

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. xii, 14.)

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KORESHAN SCIENCE.

Koreshan Science is the science of life, or, more properly, Divine Life or Immortality.

It differs from so-called science, in this, that science teaches wholly of this animal life and the merely intellectual faculties, offering no conscious immortality—recognizing man as a phenomenon, appearing and disappearing.

Man is the highest expression or unfolding of Nature's energy or potency, as it is called by those called transmutationists, evolved from the attenuated ether, which it is asserted fills all space, capable of using at will the very powers of the universe; in fact, having all within him that is in the universe or macrocosm, a microcosm in himself.

One of these scientists, you will remember, goes so far as to say, if he had but the lever he would move the world. This lever, by the way, Koreshan Science has.

These scientists are continually reaching out into vastness or to circumferences, never centralizing or concentrating according to the very laws and theories which they teach but forget.

They forget that the involving principle is as necessary to that of the evolving, as light is to darkness, as centre to circumference, and as inflow to outflow.

The only Immortality offered by them, is that of existence either in the forces or elements, till these in the ascending scale of evolution culminate in function and form, the highest of which is man, and then descend again, thus accounting for his appearance and disappearance.

Is it any wonder they have no God?

Koreshan Science teaches that man has two origins, this lower one evolved, and a higher one involved in the same way that the seed has the form or body evolved while the force or life principle is involved.

Nature teaches this and scientists would do well to look there and see it. Christ also taught it and pointed to Nature, always likening the life of man and the Kingdom of Heaven, which is within, (involved), to something seen in the natural.

We see, then, the various phases of existence from the forces in the universal kingdom, through disintegration, appropriated by the vegetable, then by the animal, then the higher animal or human, and then when we look for a higher domain (following the same law) we see it manifest in Jesus, the Christ, to which he declared we might attain, and we wish to know how or by what law it is possible.

Our theologians and teachers to whom we go, affirm, that to gain this higher life, we pass beyond by death, that is, to overcome death we must die. But as the Devil has the power of death, we do not seem to be getting very near Divinity.

Now let us go back and see how it is in the lower domains: The life of the vegetable to perpetuate itself in its own domain goes to the seed, which has to fall into darkness (into the soil) to die and go to corruption, the life force, or spirit, passing to another form precisely like the other.

In like manner the animal and also the human follows this law of re-embodiment, the forces or spirits passing into seed forms or embodiments unconscious of pre-existence, and if the vegetable and animal *could* wish as the human *does* wish, to continue each in its own domain, it would be perfectly legitimate, so each adheres strictly to the laws governing these domains, thereby insuring perfect specimens of its own kindred quality.

This is the law of embodiment so plainly taught in Nature and also by Christ, notwithstanding that the general teaching of so-called Christianity thinks it absurd in this age of enlightenment, science and knowledge, that one could believe in what the ancients called Transmigration of Soul.

Jesus told his disciples, speaking of John the Baptist: "This is Elias," referring to a previous embodiment. The people themselves believed him to be some prophet.

Jesus asked his disciples, "Who do men say that I am?" Some said Elias, some Jeremy, others a prophet.

But suppose the vegetable or animal wishes to leave that domain, it must then be transformed, carried over, appropriated or eaten by the higher or human, and it then becomes a cell or a part of that higher domain to become converted to mental force, an aid, to pry into secrets of existence itself.

Now applying this law, and law is universal, we discover that in order to reach the Divine Life of Immortality, which Jesus had and promised at the end of the age, we ought not to die to come again to be re-embodied, but we should be transformed and appropriated by the God-man, and conjoined to the Divine Life.

In the cycle of vegetable life we find the perfect seed containing the life force or spirit, embodying both male and female principles, capable of reproducing itself, but during the cycle, before culminating in itself, there comes a disintegration (a fall), a separation, a proceeding from the center to the circumference, the plant or tree being produced, then the blossoms and fruit, some being male, some female, each with its own seed or life principle, neither of which, of course, can produce the original, and by this union can only produce their own kind, the male and female in separate forms.

But in that cycle of life, some time, will come the perfect seed again, embodying both principles, capable of reproducing itself.

This, to the tree, is the saviour of it, which, being planted and sacrificed, in the fullness of time will reproduce or regenerate the many seeds like the original, showing the law of regeneration (reproduction) in the lower domains.

The origin of man is in God, hence his destiny, by analogy to the seed, must be to go to the source or God.

But man has left his first estate by the fall, degenerating, disintegrating, separating, so that the two forms are manifest, each embodying the male and female principle separately, never capable of going back or reproducing the Divine Life until the Promised Seed came embodying all Life and potency in himself who became the Saviour of the race. It was only by sacrifice, that is by his theocrasis or translation, (by the law of the cross or transmutation, of which the crucifixion was a symbol), to Holy Spirit, and by being planted and sacrificed by descending into the race to regenerate or reproduce the sons of God, as we were in the beginning, which He promised we should become at the end of the age or cycle, that the Son went to the Father or central Sun in the highest heavenly domains of the spiritual world, being hidden from the outward degree.

