

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. xxvii. 14.)

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(CONTINUED FROM PAGE 200.)

If now we compare the fact of Israel's loss, by absorption through their intermarriage with the Medians, Persians and Assyrians, with the parable of Jesus regarding the leaven which the woman took and hid in three measures of meal, great light will be thrown upon the subject.

The parable of the leaven is generally understood to refer to Jesus or His doctrines introduced into the world, and working in the people till the whole world, *the lump*, is converted. In the way of such an interpretation there stand some insurmountable obstacles. To begin with, leaven is something soured or vitiated. If the leaven referred to the doctrine of Jesus, then His doctrine was soured or vitiated, for the leaven that the woman took, if doctrine at all, was degenerated doctrine, and the effect would be to degenerate the entire lump and make it all leaven. The fact that the parable alludes to the kingdom of heaven, proves nothing to the contrary, for the kingdom of heaven is not always the perfect state.

The kingdom of heaven is likened unto ten virgins; five were wise and five were foolish. Herein is a direct statement in proof of the fact that the kingdom of heaven can be, and is likened both to a state of virtue and a state of prostitution; and God's church, *the kingdom of heaven*, according to all the teachings of scripture from Genesis to Revelation, is subject to the constant change of state, in alternation from that of favor with God, to that of subsequent declension and disapproval.

When Jesus said "The kingdom of heaven is likened to a little leaven which

a woman took, and hid in three measures of meal," He had reference to the condition of that kingdom when the church should have fallen away from purity of state, wherein the doctrine and life of the church was vitiated, or until the Gentile lump should be vitiated through the influence of the leaven which the woman hid therein.

I have shown that it was through the woman, or female potency, which the Israelites appropriated, that they were influenced into that final idolatry which separated the tribes from the house and influence of Judah. I have shown also that the Israel, soured or leavened in doctrine and life, was taken into Assyria and absorbed into these Gentile nations, and there hidden or lost. This leaven (life vitiated by false doctrine) of the ten tribes, was hid by the woman influence in the lump, till the whole lump was leavened or vitiated. This is accomplished at the end of the dispensation, when the people who shall comprise the kingdom of heaven shall be within the influence of the absorbed ten tribes.

The United States of America is the country, and the American people constitute the nationality out of which will be developed and manifest the nucleus of the divine government, and in which shall first be established the divine brotherhood, the restored garden of Eden. The American people are the culmination of ethnological filtration, the foundation or basis of the mixture, being the mixed Hebrew and Egyptian, the tribe of Ephraim. This people is the product of the pneumo-psychic union of the German and English, the German constituting the *pneumic*, male or impregnative, and the English the *psychic*, female or conceptive. The one is therefore called the Fatherland, and the other the Mother Country. The German and English are the male and female branches of the Teuton stock, and the American people are the offspring or child of their pneumo-psychic conjunction. The Teutonic family of nations, as such, originated with the ethnological blending of the Egypto-Hebrew with Media, Persia and Assyria. The people of the United States are therefore the descendants and product of both Israel and the Aryan families.

The Indo-Germanic family of nations, though having descended from the pre-Noatic race in a line outside of the Noatic channel; that is, the so called Aryan family, did not become Germanic till after the Japhetic fusion, and subsequently the mixed Israelitish fusion. This combination produced the Germanic family, which constitutes the basis or groundwork of the conglomerate mass, here in the United States, out of which shall evolve the seven distinct genera or heads of the coming nations of men. This new order or genus, composed of seven *genera*, is the new church or brotherhood, the new Canaan, in which dwells the Israel of God.

There has been a continual flow and descent of a race, which subsequent to the Japhetic filtration was known as the Aryan race.

The Japhetic race, or the descendants of Japhet, according to prophetic prediction, were to become the final Gentile race or body to contain the true Israel of God. The word Gentile means body, earth or ground, and in the anti-type, the true Canaan or Gentile. The real promised land is not a geographical country but the new body, *the church itself*, as established on the earth and inherited by Israel.

“Now these are the generations of the sons of Noah, Shem, Ham, (Kam,) and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elisha, and Tarshish, Kittim, and Dodanim. By these were the *isles* of the *Gentiles* divided in their lands; every one after his tongue, after their families, in their nations.”

The Medians, where the Israelites were carried when the ten tribes were taken away by the Assyrians, were the descendants of Madai, the third mentioned son of Japheth. Now taking into consideration the fact that Israel was taken to Media, and there mixed with the Medians as one of the nationalities by which the Israelites were absorbed, we discover such an ethnic combination as the following: Egypt was absorbed by Israel. The Midianites, who were a mixed race, descended in two lines from Abraham, through both Hagar and Keturah. Hagar had one son, and Keturah six. The posterity of these coalesced in the Midianites, and thirty-two thousand of their maidens and female children were appropriated at one time by the Israelites for wives. After these combinations this mixed people, Israel, were carried to Media, and were there infiltrated partly with the Medians who descended from Japhet. Thus we discover that in Media, the posterity of Ham, Shem, and Japhet are thoroughly mixed. Ham is the typical Canaanite. Examine now in this connection, Noah's prophetic declaration regarding Japheth. “God shall enlarge *Japheth*, and he shall dwell in the tents of *Shem*, and Canaan (Kam) shall be his servant.” Gen IX. 27.

This is a simple and direct prophecy, pointing to the ultimate unity of the posterity of Noah, as descending through these three channels.

The descendants of Japheth in their unity with the pre-Noatic race, constituted what is commonly regarded the Aryans. The mixed Hebrew and Egyptian, infiltrated with the Aryans and the three nations in which the Israelite was lost constituted the Teuton. The Teuton family of nations cannot be traced farther back than Media as Teuton, because they did not exist before that infiltration. The word Teut, as the origin of the word Teuton, came through the Jewish, or Hebrew dialect. Teut, in Hebrew signifies to collect or gather. The Teuton family carries out in the tendency of its progress through the ages, the collective or gathering

propensity, as pertaining definitely to ethnical re-unity, or re-combination.

The nations from whom the English speaking peoples have descended, especially as the American nation is representative of the language and nationality, may be traced directly back to the geographical location where the ten tribes were taken and lost.

The nations by which northern Europe was peopled; namely, the Danes, Norwegians, Saxons &c, can be traced directly to the three nations in which the leaven was hid; and the American people as the most pronounced mixture of all these nationalities, fulfils the prediction to Joseph concerning his son Ephraim, "I know it, my son, I know it; he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become the fulness of the Gentiles." (King James version: "*A multitude of nations.*")

THE IDENTIFICATION OF ISRAEL, OR THE LOST TRIBES, MUST BE DETERMINED BY THE SIGN OF CIRCUMCISION.

The influence of circumcision has already been considered in some of its direct bearings. So far as the outward or *literal, typical Israel* is concerned, and also the typical outward circumcision, as a sign of the covenant the ten tribes have not only lost their identity, but their right to the covenant stipulation.

It is not merely possible however, that the influence of circumcision in its reflex and anti-typical psychic force or power, still pervades the race, but it is my purpose to show how this force continues to operate, and what special mark or sign denotes the covenant relationship. Before entering however, upon the consideration of the reflex and psychic influence of the ministration of the ceremony, I will here briefly recapitulate the differentiation of the two kingdoms, *Judah* and *Israel*, and the processes and influences by which Israel merged by psychic transformation, from Hebrew to Gentile form and life.

The two kingdoms, under the two distinct governments, denominated respectively *Judah* and *Israel*, were reigned over by the two houses; namely, the house of David and the house of Ephraim. The division of the kingdom occurred about 900 B. C. Jeroboam, a direct descendant of Joseph, through his youngest son, Ephraim, was the instigator of the rebellion which resulted in the establishment of the new kingdom through the revolt of the ten tribes.

