

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. xvii. 14.)

VOL. III.

APRIL, 1889.

No. 4.

THEOCRACY.

LAW,

Bio-Astronomic.

FORM,

Imperio-Republico-Regal.

CONSTITUTION,

Cælesto-Spirito-Naturo-Secular.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.”

DANIEL ii. 44.

SYNOPSIS OF

The Law, Form, and Constitution, of the Primary Grouping
OF THE THEOCRACY.

SEC. 1: The perfection of the social, political and industrial relations of the primary grouping or gathering into theocratic fellowship, is preparatory to the final arrangement of a universal system of tribal organization.

The first grouping constitutes the brain and masticating apparatus and process of the new universal structure, and is precursory to, and presides over, a series of operations designed to arrange into orders, genera, and species or families, the humanity of the Theocracy.

The Theocracy centers in a triunal personal head, embracing a triunity of attributes, the supreme functions of which are *paternity*—the begetting, *maternity*—the gestating, and *puerity*—the begotten of and into the parent, which is the begotten of and into *himself*.

The Supreme Center, while triunal in function and attribute, is also biunal (not dual) in structure.

The male and female will be so related as to center in one structure of mental consciousness, who is the central, archetypical, and representative personality of the supreme genus of beings, the *Theo-anthropoi*. This personality is not dual but biunal; neither male nor female, yet embodying in indissoluble unity the male and female principles. This is the integral central structure, the everlasting King and Priest, without beginning of days or end of years; the first in the Order of Melchizedek, and the High Priest of that Supreme Order.

Not only is this High Priest without beginning of days and end of years, and also without father and without mother, yet he constitutes the *restoration* through the divine functions and attributes of paternity and maternity.

EXPLANATION.

Submitted here is a brief exposition of the law of the perpetuity, not merely of the center and archetype of the Melchisediacal Order, but of the Order itself. In that supreme heaven, inhabited solely by such as may be called THE SONS OF GOD, higher even than any of the angelic heavens, there dwell the *immaculate* ones. They are neither male nor female; yet the two elements of sex terminate in them as one blended principle, the culminating product of the union of the supreme potency and energy of being; namely, the *psyche* and *pneuma*, or the female and male essences of life.

Not only are such the supreme culminating point of progress in the direction of the development of the seven successive kingdoms, five of which are below the *natus*,—hence *na-tu-ral* kingdoms,—but they are also the centers of origin, the regenerating or beginning points or poles of the creation of all the lower kingdoms. They impregnate by fluxion down-

ward, through the most secret *thalamus* of the angelic degree. This (bridal chamber or nuptial bed) of the supreme potency is the *thalamus nexus* between the domain of *sonship*, the Supreme Order, and the domain of the celestial angels. In the *thalamus* or bridal chamber, the pure illumined, the chaste vision, can perceive through the DIVINE EYE, and with it behold the two forms of love and wisdom, love being seen as the masculine and wisdom as the feminine origins or germinal and sperminal polarities of life.

When these two forms of the essences of life are seen solely from the angel side or point of view, they are not seen thus naked, but clothed upon by two distinctly formatted characteristics, both possessing the male or man form, but the one the type of the spiritual, (*pneuma*,) and the other the type of the celestial. (*Psyche*.)

The emplacement and permanency of the Supreme Order, the Melchisediacal, the Order of the SONS OF GOD, in their domain and heritage, is by continual ascending influx into *homogeneity* through the *thalamus*, occupied by the Adonis and Venus, or the two sex forms not cohabiting through the animal and sensual centers, but through the superior regions; the *pneuma* and *psyche*, blending in the purest unity of their supreme ecstasies. These ecstasies or elevated delights reside in the correlated animations of the origins, course, and destiny of activities; in the actuations of the principles by conscious volition, determinings and impulse of these tendencies; and in the application of their uses to every department of creation, and specially to society, and finally to God. Thus it is seen that the union of the sex potencies or essences is solely through the mental relations and activities of the two general qualities of thought, the pneumatic and the psychic, composed, so to speak, of innumerable orders, genera and species of mental actuation and aspiration. The real *modus operandi* of the primal laws; the real origins and *termini*, or primacies and ultimacies of actuation in supreme existence, and all that proceeds from thence, can only be known by the full cognition of the intimate relationship of the spiritual and natural existences, and by a clear conception and cognition of their differences.

The natural is the habitat of the spiritual. In other words, the outer is the habitat, the pediment, rind or footstool of the inner. The one is the objective, the other the subjective, and the subjective is seen objectively through the reflex or reverted vision of the objective. This law operates relatively through all the degrees. The two are separated by a mere film or veil which subdivides the spheres, and which is the

extremity of the flesh itself. This extremity is in the skin. Destroy the pivot or central cell upon which the tegument pends, and the film of veil is rent in twain, and lo, the inner vision is clarified! the life or the natural manhood is merged into the life of Godhood!

It is not known either to men or angels that the *nexus* of the transposition from the sphere of the spiritual angels to that of the celestial, and from the sphere of the celestial angels to that of the higher order, that of *sonship* or the Order of Melchizedek, is by a triune blending of the two spheres through the *nexus* of those spheres, the form of the natural man on the earth domain.

Progress through the spiritual domain and sphere is continuous towards a culminating point of the spiritual career. When the terminus of that career is reached there is no further progress except through what corresponds to death on the earth plane. There are degrees even in the spiritual sphere, both of ascent and descent. In the ascending scale, spirits terminating one career pass through what corresponds to death on the earth plane; but as they progress from one degree to another the transition is less and less painful, less and less objectionable, less and less like a corruptible dissolution, with less and less of the *debris* of the earthly material to dispose of or leave behind, till finally the complete mergence from the one domain to the higher, through the veil or *nexus* of the two domains, which is the flesh of the supreme natural, initiates the newborn into the realm of incorruptibility.

With the spirits on the descending scale the change is more and more like death on the earth plane, and more and more like a corruptible dissolution, till they enter into the corruptible degrees, where, in passing from one degree to another, they lose in the one the consciousness of their existence in the preceding one. This is continuous till through the long cycles of time the substratum of existence is reached, when the ascent begins.

The final termination of every sphere in all its progressions and retrogressions is the perfected outward or natural degree or the perfected form in the flesh. This is the pole of terminal transformation and mergence into the never ending career. It is the state or quality of re-incarnation, (resurrection of the dead,) the temporary and transitional state from the progressively evolving kingdoms till the sphere of perpetual dominion is attained. It is also the terminal pole of reflex action.

BIO-ASTRONOMIC LAW.

The political economy of the new natural government is founded upon, and regulated according to, the fixed principles of *bio*-astral and planetary emplacement and revolution. There are two systems of astral science, the physical and metaphysical or biological. The two systems, though complete in each, are yet so blended and related that the one could not exist independently of the other. There is a correspondential harmony between the two, the degrees of analogy of which are so perfect that a knowledge of the one initiates the mind and thought into all the seeming mysteries of the other.

The pediment, groundwork or footstool of the biological or metaphysical domain, is the brain and human organism. In this microcosmic universe is the central star, also the projected solar center pivoted upon the astral nucleus. And here are also the circumambient atmospheres of mental luminosity, and the earth with her moon, also the correlated planetary centers, as fixed in their orbital and axillary rotations and revolutions as the stellar *foci* in the macrocosmic universe. In the microcosmic are all the corresponding curves and cycles, with belts or zones of nebulae, the biological Zodiac with its ecliptic and precessional changes as observed in the macrocosmic domain.

A comprehension of the laws of correspondence, as they pertain to the relations of *bio*-astral fact and phenomena or the astronomy of the microcosm, and to physical astronomy or the astronomy of the macrocosm, will furnish the Sciento-Socialist with as perfect a law of social prognostication, as does the knowledge of astronomy, a law of astronomical prediction.

The brain structure in which inheres the perfectly developed manhood, with the complete and rounded out mental endowment and capacity, unites in one organism, the male and female. Every man and every woman possesses inherently both the male and female elements, but not in that final order and relationship which characterizes the higher type, the genus *Theo-anthroropos*, the true neuter being. A mental structure with such an endowment, the genuine archetype and high priest of the *genus*, is to the metaphysical domain, what the central star of the universe is to the realm of physical astronomy.

THE PHYSICAL UNIVERSE IS THE MIND PHYSICALLY AMPLIFIED AND CLOTHED UPON WITH ITS MATERIAL GARB.

I do not mean by this that the *kosmos* is merely the body of the Universal Mind or God, or that the physical world is the body, and God,

the soul. It is evolved from mind, vitalized from it, and by it puts forth its higher product, man, and through man reproduces and gives birth to the highest type, not in new forms but born again into the primitively existing ones. Thus, in the completion of the cycle there is no multiplication of the *genus*.

The substructure of Politico-Social Economy is the science of astronomy, the pediment or ground of which is the physical earth. The superstructure is the science of mind as agreeing with, and corresponding to, the substructure, the science of astronomy. The comprehension of mind and its relation to body, with the corresponding comprehension of astronomy and its relation to the earth, unitedly comprise the *formulae* for the perfect social system.

Politico-Social Economy must be grounded upon a knowledge of the relations and operations of the mind as inhering in the brain, hence must agree in function with the formation of the brain. The disintegral man however does not possess the brain structure, essentially the archetype of the perfected and universal social order. Man as a segregate structure inhering in two distinct forms, male and female, is not the typical kingdom. The tendency of the male organism is to produce *in* itself the straight lines, *out* of itself, the curve. The determination of the female organism is to complete its function in *itself* and combine the straight line and the curve. This determination does not fully belong to the female, only as fecundation obtains, which is the function of the male. The female organism produces the sphere but cannot perpetuate it. The male organism produces the cube but cannot perpetuate it. Neither can there be perpetuity of the existing form by the action of either function alone, nor by the union of the two functions, from the relation of the complementary forms and functions as distinct individual entities. The copulation of the two functions, as those functions are operative in distinctive sex organisms, cannot perpetuate the life of the existing entity.

Immortality is an acquisition of the developing entity insured through the final unity of the two sexes in the neuter structure, the persistent being into which the two are born or merged as one. Every attempt to build up a universal social order, taking as the pattern or archetype, *the single brain or individual organism, either male or female*, must and will, utterly fail. Every attempt to structure a social system from the two segregate forms as distinctive entities, must and will utterly fail. The cube cannot constitute the mathematical basis for a perfect social structure,

neither can the sphere; but the union of the cube and sphere in their correlate mathematical values, does comprise the fundamental mathematical law by which the economy of government is to be regulated. The union of the two forms and their functions will obliterate the old forms and create new ones, both being modified by the union or blending of the right angles with the genuine curve.

FORM.