The principle of Christ or Divine Life (Immortality), being involved in the forms evolved or coming up to meet the descent of the Holy Spirit, is the re-incarnation or resurrection of the dead, the coming of Israel into Canaan the Promised Land, the New Jerusalem coming down out of heaven prepared as a bride for her husband. This doctrine of resurrection is the fundamental one of Christianity; but there is this mistake of looking into the churchyards after all is changed back to the elements, for the

bodies to resurrect instead of looking in the line of propagation or where the seed is. It would be just as reasonable to look in the decaying pile of chaff and straw to resurrect the life potencies to produce the wheat again, instead of looking to the grains where is gathered the forces necessary to produce the wheat.

Before the fruit can thoroughly ripen and produce the perfect seed, the warm sunlight with the reddening flow of flame from the harvest sun must shine and burn and transform it to the ripe golden grain.

So before the seed planted in humanity can fully ripen and become the glorified immortal flesh of Christ there must come the fire of Divine Love, (the heat of the spiritual sun, the baptism of fire which Jesus spoke of in connection with the baptism of the Holy Spirit), of which we hear little in the church, the love manifest, which shall burn up the world, that is, the chaff and dross which shall purify as in a furnace, bringing forth the sons of God shining like burnished gold tried in the fire.

For that baptism we long and wait that we be ripened and tried, but we must be, as were the disciples, *of one accord*; we must send in the tithes into the store-house to receive a blessing; we must provide the offering, but only the High Priest can enter the Holy of Holies through the veil to the mercy seat and sacrifice it.

He who brings the baptism of Holy Fire, who sends the blessing, who offers the sacrifice, is the Shepherd, the Stone of Israel, The Root of Jesse, The Rock, The Truth, The Messenger of the Covenant, the centre of love and wisdom; the focalization of all power and knowledges; the Christ who took upon himself the sins of the people, so that in His present coming He comes up through humanity as the Man of Sin, revealed to cleanse the sanctuary, (the whole humanity), The Koresh or the Divine Human of the Bible, the culmination of all sacrifices, of all dispensations.

The Elijah, or God, the Lord.

To those of us who understand this, who receive the coals of fire as they drop from the altar of sacrifice, in whose minds the brightness of the Morning Star has beamed, the Spirit has spoken, and there comes the peace that flows like a river amid the strife and turmoil and lashings of fury without; a peace that passeth understanding, that the world knows not of and which it cannot take away. And as we wait in patience and silence with longing hearts united for the baptism, our cry goes up beneath the altar. "How long, oh! Lord, how long!—Even so come."

MRS. M. A. REYNOLDS.

LAW OF HEALING.

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The processes of elaboration taking place in the cells of the brain may be summed up as follows. The cell is the termination and beginning of the arterial and venous circulation in one direction, and the termination and beginning of the nerve circulation in another direction, and the double termination and beginning of the soul and spirit circulations in their directions. The cells contract and expand, the propelling momentum being the desire of the thought, the primary desire being that of life itself. In the expansion of the cells the fluids and forces flow into the little laboratories and a new creation or re-creation of the cerebral fluid is effected. Then the cells contract and the fluid elaborated flows down the course of the fibres to their extremities, some of which terminate at the ventricles (cavities) at the center of the brain.

The respiration of the cells (their expansion and contraction) is governed by the states of mental and physical activity. This respiration may be full or partial, and in proportion as the cell fails to be exercised to its utmost capacity, is there a diminution of the amount of vital force elaborated, and also of the fluids generated. The quantity of force generated depends upon the amount of fluid elaborated in the cell and that depends upon the quality of the cell's respiration and pulsation.

The brain is the throne and citadel of the soul's empire, namely, the human structure over which it presides from its seat or center of authority and power.

Between the brain, the capitol of the structural and functional dominion or empire, and the body, the government, there is a point of unity. Towards this center of unity all the fibres tend and fasciculate. This is the point of common conjunction of the afferent fibers or the fibers determining from the cortex (circumference) of the encephalon towards the center, and also the common center from which the efferent fibres determine towards the cortex. In the relation of afferent to efferent, or inflowing to outflowing fibres, I speak now only of the cortex as the periphery and the ganglionic center mentioned as the center or hub. The center alluded to is the *corpus striatum* (the grooved or striated body.) Through this the fibres comprising the white substance of the brain communicate with the body. The corpuscle, cell or *spherule*, is the elaborator of the forces and fluid. The cortex is made up of an almost, so to speak, infinite number of these spherules. These constitute the bark or covering of the white substance, the fibre. The fibre is the nerve substance and constitutes the channel or conduit of the nerve fluid and force from the cell the place of its generation to the center or hub on its way to the body which it is intended to supply. The fibre reaches from the cell at the periphery or circumference, to

the *corpus striatum*, the center and hub, and there terminates. At this point of termination is another cell constituting the opposite pole of the fibre extending from the periphery to the *corpus striatum*. From this central cell the fibre begins which passes to the spinal cord. I have here employed the terms *fibre* and *cell* in the singular, giving the fibre with the cell at each extremity as a sample of all cerebral fibres and cells.

The spherules comprising the striatum, are the *termini* of the brain and the beginning of the fibres continuing into the chord through the medulla oblongata.