There are two special prophecies made by Jacob, (Israel,) dominantly important, and bearing directly upon this matter, which together constitute the key-note to this whole subject. The first is the declaration of Jacob to Joseph concerning Ephraim, "His seed shall become *melo-haggoyim*. (the fulness of the Gentiles.)" The second is the blessing pronounced upon Joseph, "From thence is the *Shepherd, the Stone of Israel.*"

The posterity of Joseph through the line of Ephraim, according to prophetic declaration, was to become Gentile. The transformation began with the sons of Joseph, who were half Hebrew and half Egyptian. The absorption of Egypt through the intermarriage of the offspring of Joseph's posterity with the Egyptian women, and the subsequent intermarriage of this mixed race with the Medians, Persians and Assyrians, continued the transformation. The departure from the observance of the rite of circumcision, with the other Hebrew religious observances, obliterated the barrier which had been set up as a hedge against international filtration, and the Israelite became finally absorbed by the nations into which they were carried. Thus the Hebrew leaven, the vitiated life through the idolatrous departure of *Israel* from the true worship of the God of *Israel*, became hidden in the Gentile lump, not to be again identified till the time of the fulness of the Gentiles, when by the reflex psychic and anti-typical sign, the mark should be revealed, and the true shepherd through Joseph's posterity, manifest.

The Teutonic family of nations had its origin in the union of the mixed race, Egypt and Israel, with the three nations by which they were absorbed; namely, Media, Persia and Assyria. The Anglo-Saxon is the main channel through which the new race is to be evolved, and the United States is the country in which the new paradise is located.

The American people comprise the amalgamation out of which is to proceed, not only the new genus or race which is to fulfil the prophecy of Jacob, "His seed shall become the fulness of the Gentiles;" but also out of which shall come by involution, the Shepherd to the Gentiles, fulfilling Jacob's promise to Joseph, "From thence is the SHEPHERD, *the Stone of Israel.*"

REFLEX PSYCHIC INFLUENCE OF CIRCUMCISION.

The first general influence of the observance of the ceremony of circumcision, was to produce a flow of the animal soul force into the sacerdotal (priestly) and royal centers of the race.

The reader must not forget that in order to comprehend the idea, thought must be regarded as veritable substance. Circumcision, as has been shown, conserves this substance, and the direction of the thought towards the promise, continually memorialized by the observance of the rite, produced the national inflow of the soul substance to the center whither it was intended by the institutor of the rite, it should be conveyed.

God and Abraham, with all the Seers and Prophets, with the divinely inspired Priests of the Levitical order, looked beyond the purely animal centers which were manifest in the type, to the spirit and soul, or the pneumatic and psychic centers which they knew were to come as the reflex potencies of the law of *cutting off*.

The universal flow of the spirit and soul substance towards and into the pneumatic and psychic centers, was determined by the more spiritual and higher religious purposes and desires of the Jew and Israelite.

The ulterior purpose of the cutting off and loss of the Israel of God, and the engrafting of Israel into the Gentile stock, was to the end that the Gentile world through Israel should finally, in the restoration, be instrumental in bringing the Gentile world within the influence of the true and "everlasting gospel."

Before the Gentile nations into which the *leaven* was placed and hid, (lost,) come to the point of complete regeneration, the whole lump of the Gentile must be leavened. By this I mean that the idolatrous declension of the ten tribes must so affect the Gentile world by which Israel was absorbed, that the kingdom of heaven is one mass of leaven; that is, one mass of corruption both as to doctrine and life.

THE WHOLE MASS OF CHRISTIANITY TO-DAY, IS IN THE STATE OF VITIATION PRONOUNCED BY THE PARABLE OF JESUS.

Jesus was the very life of Judah. He was not only the promised Messiah, (Anointed,) priest of the order of Melchisedec, but He was the product of the spiritual desire of the whole house of Judah, which after the division of the kingdom was composed of the two tribes of Judah and Benjamin, and of course a portion of Levi.

Jesus was the centralization of the desire of the Jews for a Messiah, reflexed, and pneumically manifest. He was a quickening spirit. *He came forth from the Father.* He was the *semen patris*, or the father's seed. In His theocrasis He descended into the race by the operation of the Holy Spirit, which proceeded from, and was the product of the dissolution of His visible form in the translation, after His resurrection. The people into whom He thus descended, was the very race into which, more than seven hundred years before, the lost Israel had been infiltrated. Hence the spirit of the house of Judah, conserved and concentrated in the Christ as the Messiah of the age, was by His dissolution, and transformation to Holy Spirit, carried over in one of its channels of transmission and imparted to the Teutonic family of races, who became receptive to its influence.

The leaven of the Israelite transformed the whole Gentile lump to leaven. It also perverted in subsequent time the spirit of Judah, committed to the nations through the Christ, also to leaven, so that in the present age, the entire christian church is in a state of perversion, but prepared for judgment now that the everlasting gospel is ripe for manifestation and promulgation.

The Anglo Saxon race, as specially representative in America, now approaches the fulness of the Gentile state. The mystery of the Gentiles is now revealed.

The resurrected body is about to be made tangible as the remnant to be saved. This body does not comprise Israel, but the Israelite transformed to the Gentile. The word *Gentile* means *body*, when traced to its primitive root signification. This body, *Canaan*, is the promised land to be occupied by the spiritual Israel, the New Jerusalem descending from God out of heaven. This body, the fulness of the Gentile, is at present occupied by the Philistines, supremely represented by atheistic and anti-christian Spiritualism. The Philistines are to be driven out, and the land occupied by the spiritual Israel, the New Jerusalem, as seen by John the revelator, to descend from God out of heaven. *

Jesus was the minister of the real circumcision of the house of Judah. The Jewish Christian church constituted the circumcision in one of its aspects, but the Israelitish church, which was lost, constituted the real cut off people in a biological and ethnic aspect. The restoration of this cut off Israelite must be through the manifestation of the sign of circumcision. They must prove by the sign which they are able to present, that they are the real cut off nation.

In the consideration of the reflex psychic sign of the real and anti-typical circumcision, it must be remembered that though Israel was cut off through disobedience, God never made a proviso, in His covenant with Abraham, regarding their final salvation. The promises of God were sure, and notwithstanding Israel was cut off by virtue of the very provision of the covenant, there must be a restoration, because God had promised to save Israel with an everlasting salvation. But to insure the restoration and this everlasting salvation, the sign must be manifest.

Cyrus, in his theocrasis is the *psychic* sign of Israel's restoration and fulfilment of the covenant, as the spirit transposed from John to Jesus, and from Jesus to His disciples, was the *pneumic* sign of the fulfilment of the law and the prophets. Because it is declared of Jesus that He came to fulfil the *law* and the *prophets*, it does not follow also that in His coming nearly nineteen hundred years ago He did fulfil the *covenant* or *promise*. No, God's promises to, and through Abraham and Jacob, can not have their fulfilment except through the posterity of Joseph, and thence through Ephraim, and consequently through that part of the Hebrew race which was cut off and lost, because the tribe of Ephraim in which the promises all centered, was lost with the ten tribes.

It will be impossible for the reader to acquire any correct conception of the principle of reflex circumcision, without some definite ideas concerning the facts

* By Philistines I do not mean SPIRITUALISTS, but the anti-Christ and atheistic power which is in possession of, and controls the mediumistic world at the present time. The biological, and hence the anti-typical Canaan or land of promise, is comprised of the mediums and sensitives now under the control of the lower, or under spirit world.

The driving out of this anti-Christ power, and the possession of the land (mediums) by the New Jerusalem spirits, is the work of salvation to be inaugurated through the "Sign of the Son of man."

and laws of polation, as inhering in and obtaining with biological, as well as with physical existence.

In the physical universe there are strata or planes of metallic, mineral, aqueous and aerial substances. The atmospheres are pervious to light and other forces. The stratum of water, while as pervious to some of the forces as the atmospheres, is less so to light than some of the atmospheres. The planes of the metallic substances are opaque as related to light, (lumen) but pervious to electric force. These all act as reflectors and refractors. A ray of light impinging, or striking an aqueous surface, is both refracted and reflected. What is true of light, as related to a water surface, is true of every force as related to any surface, as light is related to the water surface. The laws of refraction and reflection obtain with electricity, or any other force as related to specific metallic surfaces, but the refractions and reflections of all forces do not depend upon the same conditions.