SEC. 2: The form of government to be complete must embrace in its constitution all the elements of political organization. There are four primary forms of segregate government. These are all fragments of the genuine Theocracy. They are the patriarchal, imperial, regal, and republican or democratic. Social and political integralism does not consist solely in the incorporation into structured organism of the secular elements of organic form and function. The permanency and cohesion of organized society depends upon the religious principle and life. Religion is to the body politic what marriage is to the male and female. Every age begins with pneumatic and psychic copulation, and it is as impossible for the one age to progress from its inception to its culmination, to the maturity of its fruition, without the dissolution of its spermal and germinal beginnings, without the breaking down into homogeneity of the sperm and germ organisms of its conception, as it is for any kind of life to develop without the breaking down and union of its sex forms and elements.

The Christian age began with the impregnation of the receptive and inceptive domain of biological degrees, by the spermal potency of the higher life, the germs of that impregnation being conveyed by the medium of what the Christian world has known as the Holy Spirit, but of whose office and *modus operandi* it is totally ignorant. That outpouring, upon which all civilized progress has depended for the past nearly nineteen hundred years, was the product and operation of the Lord's body through its transformation in his translation.

The Christ or Messiah constituted the point or pole of terminal transformation. His body came forth from the tomb because the power of death could not effect his corruptible dissolution, he being the converged and polarized life of the declining age. The dissolution of his organism, after his return from the tomb, was by an incorruptible conversion of his material structure to the condition of pneumatic force. Through this transformation of the visible organic form to the condition and quality of spirit, the divine germ of regeneration was imparted to

the church. The copulation of the Father with the earthly church through the functional capacity of his incarnation in his own body, the Son, was the rebinding or re-tying, the binding back of man to God. In other words, it was the religion, the bond of the re-marriage of God and man, through which the process of regeneration progresses till the age culminates in its fruit, the re-incarnation and consequent multiplication of the sons of God. This has been denominated the resurrection of the dead. The new kingdom or government on the earth will begin with this fruition.

The Messiah of the Christian era is to this present fruitage what the wheat sown in the fall of the year is to the next Summer's harvest. This accords with the parable of Jesus as he explained it to his disciples. "The field is the world; the good seed are the children of the kingdom;" "the harvest is the end of the world." (Age or dispensation.) The seed was sown through the translation (*theocrasis* or apotheosis) resulting in the direct sequence of that metamorphosis; namely, the outpouring and baptism of the Spirit which was the direct effect of the literal breaking of the Lord's body, and the transubstantiation and the transmission of that structure by the apostles and disciples of the Lord who appropriated it. Could Jesus have remained till now in his manifest form and structure, and continued his teaching and beneficent works among men, the world would have remained in ignorance of his doctrines and unsaved by his life, for the reason that the actual impartation of his broken body and shed blood, the very substance of his organism, was absolutely essential to the correct understanding of his doctrines, as well as to the life and perpetuity of the race. Hence he declared, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:" "and he will shew you things to come." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Holy Spirit could not be imparted while he remained, because the spirit or force of transmission could not be engendered without the terminal conversion of the substance of his flesh to the coincident force or spirit of that flesh, the Holy Spirit, this being the very substance of his organic form and structure.

The Spirit imparted to the church, which was the receptacle of impregnation, was the seed or seminal potency of regeneration, and

the process of regeneration is a progressive effort continued till the end of the age, when it will terminate in the manifestation of the sons of God. This is the final new birth, the resurrection of the dead.

We are standing to-day upon the verge of the new social order. The social system to be inaugurated is *the* government in the supreme sense. Its integral form and function is the *compositus* of the male and female, so modified by the union or blending of the two forms and functions as to comprise the integral GRAND MAN in the outward or arch natural domain, regulated by the arch heavenly influx infusing the harmonies of celestial resonance.

The initiatory step towards the reduction of society into systematic, orderly and integral fellowship, is a special anatomical transformation of the individual. This will be accompanied with a corresponding change in physiological action.

(CONTINUED.)

THE BRAIN.

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

I have tried to make clear to you the fact that the individual structure, when perfected, is the universe in miniature. It is not its epitome or abridgment, but the universe entire and complete. By the individual structure I mean the integral or whole being, in whom are united the two principles, male and female, in one form. This is the perfectly regenerated and reconstructed being, the undivided one, possessing both the image and the likeness of God. The male and female as they now exist separate, manifest in two forms, are viduals; that is, widowed or divided. The individual is the undivided, the unwidowed; the vidual is the divided or widowed. In the Koreshan System such distinction is always maintained, the two distinct states or qualities never being confounded.

If we study the universe from its least form, the individual, and are able to comprehend its parts, we may comprehend the corresponding universals through the great law of analogy. We can not study the macrocosm, the great universe, absolutely from the vidual which is only a part of the microcosm, for now in our study of the macrocosm from

the microcosm or individual, we are compelled to observe it through the instrumentality of the vidual, the male and female in two separate forms; and it is only as we bring the two into harmony, relating the one to the other in a condition of completeness, that we reach a knowledge of the universal form and function.

The vidual is made up primarily of two manifest forms, the cell and the fibres. The cell is spherical, the fibre cylindrical; and every form in the universal human structure is a modification of one or both of these primary conditions. The cell is a little globule comprised of layers; a miniature egg, so to speak, more spherical than the ordinary egg, though of that order. The human body is chiefly composed of such corpuscular forms. The gray substance of the brain is comprised entirely of cells or globules.

If you desire to observe the universe in its extreme minuteness or least form, you find it in one of these little corpuscles. They are the archetypes of structure and function.

The great or physical universe, involving the activities in it, as an entirety, is a shell with a nucleus and atmospheres; that is, it is a great corpuscle expanded, magnified, and constituting really a perfect brain. This is the great physical universe, with the sun as a center, the earth's *strata* as its circumference, and its atmospheres, the oxynitrogen and hydrogen, and the various aerial forces, as intermediate spheres. We have a central sun, the nucleus and circumferential shell, with the intermediate atmospheres and force *strata* between that sun and the circumference. These intermediate atmospheres and strata, embracing the stellar and lunar systems, have their poles of focalization corresponding to the points of focalization in the individual. One is like the other, so that in the study of the vidual and individual man you are studying the universe; you are obtaining a knowledge of its form and functions; a knowledge of its form with the connected manifestations of activity residing in, and governing the life of the whole. There are some things in the macrocosm which you can not reach directly. It is only by a true interpretation of known facts, and a knowledge of the laws of correspondence and analogy, that we relate the vidual with the individual, and both to the great universe of which the perfect individual is the exact exponent.

It is a common idea among theologians and scientists that God is unknown and unknowable. The finite mind is capable of knowing some things they say, but it can not know God. I say, the *finite* mind

has reached all things. The finite mind is the finished mind. That is the meaning of the word. The finished mind has reached all things. On this point Koreshan Science differs from all other sciences. The unknown and unknowable God we know nothing about; and we do not want to know anything about him. The statement that he is unknown and unknowable involves the idea that we cannot know anything about him. We have no use for such a God. The God we desire is the known God, the knowable God, the Christ-man, the God-man, the man generated as the manifest Jesus the Christ, who was the beginning of the Christian dispensation, and was planted in the race that he might bring forth the ETERNAL SONS. Therefore, *our* God is known and knowable; and because the known God was manifest as the Father of the children of the resurrection, we believe that when these children become manifest they are the reproductions of Deity himself. When the process of regeneration is perfected, these children of the resurrection—the God-men—will be manifest, reproduced, recreated in the image and likeness of God; just like him, for “we know that, when he shall appear, we shall be like him.” We shall be like him when God’s image and likeness shall appear in us as the regenerated sons of God. God will then be sanctified in his people. When this is manifest in ourselves we begin to have a knowledge of God, and find fulfilled in ourselves these words, “Let this mind be in you, which was also in Christ Jesus.” The mind that was in him was the mind of God, the mind of both the Father and the Son, and as this mind develops in us we become capable of comprehending the laws of God and making an application of them to life; not an extrinsic but an intrinsic life; the life of God,—God manifest in the flesh.

Some of you desire to study Koreshan Science for the purpose of healing the sick. This is commendable, but there is something of vastly more importance than even the knowledge of the law of cure, and that is. the knowledge that will enable one to abolish disease and death in himself, and impart the law of life and salvation to others who will receive and apply it. It is better not to be sick than to be sick and get well. That state of things however would spoil the silver shrine-making for the mental healers. The more physicians there are, the more sickness there is; and this statement will apply as well to metaphysicians, “Christian Scientists” and mental healers, as to physicians; for the reason that the tendency of any profession, conducted for the purpose of a business pursuit, induces the mind to desire as much

business as possible. Thus, a great business involves much sickness. If, therefore, mental force is powerful for any purpose, and is directed towards therapeutics, the basis of which is a business through which wealth may be accumulated, it becomes a disastrous potency. If the action of mind upon mind can restore to health, then the action of mind upon mind can also create disease and death. It is therefore no light responsibility that you assume when you grasp the mighty two-edged sword of spiritual power which cuts either way, and attempt to wield it.

Any person attempting to heal another should be in such a state of unselfishness, as to preclude the possible taint of mental force by unholy and perverse impulse.

The Koreshan System of cure has a view to the perfect healing of the entire mass or body politic, by eradicating from the organic whole the very principle of selfishness which lays at the bottom and constitutes the foundation of universal corruption.

There is at the center or seat of life, in a diseased person, something buried which permeates the whole body, and which makes every corpuscle of that body a diseased one. If I desire to cure a diseased person, I should not devote my efforts to the healing of the individual cells of the mass, but to restore to health the central and controlling cell of the body, whence the corrupt and vitiating force goes forth, that in its stead the invigorating and life giving stream may flow. So, in our desire and corresponding purpose and effort to impart life to the universal man, our energies should be directed towards the central evil and its location, by the removal of which the whole body may be subject to the vitalizing force of recuperation.

Humanity can never be restored so long as the subtle force of fallacy and evil preys upon, and in, the organic constitution; a force or energy constantly compelling mankind to enter into competition with one another for the support of life, and even beyond this, to the accumulation of unnecessary riches, heaped up and hoarded through the stimulus of sordid and exorbitant greed.

The special point for our consideration to-day is *internal respiration*. I intend if possible to enable you to comprehend its science.

Mental therapists, metaphysicians, and "Christian Scientists," who, to any very marked degree, have been successful in the treatment of cases, have experienced the sensation of a peculiar welling up of force in the body. You have had in the treatment of cases, peculiar sensations

of magnetic, electric or spiritual vibrations, sometimes originating, apparently, in the body, but often proceeding from the head, according to peculiarity of personal temperament. Those with whom these vibrations seem to originate in the body are subjects of bodily splenic respiration, the organ called the spleen being the center of the system to which this peculiar respiration belongs. It is the result of an excessive destruction in the healer of the red corpuscle, and its transformation to recuperative or dynamic energy. Its cause is concentration and continuity of thought specifically directed and coördinated with the patient's own desire.

The spleen in the body is the correspondent of the organ in the brain which constitutes the center of illumination, the generator of light. The word is from the Greek word *splene* the signification of which is to shine, to be illuminated or to illuminate.

