubim, communicated from the Lord by the dissolving of His visible form. By passing over through Jesus as the *door* from the Old to the New dispensation, they begin the process of regeneration, as they then become the germinal beginnings of the process of multiplying the literal and real Sons of God.

The God germs, the seed beginnings of the new order or race of beings, entered into conjunction with the spirits of the order of the animal man by the law of the cross, a symbolic portrayal of which was given by the physical death of Jesus on the cross of wood.

This union or cross of the spirits of one degree with the spirits of another, provided for the descent of the spirits of the higher order, in their descending degree, into the natural or animal man, by which, through man's sensual nature, they still further descended into the flesh degree of the animal man, through which they were let down into the germ-state by the flowing down of the sensual or animal thought, thoughts themselves being the spirits or spiritual beings. At the point of crossing between the spirit of the Christ, (given out as the Holy Spirit) and the spirits of the Christians who received the Christ, there were two distinct aspects of fluxion, the flowing up and the flowing down. The upward flow was an inflow towards the center, that is, towards the Lord. The downward flow was the outflow towards humanity, towards circumferences. The down-flow was the tendency to-

wards the sensual flesh, impulsed by the love of the Lord to save the flesh of the sensual race, and transform it to His own immaculate being. This involves a succession of partial re-incarnations, or cycles of natural life, progressing from one age to the succeeding one. There are forty-two of these quasi-re-incarnations during an age or cycle of time, embracing the period of a perfect re-incarnation of the Christ, or higher order.

The seed of man, his natural seed, becomes then the medium of incarnation, and the channel through which the final resurrection of the age is effected. This is however only the channel of one series of degrees of spiritual transposition.

It must be remembered that at the point of crossing is the pole, double pole of the two spheres, the ascending and descending. The ascent and descent could not occur without this transposition of spheres, which is the cross of Christ. This polaric point is the place of terminal transformation of spheres, to spheres of opposite degrees and kinds, namely, to the ascending and descending degrees. In the ascending degrees there is only a partial break in the continuity of identity, and the break diminishes as the spirit of the ascending order moves onward to the culmination of the age. In the descending degree there is a complete break in the continuity of identity, and in that series of degrees in which is involved the transformation of the spirit to organic life in the flesh through the propagation of the germ, the identity is lost in the reproduction, or partial or quasi reproduction, of the spirit in the new body. This new body is simply a new cell, the habitation of spirits still in their spiritual degree, called the hell of that degree and order.

(TO BE CONTINUED.)

UNITED LIFE.

BY F. PRANTL.

(CONTINUED FROM JANUARY NUMBER)

VII. *United Life.*

The duties which life demands, are a heavy burden, and single divided lives and families are like fibers of hemp, not very strong to carry burdens. But when properly united and twisted together into one body, a four inch rope will sustain and pull against 200,000 lbs burden successfully. Disunited, the hemp cannot hold the weight of the rope. Disunited men can live the life of a savage only; the highest life and civilization *demand unity*. We need only \$100 capital for each life; but \$100 is nothing if it is used single and alone; in unity is all we need. How much power is there in unity? How much weakness in division? The national

living costs about \$4,500,000,000 annually. United Life will reduce the expense and labor to \$1,500,000,000. Division costs the people \$3,000,000,000 annually; twice the actual cost of living.

Unity is the social order of heaven.

Division is the social order of hell.

The enjoyments of virtue and sufferings of vice are but little realized.

Every human heart cries for more and better living and our need is a clear, forcible and effective description and conception of the life possible to us in unity, and a determined effort to realize it.

In the divided states of Europe are seven millions of men working and preparing for war, taxing the poor people \$1,200,000,000 annually. In the United States the militia composed of the common people will keep the peace, and cost almost nothing. Division costs the people in Europe \$1,200,000,000 for war alone.

In unity the distribution of produce will cost us only one per cent; in division the cost is for wholesale and retail say 40 per cent; in some cases we pay 300 to 400 per cent. The useless expense in business is enormous; 40 per cent. on the national living amounts to \$1,600,000,000 annually. United production, manufacture and distribution will give us food at $\frac{1}{4}$, shelter at $\frac{1}{3}$, raiment at $\frac{1}{3}$, and fuel at $\frac{1}{3}$ of the usual cost. Of physical, social, mental and moral culture we can have a hundred-fold more for our money.

In unity, 3 to 4 hours labor are equal to 10 hours in division.

United living will save a family \$12,000 to \$14,000 on the cost of living of 50 years lifetime.

In division, 160 acres of free government land are scarcely worth having; in unity we can raise its value to \$6,000 within three years time.

In unity, 7 per cent. interest on capital will buy as much life-substance as 21 per cent. in division.

\$150 in unity are equal to a living of \$420 in division.

In unity, 100 days, 1,000 hours of labor at \$1,50 per day will produce a living for a family.

\$2,100 capital at 7 per cent. interest are equal to a common living in the United Life.

The value of capital for making a living will be raised 200 per cent. by United Life.

The value of labor for making a living will be raised \$200 per cent. by United Life,

Such are the powers of United Life and the weakness of divided life. In hell there is no unity of purpose; only exclusiveness, division and selfishness. Each family grinds its own flour, bakes its own bread, cooks its own food, washes its own clothing, saws its own lumber, makes its own brick and lime, builds its own houses, spins, weaves and makes its own raiment, tans its own leather, makes its

own shoes, carries its own water from the river, has its own churches, creeds and religions, just as exclusively as possible. Each family makes up and prints its own paper, has its own hospitals, libraries, expositions, picture galleries, museums, theatres, music halls and amusements; each hires its own lecturer, doctor, teacher and minister; has its own railroads, telegraph and telephone lines, express and mail service, and above all other things each has its own government; is perfectly independent, and hates inter-dependence like poison. They imagine that they are working, each for himself; in reality they work for the devil. The more they are divided the harder they must work. Anybody may easily imagine how much labor and capital is required for a living in hell.