In the biological domain, or in the domain of life, more especially mental activity and conditions, there are atmospheres as there are in the domain of physics. So there are mental forces, and these mental forces sustain the same relations (or corresponding ones) to the mental (spiritual) atmospheres, as the physical forces do to the physical atmospheres.

If an object is posited a number of feet from a concave mirror, in looking into the concave mirror to view the object, it does not appear to be so far beyond the concave surface as the object really is in front of it. The reason of this is because at the point where the object seems to be, there is an actual convergence of rays which have been reflected from the concave surface. If the surface is one of glass, and therefore pervious to some of the rays so that they pass through and beyond the surface of refraction, they are converged again to a point or focus. At the same time that some of the rays converge beyond the concave of refraction to a focal point, from the concave of refraction there is also a wider divergence of the rays as they pass through the surface. That is, as the rays impinge against the lucid concave surface, some of them focalize at a given point beyond, while at the same time some of them diverge or radiate from the point of impingement. In the one case, that of convergence, the rays are conserved; and if they be rays of light, at the point of focalization they are terminally transformed to heat. This focal point or center being in the midst of convertible matter, there is a new generation of both light and heat. In the other case, that of divergence, there is no conservation of the rays, and they are therefore lost by absorption in the forms of matter into which they radiate. The direction of these rays are all determined by their qualities, and the qualities are determined and fixed at the point of impingement, by the friction induced at that point.

All physical forces have their correspondence in mind or mental force, and then

again in spiritual and soul forces, or *pneumic* and *psychic*. Light and heat, in the domain of physics, correspond to intellection and affection in the domain of mind. If the laws of the one are understood, it is easy to understand the other by the law of analogical relation and action. In the physiological operation of these principles as pertaining to their least forms, or the individual, and as represented by the human male and female, they determine in the male towards the formation of millions of sperms, and in the female to the unique (one) ovum. (egg.) In the universal or macrocosmic domain, (I mean here the biological macrocosm,) the same laws obtain.

In making application of this principle to circumcision, thought must be regarded as subject to corresponding influences in the realm of biology, to light and heat and other forces in the domain of physics. The mind must not lose sight of such relationship.

Circumcision was the sign of the covenant. The word covenant in the supreme sense means conjunction. The intent of the law (principles or laws of life) as proceeding from and determined by both the desire and purpose of God, was to reunite man with God in one perpetual unity. To insure such a unity, it was essential that there be a conservation of force. The law of circumcision was the law of conservation. When the force was generated it could be either husbanded or dissipated. The law of husbanding was in the convergence of thought through successive spiritual states, acting as so many spiritual atmospheres, to finally bring to a point or focus, the thought substance of the race: hence of a consequence to a point of terminal transformation, and therefore to a new beginning, or where by a concentration of the rays of thought, (intellect and desire) a new fire can be kindled from the material stuff where the focalization occurs.

The law of dissipation is in the divergence of thought. In these operations we observe the two universal laws of dispersion or divergence, and gathering or convergence. The first is the office of the male or father, and the second is the function of the female or mother. These are both true in one aspect and false in another. In other words, just half the truth is stated when the male and female in their separate states only, are taken into consideration.

The quality of the desire, as I have before stated, determines the direction of the thoughts, and in the case of the special thought substance conserved by the circumcision of the Jew, the thoughts were determined towards a specific center as the medium of terminal transformation, and transposition from one state or condition of life to another one.

In the primitive mind of both the God, and the man where the terms of the covenant were established, the thoughts looked forward through a series or succession of *times*, as so many timic biological strata or layers of thought, to *the* time

and point of polation or focalization when the supreme convergence should occur.

Were it not for such desire and direction, determined through divine or prophetic prescience or fore-knowledge, there could be no conservation. The primitive conception in the mind of man, posited in or generated by the influence of the Divine, was the sole determining potency which through all the ages moved and moves to the one end, the focalization of thought for the renewal or regeneration of life.

The same prescience which determined, foretold and instituted the end and the means to the end, knew the name of the SIGN when at the termination of the long cycle it should appear.

It is supposed that the reader now, to some extent at least, comprehends the fact, that in the reflexed and converged influence of circumcision, the SIGN, instead of being manifest in many centers, must be seen in one. If we apply this thought to the individual, we may observe the fact that in the removal of the part extirpated by the knife, the removal of the prepuce, there is a cutting off of a large surface. This includes a fine sensitive surface or fold, lying next to and covering the gland, and outside of this a coarser and less sensitive skin. In this operation there are removed many hundred cells.

The reflex influence upon the brain, centers or converges to a focal point, or to the one granule in the conarium itself. Its secondary effect is upon the fold of the *pia-mater* (soft mother) dipping down into the cerebrum from its posterior surface, and terminating in the *velum interpositum*, (the interposing curtain or veil,) putting it upon the stretch, increasing the traction, till finally, if the rite is persisted in, the traction ruptures the curtain or veil and opens a direct entrance from the one sphere or domain into the adjoining one. This was symbolized by the rupturing or rending of the veil of the temple at the crucifixion of Jesus.

In the application of the principle of reflex circumcision in its general aspect, in its anti-typical influence or bearing, as centering in Jesus, we must regard Him as a single cell or granule in the conarium. That kind of traction which dissolved his body, thus breaking down the *velum interpositum*, making possible the entrance from the holy place to the most holy, was the traction of desire; desire for what was in him of both truth and life, that it might be appropriated and applied by all who could receive it. This traction corresponds in the grand man or universal aspect, to the individual, physiological, and anatomical influence and change.

The reflex action of circumcision, typically and anti-typically, pertains both to the influence of the part itself; that is, the part which remains and is affected by the incision, and the part cut off. The part cut off was subjected to processes of destruction. Now as referring to the natural foreskin or prepuce, I have to say, that the recondite operations of nature are so subtle and occult, that if the truths were told concerning them, the persons making the disclosures could only be re-

gar dedby the thoughtless as the most veritable "cranks". I will leave the matter of the disposal then of the waste part, mostly to the conjecture of the reader, merely adding with regard to it that the elements of organized substance, though according to chemical and microscopical tests are like the inorganic, yet they are in their actions upon and relations to other organic bodies, distinctly different as is abundantly proven by actual experience and observation. I mean this; if we take an inorganic phosphate, and a purely mineral or non-vitalized phosphate, and subject a vegetable adapted to the appropriation of this particular substance, we find the plant nourished by the organic or vitalized, and not so much so, by the inorganic or non-vitalized. Carbonic anhydride, generated from the combustion of vegetable carbon, though chemically (apparently so) like the carbonic anhydride generated by the combustion of an inorganic substance, imparts to the atmosphere a very different spirit from the organic, and the respiration of that atmosphere has a different effect upon the body and its functions from the spirit imparted through the combustion of the inorganic.

I take then the cut off part as a type of a particular thing, having a special bearing in the real type and antitype. I mean in the reflex influence upon the race, the remaining part, and the cut off part, are equally important, though they do not maintain the same relative connection.

The ten tribes were cut off, lost, but they were, though apparently obliterated, absorbed by the nations into which they were infiltrated. This cut off part to which the least importance has been attached, is of the utmost importance in the eye of God. The cut off part is Joseph's posterity through which the everlasting covenant is to be assured. The stretch or traction, through the velum, investing the pineal gland or conarium of the brain, while in its supreme influence it absorbs the glandule and exerts its first influence upon the center, its secondary influence is exerted upon the velum itself.

I find it so difficult, in even common conversation upon this subject, to show to minds not educated in this line of thought, the exact correspondence between the microcosm and biological macrocosm, that I am here again induced to refer to the relation of the two domains. I mention the velum interpositum in the brain, not only as the correspondent of conditions of the individual mind, but the physical universe, or the physical macrocosm, has also its velum interpositum, and this again corresponds to the velum interpositum of the biological macrocosm.