The spleen in the body is the generator and *reservoir* of electric force, and is the point where the red corpuscle is transformed to energy before a succeeding transformation to the white or lymphatic corpuscle. When the arterial or bright red corpuscle or cell enters the spleen, it becomes, through the function of that organ, transformed to force. This energy is then conducted to the *duodenum*, and in the alimentary canal reformed to the white blood or lymphatic cell. This is the ordinary and continuous function and relation of these organs. An excessive augmentation of this function and change is internal or splenic vibration, or respiration or breathing.

At the center of the brain is a little gland called the pineal gland or *conarium*. It is shaped like the cone of a pine tree. It is the ever-green, the real cedar of Lebanon, the actuator of the tree of life and the governing center of the body. The body acts as a unit because it has this governor; because it has a throne and a king upon its throne, and because it acknowledges its king. Situated at the base of the gray matter of the cerebrum is the *corpus callosum*, the hard body. This body is made up of fibers which have their origin in the gray matter or cellular substance of the brain.

The most internal or central respiration is primarily of a cerebral origin, starting from the center of the brain instead of the center of the splenic system in the body. In its most active power it is central, being located at or in the pineal gland or *conarium*, as the terminal pole of the vibratory act. The vibration begins at the *conarium*, moving along the course of the fibre comprising the *crura conarii* (legs of the pineal gland) to the *corpus albicans*, (cerebral kidney or reins,) thence through

the lyra (harp of the brain) to the optic *thalamus* and *corpora striata*; and from these bodies (the two basilar *ganglia*) to the general gray cerebral mass, thence returning and expending its greatest energy upon and at the *conarium*. The energy is thence centered upon the *lyra*. Here the strings of the harp vibrate: this is the location and pole of agitation. Agitation is friction, and friction destroys the molecules or atoms of organic matter, and this matter is thus transformed to energy. The agitation of a lucifer match by friction or rubbing, destroys its atoms of matter and converts them to force. The force or energy thus generated is enough to set in motion an agitation of particles of matter, the results of which might reduce the entire city of Chicago to flames, the generated energy of which would escape and enter into other combinations, the processes of combustion leaving only the remaining *debris* of ash to indicate its former greatness. There can be no *force* or spirit without the destruction of matter. This is true either of the force or energy of inorganic matter, or of the material substance of organic forms. As in the consumption of the match and its reduction to flame by the agitation of its atoms, so in the vibration of fibre in the brain and the agitation of the corpuscle or cell, through the action of the will, the molecules of matter flowing into the cell through the arterial extremities terminating at the cortical or cellular substance are burned up or destroyed as matter, but converted to energy. This energy is physiological as flowing into the body and supplying the body with physiological forces. It is mental, (pneumical or psychical,) or what is the same thing, spiritual, when acting as intellectual or affectional force. These two qualities of energy may also be called *wisdom* and *love* forces or energies. This is genuine spirit. Its holiness must depend upon the quality of the thought in its relation to the quality of the organic substance destroyed as matter and converted to energy. An impure nature will generate impure spirit. Holy Spirit is the product of the dissolution of atoms made holy or purified by the operation of a pure desire.

Prayer is desire. There are three principles involved in effectual prayer; namely, intensity, volume, and continuity of desire, and you can cultivate them all. You may pray for something continuously and intensely; you may fix your mind upon that one thing, but you must have something upon which to pin your faith. For instance, you pray for the conversion of some one. You are in an agony of prayer and conversion follows apparently as the result of your prayer. The probabilities are, that the person will be converted to your kind of religion,

whether Baptist, Methodist or Catholic, as the quality of your mind may determine. We have, among those who have become healers through the teaching of this Science, a Roman Catholic, a devout believer in that faith. He has been very successful, and he said to me that, in treating fifteen or twenty cases, nearly all of them outside the pale of the church, perhaps some of them Protestants, some of them not having any settled religious convictions, almost every one had been converted to the Catholic faith without the exercise of any conscious desire on his part. That simply expresses the kind of religious potency he carries with him. It shows the effect of the mind when it generates a certain kind of force. It does not always generate just the same kind, but if continued for any great length of time it becomes intensified and more potent. Jesus said when the woman touched him, "Who touched me?" He perceived it to be a specific and particular touch. He knew that a specific and peculiar demand had been made upon him to which he had responded involuntarily. His disciples could not understand this transference of healing power, and wondered why he should make such a remark when he was pressed by the crowd. "Master, the multitude throng thee, and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me:" (with a peculiar touch:) "for I perceive that virtue" (*dynamis*) "is gone out of me." That is, strength, potency, had gone out of him. He generated and carried this potency with him because his desires were elevated above the flesh; there were then no wastes in the direction of sensuality; and when your minds are elevated as was his, and you conserve the forces of your bodies as he did, you will have the same power, and perform the same wonders. Therefore he said, "greater things than these shall he do; because I go unto my Father." He said this because he knew that 144,000 sons of God would generate more potency or virtue than one Son of God; that in the unity when all the sons of God, all the members have come into one body in Christ, then each individual may exercise the potency of all the others. But this can only be when we come into divine unity. We have not yet seen that unity in any man, but it is coming. We are reaching it, and all of these agitations, these little side issues, are simply indices of what is soon to be manifest,—the resurrection of the dead,—the reproduction of the fruit in the culminating harvest of the divine kingdom in the earth,—the fulfilment of the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." That promise was not indited in vain, for just as God's will is done in heaven, so will it be done in earth.

ATONEMENT.

(CONTINUED FROM PAGE 131.)

See what Jehovah said concerning the corruption of the children of Israel. "And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt." The ear-rings being removed from their "wives," their "daughters," and their "sons," indicated the channel through which the love had its development and their corruption was effected. As I have already stated, this is seen to be in the direction and line of the perpetuity of that love in generation, as a special means to the end of perpetuating the pleasures of life through the propagation of sex.

The general idea involved in the term Egypt, as applied to the people, is that of knowing the truth of things in general for the uses to which those things are applicable. There are various degrees or qualities of knowing, as interior and exterior degrees, or high and low degrees. Absolute knowledge is based upon some fundamental principle or principles, and when these are understood, knowledge becomes grounded. This may be called real knowledge or science. Science then is what is meant by Egypt, and the bull or the calf, the object of Egyptian worship, indicates the desire or aspiration of those who do worship. Hence the calf signifies, as a symbol, the desire to know; that is, to know the truth; but further, for the sake of its use; that is, for life. Truths are representative of, or correspondent to, riches. In other words, truths are the riches of the mind. When the desire of knowing becomes perverted in the external man, it is made the desire to accumulate riches for the pleasures and emoluments they afford. It is the avaricious idea gone to seed. It does not exhibit itself altogether in the accumulation of money. It may be manifest as a national principle or desire, in the love of acquiring authority over nations and peoples. It is a representative characteristic of JOHN BULL himself as a nation. More will be said in this special relation in the chapter on *Taurus*.

A prominent and specially significant sacrificial symbol in the Levitical System was the dove. The turtle dove has direct reference to regeneration. As regeneration depends upon the marriage of the two

principles, which in the supreme sense are love and wisdom, it must in every degree have relation to marriage. The dove signifies the rational principle, because this principle is the point of conjunction between the desire to know, and the truth or the thing to be known. It also corresponds to the teeth or the masticating process and function.

When we come down into the external or natural life, the dove has reference to the marriage relation, because it is that which presides over, and governs generation or reproduction. The pivot of this is union for life. The dove then, in the natural sense or degree, the degree which Swedenborg calls the literal degree of the Word, which means the literal degree of the God-man, or the Lord, signifies the affection and intelligence of union for life. When it is representative of union for life in the fallen man, and is made a sacrificial symbol as one of the sacrifices to be made by the human, it implies the necessity for the killing of that special love which prompts to natural marriage. Therefore the sacrifice of the dove means, to man about to be regenerated or who aspires to regeneration, the imperative necessity for ceasing to generate on the sensual plane. As generation can not legitimately take place except through the marriage relation, the dove signifies union for life, and its sacrifice, the sacrifice of this love. One of the characteristics of the dove is that it mates for life. The divine marriage can not take place except through the destruction of the sensual marriage.

In the higher degree, as applicable to the regeneration of the God-man, the dove signifies the union of the two principles of life; namely, desire, and the truth of the desire, or the truth which is desired. The union of these two results in the propagation of their forms. As they cannot unite in the formation of life without the planting of both the desire for the truth and the truth itself in the matrix of reproduction or propagation, and their consequent death, so in the highest degree or sense the sacrifice of the dove was the symbol of the consecration of the marriage or uniting potency to God, and not to human relation. As in another chapter the symbolism of sacrifices will be considered more in detail, I will refer here to but one more of the Levitical sacrifices, and that is, the one relating to the cleansing of the sanctuary.

The process for the cleansing of the sanctuary was this. "And he" (Aaron) "shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take

the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness."

It will be noticed first, that Aaron sacrifices the bullock for his own sins. It is seen that the high priest in the Levitical Order must first make an atonement for himself. That is, he must become one with the Lord before he can officiate for the people, and make them also one with the *centrum* (*kentron*) of life.

I have already shown that the bullock signifies desire, but more than this, a specific desire. This specific desire may be summed up in the one statement, *desire for acquisition*. This may apply to all things in all domains. But it implies still more than this, the desire of acquiring for the pleasure it affords. If pertaining to immortal life, it is the accumulation of truth that it may be applied to life.

In the office then of this sacrifice is involved the idea of the sacrifice of this particular desire; that is, the desire for truth for your own life specifically. I have already presented the law of sacrifice, or the principle upon which is based the law of overcoming any special propensity or desire, and that is, the principle of substitution. The perverted use of accumulation is to hoard up. I need not enter specifically into the laws and motives of miserly determinations. The legitimate use of accumulation is to distribute. Hence, to sacrifice the love of hoarding, the love of distributing must be made the dominating or ruling propensity. If the love of procuring truth is for the life proceeding from obedience to that truth, and this is perverted to the love of pivoting one's self so as to be the ruling or dominating center, the bullock is not sacrificed. All the accumulations of the mind have their manifestation in the accumulation of coincidental form and structure, and they collectively make up the natural life. The accumulated affections for natural life, the self life, must be overcome or destroyed before one can become the life giver to others. Notice that this affection is related to truth as the inflowing principle, and pertains specially to the selfhood. If you would gain your life you must lose it.