We have in the United States \$1,000 capital to each soul; we work 100 days to support each soul. In United Life \$100 capital and 20 days labor will produce a better living, accumulate more wealth, than \$1,000 capital and 100 days labor in division. This will bring us nearer to the social order of heaven where life is no more a burden, but play and enjoyment.

Jesus worked and prayed "that we may all be one;" the devil works "that we all may be divided." Unity is our need. Division is weakness indeed.

ORGANIZATION AND MANAGEMENT OF UNITED LIFE.

The executive department shall consist of a President; manager in general; Vice-President, manager of common affairs; Secretary, manager of manufactures; Treasurer, manager of Agriculture.

Executive officers are elected every four years, and *twenty-four directors*, of which six are elected every quarterly meeting.

The subordinate departments shall consist of,

I. *Agriculture.*

1. Superintendent for the cultivation of land.
2. Superintendent for live stock.

II. *Manufacture.*

1. Superintendent of building trades:—Lumber, saw-mills, carpenters, wood-workers, stone and brick workers, plasterers, painters, tanners, plumbers.
2. Superintendent of ironworks, implements, machines, tools, wagon-making, moulders, machinists, blacksmiths, etc.
3. Superintendent of woolen and cotton manufacture, clothing, leather, boots, shoes, etc.

III. *Communal Affairs.*

1. Superintendent of education, printers, journalists, teachers, lecturers, culture and developments of mental and moral life.

2. Superintendent of physical culture and life, physicians, [we need no physicians, ED.] nurses, preparation and distribution of food and drink, milling, cooking, baking, butchering, laundry work, water department, light, heating and police department.

3. Superintendent of recreation, amusements in music, song and play, games for physical culture and recreation, and all necessary enjoyments of life.

The total management shall consist of four executive officers, eight superintendents, twenty-four directors; total, thirty-six heads.

Competitive industry is simply industrial war, in which the stronger in any sense preys upon the weaker in every way. The original government was that of a family; the father was the government, love and good to his children was the end of all his rules and actions. Theocracy, divine social law, is the most perfect government. Democracy, each for self, is the worst government.

The one is dictated by love, self-sacrifice,

The other by selfishness, self-seeking.

Total capital required to produce a living and moderate wealth for 30,000 people in United Life:

Dwelling.....	\$900,000
Public buildings for management, education, recreation, etc.....	300,000
Agriculture.....	600,000
Manufacture.....	600,000
Reserve.....	600,000
	\$3,000,000

Capital per soul:—

Dwelling.....	\$30
Public buildings.....	10
Agriculture.....	20
Manufacture.....	20
Reserve.....	20
	\$100

The productive power of capital varies according to the idleness or working of machinery and plant. One thousand dollars capital and one man's labor are worth forty cents per hour, eight hours per day and 300 working days per year, produce \$960 annually; nearly \$1 produced for each dollar capital. With two divisions of workmen, each working eight hours, using the capital sixteen hours each day, the product is \$1,920 annually, nearly \$2 for each dollar capital; with three divisions working twenty-four hours each day, the product is \$3 for each dollar capital.

A \$40,000 saw-mill, with 40 men's labor, cuts 160,000 feet of lumber in ten

hours, value of cutting \$2 per thousand; total product per day, \$320. In 250 working days per year the product is \$80,000, or \$2 for each dollar capital. With two divisions of men the capital would earn by twenty hours work per day and 250 working days per year, \$4 for each dollar of capital.

In United Life the capital employed will be utilized sixteen to twenty-four hours each working day, thereby producing \$3 to \$4 produce for each dollar of capital. The average earnings of capital in agriculture and manufacture are below \$1 for each dollar of capital annually.

The capital stock of the unity shall be \$100 for each person; \$3,000,000,000 for 30,000 souls.

No person shall hold more than one share in United Life. Parents and guardians only shall control the shares of minor persons to the age of twenty-one years.

To facilitate the business of the Unity and assist all members to acquire the means for one share, the Unity shall issue seven per cent. interest bearing bonds, with the property of the Unity as security, thereby securing the means for one share to each person.

All persons indebted for their share shall receive for their labor the necessaries of life only, until the surplus of their earnings has paid up their share.

Capital shall receive in all cases seven per cent. interest. Capital in buildings and machinery shall be kept in repair from fourteen per cent. for wear and tear, laid aside as a special fund for breakage and losses in machines and buildings.

The successful management of an incorporate society of 6,000 workmen with families seems to many minds a too great and impractical thing. If they had to incorporate a railroad which employed 30,000 men, sustaining 150,000 souls, it would undoubtedly seem an impossible thing to 99,999 minds out of 100,000.