(TO BE CONTINUED.)

THE KOSMOS.

ABSTRACT OF LECTURE DELIVERED TO THE STUDENTS OF THE COLLEGE OF LIFE, BY
DR. C. R. TEED.

The subject for this morning's lecture is The Kosmos. Kosmos is a greek word, and is usually translated world, but in this connection, by world we mean the universe of being, the created universe. For convenience of study we separate the meaning of this word into two divisions; namely, the physical macrocosm, embracing the physical universe, the universal objective world, all there is of physical creation and which is to a certain extent visible, and the anthropological universe; that is, the great universe of humanity. Then again, as the miniature expression of the universal or grand anthropological universe, we have the microcosmic universe; that is, the little universe, the subjective world, which is as absolute and integral a structure as the macrocosm of physical existence, the great universe, is a whole or integral structure. In scientific exactness, the manifest microcosmic universe is the perfected man; the regenerated God man, containing within himself the potencies of the universe. He is the center into whom is aggregated all the essences of existence, and is the co-ordinate of the entire unregenerate humanity in the domain of animal life. In Koreshan Science we have its correspondence in the sun; the center of influx for all the physical forces—the product of transmuted material substance—and the shell, the material outward structure, which is the posited extremity of all forces outflowing from the sun to be transmuted to matter at their point of deposition.

The present condition of that which would otherwise be the microcosm or integral man, is in a divided state, or in brief, a state of development. That is, it is not wholly complete or matured. It is not in its integral state; the development finally to be reached in the progress of the human being towards God.

The microcosm is now in two distinct forms, the male entity and the female entity. Or, to formulate it more fully, there are really four distinct states or qualities; two differing material forms, and two differing spiritual entities in-resident. This is the present state of the microcosm. It is not yet whole. It is waiting for its unity, or for the application of the science of unity, to bring it into life through conjunction, making that which is now in two forms, one, the manifest divine form, which is the final form, the integral being.

We see the race now in two separate forms, male and female; that is, disintegrated. It is the result of the fall; the segregation of the divine man, the Adam; the man made in the image and likeness of God; not like Him in one principle merely, nor in a thousand principles, but like Him in every principle, spiritual and material. The present status of the race is a declination or fall from

that primitive state. The two forms, male and female, do not constitute the integral structure, therefore they do not constitute the microcosm. Viduality is not the microcosm; the individuality is. The divided personality is widowed, whether it be male or female. The individual is undivided; unwidowed; is married; married in God; united to God in such manner as to comprise the male and female elements in *one form*; entire; no longer male and female in two distinctive separate forms, but male and female united in the one form which is neither male nor female. This is the microcosm; the subjective universe; and is as complete in its fulness as the objective universe.

This regenerated divine man; this man created in the image and likeness of God; this microcosm, is not an epitome. He is not an abridgment of the universe, but is every where Himself a universe; a universe in the least form, as the seed of man is the man in his least form.

To a certain extent, by observing certain laws, we are enabled to study the microcosm from the present development of the vidual man so soon as we understand the correlation of the manifest forms of the male and female. By understanding the laws and principles of polarization, and by the application of these to the viduals, we may through the laws of analogy thoroughly understand the microcosmic structure and life.

In the microcosm so far as developed, there are certain things that we reach by direct study. We learn of certain facts and phenomena by the direct application of mind. There are certain other things that we can not reach directly. They are not within the province of direct mental perception; but through the great law of analogy we may know of the things that are concealed, through a clear comprehension of the things which are revealed. We can not get at the law of life otherwise than by analogy. We can not obtain a knowledge of physiology through post mortem examinations, or vivi-section, however carefully conducted. There is no correct knowledge of physiology acquired, which is not derived from examination of the living subject; yet the conclusions of physiologists are mostly drawn from histological and anatomical studies of the dead structure, or from the effete matter cast off by the living. The operation of vital animal forces are but little distinguished from that of the non-vital and purely chemical forces, and in the teachings of many physiologists there seem to be recognized no difference in the two qualities of force. We may illustrate the difference between vital and non-vital force by the two processes of hatching eggs; the one by vital, and the other by non-vital, or artificial heat. The chicks hatched by the hen may lay eggs, and those eggs produce chicks; but the chicks hatched by artificial heat, though they may produce eggs, can not reproduce chicks in a continuous reproductive line. What does this fact teach

us? That animal heat is a very different substance from artificial heat, however great the chemical resemblance may be. They are two substances. In no degree of inorganic matter—so called—does its force or spirit furnish nutriment to vegetable or organic life of the same quality as that from the same matter which has been organized in vegetable or animal forms, though chemically they be the same. The one has been organized by virtue of organic activity; the other has succeeded by what we call inorganic action.

Now one object in studying to know the microcosm, is to get at the principles of life and form, that we may be able by our knowledge of principles and activities, to control them for application to life. When I say life, I mean life in its supreme sense, because we do not know any thing of life that is not life in the highest sense. The brain and body; this vidual structure, can be studied specially only when we study it in the light of the law of analogy. In this we reach a perfect conclusion concerning the functions, physiology, and activities of the structure.

We have a far greater object in view in studying the vidual structure than the mere knowledge of the formation, functions, and processes of the body. We have something beyond and higher than that. It is, that through the law of analogy, we may know by the application of the principles of the law, something of the universe in all its relations, and the principles of its activities. While this structure is microcosmic, in a more refined sense the brain itself is microcosmic. The human brain itself, so far as it is a perfect brain, constitutes a microcosmic universe.

We must take the two organisms, the male and female, and study them in their general and specific relations, to get at the final truth concerning both. There is no anatomical difference in the male and female brain; there is no organ found in one brain that is not found in the other.

The male brain produces in the body certain elements and functional activities. The female likewise produces certain elements and functional activities, but they differ from those of the male. Now there is some cause for this difference which is not apparent in the structure or organs of the brain, which Anatomists and Physiologists have not disclosed.

Now I have discovered and can establish the fact, that the two brains are inversely polated, the male brain having its potent activities in the fiber, and its impotent activities in the cell; while the female brain has its potent activities in the cell, and its impotent activities in the fiber. The female brain has its positive polation in the love principle; that is, in desire, in affection, in aspiration. The male brain has its positive polation in the intellect; in doctrine; in truth; in understanding: I mean in the outward understanding; the intellectual relation or principle, and not in the intuitive.

The male and female *brains* are anatomically alike. The male and female *bodies* are anatomically unlike. As the brain is the origin and center of all organic life and form in man, the prime governor of all organic relations and activities, how shall we account for the fact that the male and female brain, so similar in organic form and structure that no anatomist can distinguish them, should produce and rule over two such dissimilar forms? These differences in the bodily form and function depend entirely upon the above specified difference in polation; for the differences in form and function of the body are created by the differences in polarization.

It is claimed by many who are actively advocating the doctrine of male and female dualism as the highest attainment of humanity, that the male and female, as two distinct personal forms, are complementary in one integral function; that is, the two personalities are so related as to become the supreme expression of Love and Wisdom.

Now we deny that the male and female as separate organisms, are complements. It seems to me that I can present this fact to you in a way that you can comprehend it. Although the male constitutes one half of this dualistic structure, and the female the other half, the union of these forms in a creative product does not, and can not, produce naturally, other than a male or a female form, which in the highest relation possible to them as separate forms, is but one of the halves of the ideal whole or one. The absolute blending of the entire thoughts and affections of the two minds, must inevitably result in the oneness of the two, so that there are no longer two minds; and where the minds are one, there the creative principle dwells and projects its creative intent and substance, which must of necessity result in the oneness of its form, which is its circumferential limit and expression. This child, this new being would be the product of the unity. It would be an integral being because the product of unity, the *all* of the two, embracing the two forms and the two functions. That product of the two which comprises only the male form and the male function, or only the female form and the female function, can be only a *partial* unity; only one of the halves which produced it, though it may embrace many of the qualities of either parent. The unity must embrace *the all*; both the male and the female form, and the male and the female function in one organism.