I have made reference to the bullock again in this connection, in

order to comparatively present the law of sacrifice as pertaining to both the bullock and the goat. The goat pertains specifically to distribution, as differentiated from acquisition. The kid of the goats, which here relates to the kid at the age of coupling, and as pertaining to the state of the mind before its declension, signifies the condition of natural innocence, or the beginning of wisdom in the outward or scientific degree of the mind. The zone of innocence is the one which conjoins. The ram implies the desire to beget, but the goat is the zone of the begotten. The goat *killed* implies the declension from such a state to that of its perversion, which, in the realm or domain of mentality, is the delight of imparting fallacies which are held to be truths. Swedenborg says that the he-goat of the she-goats in a genuine sense signifies divine truths of the external man, such as are drawn from the literal sense of the Word in which the doctrines of a genuine church are grounded, and also the consequent delight of those truths. Now the real delight of a truth is in its communication for a given end, that end being the life of that truth to others. It is therefore the forward bent—the communicative or distributive force; and the word *goat* itself should imply outflowing extremities or outmost scientifics, which are the scientifics of life communicated. We therefore find that the word *seir*, in Hebrew, the word which in this case is used for goat, means to shake, to shiver, to tremble, to be agitated, to greatly fear; and according to Gesenius, to feel a sacred awe before a divinity. Spoken of the hair it means to stand on end, to bristle. If in symbolic language the hair signifies the ultimates, that is, the limitations or outmost reach of life, and to stand implies life, for the hair to bristle or stand on end would signify the coming into the life of the outermost, which in the divine degree would be the life of the science of externals. The word *sear* from the root *saar* means hair, and the word *seir*, goat, is derived from this root. The Hebrew word in itself confirms the logical conclusion reached through the science of analogy. The zone above mentioned is also represented in the knee; hence, the knee should indicate the feeling of emotion, fear or awe, as pertaining to a sacred presence. It does this by the person's falling upon the knee or bowing the knee in the act of worship. The fear of God or any divinity is manifest by the bending of the knee. Every person in the presence of an enemy, where flight is cut off and great fear prevails, involuntarily prostrates himself upon his knees in the act of imploration. The knee is represented in so-called mythology as Capricornus, the Goat.

From all the above considerations the reader may be induced to accept the truth that to sacrifice the goat, in the highest or supreme degree, is to impart external or natural divine life by the actual transmission of the natural life by apotheosis. To make the distinction clear between the sacrifice of the goat and that of the ram in this supreme degree, we will take the two translations, that of Jesus nearly nineteen hundred years ago, and the one to come which will mark the division between the old and new dispensations. The sacrifice of Jesus was the translation of the formate will of man, the manifest divine life; but the sacrifice of the MESSENGER OF THE NEW COVENANT will be the translation of the man who is the ultimate truth, and not the ultimate life as in the incarnation of Jesus.

The highest natural life is a quality or state which precedes the real divine life. It is the point and state of transition. It comes at the extremity, or at the outmost (ultimate) science of life. It corresponds in the Grand Natural Man to the innermost covering of the cortical substance of the brain, the *pia mater*; that is, the soft mother of the brain, which has as many origins as there are *cortices* in the cerebri structure. The cortical cells are the origins or sources of the *pia mater* which is the immediate environment of the mass within the *cranium*. It is the product of the meeting or union in the cell, of the *pneuma* and *psyche*, or the spirit and soul of the man. But while it is the product of the elaborations of the *cortices*, it also contributes to the *cortices* in turn its own elaborations as related to both the arachnoid membrane and to the *piissima mater*; namely, the environments of the *cortices* themselves.

Succeeding the coming translation of the MESSENGER OF THE COVENANT, there will come a dissolution of the male and female organisms who are receptive to the downflow or outflow of the forces resulting from the central *theocrasis*. This dissolution—incorruptible dissolution—of the male and female forms or organisms, is the source and origin of their permanent unity in the one integral form constituting so many unitary forms as there were pairs entering into conjunction. This point of conjunction and I may also say this act of conjunction in the many are the extreme and outermost point and act of death to the old or natural man. It is therefore the beginning of life to the new man. It is that extreme point and quality of death to the dying man where nothing of *excreta* remains to pass to corrupt dissolution or decay. This to the many is the goat and its sacrifice.

A few words now from the utilitarian point of view, and the article is submitted to the consideration of all who may regard it as worthy of study. In a former statement I have noted the sentiment that the Good God, for the mere sake of a symbol, would not institute the wholesale slaughter of animals of domestic and harmless natures.

Such a statement does not require logical demonstration to any human mind having the least possible conception of the true character of the Creator and Governor of the universe. If, then, the sacrifices had their origin and institution in the laws governing the necessities of the progressive evolution of animal and human existence, the perpetuity of the soul entities which begin in the lower forms and terminate in the highest, why may we not examine those laws, and comprehend the plan and method of spirit (*pneumic*) and soul (*psychic*) progress?

The mineral, vegetable and animal kingdoms are related as are the chemical, organic and vegetable substances and offices (functions) of the animal organisms. In the economy of animal or human life there is a constant metamorphosis, transmutation or transformation of one substance to another in the body. This process progresses both ways; from the mineral towards the animal, and from the animal towards the mineral. The chemical constituents of the human structure, appropriated through the medium of vegetable and animal nutriment, are transmuted to the substance of organic structure in the life of the animal and the man. These processes of transmutation proceed through all the stages of progressive metamorphosis, from the most elementary conditions to the highest or supreme state of the organism; and when any corpuscle is worn out and yields up its spirit or force, the contiguous corpuscles absorb the spiritual essences or life of the disintegrating cell. The progressive cells appropriate the vitreous spirit, while the retrogressive ones appropriate the resinous or alkaline elements or substances of the cell. I have repeatedly asserted the fact that thought, whether as pertaining to desire, (the will, and hence the love principle,) or to intellection, is real substantial stuff. I have repeated this so often because I know how oppositely the mind has been, and is, educated; and though in some measure it is willing to be receptive to the new idea, it is still influenced by the old and fallacious bias to forget the fact in many of its most important bearings and relations. It is impossible to enter into the occultisms of transmutation in the metamorphic relations of spirit and matter, without a constant, clear, and ready apprehension of the subtlety of spirit substance, and a vivid

conception of the mutations to which every quality of feeling is subject.

As in the transforming processes by which material substances are converted to the force substances of vital activity in the body, and as in the disintegration of a cell its transformation to force is the medium or channel through which it is carried over to other cells; so the death of animal organisms and their disintegration is the process by which the spirit or force of animal life is carried over to other forms, either into the higher or lower forms of animal existence, or still lower into the mineral or earthy condition.

When the idea of absolute transmutation becomes grounded in the conviction, it is easy to pursue the progress of the transformation of life. It is not difficult for the mind, having once established itself in the conviction of the law of transmutation as one of the fundamental laws of organic being, to comprehend and accept the statement that the flesh of the animals killed and eaten by the priests became transformed from animal to human flesh; therefore, that the animal globule and flesh corpuscle, from belonging to, and possessing the nature of, the lower animal, was transformed and transposed to the human globule and corpuscle, becoming endowed with the vitalizations of the higher, mental forces of the human.

It is not so easy, perhaps, to accept the statement that the spirit of the animal also became absorbed by the human surroundings and contiguities of the animal life thus apparently and ruthlessly destroyed. It is however true that the animal kingdom is the universal matrix of one, the general degree or stage of the organic progress of spiritual growth.

God is building up a vast fabric, the counterpart and replenisher of the supreme or highest existing life. One of the stages through which that developing universal life progresses is the lower animal kingdom. When the universal spirit of animal life has reached the acme or climax of its progress in the universal matrix of that degree, namely, the lower animal kingdom, in order to insure its further progress it passes over into the human existence, both by the law and process of common nutrition and the transposition of the corresponding animal spirit. As the priests ate the body of the animal, so also was the spirit of the animal appropriated. It does not follow that the spirit of the animal all tended towards the priest. On the contrary, he received a certain quantity and quality of the liberated animal spirit, but not all.

The very character of the office of the high priest made him a

wholesale slaughterer, a butcher of innocent and domesticated animals. With animals there is an instinctive dread or fear of entering a slaughter house. This dread or fear of being slaughtered gave special bias to the determination of the liberated spirit of the animal sacrificed, and the spirit, by the tendency of the desire of the animal mind, moved back to the people whence the brute came.

There was therefore a constant flow of the spirit of the animal life from the slaughter house to the people. This flow of spirit being determined through the animal faculty of fear or awe of the slaughterer impressed the people with the spirit of fear or reverence, but essentially that kind of reverence belonging to the animal quality. The tendency, while a necessity for the transposition of the animal to human existence, was to degrade both the priest and the people.

It is impossible to exalt the animal life to the human, without bringing the human down towards the brute. Therefore, the elevation of the brute creation to the human standard by the transposition of the lower to the higher, involved the degradation of man.

While this law and ceremony was essential to the determinations of both evolution and involution, it was only essential during one period, and at one stage of the progress of a certain cycle of animal and human progressive development. This law, as pertaining specially to the sacrificial system of the Jews, will be more fully comprehended in the perusal of the article on the posterity of Joseph.

MARTYRDOM THE PRICE OF FIDELITY TO TRUTH AND GOD.

The *truth* and *life* of the Lord, as these were exemplified in him, though it lead us as it did the Christ to martyrdom, is our standard of religious and moral excellence. Did he challenge, and boldly defy public sentiment, where that sentiment was in violation of human rights and human perfection? so we stand upon the platform of *his integrity*, depending upon that power to protect us, which sustained the Christ and his followers through their persecutions for righteousness' sake. Did the Lord in open opposition to the prevailing public sentiment and custom make a whip of small cords, enter the temple and *drive out* the money-changers, and overthrow their tables, ignoring their rights as interpreted and made sacred by the zeal of the Lord's house which had eaten them? Thus we, by knowing truth, declaring and practicing it, will so conjoin

the works of righteousness in outermost things as to create a thong of small cords by which the money-changers of this age of disgracefully boasted civilization shall be hurled from their seats of affluence and tyranny.

We have no more respect for the *money power* which defiles the temple of God's body to-day, than the Lord had for the public sentiment and *money power* which defiled it, when, under the ban of his personal presence and condemnation, those who prostituted sacred things fled discomfited before his fiery indignation. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner * * * And I will come near to you to judgment; and I will be a *swift* witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

The day of reckoning and of the swift execution of God's vengeance is upon us, and, as the oppressor has heaped up treasure unto the day of wrath, vengeance will surely fall upon his own head. This is said neither in the spirit of threat nor revenge. The competitive system being the devil's plan and incentive to human activity must go, and the system of united life, be substituted. If all men would fall into the line of peaceful but revolutionary progress, and succumb gracefully to the inevitably equitable adjustment of human relations, there might be a preclusion of the disastrous termination of the dispensation. The bad so completely permeates the whole rottenness of ecclesiastical and secular activity that dominion throughout the world is the devil's.

The course pursued by the rich towards the poor we utterly detest and abhor. That inaugurated by the lawless, though poor, moved by the spirit of animosity, is equally despicable; yet it will be noticed that lawlessness is always commendable and commended when the execution of its behests favors "*our side*" of the question. In point, is the episode of John Brown, whose soul, according to the public sentiment of a large body of so-called law abiding citizens, goes gloriously perambulating the invisibly rolling spheres, though he played the role of the "Anarchist" and "red flag" Socialist, contrary to the laws of the land, and was tried and found guilty of treason, and was executed according to the same laws.