The successful management of 6,000 workmen, in the production of food, shelter, raiment, implements and machinery, in a well organized community, is not as difficult a matter as the management of 30,000 men in transportation, scattered 2,000 miles across the continent. Railroads must work with the precision of a watch, work with tremendous powers and speeds, contend against the Rocky mountain winters, colds and blizzards, day and night. Snow and land slides, wrecked trains, broken bridges, flooded and washed away road beds, troubles with employes (brakemen are the roughest grade of men in the country,) in short there is scarcely an element or difficulty which is not in opposition to Railroading. But a true railroad manager laughs at these difficulties; he will tell you with great relish, how quick he can pick up a wrecked train, how deep a furrow he can plow through the snow, how to handle rough workmen to the best advantage. Without difficulties railroading would be no fun to him. In spite of all obstacles they run railroads

like a clock. Railroading is not simply transportation, but it includes almost every conceivable business. They mine coal, own and run saw mills and lumber camps, rolling mills, foundries, machine shops, blacksmith shops, carpenter, tin and plumbing shops; they run stone quarries and brickyards, build depots, bridges and wharfs; they run steamboats, hospitals, hotels and restaurants. They have light, water, police and fire departments; operate telephone, telegraph and express companies; manage millions of acres of land, and the business is scattered all over the country. They have only a few rules and regulations by which they manage their business, officers and employes. And many millions of men, women and children travel, eat and sleep comfortably under their management.

The first thing necessary for successful management is a simple, clear, definite and firmly determined plan by which the ends and objects of United Life may be best accomplished.

Next to a good plan is a clear headed and equally determined management to carry out all the plans and move aside all cross sticks in the way.

The principles of railroad managements are tried and are found efficient for doing work, and may be profitably applied to United Life.

The social engineers of 30,000 people should receive 2 per cent. from the savings made by co-operation, as salary, thereby engaging their self interest for economy and sound management. 2 per cent. of the savings would give \$30,000 annually to the managers, \$12,000 to the general presiding officer and \$6,000 to each of the three heads of agriculture, manufacture and communal affairs. For that amount, honest, and the highest managing skill may be obtained.

The managers, superintendents and master mechanics of 6,000 miles railroads, with \$360,000,000 property to look after, receive only \$6,000 to \$8,000 annually for their service. The \$3,000,000 property of United Life ought to be managed better with equal skill. Unity of purpose, and the determined will of all members to accomplish the ends, will do the rest.

The working people save their hard earnings, and for the lack of combining and managing powers, deposit the same in banks for low interest. The rich and shrewd manufacturers and speculators loan the people's savings from the banks and use it to make wage-slaves and great fortunes out of the people, and with the poor people's money.

The Board of Trade building in Chicago (the largest gambling institute in the country) cost about \$3,000,000, and was built with five per cent. bonds. The most are held by poor people. Why don't they invest their money upon their own free government lands, improve them and build homes for themselves? \$3,000,000 will make homes for 6,000 families and be infinitely better than gambling hells. Four

million dollars were lost through the savings banks of New York in the last seven years. Fellow Workingmen, let us unite for the business of life.

Many workingmen say we are helpless, without money, and we can do nothing. They never think that a determined will finds also a way. Six thousand families have a claim of 960,000 acres of land lying idle. Railroad companies sell similar lands from \$4 to \$6 per acre. At that price the land claim of 6,000 families represents, at \$4 per acre, \$3,840,000 capital security. By united occupation of the lands of 6,000 families, or 30,000 people, the land will be worth at least \$10 per acre and represent \$9,600,000 capital security. In United Life we need only \$3,000,000 capital to build the most improved city our hearts may desire, and whenever the people are ready to unite and occupy their inheritance of land, capital will come forth and help them. Stop all talking about helplessness and poverty, unite, co-operate, help yourself; become a member of United Life, and others will help you. If co-operation were child's play, I would let it to babies. Co-operation is man's effort. Let us make up our minds to get the best of the difficulties; we need not go very far to fight and find the trouble.

The difficulties of co-operation, of higher association are within and not without; the working people are of a mental and moral character. Love will melt, weld, and hold almost anything together. Justice, reason and a good understanding go a good way towards unity and co-operation. Selfishness and ignorance will drive almost everything apart. Our faults are ignorance, lack of combining power and self control, irresolution and indifference, and more or less selfishness or self-will. The greatest enemy to our material welfare is within ourselves. Demagogues cover our faults and place them upon somebody else. Truth is sharp cutting and bitter, and for that reason is not always cheerfully given and received, but it is the most healthful thing upon earth. Let us look first at our own faults, pull the beams out of our own eyes, then we shall see and find our way clear to independence and wealth. Capital is ready to go into any enterprise which promises reasonable safety and returns; will help and not hinder us. In my practical efforts for co-operation I always found capitalists more willing and more intelligent to help us than workingmen to help themselves.

F. PRANTL.

COMMENTS ON F. PRANTL'S ARTICLE.

The long article by Frank Prantl should be carefully read by every person interested in the elevation of the race. In the development and organization of the *United Life* system, we would modify considerably the plans laid down by him, but the general facts, and the law of united effort is the correct and divine system, and will supercede the competitive system now torturing the human family.

Dr. Teed.

TABERNACLE TALKS.

AMERICA DESTINED TO BE THE SCENE OF A GREAT RELIGIOUS MISSION.—THE PERSONAL REIGN OF CHRIST ON EARTH.—WHAT GOD HAS DONE FOR THIS COUNTRY. PLENTY OF ROOM FOR EMIGRANTS.

[*From the St. Louis Globe-Democrat, Feb. 4, 1888.*]

Brooklyn, February 3.—In his talk of this date the Rev. T. DeWitt Talmage, D. D., took for his subject: "All nations one." He said:

Do you not see that the whole tendency of things is toward the unification of nations? The German and French languages have been struggling for the supremacy of Europe. Those two languages will conquer Europe, and then the stronger of the two will swallow the other, and then the English language will devour that. The world will eventually have only one language. Do you not see the same tendency toward unification in all the departments of science and invention? Congresses of nations, now for one purpose and now for another, are establishing brotherhood, and it does look as though all nations were getting ready for one government, and that those who tell us that Christ is coming personally to reign upon earth may, after all, be right. The world started with a theocracy, the personal reign of God on earth. Why not close with a theocracy, the personal reign of Christ on earth?