The tendency of the male brain in externals, is to break up into millions of segments, and to diffuse its forces in the sperm cells of reproduction. The tendency of the female brain is to converge its outflowing forces to the one germ cell; the unique ovum, bringing down to a focal point the spiritual forces; the ascending and descending product of the disintegrating structure. Every cor-

puscle of the body aspires to and strives to become, a reproductive cell. Every corpuscle that has died was either a progressive or a retrogressive cell.

Now you may understand this better by the application of the law of analogy. The tendency of the corpuscles of a tree are either progressive toward the fruit, or retrogressive toward the trunk or body of the tree. A great many of the cells reaching forward to the blossom, and failing, stop in the leaf and die. The leaf falls to the ground and decays. In the death of these cells their spirit is carried over to the more progressive and vital ones. The spirit of the dying goes forward into the blossom, and the tendency of the blossom is toward the fruit; but thousands of the blossoms fall to the ground, having no vitality, or not having purpose enough or strength enough to move onward to the completion of its purpose in the fruit. Some of the blossoms go forward into fruit; but as in the apple or other fruits, unless the spirit of the cells can be carried forward to its perfected degree, which is manifested by its perfected form, it can not reproduce itself, but falls to the ground and perishes. If perfected, it may fall to the ground and reproduce its kind, or may be appropriated by a higher order of existence and enter upon a new career in another cycle.

Now you ought to see here the analogy, and make your application without further explanation; for what is true in the vegetable is equally true in the animal or the human existence. If the spirit of the dying cells passes over into the living cells in one domain, it is true in every domain. As in the vegetable, so it is in the human. The spirits of those who die are carried over to the more vital tabernacles that remain, and so the progressive spirit of the mortal man moves forward in the race to its final embodiment in the harvest time, as the manifest sons of God.

TRUE MEN.

God give us men! A time like this demands
 Strong minds, great heart, true faith and ready hands;
 Men whom lust of office does not kill;
 Men whom the spoils of office cannot buy;
 Men who possess opinions and a will;
 Men who have honor, men who will not lie;
 Men who can stand before a demagogue
 And scorn his treacherous flatteries without winking—
 Tall men, sun-crowned, who live above the fog
 In public duty and in private thinking.

—DR. J. G. HOLLAND.

THE GUIDING STAR.

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IMMORTALITY IN MAN THE RESULT OF AN ANATOMICAL TRANSFORMATION.

(CONTINUED FROM OCTOBER 1887.)

Through this process of hating, and the resistance to fallacy of doctrine and evil of life, engendered by the process or involved in it, the principle of attraction finds its co-ordinate. It may be argued that man is commanded not to hate. He is to love, not only his *neighbor*, but also his *enemy*. Let us suppose that a man has reached the fruitage of regeneration, and that he has an enemy who would viciously destroy him. The love the regenerated man must entertain, should be of a degree and quality, not as he would love his neighbor, another regenerated man; but it should be of a kind that would save the enemy.

He should desire his enemy's best good in all things, even to his transformation to the enjoyment of the good things possessed by the one regenerated. A man may hate the false doctrines and evils of life belonging to another, and yet entertain no feelings of enmity towards the personality of the person so actuated. It is easy to distinguish, then, between the love we entertain for the *true* neighbor, and that we ought to possess for an enemy for whom we would do all the good in our power. Attraction towards the truth and the good (the Lord God) involves repulsion from

the false and the evil. The greater the augmentation of the one, the greater also the augmentation of the other.

Attraction towards God is repulsion from Satan. In each is equally involved a principle or law of life. Obedience to the second law or principle of the decalogue is as essential as the first. A complete analysis of each law of the covenant would be too prolix for our present purpose, but a few of the many factors entering into this special division, may be enumerated. In the analysis of the first of the ten principles or laws of natural life as embodied and obscured in the ten commandments, we noticed the involvement of love to God as the first principle; but such love also involved the *science* of this love which necessarily embraced the inquiry, who or what is God? and this was answered by showing, that God is man and man is God; both in His generation as manifest in Jesus, the Messiah, and His regeneration, as manifest in His present personal coming, as the Messiah, and Shiloh of this, the culminating age of the world. As the more replete analysis of the first principle involved the cognition of God in man, as a personation or *image* of God, as to the divine spiritual life, so the analysis of the second principle involves a cognition of Satan, personated in man, as the *image* of the beast or animal life. This last is the revelation of the *man of sin*, the revelation or cognition of which when fully disclosed, divulges the mystery of iniquity which resides with every man and woman, till the process of regeneration from the Lord has severed the last link which binds man to sensual, earthly and material things.

The third covering or precious stone of the Anointed (Christ) Cherub, is rendered diamond. The word is *havlom*. It is from the root *halam*, to beat, to strike, to smite.

According to the scientific division of the ten *words* or "commandments," the key to which is given in Ezekiel XXVIII. 13, the law concerning the sabbath constitutes the third principle. Remember the sabbath day to keep it holy. This we say is the third word of the decalogue. This comprises the third and last of the first table. It is the lowermost or third division of the spiritual degree.

To fully reach the true science of the divine law as embodied in the ten words, and especially in this, the third and vital one of the first table, it must be studied in both its aspects; namely, in the light of the commandment itself, and the penalty attached to its violation.

In the twentieth chapter of Exodus, is given the bare statement of the command, "Remember the sabbath day," but in Exodus XXXI., commencing with the 12th. verse, the command is given with its penalty, in the following language. "And the Lord spake unto Moses, saying, speak thou also unto the children of Israel, saying, verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that you may know that I am the Lord that doth

sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death.

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

It will be constantly borne in mind by the reader that we regard the ten commandments, or ten words of the *deca-Logos*, (sometimes, and often called the covenant (conjunction) because they hold or contain the ten principles of conjunction between God and man,) as containing the ten central principles or laws of life. That, until now, the science of the decalogue has not been formulated. Bear in mind also that the ten words or commands of the law are ten principles of truth or doctrine, when those truths are analyzed and the science of their doctrine formulated. Also that the scripture found in Ezekiel XXVIII. 13., "Thou hast been in Eden the garden of God; every *precious stone* (truth) 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," furnishes the key from the biblical point of inquiry, corroborating the otherwise scientific method of analysis.

We find the penalty attached to the violation of the sabbath, to be death. It was not to be a day of labor but of re-creation. It was not to be a day for God but for man. Jesus, it will be remembered, said the sabbath was made for man. According to the divine law, man is to serve God by serving his neighbor six days in the week, the seventh was for man as a day of re-creation; a day of rest wherein man should recuperate his wasted energies. We find in the violation of the law the principle of self destruction. There are two great laws of being; namely, *motion* and *rest*. These are the two great principles of co-ordinate equilibration or equal balancing, and when either are disregarded they carry their own penalty; namely dissolution. So the observance of rest was made imperative, and regulated by the law of sevens as the perfect representation of the division of time in natural cycles.

(TO BE CONTINUED.)



THE STAR OF BETHLEHEM.

How shall we reconcile the statements and history of the manifestation of the star seen and followed by the wise men of the east at the birth of the Savior of the world, with any scientific idea of the astronomical or astrological law and phenomenon? It is impossible to connect the record of that wonderful event with the phenomenal indications of the heavens, in appearances associated with present astronomical and astrological conceptions, methods, and accepted interpretation of the operation of laws.

To comprehend the true significance of the manifestation of the Christ to the world, as in the actual fulfilment and order of never failing law, the mind should first be disabused of its false idea of the significance and meaning of the word *miracle*. According to Webster the word is derived from the Latin *miraculum*, and that from the Latin *mirari*, to wonder; and he defines it to mean "A wonder, a wonderful thing." This is the etymology as derived from the Latin. Chamber's etymological dictionary gives as the literal meaning "That which causes admiration or wonder." Such being the true and original meaning of the word, no intelligent person who stops to examine the character of this word, and who is faithful to the conviction to which such examination will inevitably lead him, will or can claim for the word, *miracle*, that it must be necessarily and essentially contrary to any established law or principle. I repeat that the lexicographers in the above definition have consulted the root and proper use of the word, and have given its true meaning when they have defined it to be equivalent to "A wonder," or "That which causes admiration or wonder."