Wheresoever there exists cellular substance in the brain, there exist centers of elaboration, or re-elaboration of fluids and forces, for every spherule has a respiratory function, and the process of the expansion and contraction of the spherule, generates not only nerve force and aura, but the serum or lymph for which the nerve serves as a conduit of transmission.

The gray matter at the central point of fibrous determination, namely, the corpus striatum, is a second point of elaboration of nerve force, fluid and aura, as determining towards the body, but the first point of generation as determining towards the head or towards the cortex or periphery.

The *corpus striatum*, and *optic thalamus*, are the two centers of motion and sensation, neither of which can act without the other. They are both sensory and motory ganglia. The optic thalamus receives sensations from without, and communicates motion to the corpus striatum from the impulse of sense, or the love of sensate impression or pleasurable contact or touch. The corpus striatum receives impressions from within, or from the cortex of the brain, and transmits motion to the optic thalamus. Thus they both act in concert or conjunction as double motory and sensory centers. They are inversely, not only senso-motory ganglia but also hebdo-pentagistic, that is, they act as moto-sensory and senso-motory inversely on the basis of seven and five as defined in the following: The corpus (body), striatum (grooved), *grooved body*, is the apex or point of the congeries of the fibrous or white substance of the encephalon centering from six pairs of the cortical areas of the cerebrum, and culminating in the seventh group of cellular substance. The seventh degree of motion, is the aggregation of the six regions of motion united in the one center or central group which also has its center as the pivot of motion or its passive pole or pole of rest.

Flowing into the senso-motory zone, there are five special senses or sensations. These sensations terminate in one center of sensation which flows out in six lines of motion towards the cortical areas of the cerebrum, or rather in twelve directions, six on each lateral hemisphere, comprising six pairs of fibrous determinations, involving twelve groups of cortex, distinctly mapped out by the

fibrous radiations, revealed by a meso-longitudinal section of either lateral hemisphere of the cerebrum.

As the influxes of sense or sensation converge from five directions they terminate in the sixth center of sensation which is also a center of motion. There are five qualities of force flowing into this pivotal point. Their union creates the sixth degree of sensation. This radiates into twelve pairs of fibrous substance, toward the twelve groups of cortex, the new beginnings of the reflex flow toward the striatum. The sixth center and sense, is the product of the unity of the five, and is the center of motion to the muscular system.

I have indicated six pairs of groups, or twelve cortical areas, six on either side of the brain, as defined by the twelve terminal expanses of the diverging fibres. These fibres, as previously stated, terminate in cells or spherules which again comprise the beginnings of return fibres which converge toward the striatum.

(TO BE CONTINUED.)

"THE DISMAL SCIENCE."

[The following letter contains all the introduction and explanation which this article requires.—*Editor Sentinel.*]

WHEATON, Ill., Oct. 20, 1877.—COL. NORTON—*Dear Friend*: In rummaging a drawer of papers I found this article I wrote several years ago and sent to the North American Review, and which after some months was returned to me with the statement that they had recently published articles covering in part the same ground. Thinking that you might be interested to read it and possibly like to publish all or part of it I send it to you.

Very truly yours,

O. F. LUMRY.

THE DISMAL SCIENCE.

"She (the state) is the one that saves us and sailing in her right side up we make friends."—*Sophocles.*

Governments, under God, are the source of all the temporal prosperity of their subjects; they were designed to place and have the means of placing within the power of every citizen, who is willing to work, the means of getting, at all times, enough of the good things of this life to live in comfort and happiness. They have been and are to-day, by their acts of omission and commission, the cause of most of the miseries that the wretched masses under all governments endure and which make political economy to be what it confessedly is, the Dismal Science.

We propose to inquire why this is so, and what, if any is possible, is the remedy? It is not so because the Creator has made any mistake in sending people into a world inadequate to their support as is implied in such statements

as that of the London *Times*, that population is a nuisance, but "for the transgressions of a people many are the princes thereof." It is an admitted fact that in every prosperous country the means of sustenance have increased faster than population. It is a generally admitted fact, too, that the improvements in methods of production and machinery have made the rich richer but contributed little, if anything, to the improvement of the condition of the wealth-producing classes. Under the only civil policy established by the Creator, man was born with a right to the soil which he could not permanently alienate or lose.

If the same law prevailed to-day political economy would at once cease to be the Dismal Science.

EVERY FREE ROMAN A LAND-HOLDER.

When Rome was consolidating her power and subduing the world, every free Roman had a patch of soil assigned him by the state and a share in the public domain. Pliny tells us that when these small possessions came into the possession of the rich and noble, the *latifundia perdidit Italia*—the broad estates destroyed Italy. Horace sings in mournful strains of the olive yards, productive to their former owners, now supplanted by the flower-gardens and fish-ponds of the rich. Juvenal in biting satire represents his ungrateful country as driving out its noble free citizens by no longer giving them the means of earning an honest living. The dole in the form of the *sportula* is yet in the poet's time given by her rich nobles in pay for personal attendance on state occasions but is monopolized by the rich and noble, borne along in costly palanquins by tall and powerful Liburnian slaves, pushing aside, if not crippling for life the poor and weak; the purse-proud freedman disputes precedence with the consul himself and boasts of his annual income, from his shops, of \$16,000, a very large sum in those times; the aged and poor and weak are baffled and pushed aside and worn out, giving up the chase in despair before reaching the threshold or reaching it only to find the store exhausted.