There is not a form of government that satisfies the people. Multitudes are tired of limited monarchies, and tired of despotisms, and tired of republics. It may be that the dissatisfaction will increase, and after man's failure at government the eternal God in the person of Christ may step down to catch up the reins of authority that human hands have not been strong enough to manage. While I have not studied the theory long enough to adopt it, I see it would be a glorious thing if Christ would come and set up an universal throne, and all sin and oppression and war would cease, and the world would take a happiness such as it has never dreamed of. Just to think what a place this world would be if complete justice and righteousness reigned in all cities and in all lands! If Christ does come, the world will have a universal time at which to greet him, and from which to announce him.

UNIVERSAL TIME.

The Congress of nations at Washington, two or three years ago, fixed the time meridian, so that the world will know exactly what time it is, instead of making a loose guess as between five and ten hours. We have now an o'clock that is the same on all continents. When Christ does come, it will, as a result of that Washington convocation of scientists, be at the same hour and at the same minute and at the same second all the world over. I do not know, my friends, what your habit

is, but my habit is getting more and more to see in all secular events a divine significance, and I find nearly all worldly events pointing in one direction—a glorious consummation, when this world shall be the Lord's, either by the presence of Jesus Christ taking government and ruling and reigning on earth, or by the power of the Holy Ghost achieving the same result. The world had no clock to announce the exact moment of Christ's birth; it had no clock to announce the exact moment of His death; it had no clock to announce the exact moment of His resurrection, but it will have an o'clock to announce the exact moment of His second arrival, whether He come to reign in person or come at the last day. For that august arrival may we all be ready—our lamps burning, if it be in the night; our shouts of welcome ready, if it be in the day. If Christ ever does come to reign on earth personally, I think it will be on this continent, for if in Europe or Asia He descended it would be among this nation or that nation; but on this continent all nations are gathered, and it would be a reception on the part of all kingdoms, and all monarchies, and all republics. What a place to set up His kingdom in the centre of this continent, and Asia would send to Him its contributions from the one side, and Europe would send to Him its contributions from the other side—and an universal kingdom. Mr. Orton, a little while before his death, presented to me a telegraphic chart which surprised me amazingly. But much has gone on since that time, to make the map a still more wonderful exhibition, showing that the time is hastening on when some one will be able to put his finger on the knob of one telegraphic instrument and thrill all nations with the one touch. That God intended this continent for some unique and religious mission is evident.

WHAT GOD HAS DONE FOR AMERICA.

Before Columbus and the 120 men embarked on board the Santa Maria, the Pinto and Nina, on their eventful voyage, what did they do? Took the sacrament of our Lord Jesus Christ. Coming in sight of land, what song goes up from all three decks? "Gloria in Excelsis." What did they first do, stepping from shipboard to solid ground? All knelt in prayer, consecrating the New World to God. What did the Huguenots do, landing in the Carolinas, and the Hollanders, landing in New York, and the Puritans, landing in New England? With bent knees, uplifted faces, and heaven-beseeching prayer, they took possession of this continent for God. How did they open the first American Congress? With prayer, in the name of Christ. Besides that, see what God has done for us. Open the map of our North American Continent and see how the land was shaped for immeasurable prosperities. Behold the navigable rivers, greater and more numerous than any other land, running down to the sea in all directions—prophecy of large manufactures and easy commerce. Look at the great ranges of mountains timbered with wealth on the tops and sides and metaled with wealth underneath; 180,000 square miles of coal, 180,000 square miles of iron. The land so contoured that extreme weather seldom lasts more than

three days. For the most of the year the climate is bracing, and favorable for brawn and brain; all fruits, all minerals, all harvests; for scenery which displays an autumnal pageantry which no other land pretends to rival. Here are no South American earthquakes; no Scotch mists; no English fogs; no Egyptian plagues; no German divisions. The happiest people of the earth are the people of the United States. The poor man has more chance, the industrious man more opportunity. How good God was to our fathers! How good God is to us and our children! To Him, blessed be His mighty name, to Him of the cross and the triumph, to Him who still remembers the prayers of the Pilgrim Fathers, and the Huguenots, and Holland refugees, to Him this land shall be consecrated.

ROOM FOR ALL.

We are turning just now a great leaf in the ponderous tome of our nation's history. At the different gates of this continent vast multitudes of foreign people are arriving. They are additions to the wealth of your country, not subtractions. Some of them I saw at Castle Garden reading their Bibles and hymn-books. They had Christ with them in the steerage, and they have Christ with them on the emigrant rail train which every after noon at 5 o'clock bears them westward. Our Commissioners of Emigration take them off the vessel, and in the name of humanity and God, forward them to their places of destination. And soon they will turn the Territories into States, and the wilderness into gardens, if we build for them churches, and establish for them schools, and send to them Christian missionaries. Are you afraid that this country will be overcrowded on account of this emigration? A fishing smack on Lake Ontario might as well to-morrow morning fear being crowded as the next ten generations of our people fear being crowded in America. Do not tell me these foreigners bring hither preferences for other Governments. They are sick of the governments under which they were oppressed, and they want free America. Give them a mighty gospel of welcome. Throw around them the hospitalities of the Christian religion. They will add their industry and their hard-earned wages to our national prosperity. Then this prosperity will be sanctified, and the prophecy fulfilled that declares, "Thy land shall be married." When that marriage of this land to Christ takes place, where do you think will be the marriage altar? Let it be on the Rocky Mountains, when through artificial and mighty irrigation its tops shall be covered with vineyards and orchards and green fields.