What do we find in the second definition of this word as given in Webster's and Chamber's dictionaries? We discover another and an entirely different meaning given, and one which is unfortunately the most common and almost universally accepted; but it is misleading and untrue, and has arisen by corrupt, illiterate and ignorant use, originating in the mediaeval ages when the darkened minds of the people were influenced by a corrupt and ignorant priestcraft. This common and corrupted meaning is given as follows by Webster: "Specifically an event or effect contrary to the established constitution and course of things, or a deviation from the known laws of nature."

If he had said, "An event contrary to the established *concept* of the constitution and course of things," the first clause of this second definition would have agreed with the second clause; namely, "Or a deviation from the *known* laws," and would also not be in disagreement with the first definition of *miracle*; namely, that it is "A wonder", or "A wonderful thing," for there may be many *unknown* laws that will, when revealed to man, essentially and vitally change his conception and un-

derstanding of those principles and laws which he now supposes himself to fully understand. The most we can possibly make of Webster's definition is that the word is equivalent to the English words, wonder and astonishment. Hence those phenomena so wonderful or miraculous to those who did not comprehend the higher laws by which they were effected, were but the result of the opening of the mind into the higher perceptions and functions of its structure. This view accords perfectly with the statement of the Christ, "I am not come to destroy," (to make void, set aside or supersede,) the law, "But to fulfil." I come to establish the law. We must therefore conclude that those phenomena witnessed at the inception of the Christian Era, and especially noticeable at the culmination and inception of every cycle or age, were but the effect of the working of laws organic and continuous, which were not known or comprehended by the men of that or prior ages, or else that they were the result of laws and principles which had been previously understood but owing to the declension of the cycle were lost to human conception.

Having first corrected the misconception so prevalent with both the literate and illiterate, regarding the word miracle, and thus provided for the entertainment of truthful convictions based upon the knowledge of laws natural and supernatural, we may proceed to the reconciliation of statement with fact.

According to the biblical record a new star, startling and phenomenal it would appear, presented itself to the "star gazers" of the east. It is possible however that those "wise men" knew so much of astrological, as well as of astronomical phenomena and laws, as to have been expecting the manifestation; and they certainly did relate the appearance of the star in the physical heavens with the advent of a personality corresponding astrologically in the biological heavens. If such a correspondence exists between the laws of the physical and biological domains, as is at least *suggested* by the biblical statement, it indicates a greater breadth of the knowledge of the economy of the universe than is at present embodied in the aggregate wisdom of modern astronomers publicly cognized as authority in that special domain.

Corroborative of the above statement I insert the following, from a late local paper.

"THE NEW STAR."

Statement concerning it made by Professor Swift, Rochester, N. Y. Sept. 6. 1885.

"Director Swift of the Warner Observatory, says: The new star in the center of the great nebula in Andromeda, is the all-absorbing topic with the astronomers of both continents. Its appearance was doubtless quite sudden, as in a casual observation of the nebula three days previous I saw nothing peculiar or unnatural about it. On the evening of Sept. 2., I discovered with the great telescope of the

Warner Observatory a new object which may have some connection with the new star. It is a small nebulous object, shaped like a gourd, the smaller end pointing towards, but not quite reaching the star. It is distant about twelve sections of an arc. Its longer diameter lies parallel to the minor axis of the great nebula. Astronomers will watch with intense interest the future development of this strange object, as well as that of the star and other changes in the nebula."

Now it appears evident, if there be any truth in the narrative concerning the appearance of a star at the birth of the Savior of the world, and if the wise men knew from the phenomenon the advent of the babe of Bethlehem, that, providing this star was in the order of astronomical regularity, these men knew of laws in astronomical science not known to modern astronomers. It is equally apparent, if modern astronomers were ignorant of the fact that a star was about to appear in the nebula of Andromeda, so remarkable as to excite comment of the scientists of both continents, and to be the all absorbing topic with the astronomers of Europe and America, that there are laws governing the appearance and disappearance of the heavenly bodies of which they are wholly ignorant. A perfect knowledge of these, to them unknown principles or laws of motion in the stellar cycles, might so modify their present convictions as to make their present interpretation of nature ludicrous and irrational even to themselves.

Admitting the truth of the statement that a star has appeared in the great nebula, a star hitherto unknown to the astronomical fraternity, what does it portend? Andromeda is a constellation lying just north of the constellation Pisces. This star is on the meridian marking the location of the sign Aries, on the constellation Pisces or Fishes, as the sign approximates its transposition from the piscatorial group Aquarius, in its equinoctial precessions. When the change occurs there will be a movement of the sign along the ecliptic a number of degrees owing to a heaping up of force, a conservation provided in the equinoctial precessions. At this time there will be some remarkable physical changes which will shorten the otherwise regular precessional movement.

The star in Andromeda is the result of the pole of a zone or belt of force, revolving north and south around the sun, meeting the pole of another zone of force and producing through conjunction a positive polarization, seen as a new star in the nebula of Andromeda. This same belt or zone polarized in Cassiopeia about 313 years ago, this period being the time of its intervals of conjunction. The new star will reach its brightest aspect at the winter solstice about Dec. 22. As the star of Bethlehem stood over the place where the babe of Bethlehem was, so this star stands over the place of the Man-Child of this age. But how?

There are two systems of constellations. The one is the physical system occupying the physical heavens, the other is the biological occupying the biological heavens, and connected with the nationalities or races of the earth.

When the sign is in a certain zodiacal constellation in the physical zodiac, the Sign of the Son of Man corresponding is in the corresponding constellation of the races of men. Andromeda is north of or over the piscatorial constellation, hence the new star is over the place Pisces, where the new Man-Child is to be found. That is, it is on the meridian crossed by a slight inclination of the spiral motion of the pole of the zone above mentioned, the meridian being the one passing through Pisces and Andromeda, and marked by the appearance of the star. As a digit it indicates that the Sign, "Son of Man" of this era, is over the race or nationality constituting the piscatorial constellation of the biological zodiac.

As the new star in Andromeda is over, or north of the last constellation of the zodiacal belt, so it indicates that the sign of the "Son of Man" on the earth, of which it is representative, must be found over or north of the last nationality of the biological zodiacal series. There is more than one sense in which north can be predicated, specially so of degree, or quality, or latitude. This latter will be a subject of subsequent consideration. This ultimate or literal sense must still remain a mystery to the reader, to be disclosed in a final chapter or appendix.

It is a fact that about 2,000 years ago the sign passed from the constellation Aries, into the constellation Pisces on the ecliptic, so that Pisces for the past number of centuries has constituted the first constellation of the zodiacal belt. The period of this transposition was unquestionably the time when occurred those remarkable physical phenomena recorded as concomitants of the crucifixion of Jesus. For nearly 2,000 years the sign Aries has been in the constellation Pisces, and during the most of that time the people, who correspond in the biological constellations with that part of the zodiacal belt which the sign has been occupying, have been keeping their chronological records from the year one as corresponding to the time of transposition from Aries to Pisces. Our astronomers falsely maintain that the period of precession of the equinoxes is more than 2,000 years, or a period of 25,816 years divided by twelve. This would give the time 2,150 years, or about that, for the sign to pass through one constellation. If 50 seconds of space per year was the average movement of the sun along the line of the ecliptic, our astronomers would be correct. That being the regular movement of the precessions is no proof that the regularity is maintained throughout the period of the grand precessional cycle. On the contrary there are periodical movements of the sign on the ecliptic occurring at the epochs of transposition in which the sign is accelerated a number of degrees, thus contracting the period to about 24,000 years.