The above is a striking picture of the scramble for wealth in our time and country with this difference, that the state is the almoner giving not simply a pittance to rich and poor alike but giving to rich and powerful corporations part of the common right taken from all the citizens, by means of which they amass, not a few thousands a year, but millions. When Rome ceased to raise men, as Prof. Seeley says, she went to destruction.

A country ceases to raise men when it ceases to furnish the means of independent manly existence.

PRIVATE PROPERTY IN LAND NOT KNOWN.

The free Germans whom, in the times of Tacitus, Rome had striven in vain or 240 years to subdue, who ultimately trampled under their feet her rich men

and nobles and overthrew her mighty empire, lived in a country where private property in land was not yet known and land pirates had not yet stolen the title to the soil, and hence human equality and liberty still survived.

In the feudal ages when the strong foundations of English liberty were being laid, in theory the crown held the title to the soil, as the representative of the people, and for certain services the nobles were allowed to receive the rents. In comparatively modern times the rent of the crown lands were expected to furnish the ordinary expenses of civil government, the military lands to furnish war expenses, and the lands of the church the expenses of the church and various needed benevolent enterprises. Now the avarice of the rich and noble has clutched all these and shifted their burden largely on to the dispossessed poor, to be paid in taxes on the necessities of life.

Private property in land as it now exists, is a comparatively modern institution and is only just beginning to show its ripened fruits in Ireland and some of the older countries. But for America as a vast safety-valve to let off the millions it has disinherited, every populous country in Europe would long since have been convulsed by it. It is one of the evil legacies of kingcraft and priestcraft by which to-day thirty thousand British land-holders could turn nearly all the other native-born Englishmen into the streets with no square inch of God's green earth to set foot upon except the public highways and of course no means of livelihood.

ROBBERY PERPETUATED IS ROBBERY STILL.

It originated in robbery and robbery perpetuated is robbery still. It is in spirit, practical rebellion against the injunction given by God to the second progenitor of the race to "multiply and replenish and fill the earth."

THE PYRAMID OF INDUSTRIES.

The pyramid of all industries rests upon the shoulders of the tillers of the soil. If by rise of the price of land or rent he can not pay rent and live, the base of this pyramid must shrink. The tiers above the base may continue to prosper for a time, but the individuals composing this base no longer furnishing the raw material in the needed quantity, nor paying the usual sum for manufactured articles for their own consumption, the tiers above must soon begin to give way until the whole industrial fabric falls in ruins.

Although we believe this to be the chief of the long-sought causes of panics and the untold ruin and misery they produce, yet other abuses greatly enhance their desolations and serve to add deeper shades to the gloom of the Dismal Science. What man makes by his own labor he is entitled to against the world but he can get no such title to land. Such is the nature of land ownership that, in a large measure, sovereignty goes with it when it changes hands.

The Hindu saying, given by Sir William Jones in the translation of a grant

of land, found at Tama, contains a substantial truth: "To whomsoever the soil of any time belongs, to him belongs the fruits of it. White parasols and elephants mad with pride are the flowers of a grant of land." Land grants make princes and not princes land grants. The fact that for two hundred miles in the small but populous country of Great Britain six men own all the land, makes them princes having the legal right to prescribe to the thousands that must live on their lands their manner of life, and the amount of means they shall have to live on, in short, reduce them to the condition of slaves, if their masters so will it.

The vast land grants unwisely and unjustly given by our government to monopolies, and the vast tracts bought up for speculation and our huge bonanza farms are all against human equality, and when our public domain that should be husbanded for our posterity is all squandered it will then be apparent that, while denying titles, we have been in reality making princes, since a large measure of sovereignty goes with the soil, and Ireland's questions will be ours.

LAND MONOPOLY NOT THE ONLY CRIME.

Land monopoly that begins, continues and ends in wrong, is not the only crime against man although it is fundamental to nearly all others. Land grants are not the only grants of the rights of the subject made by government to individuals and corporations.

In their collective and governmental capacity the people have a right to determine the manner and the instrument of exchange of commodities among themselves. There is not and never has been any such a thing as money of the nations. Money is a national and not an international institution. It never has been and never will be anything else. Barter in some form or other or a simple balancing of accounts are all the means we have, and they are sufficient, of settling balances between nations. The nation that recognizes this fact and so shapes its financial system that its foundation will not be pulled out by an adverse balance of trade, which sometimes continues for many years, frequently causing violent contraction of its currency, and widespread financial ruin which always makes the poor poorer and often makes the rich richer, will be the wisest and most prosperous.

When a nation hands over the making of money which is one of the highest acts of sovereignty to private corporations, which have direct interest in making money at one time plenty and scarce at another, it commits an act of treason against its subjects and engages directly in the work of making princes and peasants, if not paupers. Its government can no longer be independent.