The Bostons and New Yorks and Charlestons of the Pacific Coast shall come to the altar from one side, and the Bostons and New Yorks and Charlestons of the Atlantic Coast will come from the other side, and there amidst them let the bride of all nations kneel. And though the organ of the loudest thunder that ever shook the Sierra Nevadas on the one side, or moved the foundations of the Alleghanies on the other side, should open full diapason of the wedding march, it would not drown

the pledge of betrothal when Christ the King takes the hand of his bride of nations, saying: "As the bridegroom rejoiceth over the bride, so thy God rejoiceth over thee." At that marriage banquet the platters shall be of Nevada silver and the chalices of California gold, and the fruits from Northern orchards, and the spices from Southern groves, and the tapestry from New England looms, and the congratulations from all the free nations of earth and all the triumphant armies of heaven.

REMOVAL.

The College of Life, Church Triumphant, and Society Arch-Triumphant, change their location in Chicago, from 103 State Street, to 106 and 108 Wabash Avenue, the removal to take place on the first of March.

Some marked improvements will be made in the conduct of the LUNCH department of the ARCH-TRIUMPHANT, and the reputation for excellent domestic cooking service which has been acquired, will be maintained.

The object for which the Domestic Lunch was inaugurated by the society, is not to insure a business which may contribute to personal emolument, or to replete a personal or corporate treasury. The design is to give remunerative employment to as many as the department can make provision for, and through whatsoever surplus fund there may be accumulated, contribute toward the development of other industries whereby employment may be given in other lines of service.

Our plan in the industrial system of the Arch-Triumphant Order, is to reduce labor to a minimum or least quantity, increase the remuneration to the maximum or greatest quantity, and constitute all laborers in the order equitable participators in the general wealth of the order as it accumulates.

There is no motive nor effort on the part of the originator of the projects of the Triumphant Order, to personally aggrandize or in any way to promote personal objects, aims or interests.

The scheme is wholly humanitarian, and from the small beginning in which the efforts have been cradled, the rapid growth and success of the work, the popular favor into which the Lunch Department is certainly augmenting, are assurances of grand future possibilities and achievements. We have inaugurated the movement which must inevitably institute the only proper adjustment of the great question of supply and demand, and hence the reconciliation of labor with these factors of human economy. Industry is capital, and the great question, (the one by which we purpose to practically afford the *demonstration* of the solution,) is, how shall labor or service be made remunerative to those who ply their time and service?

It can only be accomplished through a mind, or minds actuated by the divine spirit, and capable of generalizing an industrial system the entire purpose of which

conveyed through the course of the fibre to the central cavities or ventricles, and to other parts whither the fibres and sheaths determine.

The production of the fluid in the cells of the cortical mass, is a process of elaboration involving many factors and changes, all of which may be summed up in the one statement, namely, the respiration of the corpuscle or cell.

In the expansion of the cell, that is, by the act of its inspiration, it fills with fluid from the minute arterial ramifications communicating with the cell from the pia-mater, which every where covers the cortex, and also with a finer spirituous essence from the afferent (flowing in) fibre, the fibre determining toward the cell. These subtle fluids commingle vito-chemically through the aid of the spiritual *aura* which the cell also in-breathes from the spiritual man. This process is analogous to the process of respiration operative in the lungs; in fact the process of respiration in the lungs may be taken as an illustration of the respiration of the cell in the brain.

That process of chemical elaboration by which a drop of water is formed from the union of two equivalents of hydrogen and one of oxygen, may be taken as a very simple illustration of cerebro-cellular respiration. The hydrogen and oxygen unite by the introduction of force through the destruction of both the atoms of hydrogen and oxygen by intense and invisible flame which converts the two gasses into water. Not only is some kind of force required to destroy the gasses as such, but a new force is generated at the same time and as part of the process of transformation. To state it differently, where hydrogen and oxygen unite to form or produce (elaborate) water, the process of combustion or burning which destroys the atoms of the two gasses, creates or elaborates at the same time a spirit or force which escapes, in fact a number of forces, as light, heat, electricity, magnetism &c. A corresponding process takes place in the cellular respiration above considered. The fluids elaborated flow down along the course of the fibre, and the more subtle forces pass out to formate the *aura* of the personality. This *aura* is not merely the *spiritual* man, but the compound of the spirit and the angel, neither of which are perfect so long as the body remains in the mortal state.

The corruptible dissolution of the body, or what is commonly denominated *death*, is not to be the final process of its disposal. Man will attain to an incorruptible dissolution, whereby the material and organic structure will be converted or transformed to the spiritual state and sphere, leaving nothing behind to pass to corruption. Although a digression, I will here state that the real and completed human structure, the *astral* man, is the one in whom the mind has attained to absolute supremacy over every atom of matter comprising the formate being, and the *body itself*, through the mind's supremacy, is transitional to spirit, and re-transformable to matter, at the pleasure of the individual.

The reader will remember that every corpuscle, cell or spherule, is the beginning

of a fiber or nerve filament, and that the filament or thread (for this is the significance of fiber or filament) is the conduit of the spirituous essences (generated in the cell) to the cavities of the brain and to the portions of the organism to which the fiber determines.

The cortical substance of the brain is divided into areas, and these are again subdivided and re-subdivided into smaller groups down even to the individual cell. Every group and sub-group has its own specific function (voluntary and involuntary) and the voluntary function is under the jurisdiction of the volitional center. In other words, the will has power to control these groups and direct their voluntary use.

Every cell or spherule, as before stated, is the beginning of a fibre. It is, so to speak, a minute spring from whence the spirit enters the fibre, and takes its course down the nerve or fibre to the fimbria of the fornix, and on the fornix or arch, meets the finer serum of that portion of the blood which flows to the extremity of the *velum interpositum* (interposing veil or curtain), the two uniting to form the ventricular serum.