The constellations, like the dispensations, lap over one another in such a manner as to cause the sign in both the physical and biological zodiacs to pass into one before passing out of the other, and the point in the lap where the accelerated momentum occurs, is at various points, according to the passing

epoch, between the entrance of the one dispensation and the passing out of the other. For instance; the birth of Jesus marked the commencement of the sign in Pisces; His crucifixion the period of the transposition of the sign by accelerated momentum, and the destruction of Jerusalem the end of the old dispensation. The dispensations do not all lap equally, nor is the period of transposition always midway between the inception of the new and the terminus of the old. "Except those days be shortened, there should no flesh be saved," has special reference to the ushering in of the new dispensation by the heaping up of desire, which at this particular time, influences the manifestation of the "SIGN of the Son of Man," precisely or correspondentially as the heaping up of force by the law of precessions is conserved, to act at a particular point in the ecliptic, to influence in a greatly augmented degree the equinoctial precessions.

There are four cycles; namely, solar, stellar, lunar and terrestrial or planetary. The terrestrial and planetary are the same, the earth being the basis of all the planetary movements.

We are now in the lap of the constellation Pisces with Aquarius, and approximating that point in the lap, or coming upon that meridian which indicates the position of the sign when the foreshortening occurs, the special indication being the appearance of a focal center in the nebula of Andromeda. The meridian passing through that center, passes through the tail of the great fish or whale. With the sign on this meridian comes the special phase of the career of the New Dispensation, marked by the cognition of the "SIGN of the Son of Man." About 1,914 will occur those special events, agreeing in this age with the destruction of Jerusalem some seventy years after the birth of Jesus the Christ, and about thirty-five years subsequent to His crucifixion. We have come then upon the great event of the *new birth*, wherein the new genus of beings (Theo-Anthropos) will be born of water, born into the constellation Aquarius, or born through the culmination of scientifics into actual truths or knowledges, these natural truths being represented by the water carrier. "Except ye be born again (of one) ye can not see the kingdom of God. Except ye be born of the water and of the Spirit, (both) ye can not enter the kingdom of God." One of these births the church experienced over 1,800 years ago; namely, the birth of the Spirit. The other, the birth of water, which is the destruction of death, and is the New Birth or the birth of the immortal body, is to come as the Resurrection or the Re-incarnation. This will occur as the immediate sequence of the annunciation of the New Science, the science of Immortal Life, which is no more nor less than the new and everlasting gospel. The birth of water is now about to appear. This is the resurrection of the race, the process by which the spiritual angels and the natural humanity will conjoin, and be transposed and transubstantiated from the spiritual heavens and natural humanity, to

the domain and realm of the higher degree; namely, that of the order of Melchizedek, the true order of the eternal Sons of God.

THE LAW OF PROGRESSIVE LIFE.

It was understood by the ancients, that the subjective world, or the kingdom of mind in its least or individual form, was the embodiment, so far as it had attained to completion, of the objective and aggregate universe. Thus the subjective world was denominated the microcosm, or the *little* world, in contradistinction to the macrocosm or great world. A mere modicum of common sense, independent of ancient thought, ought to teach men that there is an agreement in all particulars between the mind and the aggregate expression of mind, as those expressions are outwardly formulated in that physical existence which we call, or which is called, creation.

If I examine a vegetable growth; for instance, a fruit tree, between those two points called the germinal poles or extremities of the tree, the seed and its fruit; if I follow it through all its stages of growth, from the time when the germ from which the tree sprang had passed to dissolution and was lost to sight and sense, and should conclude my investigation before the return of the seed, having no previous knowledge of the primacy or ultimacy, or the origin and terminus of the tree, it would be impossible for me to understand, except my reason be illuminated by an influx of knowledges from a fountain of prior and higher experiences and observations, that the tree would bring forth its fruit, embracing within it the germ of reproduction. But comprehending the law of growth, we assure ourselves of the fact that an apple tree culminates in fruit, and that the tree preserves its soul or life force in the propagation of its germ.

If I pluck from the tree an apple, open it and expose the seed to my view, and ask the question, "whence this little seed?" the answer which comes to me responsively, points to the little germ at the other end of the tree, the corresponding germ, which in the beginning contained all the psychic and pneumatic potencies, in all their complexity, of the unfolded structure. When, in the light of observation and experience I examine the apple, and ask the question, "Whence this fruit?" my mind, a rational force, reverts at once, and I see the apple and the seed as a previous existence. Without some observation and experience, I would not know that the apple *now* had its origin in the apple *then*. When, through the faculty of comparison, I conclude that *this* tree, which has *not* yielded fruit, will also reproduce its kind, (when, through development it has reached its maturity,) I exercise a legitimate function of my mind, and form an accurate judgment in the matter, because I have learned something of the law of growth and fruition by what that tree has presented.

When I survey the vast display of variety in propagative and creative law, my mind meets, everywhere and at all times the same uniform assurance, that like repeats itself in like when the cycle of its kind is fulfilled. This I discover to be the universal law or principle of propagation, and in this law resides the elements of perpetuity and very existence.

If I examine the three planes of existence; the vegetable, animal and human, as three distinct and continuous degrees, I find that the perpetuity of each depends upon the application and enforcement of the law of reproduction. Taking each domain in the universal or aggregate aspect of that domain, I see that each must be perpetuated in the line of its own propagative instinct. If I take the vegetable for my illustration, I see the cycle embraced in the seed; the root, the trunk, the branch, the foliage, the blossom, the fruit, the seed. This I find to be true, both in the particular and the general aspect of its growth and perpetuation. If I assume the tree to be the effect, I see a previous tree to be the cause. If I take the leaf as the effect, I see the leaf on the previous tree to be the cause. If I take the seed to be the effect, I see the seed on the previous tree to be the cause. In each instance I find the cause so closely allied to the effect, as to comprise in reality a one. We do not get, when we start with the real cause, the germ, the full effect, till we reach the germ again. We find in the fulness of the cycle, cause and effect to be united in one.

I can not suppress the inclination to introduce here the agreement of ancient and developed thought with this idea, by calling your attention to the words of Jesus as given by spiritual communication to John on Patmos, "I am the First and the Last, the Beginning and the Ending, the Alpha and the Omega;" therefore, I add, the *Cause* and the *Effect*. If we rise above the vegetable kingdom, we find in the animal the same law prevailing; namely, that the perpetuity of the animal kingdom depends upon the law of animal propagation. The human kingdom in turn is likewise perpetuated by the application of the principles involved in the law of human propagation. By the applied knowledge of this inherent and ever operative law, we trace the product invariably and unmistakably to its cause.

If you trace the cells through their movements in their circulation in the stalk of wheat, in their devious careers as they pass through transformation to transformation, you would not, except by some knowledge of the law of their progress towards perfection, understand that some of those cells would so appropriate the forces of aggregative desire as to move out in a new direction and form little groups, which, as they become perfected in their tendencies, would comprise what we call the seed. These seeds are simply the aggregations of perfected cells, their very perfection causing them to aggregate in groups. When we see this disposition of the cells to accumulate in aggregative arrangement, we know that the cycle has

come to its close, and that the seed must renew its career. We know also that while the seed is the end of the effort, it was also the beginning; and when we see the wheat at the closing extremity of its growth, we know that the beginning and origin of that little seed was a like seed, and we know further that to perpetuate its kind it must fall into the ground and pass to dissolution. Observe, if you please, the specific relation of a kernel of wheat to the prior and subsequent stalk. It is related to the prior stalk by a position at the top of the stalk. It is related to the subsequent one by being posited at the foot or root of it. Notice also the two tendencies. At the top of the stalk the tendency is to harden. That is its determination. At the root the tendency is to soften, for it can not produce the new stalk except through its dissolution. It is through this continuous round of reproduction that the wheat cycle is perpetuated. The question now arises, is this cycle of its own perpetuity, the highest and noblest career the wheat has to fulfil? We answer, no. It subserves another and higher purpose, but to enter into that higher circle or cycle of a new career, it closes its direct relation to the cycle of its kind. The higher use to which the grain is appointed, is to supply the life of the animal kingdom. If the wheat goes to supply the animal life, as food for that cycle, it ceases to propagate. The spirit of the wheat, the life or soul of it, enters the stalk; and when it departs from the stalk it enters the wheat. The spirit of the wheat does not get out of this cycle, by the process of death. Its transposition from the cycle of wheat life to the animal cycle, is through ultimates. The spirit of the wheat can not enter and form a cell in the higher and new cycle, except through the appropriation, by the animal, of the wheat itself, which is the ultimate of the wheat cycle. The wheat itself is taken into the stomach of the cycle of animal life. There the substance of the wheat is transformed to the blood cell, and as such moves forward towards the sperm and germ of animal reproduction. But remember, the spirit of the grain enters the higher cycle only by the higher cycle's appropriation of the wheat through its ultimates.