In the dark ages man was enslaved by priest and king, being fettered in mind, body and estate. Human progress from this helpless condition has been slow indeed. With the revival of letters in Europe mind began slowly to throw

off its chains and to assert itself. When the free soul began to look around it found its servant, the body, enslaved too. Then began a struggle against despotic governments in the old world and the new which has continued till now. With us, soul and body are measurably free. Glimpses of the fact that property too has its king, began to dawn upon the wisest of the fathers, notably Franklin and Jefferson, perhaps forced upon them by the very straits of their circumstances, since the colonists could not obtain gold or silver for a currency on any terms, and were compelled to resort to their credit which was issued in the form of currency, not having a full legal tender quality but being receivable for all dues to the colony issuing it.

A RELIABLE CURRENCY.

This made a reliable, secure currency, as is affirmed by Franklin, who says "national paper money bottomed on taxes, secured by the faith of a loyal people, is the best money ever invented by man," and Jefferson who says of it, "if obtained *in perpetuum* it would always be sufficient to carry us through any war."

The continental currency was nothing like this, for the power to tax was yet in the colonies which afterward became states and not in the continental congress. The same kind of money they freely made and used. Those who make this objection to this particular kind of money are in consistency forever estopped from giving such power to private corporations. In the establishment of a financial system for our country the aristocratic party, some of whom had favored monarchy, with the aid of the royalists or tories on whose minds the sun of liberty had not yet dawned, enthroned silver as king of commodities. Since that gold has been added as co-sovereign, and as two tyrants can never occupy the same throne, has supplanted silver and now become supreme despot. Even its once minister, John Sherman, says that we must expect this throne to be shaken or overthrown about every ten years. The wisdom of this gold worship is about equal to the wisdom of the man who would build his house upon the summit of a volcano that was subject to decennial eruptions. The destruction to his estate would not be greater than the ruin caused by the periodical shaking up or entire overthrow of the financial system of the country consequent upon the attempt to base it upon the most movable of all commodities, gold and silver. It is even worse than the folly that should build a house, not upon a suitable foundation but upon the ridge-pole, since with suitable blocking and staving, it might stand, for what foundation it had would be secure; but a specie base sets the pyramid of money upon its apex and what foundation it has is not permanent but is made of the most rolling of all stones.

VOLUME OF MONEY GOVERNS PRICES.

It is a fact generally recognized that the price of commodities varies with

the amount of a nation's currency, going up as the amount of currency increases and going down when it decreases. If this be so, then that currency is best which is least subject to variations in amount. No intelligent person now thinks that it is possible for a commercial nation to have exclusive specie currency, and if it were possible, so long as the precious metals are the chief reliance for payment of adverse balances of trade the column of such currency would be subject to great and often sudden fluctuations, at one time greatly inflating the currency, at another suddenly contracting it, causing the financial ruin that is often attributed to credit currency. Inflation and contraction are just as really possible with a pure specie currency as with one of paper; nay, in the very nature of the case, they must necessarily occur where there is a pure specie currency.

If this is true of a specie currency how is it with one of paper that professes to have a specie base? Such an one based on one-third specie was supposed to be reasonably well secured. For every dollar of this specie that had to go abroad, two dollars would have to be withdrawn from the paper circulation to keep the security good, thus violently contracting the currency and ruining the business of a country. There is no way of avoiding this difficulty on the theory of a specie base.

MISUSE OF TERMS.

Much confusion and error seems to be in the public mind from a loose and illy defined use of the words "the standard of value." If it means that the unit of value shall be reckoned, shall be a certain coin of gold or silver of a certain weight and fineness, it is all right. The term measure of value, if used in substantially the same sense as the above, is right, but if used in the sense that it seems to be in specie payments is wrong. The contrivance of specie payments is an arrangement that, not in prosperous times when credit is good and debts are being contracted, but in that time which must inevitably come to credit thus based, suddenly, in effect, cuts down the currency in a country to its column of specie, and ruins the mass of its people who, in their effort to better their condition, have in the course of business or otherwise become involved in debt. In this case specie is just such a measure of value as a half bushel would be of quantity, if, at one time it held sixteen quarts and at another it should suddenly contract to one-third of its former capacity: or a yard-stick that at one time should be three feet long, and at another, should shrink to one foot in length.

Previous to the failure of the credit element based on the specie the whole column of currency would determine the price of commodities, after it only the specie part of it would perform that office and the man who got in debt, with his property from which he expected to get means to pay, at one price fixed

by a large column of money must pay with his property having a much smaller value, fixed by a column of currency one-third as large. Nay worse than that, the vastly increased amount of commodities that must be sold by others to pay their debts under such circumstances forces prices down to almost nothing, and however much property a man may have, bankruptcy stares him in the face.

Money-lenders and that class of men who are eager to get the product of other people's toil without paying a just equivalent, invariably reap a rich harvest at such times. Common sense teaches and experience proves, that any attempt to make that, that has a commodity value the currency or the base of the currency of a country must work in this way. That, that shall equitably exchange all commodities must not be one or two commodities, nor based upon one or two, but upon all commodities. To do its work perfectly it must have as little commodity value as possible. Its money power lies not in such value but in the decree of the sovereign which is behind it.