One of the three essences produced by cellular respiration, flows into the two lateral ventricles or cavities, thence by two distinct ways into the third ventricle, where a certain vito-chemical union takes place, preparatory to the entrance of the ventricular serum into the blood through the *glandula vita*.

When the cells expand the general mass of the grey matter swells out and necessarily presses upon and contracts the central cavities of the brain. The expansion of the grey mass is general because every cell breathes synchronously (at the same time) with every other cell. When the cells breathe they fill with fluid, when they contract they press this fluid or essence through the course of the fibre towards the cavities. As the mass of grey matter grows less, the cavities fill up, and when the grey matter swells by the filling of the cell, the pressure upon the cavities forces the serum from the cavities into the blood for which it is elaborated.

The serum from the two lateral cavities becomes divided through the rising up of the fornix or arch which is largely composed of grey or cellular substance. The fornix projects into the lateral ventricles in such a way as to press a portion of the serum contained in these cavities backward and downward into the aqueduct of sylvius, a *reservoir* which retains the fluid sufficiently long to dissolve the substance pressed into the aqueduct from the pineal gland or conarium.

The other portion of the fluid in the lateral ventricles, that is pressed toward the front, empties into the third ventricle through the foramen (opening) of Monroe. The aqueduct of sylvius then empties itself into the third ventricle where the fluids again mix. Pressure upon the third ventricle forces the serum down through the

tuber cinerium through the infundibulum (funnel) into the glandula vitæ or pituitary gland whence through the petrosal sinuses it is conveyed to the heart.

(TO BE CONTINUED.)

MIRACLE NOT THE SIGN OF MESSIAHSHIP IN THIS AGE.

There is a class of people who regard miraculous procedure or phenomena as evidence of divine power.

The word *miracle* is a latin word or an anglicized word from the latin, and means wonder or astonishment. No phenomenon however wonderful was ever performed contrary to some law, which, though unknown by the populace, is well known by the person using the law (higher or spiritual law it may be) to perform the wonder.

Jesus wrought miracles or wonders through His knowledge of natural and spiritual law, using His knowledge always in the direction of good works through love to God and man. He raised the dead, healed the sick and cast out devils &c. While he did this he said to his disciples "Greater things than these shall ye do because I go to the Father." In His day and theirs, these greater things were not accomplished. From that time to the present these greater things have never been performed. Despite all this the time must arrive when the words of the Lord Jesus shall be fulfilled, and according to Koreshanism the time is at hand when these greater things will be wrought, fulfilling the prediction of Christ the Lord.

What are these greater things? A greater thing than to restore a person to a common physical health to die in future, is to proclaim the law or science by which thousands of people may overcome death that they may never die.

The promulgation of the science of Immortal Life, is to the end that the law of life may be scientifically applied, and the effort of Koresh is to so enable men to enforce this law, as to bring into immortal being the children of the resurrection, or to give birth to a nation in a day.

Jesus performed miracles or wonders whenever the people were prepared to be receptive to the influence of His dynamis (potency) but He could not perform many mighty works in Capernaum, because of their unbelief.

Every great work must and can only be wrought through the intensity and continuity of thought in the direction of the desire, and purpose to accomplish.

The supreme thought of Koreshanism is in the direction of bringing into manifestation the sons of God; in other words, to bring about and accomplish the destruction of the power of death over such as now aspire to immortal life. The

healing of the common sick, and their restoration to the common condition of health is but incidental to the greater achievements, namely, the perfection of this body and its restoration to immortality. Such effort must not interfere with the greater and supreme purpose. The thought must be continuous in the line of the greater work or greater desire, or the greater end will not be wrought.

The Koreshan school in the application of its cult, is now establishing and developing its battery of life, according to principles of life already understood and taught in the college. When the *psycho-pneumic* battery is complete, and its consummate power mobilized toward the formulation of the immortal flesh or the body of the resurrection, the great miracle will be wrought and the sons of God will stand forth in all their glory.

Jesus performed His miracles after His baptism by John. The Koreshanists will perform their great wonder when the baptism comes which is now shortly to be shed forth.

Let not the inquirer mistake the miracle of the devil for the power of God. The image of the beast has power to perform wonders in the sight of men, and to call down fire from God out of Heaven in the sight of men and to deceive men by the miracles which he has power to perform.

God is not come in miracle now, but in science. He comes now, not to perform works by law known to Himself which He cannot disclose to the people, but He comes to declare the science and to remove the wonder or astonishment, through a revelation of the principles of spiritual life and their scientific unfoldment.

MR. BENEDICT'S CASE.

The daily papers of Chicago have of late been feasting themselves upon an incident which under ordinary circumstances would have received but a passing public notice. I allude to the circumstance of Mr. Benedict's death, after about ten days acute illness of a complication of diseases, any one of which from the common medical point of view, would have resulted in an early death.

When Mr. Benedict was taken down, he had not become a Koreshanist, though in sympathy with the general purposes of our Order, and friendly to myself and cause. He had been very ill for about three days, before I was called upon to attend him, during which time he had received domestic treatment, including the *great universal* prescription upon which the "Regulars" depend for almost every conceivable ailment, namely, the "scientific" panacea, Quinine. I was first called to see the patient on Tuesday the 14. of Feb.. He passed away on the following Monday. He desired drug treatment, and from the first attention to the case I gave

him the ordinary medical treatment calling Dr. Pingree as consulting physician on Thursday. Dr. Pingree saw the case again on Friday morning when his symptoms all seemed to be much more favorable. The patient's condition assumed a suddenly unfavorable turn a day or two before his dissolution.