So far as John Brown is concerned, our sympathies are all with him, and therefore on that question, in harmony with northern, prevailing or leading public impulse. Though in thorough sympathy and coöperation with the spirit which impelled the hero of Harper's Ferry to agitate even to the very death both North and South, and still further with the same spirit moving to the utter organization of that mighty power which gave freedom to four millions of bondmen, I would counsel the better way. *I would, by way of warning and in the spirit of prophetic prescience, point my finger to the catastrophe lying just beyond the present agitation, culminating as the inevitable sequitur of the struggle of the two poles of a common axis; wealth on the one hand and poverty on the other.*

Our government is a commonwealth. Its treasury is a common interest. It belongs to the people. Quiet patience, perseverance, united action and the spirit of Almighty God incentively sweeping the great tide of human sympathy and brotherly love will restore to the people their rights so dearly purchased by our Revolutionary Fathers, *socialists*, including Washington, who defied their country's laws, but are glorious in our estimation because their lawlessness resulted in our liberty. CYRUS.

KORESHAN FOLIUM.

LESSON 2.

QUES. Is that law by which vegetable and animal life is developed from the germ or seed of these degrees or kinds of propagation, operative also in the regeneration of the sons of God?

ANS. The entire universe is so constructed and related in every part, as to comprise one grand integral organism, divided into regions or domains. Any given law found to obtain in one domain or sphere operates through all.

QUES. Are the God-men or sons of God, then,—the product by the regular process of generation and regeneration,—reproduced by the planting of seed, and developed by processes of gestation as known to apply in animal and vegetable growth?

ANS. God reproduces the sons of God by disseminating his own seed. The womb or matrix in which gestation progresses is the church, the process continuing during the age or dispensation at the end of which comes the harvest.

QUES. What was the seed like, that was planted by the Father in the beginning of the age?

ANS. The Lord Jesus, whom Koreshans know as the God-man, was the manifest seed of God. This was the living Logos. (Word.) This seed man, God's Word, the veritable and only Word spoken in

the beginning of the dispensation, was dissolved as to his body, converted to Holy Spirit, this being the substance of the body, and as Spirit, disseminated to the church. The Holy Ghost, as it is called, was substance. This substance was the germinal and sperminal essence of Almighty God.

QUES. Was this seed-substance which you say was disseminated or diffused as Spirit, and distributed to the church for its appropriation, the product of the dissolution of the visible and tangible body of the Lord?

ANS. Jesus the Christ, who is also Lord, was and is the Word. The sower of this Word was and is the Father who dwelt in him. The Sower sows the Word; that is, Christ. The Christ could not be sown, and remain in person, because the sowing of the Word involves its scattering. In order to be sown, his body had to be broken. This was done by his translation or *theocrasis*. The disappearance of his body, by which its substance was imparted to those who could receive it, was essential to its transition to spirit,—a condition to distribute.

QUES. In the culmination of the harvest at the consummation of the age, will the sons of God be like the Christ, the Son of God?

ANS. "And it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him," was the declaration of the apostles.

QUES. Would not this make of us, if we reach the regeneration, the offspring or descendants of Deity?

ANS. It most certainly would, and this is what we are promised. We, who look for the coming of the Lord according to the divine order, expect the processes of regeneration (re-production) to culminate in the fruition in us of the re-incarnation, re-embodiment or resurrection; and when this is complete we know that we shall be sons of God, because we are the offspring of the Lord Jesus Christ who was the Word or Logos sown through the operation of the Holy Spirit when this dispensation or age began.

QUES. Does every process of reproduction reach its seed condition in, or upon, the material or natural plane?

ANS. The highest possible existence is perpetuated by the law of reproduction. Reproduction is the means of extension. Every form and quality of life has its germ formulated in matter. For this reason, all fullness, all holiness, and all power are in last things or ultimates. The God-man, manifest personally as the Lord Jesus, was the aggregate congeries or concentration of all the forces of the universe, and therefore comprised the perfect fruit and seed of life. The planting or sacrifice of this seed brings forth the sons of the Most High God.

THE GUIDING STAR.

EDITED AND PUBLISHED BY C. R. TEED, M. D.

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

PROF. O. F. L'AMOREAUX, CONTRIBUTING EDITOR.

No's. 2 and 4 College Place.

CHICAGO, ILLINOIS.

SUBSCRIPTIONS IN ADVANCE.

One Year,	\$2.00		Three Months,	\$.50
Six Months,	1.00		Single Copies,20

Rates for Advertising, 10 cents per line of nine words each. For special rates and standing "ads." address Editor THE GUIDING STAR.

Published the First of Each Month.

 *Publishers inserting the foregoing Prospectus in their journals or magazines as a reading notice will receive a copy of THE GUIDING STAR for one year, if they will mark copy and forward to our office.*

Man's Purification from his lower propensities and instincts emerges him from his animal existence into the domain of his divine life.

Entered at the Post Office in Chicago, Ill., as second-class matter.

THE TRUTH OF MAN.

[*The Esoteric.*]

In our internal humanity, folded up as in some gigantic corolla of an unblown flower, are myriads of latent capacities and powers, awaiting their hour of unfoldment. "We know not what we shall be."

Man in nature is the fruit, but not the ripe fruit, of evolution. He is ephemeral, not durable, and is now vigorously preparing a rapid close to his own existence. The flower of our civilization has blown to its full, and its petals are but slackly held together. The present man is the soil from which the new race will spring, for in his existing structures are involved the germs for the appearance of a higher and normal type of our humanity. The depravity of human thought proceeds from a depravity of human structure. The form in which he is now imbedded is a form of death, and perishes in the abnormality of physical dissolu-

tion. Man has spent much time with dreams of a future life beyond the grave; let him now learn that he can abolish both death and the grave. The religion of evolution is the religion of endless life. Life eternal is to know the eternal life. Death becomes translation without putrefaction or decaying remains, and man rises into planetary relations and cosmical uses. He will then look back to this era as the times wherein men died, before spirit and flesh were interknit by the indwelling Infinite.

The higher life of the flesh involves a long series of organic transformations. It is gradual re-creation. It is the investiture of the man with his resurrection body. He rises into dual being and life from the womb of nature. The animal man is the organized product of the first stage of evolution; he is also the basis from which proceeds the higher evolution of the second stage whose perfected product is the *androgyné*. The psyche does not partake of the death which befalls all animal forms; she survives to take on other bodies, and continues so to do until she has built a human structure capable of enduring forever. This is the divine-natural body which is to be the next investiture of man. The old is man rudimentary or gradually becoming, the new is realized man.

The chrysalis no more surely moves towards a higher organic structure and a renewed advance than does man. That our organism can, in this life, be evolved from the corruptible to the incorruptible degree, is a truth well-nigh inexpressible, yet also a truth demonstrated. The dissolution of this old must precede the manifestation of that new, but the new is growing secretly in the bosom of the old. Evolution in its next outreach means an uprising into new states of being. The race now stands on the threshold of that magnificent unfolding of the Supreme Moral Purpose known as the *biune* life. It is the new gospel of hope. It is the highest product of race. The soul hungers for higher organic relations. The human heart nurses a noble dissatisfaction with the present; it is like the instinct of a plant that, rooted in a desert, creeps slowly by its roots towards the distant water-spring.

Much that should be obsolete lingers in us; many lower laws still play within us; we eat and procreate as do the brutes, and chemical action builds up and takes down our bodies. The present man is spiritually unconscious and unilluminate. His better name would be *homo sylvestris*, for only the most favored of us have got out of the woods. The beast from which we came is still in conflict with the angel to which we are tending. The existing race is immersed in the complex nature body of the planet, and the unweaving of its structures from this grasp of death

is the task of the hour. The natural man has his life on the surface of things, and is a colored air-bubble in the human form. Up to his present state, evolution has pushed man blindly on and even against his will; now he must work consciously and intelligently towards the next step on Creation's Altar-stairs, the plane of sinless, transfigured manhood.

Death is a catastrophe not contemplated in the primitive organism of that wonderful Creation made in the divine image, male-female, and endowed with power of rule over all creatures of earth, air, and sea. When Christ's redemption shall be fulfilled, there will be no sepulchres; sin subverts the primal forms of soul existence, and sick-chambers, death-rooms, and grave-yards follow. We suffer here from evil's deflorations, yet our true life, not lost, is but deferred. The age of the one-twain humanity is as much the result of the force of evolution, as the age of the Amphibians. The signs of its advent, everywhere proclaimed, are everywhere around us. This is the end and object of the millions of years of slow development on our orb.

Far back, before we made the body in which we now move,—before the spirit took on enfleshment, we were bi-sexual souls. Then came the "fall" into matter; we were bemired, and clothed in "coats of skin." The race was no more in oneliness, male-female, but the Eve was taken out of Adam. Each spirit, prior to its descent into the world, consists of psychic counterparts united in one being. When the psyche enters nature, its two elements are sundered and animate different bodies. In the next stage of evolution they will be again and forever blended, and constitute one celestial body and one divine soul. This is the re-discovery of the Truth of Man. We have termed him natural, but he is not natural, he is phantasmal. He is but the effigy of a man who has filled himself with animal interiors. He has taken the mere appetite life of the brute into himself, and adopted it in room of his true humanity. He is a lust, in the human image, on the skin of the universe. Men in nature are commoners together in the kingdom of the beast.

According to the early traditions made known to Plato by the Magi of Egypt, the primitive mankind were androgynous. Said Socrates, in Plato's dialogue of the Banquet, "The first men were endowed, each of them, with four arms, four legs, two faces," etc. Other early myths hint at the same experience. It was, indeed, a common belief in the time of remote antiquity, that the first mankind were created male-female. The Genesis legends teach the same truth; we read that the Adamic man first

stood forth as a binary creature, with the woman of him involved in his structure. She was then evolved, and led through his frame until she appeared as a separate being in nature. Thus leaving the interiors of man, when she became permanently outwards to him by lusting after the apples of animal generation, the "fall" or relapse into the nature state occurred. Animal proclivities generate human depravities. "Sin entered, and death by sin." This fated experience of being mired in matter, plucks from the soul its wings and leaves it all a worm. But all life runs in cycles, and all states have their ending. Now this cycle of the dear bought "knowledge of good and evil" closes, and dawns the kingdom of God or the age of Saturn. The spiritual surfaces of the planet are brightened all over by the feet of watching angels; the soul is learning to operate through the gastric juices by a spiritual alchemy, and the sensories of the human system are reviving from the dormancy of ages in those organisms where the process of the higher vivification has begun.

"This is the Mystery of Christ; the bliss in strife;
The resurrection's power; God, wrought in man to Life."

Reproduction is lifted into regeneration. It is no longer a begetting of others from ourselves, but a begetting of ourselves from ourselves. Out of our past animal selves, we are born again into the higher un-self. Generation goes on within us, instead of by means of us. We beget ourselves anew—or rather we are begotten anew of the Divine, who says "Thou art my Son; this day have I begotten thee." He lives, and we live in him. It is of the true man, not of the animal creature that God spake when He said, "Let us make man!"