Although in theory the above seems to be true, yet in practice I think that gold, silver and government paper, each full legal tender for all dues public and private (that is, each money) would be always secure and, all things considered, the best possible money for a free and loyal people. The advantages of such a currency over either of the others are in part these :

First, It would not be subject to so great fluctuations and with proper foresight it might be kept at a uniform amount ;

Second, Not a part, but all, the column of currency that fixed the price of commodities when debts were contracted would be available to the creditor, and no such shrinkage of the column of debt-paying and price-making money as a suspension of specie payments causes, would destroy the value of property relied on to pay them ;

Third, All the direct benefits of such currency would accrue to the whole people on whose authority it would be based, and not to a favored few.

Specie payments promise that which is simply impossible, and this falsehood, like every other, sooner or later brings ruin.

THE MONEY-CHANGERS IN POWER.

The money-changers have taken possession of the temple of liberty and for the last twenty years have directed most of the legislation of the government for their own emolument and the impoverishment of the laboring masses. After the war broke out and this tyrant and deserter, gold, had either fled the country for safety or had hid away in our own land, the magnanimous tribe of men whose calling is not to produce wealth but to put out their credit on interest, offered their country their own baseless, depreciated promises to pay money, at 6 per cent gold interest, the bonds to be paid in gold.

Mr. Chase thought he knew a better way for the country and began to issue the kind of money that the philosophers from Aristotle down, and a long line of the wisest fathers, had recommended. When the bill providing for the second issue of greenbacks was before Congress, the Shylocks of Wall street, fearing they should lose so good a chance to speculate in the public credit, sent a deputation to Washington seventy-two strong, and not succeeding in entirely destroying the bill they did succeed in causing government to discredit its own paper, thus giving them a chance to gamble in gold. This simple act of treachery, then denounced by such patriots as Thaddeus Stevens and Henry Wilson, however obtained, has cost the producing classes more than our present national debt and has entailed a burden on our industries which these same money princes are seeking to hand down to posterity as a permanent bondage.

That this indictment, damning as it is, is not overdrawn is manifest in the fact that our credit, beared by the gold gamblers, went down to forty cents on the dollar, while that of France, under very similar circumstances except that she honored her own paper, was kept at par even though her government went to the wall.

Despite what the political economists teach us, even that highest hard-money authority, Walker, confesses that gold and silver are not money. He even applies in this connection the old saw, revamped to suit the case, "Money is that money does." If this is true gold and silver are not and can not be the money of a nation. Sailors have a saying that it takes an old salt to climb the mast when a gale is piping. Accordingly that which fills the place of money, or "money does," when financial gales are blowing, is alone worthy the name money. The fact is money has but two qualities, neither of which pertains to any material substance but are part of the nation's sovereignty. They are power to enforce contracts and pay debts.

FALSE MONEY AND LAND SYSTEMS.

This inheritance of delusion on the subject of money together with a false land system has impoverished the masses in the mother country, cutting down the number of real property holders to a mere handful, and making all the rest tenants at will upon the lands or bounty of these. It is fast doing a similar work for us and thus robbing us of the proud boast that our country is the asylum of the oppressed of the nations, and the home of equal and free men.

But these are not all the forces operating to make political economy a dismal science.

Our producers of wealth are scattered over a vast extent of country

and the problem of carrying their products to the consumers is one of vast importance both to producer and consumer.

The natural thoroughfares, the rivers, are held to be common property and used for the good of all. Vast tracts of our productive domain have to be reached by artificial ways. While these are in the process of building they are public interests, but when their projectors have squeezed out of public prodigality and private liberality all that they can—and often far more than they cost, as in the Northern Pacific—they become entirely private affairs run by railroad kings on the principle of charging all that the articles transported will bear. They actually exercise the power of taxing vast sections of our country to an enormous amount, often robbing the producer of the whole rise of his products in the market. Manifestly such power belongs of right not to private corporations but to the state, and if used at all should be used for the common good. What with their unjust discriminations in favor of large patrons and favorites, pooling their earnings, watering their stocks and gambling in them, buying legislators, lawyers and newspapers, they are the mighty means of making princes and paupers.

UGLY BRUTES AND SWINDLING INSURANCE COMPANIES.

Those ugly brutes, the bulls and bears of the Roman arena, whose chief end was to deaden the sensibilities of the masses and fit them for deeds of cruelty and blood, occasionally rending a human victim to add to the zest of the occasion, have changed their nature and now have their pens in all our cities and are busily engaged in tearing and tossing human interests, taking a bite from every product of man and tearing a large slice from the very jaws of the oppressed toiler who seeks to satisfy nature's demands. No product of human labor comes to the consumer having paid only for its production and necessary handling. These cormorants have seized a large portion of its cost to the consumer for no service whatever. So great are the profits of this more than questionable calling that it too swells the throng of princes and paupers.

The poor man disinherited by the land-robber and money-changer, stripped by the stock, money and produce gambler, finds the little effort he is yet capable of putting forth to lay up something for his comfort, thwarted by the swindling insurance company. Not knowing where to turn for succor he flees for refuge to his worst enemies. His foes hitherto have been external and could only learn his outward circumstances. Seeming friends now offer their services to soothe his sorrows and give him comfort. They only give him that which drags down his moral nature to the level of his outward circumstances and plunge him into irretrievable ruin of body, soul and estate, and make princes of his destroyers.