From the first, the family with whom Mr. Benedict's people were boarding, seemed determined to control the case in direct opposition to the wishes of the family and friends of the patient. They carried their meddlesome determination so far as to blister the patient with spirits of turpentine from head to foot despite the protest of Mrs. Benedict, the wife of the patient, and in my opinion the destruction of so much depurating surface, added greatly to the severity and danger of the case and was possibly the direct cause of death. At least it was an additional cause of disturbance and injury.

Since living in Chicago I have treated from 5 to 30 patients daily, and so testified in court, and Mr. B. is the first death in my hands or under my treatment. This last fact is the secret of the opposition. It does not tally favorably with the comparative success of the medical gentlemen who fail to sustain their cause by their success with their patients, and therefore must needs resort to law to maintain themselves and their school against the popular outcry against *learned quackery*.

From the fuss the poor weaklings are making over this case, one would naturally suppose the *drug* profession had not met a case of death, and that for a patient not to recover was an unusual occurrence. I think if my memory serves me I have noticed a few cases of death of late under allopathic treatment, and it seems to me the very height of absurdity for men who manifest as much ignorance as the medical profession, proven by daily occurrences in their practice, to say this patient could have lived with proper medication. Why do not their cases recover with proper medication?

Am I practicing without legal authority? I am a graduate of a regular College of the State of New York. I am educating teachers and practitioners under the authority of the State of Illinois, under a charter issued by the State authorities.

I am treating, healing and teaching under the impulse of a religious conviction of right and duty, maintaining that Jesus Christ had the right to commission men to heal the sick and preach the gospel, and the knowledge of the fact that I have the constitutional right to maintain and practice my religious convictions without molestation. I require no State law to sustain me in my right. If the "regular" school provoke and force this fight, my only defense will be my religious prerogative guaranteed by the constitutional enactment of the United States.

The belief that it is not only the right but the duty of every man to obey God according to the formula instituted by Jesus the Lord, is one of the fundamental

tenets of the Church Triumphant, and we as a Church, purpose to discover whether there be any virtue in the boasted powers of protection vested in constitutional law.

Persecution is a principal factor in the growth of any newly developed religious system or any restoration to first principles of the old. We do not fear it and shall continue to follow the religious dictates of our conscience.

KORESH.

The word Koresh is a Hebrew word, which in its primary signification implies source of being. It involves the idea of life, from the meaning of the root Choor or Koor (Kur) which denotes the activity of the sun in the generation of His energies through the processes of combustion or burning operative at that center.

The sun is the center of light and heat to the material or physical universe. It is not only the source of the energies, *light* and *heat*, but also of the electric, magnetic and other energies always accruing from processes of combustion. As the center and source of kinetic and potential physical energy, the sun is the representative and symbol of the spiritual center, or of the center of biological, or more especially of Theo-Anthropostic existence. In other words the sun of the physical universe with its physical energies is the correspondent of the divine center from which emanates the forces of divine, angelic, and human existence, as well the forms of expression in the various degrees of life as derived from the great center and pivot of celestial, spiritual and natural function and correspondent form. In Egyptian, the word is *Choros* or *Horos*, in Persian, *Choare* or *Hoare*, in Sanscrit, *Suri* or *Surya*, in Greek *Koros*, in Arabic *Koreish* and in Hebrew *Koresh*.

The supreme or highest object of the ancient Persian worship was the sun. (the Choare). This center or source of being however was not to them the physical sun, but the celestial, of which the physical was only a type.

The worship of the divine personal center which to the most ancient Persian was Theo-Anthropostic and represented as the prophetic Cyrus with his six wings, gradually declined to the worship of the physical luminary, the outer symbol and type of affectional and intellectual energy.

The Hebrew word *Cherubim* is derived from *Koor*. Taking the statement in Genesis *iii*, 24. ("So he drove out the man; and he placed at the east of the garden of Eden, Cherubims, and a *flaming sword* which turned every way to keep the way of the tree of life,) as a statement of the origin or source of being, (for that which perpetuates the tree of life must be the origin of life,) it may be readily perceived that a term applied to the processes of spiritual combustion, and from which the energies of life were derived, should be regarded the center and object of supreme worship.

The word *Koor* from which is derived Cherubim, the masculine dual of *Kurub* or Cherub, is the same noun from which is developed or formulated the word Koresh, the term we have employed to designate the title of a system of science involving every department and phase of universal being and activity.

From the Tree of Life—The God-Man—originates all things in the universe. The centralized and perfected manhood, which is also the God-hood, is the archetype and germ from which the entire creation is evolved and towards and into which the processes of involution center.

The perpetuity of the tree of life is maintained through the reproduction of its ultimate germ, its last principles, in which are also its first principles.

“And he showed me a pure river of water of life, (the doctrine or science of immortality from which proceeds every ramification of genuine science throughout all departments of being,) clear as crystal, proceeding out of the throne (wisdom or intellectual principle) of God and the Lamb (the begetting principle). In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”

Koreshan Science is the science of life or being. This science is the pure river of water of life, this water of life being the *truth* clarified and differentiated from error or fallacy. It proceeds from the *throne* of *God* which is the illuminating center or *intellectual* principle of regenerated manhood, and terminates in the tree of life the center or *root* of which is the *affectional* or *love* principle.

The water of life is the true *literal* interpretation of all the forms and activities or functions of being, existence and creation. This is universal science (knowledge) and this is the science of Koresh. The Cherub placed at the east of the garden to keep the way of the Tree of Life is Aquarius (the water carrier) in this age of the world, and he constitutes and embraces the potential energy or seed of that tree.