One word more. The new state is not perfection, but freedom from hindrances; there is yet ignorance to surmount, moral weakness to master, ideals to touch and hold, the Divine One to be ever nearer approached and more completely enjoyed. When the new race is unfolded, woman will be co-equal, but interior,—both in one body, but she having the power to come forth to manifestation. The Leader, two-in-one, beckons us on, and thousands following his guidance are striving towards the bi-sexual state. The men whom, after being put out of the way, the race claims most proudly for its own, are those who held the gifts of arch-nature, and were the servants of its blooming, fruitful, deathless evolution. Chief among them all was the Archetypal Genius of the race—the martyred Androgyne of Galilee.

NEMO.

COMMENTS.

We have inserted the above from *The Esoteric* for two reasons, the latter and most important of which is to point out its error which is so subtly interwoven as almost to deceive a well-advanced Koreshan. In general statement, it is the truest counterfeit of the central doctrine of Koreshism that we have seen. It is either written or indited by T. L. Harris. Not necessarily exoterically indited. It certainly comes from the respiration of the "two in one."

"Far back, before we made the body in which we now move, before the spirit took on enfleshment, we were *bi-sexual* souls," by which Nemo no doubt means blended or biune in sex; not bisexual, for bisexual means two sexes in one organism. But this is a mistake merely in nomenclature. The neuter or working bee is a true type of the *androgynous* or *vir-gyne* man. The neuter bee is not a bisexual insect, for the two sex, or male and female elements are blended as in the superior genus; namely, the androgynous being. "Then came the fall into matter; we were bemired, and clothed in coats of skin." The great mistake involved here, is in the non-recognition of the truth of the *prior* state or existence of matter, its co-existence with the *psyche*, and also the *pneuma*. The *Theo-anthropotic* man, the genus or race called Adam, created in the image and likeness of God, the race who dwelt in the holy atmosphere of the divine respiration, or into whose nostrils was breathed the breath of lives, as recorded in Genesis, were *materio-psychic*. They were created both in the image, *tsalem*, (shade or shadow,) in the wisdom or truth of God; and in the *dimuth*, likeness; that is, the love of God. They had the material or *arch-natural* form and structure. They then breathed, after this creation both in the *tsalem* and *dimuth*, image and likeness, the breath of lives, and they became living souls.

The transition from the arch-natural to the psychic, was the occasion of the precipitation of the life of the descending Adamic man into the already existing dual or two-sex state; that is, the separated animal man; the man in two distinct forms, male and female.

The writer's thought may be much clearer than the statement. The thought of the race has not yet—in these last days—involved the conception of the co-eternity of spirit and matter; (form and function;) and writers should remember when presenting this new law of man's being, new to the modern world, that they are not writing for sentiment already formulated, but that which is yet to be created, and too

much caution cannot be exercised in fortifying the new aspiration with the groundwork of structured life.

Evolution and involution are coördinate and coöperative factors of being, and every involved germ in the universe reaches "its fulness, its sanctity and its power in ultimates" or last things. The material germ of any given life is the final and culminating germinal *plenum* of that existence, whatsoever it may be.

CYRUS.

A REMARKABLE MATERIALIZATION.

A SPIRIT APPEARS UNDER CONDITIONS WHERE FRAUD WAS IMPOSSIBLE.

[*Religio-Philosophical Journal.*]

The enclosed statement was made to a friend of mine, August 23, 1885, by a professor in an English University—one of the committee of investigation referred to in the statement. This professor desired that his name be not made public, and he has since died. My friend wrote out the statement immediately after it was related, and the professor afterwards read it over and approved it as correct. I have no reason to doubt the truthfulness of the account, although it seems incredible. I send it to you for publication, if you desire to publish it, as adding additional testimony of the immortal life.

East Saginaw, Mich.

S. G. HIGGINS.

Ten gentlemen, mostly professors in an English University, one a clergyman, afterwards a bishop of the Church of England, all scientists, and of skeptical tendency in regard to the subject, were appointed as a committee to investigate the alleged phenomena of Spiritualism. The medium or psychic subject was a gentleman in good circumstances, who voluntarily offered himself for the experiment. No professional medium would have been accepted; no compensation of money was made; the medium's name is not given. Time and place of experiment, the private residence of one of the members of the committee, in London, in daylight, nine years ago. A lamp was at hand for special investigation. The subject was taken to the private room of the host, entirely stripped, and clothed with garments provided by the committee. He was then taken down to the drawing-room, where he lay down on a sofa, and,

without any outside aid or influence, passed at once into a trance, which continued all the time of the experiment, of profound unconsciousness and insensibility.

Soon after the trance began, the committee being about nine feet off from the medium, a luminous spot appeared over the region of his spleen. This spot increased in size and assumed a cloudy appearance, which moved to the left side of the subject, and gradually assumed the shape of a man, still further defining itself at length, into an exact representation of a deceased friend of one of the members of the committee. This gentleman exclaiming, "Why, Wheeler, is that you?" was answered smilingly, "I thought you would know me, John." As he invited the tests of touch, the committee examined him, discovered the presence of a bony structure, and counted his pulse. This "Wheeler" remained for some hours, and the conversation between him and the various gentlemen of the committee became general, natural and easy. He expressed an eager wish to assist in the experiment, suggested himself many forms of investigation and more thorough scientific tests which could be applied, and answered fully and unhesitatingly all questions proposed to him by the committee. He asserted that this medium was the only human being living whom he had found in a state admitting of this peculiar evolution. The man, he declared, was not only one who was congenial enough to himself to make possible the dual habitation of a body, but the body itself was in a most unexceptionable condition; therefore this manifestation was possible. He urged the committee to improve the opportunity to the utmost, saying that he could use it once more, but that it was a dangerous process for the subject, and would kill him if he repeated it many times. Of himself, he said, he had no weight, as the term is used upon our plane of thought, but that in this manifestation of himself he appropriated the finer and more delicate atoms of the medium's natural body to an appreciable extent. He therefore advised that at the next interview two sets of nicely adjusted weighing apparatus be provided and that tests of gravity be made. He was asked if he could eat.

"Yes," he replied, "I can eat, and would like to show you as to the food elements I can take. You will observe a curious thing about it. What I take in my mouth from you will be recovered, apparently unchanged, from the mouth of the medium, if you will examine." Cracker was then offered him, which he ate with apparent ease, but it was shortly afterwards withdrawn from the closed mouth of the

unconscious medium. The same was true of water. He asserted that the food used to sustain his present daily life was the concentrated, essential extract of ordinary food; that he had received from the articles given him all that which was assimilable by him. There was a perceptible link of luminous material between the manifestation and the subject most of the time. Mr. Wheeler said that this connection was at all times unbroken, though not always visible; that if it should be broken the subject would die, because he (the manifestation) was employing almost the whole of the most vital part of the medium's body. He went from the medium across the room, and lay down upon another sofa. He spoke of his present existence as being in every way happier and more advanced than when in this form of life; said it was a decided growth of the moral nature; that it was easy to do right there, and that the laws governing the spiritual body were far more elastic and free; for instance, as to locomotion, his presence was at any time instant when he wished it to be so. In life, Mr. Wheeler was an ardent, sincere Christian, and he remained equally devoted and loyal in the changed condition, but said distinctly that God was still apprehended only by intuition. He had not seen him, nor did he speak of having beheld our Lord Christ.

In the second experiment the same preparation and appearances introduced the same visitor, with one exception; before the psychic became unconscious he was weighed. After Mr. Wheeler had become entirely manifested the subject was again weighed and found to have lost fifty pounds, after that the manifestation was found to weigh fifty pounds; and when both were simultaneously weighed the exact first weight was reached by them. At this sitting Mr. Wheeler illustrated still further the possibilities of evolution. A luminous spot similar to that seen in advance of his own appearance was developed over the same region of his materialization and grew into the form of a pleasant looking woman, a less distinct presentment than his own, but like his having a perceptible pulse and bony structure to be felt by the grasp of the members of the committee. The flesh of both felt like that of the ordinary human body, but did not endure a continued grasp, disappearing from sight and touch after being held for some time, and re-forming visibly and tangibly again.

In regard to the apparition or creation of this woman, Mr. Wheeler alluded to the account of Eve's creation given in the Bible. The woman was an independent being and conversed as such quite apart from Mr.

Wheeler, but she did not remain long and seems to have said nothing very worthy of remembrance while present. Mr. Wheeler spoke more at length of the new conditions of existence as considered apart from the circumstances of his materialization. He said that the new life differed in no essential respect as to its daily histories from that of this state, and that a great mistake was made in believing that heaven was so different from earth. When asked if happiness was an abiding experience he said no, not wholly so; that for one thing the griefs of those left behind were grievous to the spirit friends, except when sufficiently advanced to see intuitively the blessed results of the discipline of suffering here. He said that our bodily sickness was the type of a certain spiritual pain or illness caused by any lack of harmony in the spirit—any deviation from entire love and obedience. Death also occurred, not at all like death here, except in that it involved a decided change of state, always progressive. This change is not painful, or deplored by any. He said, moreover, that many of the so-called spiritual communications made here were genuine, but that as a rule they were made by unworthy, ignorant spirits; that he had been told that there are many spirits which have never yet been clothed with a human body, and which eagerly desired so to exist. That these are especially forward in seeking access to human beings upon every offered occasion. He did not know this of himself, but had been so informed. He spoke of the entire life he was then enjoying as an immense gain over his former one, but seemed anxious to disabuse his hearers of mistakes and prejudices concerning the details of its conduct.

After his second appearance he came no more. The medium was made sick unto death for over a month by this experience, but eventually recovered. He is now dead. The clothing used on these occasions met with a singular fate. Those parts of all the clothing just above and around the spot of the issuing manifestation rotted away and speedily dropped out from each garment used at that time.

COMMENTS.

The September and October numbers of the *GUIDING STAR* for 1888, the two numbers bound together, contain two articles; the first one on page 266 and entitled, "What Constitutes Mediumship?" the other on page 273 and entitled "Materialization." Carefully studied, they will give a clear idea of the law of phenomenon. If the thoughts therein expressed

are compared with the above article from the *Religio-Philosophical Journal*, the reader will notice the latter to be a description of a phenomenon fulfilling as to its exposition the laws laid down in the articles referred to, published in the STAR.

We do not pretend to vouch for the truth of the alleged experiment. In fact, the indications are, from the testimony, that it is a trumped up statement rather than a truthful description of a genuine manifestation.

It would most rationally appear, that if a dozen scientific gentlemen, more or less, united in the interests of science for experiment, should discover or demonstrate so remarkable a phenomenon as the one described above, they would have given publicity to the results of their research and experiment. There is no reason why any group of men investigating science should conceal the results of their discoveries.

The question of materialization, both as to law and fact, is one which every Koreshan knows to be true. They also know that the effort, both on the part of the natural and spiritual spheres, is a spurious attempt to produce or counterfeit the resurrection of the dead.

The GUIDING STAR and other publications, issued from the GUIDING STAR PUBLISHING HOUSE, are setting forth the true law of the conjunction of the two domains; the removal of the veil or diaphragm separating them, with the general and specific principles of the rehabilitation of the invisible spheres with their material clothing or flesh of the resurrection.