"HOW WILL IT AFFECT THE PARTY?"

Our method of managing political affairs has given rise to two great political parties—a sort of *imperium in imperio*.

(TO BE CONTINUED.)

A BEAUTIFUL TRUTH.

I.

A beautiful truth,
For you and me,
We can attain
Immortality.

II.

Transforming age
To endless youth,
Beautiful truth!
Glorious truth!

III.

There is a tree,
Whose monthly yield,
Unlike the trees
In natural field:

IV.

Twelve kind of fruit,
'Tis said to bear,
And it is watched
With angel's care.

V.

Oh, heavenly tree,
Whose precious fruit
And healing power
None can compute,

VI.

But as its leaves
Themselves unfold,
They heal the nations
We are told.

VII.

Pluck from the tree
Its golden fruit;
The harvest see
From former *shoot*.

VIII.

No serpent now
Invites you *eat*,
To make you for
His kingdom meet.

IX.

From "Christ, the Vine,"
Branches have spread,
Till they entwine
The living *head*.

X.

On those branches
We shall see
The "perfect fruit"
Immortality:

XI.

Transforming age
To endless youth,
Beautiful truth!
Glorious truth!

OCTOBER 26, 1887.

WATCHER.

"THE DISMAL SCIENCE."

(CONTINUED FROM PAGE 288.)

The measures of these are usually dictated by the princes and are designed to make them still more rich and powerful, and still further to press down the laboring classes. The great papers that furnish the public sentiment for these parties are either subsidized or owned by the rich and powerful. If a portion of the people come to see their wrongs and seek through these channels to make them known, the consideration that always determines whether they shall be heard or not is "how will it affect the party?" As both parties are controlled by the same class of men the poor man has little to hope from their rivalry,

With these mighty odds against him how shall the poor man gain his rights?

True, he has the ballot, but with it, unaided, he is as helpless as Juvenal's naked fishermen against Rome's worst tyrant.

That was no unmeaning taunt that was hurled back into the face of the North by the men that were shooting blackmen for the crime of using a free ballot.

It has already become a serious question with large numbers of workingmen, whether the ballot to them is not a delusion and a snare. Already by the arts of the land shark, or Shylock, or merchant prince, deprived of the means of doing an independent business, if they attempt to vote to promote their own interests, they may find the very bread cut off from the mouths of their loved ones, so that they are tempted to sell their votes to their master for the most they can get, or, if not so far demoralized, to leave them unused. The Philadelphia papers tell us that at a recent election in that city the Republicans paid the poll tax required in order to vote in that city, for 50,000 voters, and the Democrats for 40,000, making in all 90,000 poor men who did not care to vote and whose votes were thus secured to promote, not their interests, but the interests of the party.

BULLDOZERS AND HYPOCRITES.

Justice requires us to say that the Southerner has the best of this argument. The ruffian who ran personal risk enforcing the colored man to forego his rights was a gentleman compared with the long-faced hypocrite who makes his boast of liberty and yet, without any peril to himself, deliberately forces his victim to give up his rights or starve. If the ballot is to be any defense to its holder he must have the absolute right to use it, not only in law but also in practice. The attempt to force it by starvation deserves severer punishment than bribery itself. The enforcement of the law

against it should not be left to the helpless laborer but should be a matter of public concernment. With the ballot as an assured weapon that he can use in safety to himself and not as a boomerang that may prove his own destruction, the laborer has some chance for his life and may accomplish something, in time, towards securing the power in the government that belongs to him. Being largely in the majority as far as number of votes is concerned, he has not a single representative in the national legislature. Such is the selfishness of human nature that no class of men, however good, can be trusted to legislate for another, yet the persons who are directly interested in banks, who, according to their number, would be entitled to but one or two representatives in congress, have a majority.

NO REPRESENTATIVE IN CONGRESS.

Men on the floor of congress frankly confess that on those questions they represent, not the people who elected them, but the banks and railroads of which they are owners and officers. Each of these monopolies being a usurpation of the rights of the people, they all make common cause against the people, and what aids them most in this unholy war is the fact that the attorneys constitute the largest body of any one calling in the national legislature.

In the purer times of the republic men entered public life poor, and often after a long life of patriotic service, died as poor as they began. Now they enter comparatively poor and soon become the possessors of great wealth, thus justifying the suspicion that they seek office not to serve their constituents but to enlarge their practice or income by getting where there are rich clients and a rich lobby.

LAWYERS AS LEGISLATORS.

The fact that lawyers are, by their very calling, not their own employers; that their very occupation fits them, not for independent thought, but to follow precedents; that too often their training which is begun in the school and continued in after life, is in secret rings designed not to secure the rights of all but to promote, at the expense of others by ways that are devious, the selfish interests of the few, unfit them to legislate for men of other callings. By means of an exaggerated notion, in the public mind, of their peculiar fitness for legislators, and the prominence and acquaintance with influential men that their practice gives them and the ability to pull wires and manage primaries that has been developed in them by life-long practice and services rendered to party, they have become the law-makers of nations and have built up complicated legal structures that oppress the wealth producers, the running of which requires their services and which, so far as protecting the lives or fortunes of the subject, are acknowledged failures.