Included in the science of life, the *acme* of which is immortal existence, is the genuine science of government which, through Koreshan Science, is to be practically unfolded in the establishment of the Kingdom of God, the divine natural kingdom or God's kingdom in the earth.

“Let Thy Kingdom come and Thy will be done in earth as it is done in heaven.” Will this prayer be fulfilled and the kingdom be established, or did the Lord Jesus make a mistake in its indictment?

In the Feb. number of the *Esoteric*, on page 300, second column, in Mr. Butler's answer to the question “Am I a Spiritualist,” is his own statement of his belief concerning God. The time is at hand when the question of the divinity of the regenerate man will be discussed for all the subject contains. At present Mr. Butler's own statement is brought to public notice through the *Star*, not for a present discussion of the grounds for his conviction, but to shew from his own pen his true position

as relating to the subject of God's personality. "I answer" says Mr. B. "God is spirit and I believe in God. (not in a Man-God however)." Mr. B. believes in God, that is, ELOHI, but does he believe in JEHOVAH, or what he terms Yaveh?

Mr. Butler does not believe in the Man-God or the God-Man. Let the readers of the Guiding Star note this fact in comparison with another one, namely, that the Editor of the Star pronouncedly, emphatically, and unequivocally plants himself on the groundwork of an opposite doctrine.

The remark has been made that Mr. B.'s views are in a line with Dr. Teed's. He, Mr. B. does not, to use his own words, believe in a Man-God. This is a practical denial of the divinity of Jesus the Christ. This means ANTI-CHRIST. We do believe in the God-Man. In other words the perfect man is the perfect God, and the God is the perfect man.

In this statement I am not trying to prove my position nor argue it, neither am I trying to disprove his. I merely, in this, wish to unmistakably and unequivocally differentiate the two positions, Mr. Butler's and my own.

The discussion will come later.

C. R. TEED, A BELIEVER IN THE GOD-MAN.

REMOVAL OF THE COLLEGE OF LIFE, CHURCH TRIUMPHANT, SOCIETY ARCH-TRIUMPHANT AND S. A. T. LUNCH ROOM, FROM 103 STATE ST. TO 106 AND 108 WABASH AVENUE.

The business center of our institution has been removed from its former location to more commodious quarters. We are still centrally located between Madison and Washington Sts. in the heart of Chicago, where we are easily accessible from every part of the city. Every department of our order is in a thriving condition, and especially is our *Domestic Lunch* system meeting with a success beyond the most sanguine expectation of its inaugurator. The Publishing Department is in a fair way to become one of the most important departments of the system.

The College, Church and Society are all growing in numbers, augmenting in force, and becoming cemented in unity.

We would have preferred to remain in the old quarters, but had outgrown them to such an extent that we found it impossible to meet the demands of our amplification without increasing the size and number of our rooms, therefore the change is made and we expect for the better on general principles, and in nearly every respect.

We re-open the class the first Tuesday in March, and continue it through the month, the lectures being given on Tuesday, Thursday and Saturday mornings, commencing at 10 A. M.

The Church services are continued as usual on Sunday at 3.30 P. M.

The Society Arch-Triumphant holds its regular meetings every Tuesday afternoon at 2.30 P. M. These meetings are free to the public. Dr. Teed speaks when not precluded by other and important matters of the order.

The College will continue to hold its sessions monthly, the lectures continuing on the days given above.

APPLICATION OF MENTAL FORCE IN PSYCHO-PNEUMIC THERAPEUTICS.

The Student of the Guiding Star is by this time familiar with our *axiom* that mental equilibrium is essential to perfect health, and that such equilibration of function or office cannot obtain, independently of a corresponding anatomical integralism.

To insure perfect mental and physiological action, there must exist a complementary anatomical perfectness. In other words, spiritual and physiological activities are complete and full in their operations, when the body in which the mental being dwells is perfect in all its parts. When there is any lack of either mental, physiological or anatomical fullness, there must be brought to bear upon the domain in which the deficiency obtains, a sufficient force from some other domain to supply the need.

The body may be deficient in some part and there may exist enough physiological power through conserved energy to supply the requisite demand, or the physiological power may be deficient or deranged, and there may exist a sufficient mental energy conserved to supply the functional deficit. Again the mental force may be deficient and an outside force, that is, energy from another mind may be required to restore the balance.

The more pure the body, and the thought of the mind in that body, the holier the spirit. Absolutely pure mental action will generate absolutely pure or holy spirit. Unholy spirit may be powerful and curative, but it does not cure in the same line nor the same kind of people that holy spirit does.

The most effectual and thorough going application of spiritual therapeutics is that energy which is generated from the religious center because it touches the religious center.

The common drug may act physiologically and effect a cure. Any physical force, such as light, heat, electricity, magnetism &c., may so act as to induce mental and physiological equilibrium in a patient. Animal magnetism, or the mental force from a materialistic mind may act upon another mind or body in a manner to induce equilibrium. But Holy Spirit, or the energy (*dynamis* as Jesus called it) generated by the activity of a pure mind is the most potent as a therapeutic agency, providing the receptacle is of a kind to be influenced by it. Jesus did not do many mighty works in Capernaum because of improper receptacles, that is, because of the rejection of His force through unbelief.

A pure life through unity with the divine, by virtue of obedience to the divine law, will insure a constant conservation of spiritual *dynamis* or power. Compassion for the afflicted, properly sustained by a life of purity as centered in the divine power and personality must insure success in healing.

Koreshan Science includes the recognition of the present Messianic manifestation as the center of potency.