Every attempt to reproduce an outward and material covering for the spirit, or for the denizen of the spiritual sphere, as a distinct or separate entity from the medium, is a violation of the laws of life; and instead of demonstrating immortality as supposed, it is one more step towards the great force of disintegration, which, if not nipped in the bud, interferes with the final fruitage of the resurrection to immortality.

It matters not to us whether there has or has not been an experiment as stated, with the avowal from the materialized form "that it was a dangerous process for the subject, and would kill him if he repeated it many times." We say that the unregenerating spiritual world is striving to re-enter the natural world by robbing the already existing humanity of its present semblance of life. By disorderly methods, the natural humanity is abetting the effort with an unconscious regard of the catastrophe which would inevitably entail, if the process were allowed to continue without scientific interruption. "Except those days should be shortened, there should no flesh be saved," is a prophetic declaration specially applicable to this so-called spiritualistic effort. The

true materialization will result from the perfect blending of the two spheres, the two becoming one. Those in the flesh will awake with the consciousness of the angel in the invisible. This marriage will consummate God's purpose and human aspiration towards quickening, reformatting and translating the fruit of regenerative development.

CYRUS.

A. W. K. ANDREWS, M. D., CHICAGO:—RESPECTED FRIEND:—Some one has sent me the "GUIDING STAR" for September and October, and on page 306 I read this: "And are we mad also, even more unsound than they, because we have discovered the law of virginal propagation and believe the fact because of the knowledge of the law?" Now I would like to know what the law of virginal propagation is—can you tell me? I am a physician; have practiced some twenty years; been in many of the large cities of the United States, but I have never known a virgin to conceive except with the aid of man. Have you?

Yours very truly,

J. R. C.

REPLY TO A CORRESPONDENT.

MR. J. R. C:—DEAR SIR:— Pardon me if I make reply to your letter of inquiry, through the medium of the STAR. In so doing, so far as I cover the ground of your question, I may be able by the one letter to answer similar inquiries from other sources.

I may not be able to respond to your question as clearly and fully as I would like, or as you may desire, for the subject is a complex one, and embraces a great deal more than the mere record of the fact referred to, as found in the Gospels of Mathew and Luke, in fulfilment of the prophetic declarations recorded in the Old Testament Scriptures.

You say, "I would like to know what the law of virginal propagation is—can you tell me? I am a physician; have practiced some twenty years; been in many of the large cities of the United States, but I have never known a virgin to conceive except with the aid of man. Have you?"

Recent discoveries in physical and metaphysical science, strongly confirm the belief of many that an age of great wisdom and knowledge is rapidly hastening upon the world; that mankind is emerging from mental darkness into a recovery and understanding of the "Lost Arts" and forgotten sciences of ages past, when men had not only a true know-

ledge of God, but a correct understanding of his works, and of the laws of their functions and relations. The prophet Daniel, by his knowledge of the length and laws of the cycles of the physical universe, and their correspondence with those of human mutation and development, laws of which the boasted civilization and science of the nineteenth century are almost totally ignorant, was able to predict not only the times and the seasons of great physical and mental changes, but, in a general way, the character and quality of those changes. It was made known to him that "Many shall run to and fro; and knowledge shall be increased;" that a time of trial and distress should come of an unprecedented character. Who that will carefully read the signs of the times, cannot observe the approaching fulfilment of these recorded prophecies?

Ages and dispensations have their day and night, their alternations of knowledge and ignorance, as well as the shorter cycles of twenty-four hours; hence, if we would, in our conceptions of time, but lengthen our day and night of twelve hours each, into days and nights of thousands of years each, we might form some approximate idea of the alternations of ignorance and knowledge which would follow. The man, whose knowledge of the day was wholly lost in the long night which followed except the little that had been handed down by tradition, and even that little but imperfectly understood, whose knowledge and wisdom were but the accumulated experiences of centuries of groping and stumbling in the darkness and uncertainty of night, could have no conception of the glory which should follow the coming day, whose brightness should so greatly exceed the most vivid imaginings of his dreams; "For since the beginning of the world," (*i. e.* from the age,) "men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him." The great mistake of men, both theists and atheists, is, that at some indefinite time, God began to create the heavens and the earth, and all they contain, from nothing; and that from this same nothing, they are to multiply and expand, and extend, till the crack of doom, when everything shall suddenly be resolved to its original nothing. To such minds space is boundless, the universe illimitable. But that which is without limit, has no circumference. That which has no circumference is necessarily without a center. That which has neither circumference nor center, can have no form, for center and limitation are the two essential factors of all form.

You say you have been a practicing physician for twenty years, and have never known a virgin to conceive without the aid of man. Neither

have I, nor do we understand that the virgin Mary conceived and gave birth to Jesus without the aid of man; but we do not believe she conceived in the natural, sensual, and animal relation in which women conceive to-day, and in which all other women conceived in that day, by a process which is common to the entire animal creation of every grade and kind. We believe there is, in the culmination of certain great cycles of time, a process of the letting down into the body, or out into the external realm of thought and sensation, of forces and substances belonging to a higher and more interior realm; and that there is also, at the termination of certain periods or cycles of development, a transposition and translation of those forces from one mind to another without physical contact, through the law of attraction. The power of sex attraction dominates the entire animal kingdom. Without it the species could not be perpetuated. These two qualities of force, the male and female potencies, originate in the minds of the two forms, and through their attractive power the two forms are brought together. This spirit of the mind is transmitted to the forms of the reproductive cells, and is the motive principle which causes these cells to conjoin and blend. The two reproductive cells are, in this union, absolutely destroyed as two distinct cells, but the spirit of the cells unite through this destruction to produce one new cell differing from either of the former, in which the spirit of the cell begins by its special and peculiar creative activities and powers, to produce bone, flesh, nerve substance, etc., where none existed. The new cell has creative functions; the un-united cells have no power to reproduce or perpetuate themselves.

We claim that, through the recurrence of certain laws which at certain definite periods become outwardly operative, the spirit of the mind, embracing the functions and knowledges of the entire manhood, (the vivifying or life giving spirit of the male,) may pass to the female by the law of attraction without descending into the flesh and becoming sperminal entities, which pass to the female by the law of attraction existing in the sensual and animal order of propagation.

We reach our conclusions concerning the truth of the law of virgin-al propagation partly through the observation of several other laws which are related to and confirmatory of it; the law of analogy, of opposites, of transmutation, of transposition, of attraction and of repulsion, in both ascending and descending cycles. Careful observation discloses the fact that all law is uniform, and related according to its degree and office; and that a law operative in one degree or department of creative activity,

has its correspondent in every other. For instance: we find the law of virginal reproduction typically manifest in the Bee; and what is strangely true and wonderfully significant, the fact that the Hebrew word for bee is from the same root, as that denoting the Logos or Divine Word.

It has been repeatedly demonstrated, and is, I believe, now generally admitted, that the egg or larva which produces the working or neuter bee will by certain processes of feeding and attention on the part of the neuter bees, produce a queen. These are facts familiar to all apiarists. The following experiments have been repeatedly verified. The larva of the neuter bee, or rather the larva which will, if left in the neuter cell, produce the neuter bee, will, if placed in the royal cell, or queen's cell, produce a queen bee. This however will be an unimpregnated queen and cannot produce the swarm till made fruitful by contact with the drone. This unimpregnated queen will bring forth the drones or male bees, but she cannot produce the neuter or working bees till she is impregnated, which is after she leaves the hive. On the other hand if the larva from the drone cell, and the neuter cell, be placed together in a royal cell, an impregnated queen will be the product, though kept perfectly isolated from both drones and workers. This queen will produce workers only, and that without other contact with the male, and before leaving the hive.

According to the law of opposites, every direct has its reflex action. The law of carnal or sensual propagation has its opposite or virginal propagative function. We find accordingly, in the constellations of the physical Zodiac, that Pisces or Fishes is the direct opposite of Virgo. Pisces signifies the prolificness, or the productiveness of animal life; while Virgo, the opposite constellation, signifies the opposite function, or the cessation of the dual propagative life. *If you would save your life you must lose it.* If you would save your life in God, you must lose it in the animal man. That is, the life forces which are dissipated and wasted in the propagation of new forms, the forms of death, by the extension of these potencies outwardly into the sensual race towards circumferences, must be turned inward qualitatively, and towards God, by the elevation and purification of the desires; attaining to a conservation of the life potencies, to the virgin state, to the unity of man in God, through the acquisition of the knowledge of the laws of appropriation and conjunctive unity.

The one flow of the mind is segregative and destructive; the other is integrative and salvatory. Jesus taught this latter life by both precept

and example. He begun the work of the reconstruction and reproduction of the Divine man when he precipitated himself into the race nearly nineteen hundred years ago, in the outpouring of the Holy Spirit. The product of that outpouring which is to be manifest in the production of men like himself, is not yet visible; but as surely as wheat or other grain manifests the product of its planting at the end of its cycle of growth, its harvest, so surely will the product of the planting of the Divine man in the race be manifest as God-men when the process of gestation is complete, and the new birth takes place; not a new birth as taught in the Christian church, which is but a change (varying in degree, and frequently but temporary) of man's will or affectional nature; but a veritable new birth of a new creature; veritable Sons of God.

As I have said above, we do not believe that the Virgin Mary conceived without the aid of man. She could not have conceived without the aid of Joseph, or some other man who carried that pneumatic force in lineal descent from Abraham, and who bore the relation to her that Joseph did, not merely and simply as husband and wife according to man's law, but the relation of quickener and quickened through the law of mental transmission. This does not occur in the natural world except at the close and beginning of certain cycles of development.

According to the Gospels of both Matthew and Luke, the generation or production of Jesus is traced directly to Joseph as his father. If Joseph were not his father we have no evidence whatever that Jesus was of the tribe of Judah or of the lineage of David; and all biblical statements to that effect are mere assumptions. The Bible declares him to be of the tribe of Judah. It declares him to be the Son of David, the Son of Abraham. It traces his descent from David to Joseph, and this unfoldment or evolution from David is called the Book of the Generation (or production, which is the same thing) of Jesus Christ. The inference is that Joseph was his father. But right here we meet with what appears to be an insuperable difficulty to the acceptance of this statement. Before Mary and Joseph came together she was found to be with child, but Joseph being a just man, and not willing to make her a public example, was minded to put her away privily, till the angel of the Lord made known to him that she had committed no sin; and Mary herself said to the angel who foretold her maternity, "How shall this be, seeing I know not a man?" If Joseph were not in any wise his father, Jesus was not of the House of David nor of the tribe of Judah

according to the lineage of Joseph as given by the evangelists; and that he was *not* his father, according to the law of carnal or animal generation, we have in evidence the words of Mary, and the course that Joseph pursued concerning her.

To reconcile this apparent contradiction some theologians would derive his descent through Mary's line, but we not only have no biblical record of Mary's lineage, but the Jews, neither in custom or law, ever reckoned their descent through the female line. The line of female generation was never recorded.