So long as the wheat retains its own reproductive state, and perpetuates itself by its own propagative instinct: in other words, so long as the life of the wheat is subjected to the influences which contribute to the tendencies and determinations of reproduction; so long it continues within the wheat cycle; and what is true of the seed of the wheat cycle, and the cycle of that life, is true of the seed of every other cycle of organic life, and the cycle of every other life.

The kernel is the seat of the soul of the wheat. In other words, the wheat is the life center, for when the wheat yields up its life force through the powers of reproductive effort, it enters the blade and forms the stalk; but the life flows through the stalk till it again aggregates in the seed, when the stalk dies. It ought not to require much effort of the mind to see that the kernel is the life cen-

ter of the wheat. What is true of the wheat seed is true of all seeds. It should not require much mental effort to see that the seed perpetuates its kind, or that the life of its kind continues in the cycle of the kind, and perpetuates that cycle.

I have shown you that the life of the wheat may be transposed to a higher cycle, and that the life of the wheat thus transposed may be *transformed* to the *life* of that higher cycle. In this I have simply shown you a law of cycles and transpositions and transformations, which is universal and belongs to all cycles.

As we have discovered the seat of the soul of the grain stalk to be in the *germ* of the stalk, by the simple law of analogy we may know the seat of the soul-life of the animal to be at the *connatus* of animal endeavor, which is the germ of animal life. The seat or soul of animal life must correspond to the seat or soul of vegetable life, because law is uniform. I have shown you that the point of transition from the vegetable life is, in the most perfect degree at the seed point; that is, not directly from the *spirit* of that life, but from the *ultimates* of that life. Now I wish further to show you, that transposition of human life to a higher life is not directly from the spirit of human life to the immortal life, but from the *ultimates* of human life to the immortal or God life. I have shown you thus far, that the soul force of all kinds of life has its seat in the seed of that life, and that the perpetuity of every cycle depends upon the seed or germ of that cycle. No cycle of life of any degree or kind, can be perpetuated except through the germ of that cycle. While this is true, it is also true that a complete transposition of every cycle to a higher or lower cycle, is through the germs of those cycles.

Now let us examine the seat of reproductive life in the human. It does not reside alone in the sperm, the male principle; neither does it reside alone in the germ, the female principle; but it is at the *nexus* of the two. It is at the point where the sperm dies to itself, and where the germ dies to itself; and this is where the two unite in the formation of another life. This point is the soul center, for it is the life center of the individual and natural. Now, like the wheat, so long as these two forces unite in the connate tendency; that is, so long as the force of the sperm life unites with the force of the germ life; or so long as the male and female forces and potencies unite through the germinal center of procreation; so long is natural or mortal life perpetuated; and so long does human life determine to the longevity of the human cycle.

The most subtle potencies of human life flow down into the reproductive organs, and concrete themselves in the germ. From these potencies other human *forms* are moulded, and as they are the downward potencies of the thoughts, it is the downward life that is propagated, and it is therefore the downward spirit that is eliminated. As the wheat is transposed through its ultimate, the germ, to the higher life through its appropriation by the higher life, so must the human or

mortal soul be transposed to the higher or divine cycle through its ultimate or germinal center.

The male and female of the wheat life is in the cell. The male and female of re-creative human life is in the cell after the cell is fecundated, for then the two forces are united. This then is the center of reproductive life, and upon its integrity depends the perpetuity of the animal life of man. The greatest safeguard to the perpetuation of the animal soul of man, is the integrity of the family circle. The greatest obstacle to the entrance of man into the higher career, is the family circle, because the purpose of the family relation is the procreation of the species, and its perpetuity. As the wheat performs a double use, one of which uses is procreation and the other the support of the higher life, so the seed of man performs a double use. One is the propagation and perpetuity of its cycle, the other is the support of the higher cycle, but it cannot subserve its highest use till it ceases to subserve its lowest use. The Lord Jesus, in the light of this very truth, when the subject of the transposition of conjugal relations from the animal to the heavenly world was brought in question, said: "Ye do therefore greatly err, not knowing the scriptures, neither the power of God. For they who are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, but are as the angels in heaven."

In the supreme sense, the wheat is male and the earth is female. If the wheat is placed in the womb of propagation; namely, the earth; and is subjected to the influences of the earth's quickening and generative forces and potencies, it cannot be transposed to the life of man, neither can the forces of man contribute to the life of God in man till the potencies of his being cease to contribute to the procreative instinct and cycle. Every brain is male and female in itself. The brain of the man, and the brain of the woman are anatomically alike, and are composed of cortex and fiber. The cortex is cellular; the fiber is cylindrical and elongated. The brain of the female is polarized in the cell, and its determination is to convert fibril force to cortical or cellular substance. The brain of the male is polarized in the fiber, and its tendency is to convert cortical or cellular force to fibrillar substance. These are the differential factors of the two brains.

As I have said, each brain is male and female, and being male and female, each culminates in its own kind of seed. The male and female of the man produces the sperm force and sperm cell. The female and male of the woman produces the germ force and ovum. Now, in order for each brain to culminate in these two kinds of fruit in the body of each, the male and female parts of the woman's brain must be in constant copulation with itself, and the male and female of the man's brain must also be in constant copulation with itself. If each brain is male and female, there must be a point in each where the brain

forces center, and where this constant copulation exists; and that point must be in the brain, at the junction corresponding to the nexial point, which, as I have shown you, is a cell or ovum in-resident in the sphere of the nates. That nexus point is the conarium of the brain, and the point of unity between the two general divisions of the brain already mentioned; namely, the cortex and the fiber. This center in the brain is the point of union of the pneumatic and psychic forces; by which I mean the spirit and soul forces, or the forces which correspond in nature to light and heat.

Light and heat in the physical world are the primary forces of nature. The respiratory and circulatory functions in the body are the two primary forces of physical life. The breath force or the pneuma, is the force of respiration. The soul force or the psyche is the force which moves the heart, and is the force of circulation. The union of these two produced organization. Corresponding to these two forces in the body are the two forces of the brain. The pneuma is produced in the testes of the brain, and the psyche is produced in the nates of the brain. The testes and nates are the double reservoirs of the two brain forces, the pneuma and the psyche, or the wisdom principle and the love principle. These two forces unite in the conarium, the little gland which corresponds to the impregnated ovum of the female, the fecundated cell. These double reservoirs are called by anatomists, the corpora quadrigemina, or four twin bodies. The little cell that I speak of is the conarium or pineal gland. So long as this little ovum which unites the cell and fiber remains intact, the force of wisdom from the fiber and the force of love from the cell unite and form in the man the sperm of reproduction, and in the woman the germ of reproduction, the ovum. So long as it remains intact, the law of reproductive life remains, and man is in his ego or proprium, and woman the same. It is only by the destruction of this pineal gland that the two brain forces unite through another channel to carry over the present form to the higher life. The methods through which this is to be accomplished will be given subsequently. Suffice it to say the law is communicated through the rational mind on this side of the river, and the disclosure and the life which it inculcates, will transform the mortal body to the immortal life.

“He that overcometh shall inherit all things.”

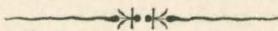
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