If Jesus was the son of Joseph according to the order of sensual generation, he was not born of a virgin, nor was he immaculately conceived; and the charge of atheists that he was neither God nor the Son of God, and that the Bible is but a myth or fable, is truthfully sustained. If the record as to his immaculate conception and his Divine origin be false in this respect, we have no reason to believe it to be true in any other that challenges our faith or our common experience or observation. Only the translation of an intelligent and conscious entity from Joseph to Mary can reconcile the declaration that Jesus was the son of David, the son of Abraham, and at the same time the Son of God.

There is an absolute uniformity in natural, spiritual and celestial law; and any law discovered in one domain has its exact correspondence in all other domains. Natural law is operative only in the natural world. Spiritual law is operative only in the spiritual world, and celestial law only in the celestial spheres. Natural law cannot operate in the spiritual world, nor spiritual law in the natural world; hence Drummond's great work "Natural Law in the Spiritual World," which has given so much encouragement, and created so much stir in religious circles, is a misnomer; a contradiction and a delusion; for the natural law is not operative in the spiritual sphere, neither can it be. Paul knew what he was talking about much better than Drummond. We believe he spake the truth when he said "The natural man receiveth not the things of the spirit of God: neither can he know them, because they are spiritually discerned." "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Paul said he compared "Spiritual things with spiritual." Natural law and natural things *correspond* with spiritual law and spiritual things, but they are not the same nor similar. They *correspond*, and if you understand the law of correspondences you may interpret operations in the one domain as

easily as in the other; and to him who knows nothing of this law, and especially to him who denies it, it is useless to talk. The reasons and illustrations fall as meaningless upon his ear as the demonstrations of Geometry upon the ears of an infant. We declare these laws because some will hear, and receive, and understand; but the majority will not, till by degrees the thought of the world is changed, and the fallacies which are now so dear to them, and which they hug to their bosoms with such fond delight, are destroyed. A belief in the existence of the law and fact of virginal propagation, makes no greater draft upon our faith than a belief in the wonders of Moses and Aaron before the Egyptians; the destruction of the walls of Jericho by Joshua; the test of Gideon; the marvellous strength of Samson; the burning of Elijah's altar; the division of the Jordan by Elisha with the mantle of Elijah; or the wonders wrought by Jesus and his apostles.

We may with as good reason say that because such wonders have not been wrought in the past nearly eighteen hundred years, they never were manifest before and never will be again; or go farther in our denial, and with greater boldness deny *in toto* the statements of the Scriptures, and deny the entire Christian faith with the facts upon which it is structured.

To one who believes the Bible to be an authentic and truthful history of God's dealing with men, and a revelation of His mysteries to them when their minds are sufficiently opened to comprehend them, the statement that Jesus was, and that other men may be, virginally produced, offers no insuperable obstacles to their belief in the statement as a truth; nor does the fact that the law of parthenogenesis, or virginal production, in the higher domain, the realm of human life, has not been operative for a period of eighteen hundred and ninety years, disprove the assertion that it will be operative in the greater and wiser dispensation to come, when the mystery of God shall be finished; that is, revealed to man; for when a mystery is revealed it is finished. It ceases to be a mystery, and man comes into possession of the knowledge of the laws of God and the operation of those laws.

The law of virginal propagation is the law of the transposition of cycles. It is the law of the cross. It is the law by which the spirit of one domain is carried over to the spirit and body of a higher or lower domain, according to whether it be in the ascending or descending scale of being; as the passing over of the wheat life from the wheat cycle to the animal life, and becoming the animal life, the animal flesh and blood,

and thence the animal spirit and the animal mind when it has been appropriated and digested and assimilated by the animal. The Pass-over was both a typical and an antitypical and real one. That kept by the Jews and partaken of by the Savior with his disciples shortly before his crucifixion, was a typical passover; but the outpouring of the Holy Spirit in his *theocrasis* was the real pass-over, because it was the passing-over of the substance of his body, the Divine flesh and blood, the life of the world, into his disciples and the primitive church after his body had become by transmutation and transubstantiation the Holy Spirit of God who dwelt in him, and which constituted him. This body was the sacrifice for life. This sacrificial body was to give life to the world; and to give life to the world, or the church whom he purposed to redeem, it must pass over from the divine realm to the sensual realm, and enter and become conjoined with the sensual man, whom he purposed in the fulness of time, to restore to his Divine Manhood and Godhood, whence he fell.

What was seen and felt when the Holy Spirit entered men? According to all history upon this subject, the Holy Ghost gave gifts unto men, wonderful knowledges and powers, and impulses, so great as to change, and rapidly change, the entire thought of the world, and leave an indelible imprint upon the last eighteen centuries. What was this wonderful spirit? In what did it consist? How did it enter men? Generally by the touch or the laying on of hands, but not always; at least it is mentioned a few times as not occurring through the medium of touch; certainly we have no reason to suppose that it was transferred through any external sexual relation.

Now the point I would make right here is this. If the Holy Spirit was transmitted from the man Jesus, and all disciples and early Christians have testified that it was; and if it was a something that operated upon men and women to transform their entire life and conduct, even leading them to the rack and the stake rather than deny and reject this Spirit given unto them; and if they received it in some instances without physical contact, is it a desecration of reason and knowledge to believe that the Spirit of the Father, which had descended from *the Father* through the Adamic and Abrahamic line to Joseph, being let down by degrees through the ages from inmost to outmost life, till in Joseph it had reached the outermost and most external natural degree; is it, I say, a desecration of reason and knowledge to believe that this spirit, having come into externals in Joseph, passed by the

doctrine, and therefore evils of life. It is mostly a denial of God; hence antichrist, either consciously or unconsciously. The manifestation of the truly righteous man cannot come till the harvest time of the truly righteous man, the Son of God, the Savior of the world. We believe this time is near at hand, and when it comes there will be manifest a genus of beings of which the world is totally ignorant, whose former existence, knowledges, and powers, the world has entirely forgotten; hence it denies the possibility of their manifestation.

Sincerely Yours,

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

THE REV. BROBST ON TRUSTS.

[*Chicago Mail.*]

The scoring given the trusts by the state legislature last winter when an anti-trust law was under discussion was pretty severe, but it was as a peanut to a pumpkin compared with the way the Rev. Frank J. Brobst held them up and swatted them in his sermon last evening. The Rev. Brobst has a very healthy way of looking at public questions. He is not one to look at a spade and think it a tooth-pick, and, inasmuch as he says what he thinks, his parishioners can always count on plain, business-like talk when the Rev. Brobst takes up a ripe subject. The trusts were in for a "roasting" from the moment Mr. Brobst started in, and at no point in his discourse did he abate his pace. He fought them all around the ring, pommelling them at every step, and, logically speaking, he "knocked them out." The Rev. Brobst expressed himself pretty fully on this subject in the first sentence of his talk, and so justly, moreover, that his words will find an echo in hundreds of thousands of minds. "The organizers of trusts," said the reverend gentleman, "are sagacious thieves and remorseless highway robbers intrenched behind certain technicalities where the law can not reach them; relentless, blood-thirsty devil-fish, with their hideous tentacles clasped about helpless humanity, sucking its life-blood drop by drop." There is a vigorous bit of English for you, and, better still, it is all true. But what do the organizers of trusts care for denunciation, either by the press or pulpit, so long as they can fend off adverse legislation and go on squeezing the people? What does it matter to them if the truth be told about their privacy so long as the exposure is not hurtful? The way to reach trusts is through legislation. This can be done by electing legislators who will be true to the people. When will that time come?

THE GOSPEL OF RESTRICTION.

[*Chicago News.*]

The spread of nationalism is unmistakable. Edward Bellamy's "Looking Backward" has caught the fancy of *dilettante* reformers, and these are heralding it as a fresh revelation which is to set all things right and bring happiness to the children of sorrow.

Nationalism is state socialism with a sugar coating. It is protectionism in its last analysis. Labor suffers from restriction; therefore, says nationalism, alias socialism, restrict it still further. Labor is the slave of monopoly; therefore, says our nationalist friend, let it become the slave of society.

It is not so brutally put as this, of course, but it all comes to that, whatever the disguise of soft words. Nor is it slavery which these new saviors of the world really want. Their ideal, indeed, is freedom; but how shall men be free who must toil for society under captains and commissioners and generals and directors of industry? How shall men be free who must go and come at the beck and call of the "collective will?"

The true remedy for slavery is not more slavery—not a change of masters—but freedom. Give labor a chance and let it work out its own salvation. It doesn't need protection, but liberty. It does not fear competition, but restriction. Capital is not its enemy, but special privilege. Strike off its shackles and it will run its own race and win, nor will trample others in reaching its goal.

Nationalism is a legitimate fruit of protectionism, which is itself a phase of paternalism. It is a logical deduction from it. The idea grew up in a country ruled by an iron imperialism. It could never have been conceived in a free country and in no country that is really free will it ever obtain a wide acceptance. That it has multiplying adherents under the stars and stripes is but a proof of how far we have gone out of the Jeffersonian way, running after idols strange and revolting—images of despotism and repression.

It is true that nationalists are not protectionists now. But they are graduates from the school of protection and their system would fail under free competition, as it would without the complete regeneration of the race.

However, the system is attractive to sentimentalists, and there will gather people to its support in proportion as restriction in trade and in

the opportunities of labor becomes more severe; and when you come to inquire into their antecedents you will find that they have come largely from the ranks of that party which, still worshiping a fetich handed down from the dark ages, has set up tariffs to make the people rich.

COMMENTS.

Modern socialism or nationalism is at least an effort to liberate man from his thralldom of servitude. The above criticism is made from the standpoint of competism. "How shall men be free who shall come and go at the beck and call of the collective will?" The "collective will," under a true socialism like that introduced by the king of socialists, the Lord Jesus, operates from the idea and impulse of possession. Every person is equitably interested in the general good. In a true socialism there is no money, but there is a department of record denoting the equitable standing of every person in the commonwealth. This department corresponds in a way, to the treasury of the United States. It holds the records of personal and corporate credit. Checks or notes of hand are issued as mediums of exchange, indicating the state of any transaction. When the transaction is full the check is destroyed. Equitable interest or ownership, common interest, holding all things in common as did the early church, with love to the neighbor and love for the performance of use will insure cheerful activity.

ED.

The Standard Oil people are trying to corral all the natural-gas interests for the purpose of forming a trust, and the outlook is that they will get what they want, as they usually do. It would save us commoners lots of trouble if we were to give the Standard Oil company a warranty deed to the whole United States.

[*Chicago Mail.*]

Statistics show that in the state of Maine women are engaged in over fifty different employments, ranging from cotton and other manufactures to the professions. But far the greatest number are employed in manufacturing, there being about 7,000 thus employed. The average weekly salary is \$8, and one maker of portraits in crayon gets \$1,600 a year. One woman is the proprietor of a prosperous newspaper; another owns an extensive orchard; there are a dozen regularly indorsed physicians in practice, and several ministers, all Universalists.

[*Chicago Mail.*]