Our country contains thousands of men whose early training and the very discipline of their calling makes them independent, competent, honest and careful of the interests of others. If such men cannot be secured for office, at least let every occupation be represented according to its number of voters and there will be some hope for an equal chance for all.

In the present corrupt state of politics rich men usually get for themselves or for their friends, whom they expect in turn to serve them, the highest offices. It is yet true that it is the rich men who "oppress," as the scriptures say. If they have become rich by their own exertions it has generally been by the practice of the same abuses that rob and oppress the poor, so that the poor man cannot trust them to represent him. The great purpose of legislation now is to increase and protect property, not men. In its account man is nothing, material interests everything. Law has made all these abuses and law can not make them.

THE FIAT OF THE ALMIGHTY.

The fiat of history which is, in this case, the fiat of the Almighty, is that the nation that disinherits and robs its own citizens shall perish. The nation that retains as common property what God has given as common property, securing to each subject the right to use a competency of it for his needs by paying to the commonwealth for its use a just proportion of its proceeds to be expended in making improvements for the common good and in paying common expenses; that does not sell or give away for the use of private men or corporations part of its sovereignty which is the common right; that so levies its necessary taxes as not to discourage production and rob the poor; that does not license or permit evils that destroy men soul and body, may not have many, it ought not to have any, millionaires, but it will always have, without the expense and danger to liberty of a standing army, an invincible host of willing defenders against external foes, and no internal enemies, made such by the very wrongs suffered at the hands of their own country. It may not send abroad such a vast amount of products to feed and clothe the nations and supply their comforts, but the products of its varied industries will find a better market without the expense of transportation in supplying the necessities and comforts of a large portion of its own citizens that now, despite their utmost exertions, never have enough to meet their necessities and are entirely deprived of the comforts of life.

Such a nation need never fear the wrath of Him who breaks in pieces the mightiest nations as a potter's vessel is broken, for it can never, except in loyal obedience to His government whose command is to do justice and have mercy and walk humbly with God, so overcome the innate selfishness of the human heart as to do exact justice to all men.

Disloyalty to God and the particular form of it that tramples on the rights of men are the Scylla and Charybdis on which nations founder, avoiding which there is no reason why they should not live forever and political economy be no longer the most dismal but the brightest, most cheerful, most glorious of the sciences.

REPLY TO "DE PROFUNDIS."

The little poem, "De Profundis," is the out-breathing of a strong sentiment of inquiry, not solely indicating the condition of one mind, possibly the writer's, but a longing too common of the human soul in its research after something absolute concerning the origin and destiny not only of the race as a whole, but of the individual as the archetype of being.

"What matter if there be or not the life,
Beyond the realms of this short space of breath?"

If there be a life beyond these material realms in which the life here generated has perpetual continuity, it matters much, providing the life beyond is regulated, modulated or in any way influenced by the course of life before entering upon the spiritual or other domain.

The question of decision is a serious one, for doubt here pertaining to man's relation to God, is doubt beyond, for the death of the body does not settle the question of life.

Mortality belongs both to the spirit and body. Immortality is an acquisition, and comes to the entire being through the final *new birth*, which is the resurrection of the dead. This is the fruition of the age, and is reached as the product of the process of development beginning with the seed sown at the inception of the dispensation and culminating with the fruit, the sons of God.—[EDITOR.]

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LAW OF REALING.

[CONTINUED FROM PAGE 279.]

There are six pairs of converging sets of fibre which terminate through the corpus striatum in one convergent center. As the five centers of sense merge into the center of intuition, the sixth sense, and as this sixth, involving the five, moves out into six diverging pairs of streams, so the six pairs of returning streams of fibre converge into the formation of the seventh, involving the six. This seventh center, the terminal point of the converging fibres (commencing in the cortex and terminating with the corpus striatum), constitutes the beginning of the movement toward the body, flowing out in seven streams or pairs of activity.

The twelve cortical areas comprise twelve groups, commencing at the right and upper portion of the parietal region, the center being represented by the center of ossification of the right parietal bone. This is situated at the upper portion of the fissure of Rolando. It is Aries or Ram (Lamb), the diametric pole of the Aro-Libral axis being Libra, situated at the corresponding region on the opposite or left hemisphere.

(The auraic cycle of motion, that is, the spiral movement of the cerebral aura, is from the right parietal region or from Aries toward the occiput around the back part of the head or the occipital region over the crown of

Is this within the brackets a circuit of force?

the left side (Libra) to the forehead back again to the right parietal center. Resistance to this motion in locomotion or walking is the process by which potential energy is heaped up on the right side in persons who are right-handed. If a right-handed person will close the eyes and move in the direction of the unresisted tendency, locomotion will progress in a circle from right to left or toward the left side. The reason of this is that in resisting the circuit of force which flows from left to right through the convolutions of force, there obtains a process of husbanding, and the right side becomes the side and center of potential or heaped up energy.

We have then, in the brain a cycle, or group of central areas involving or embracing the coronal circuit, or crown of the head, and occupying a narrow space and comprising a band naturally divided by the twelve centers and passing through the 12 areas of cortex. This band is the zodiac of mental and physiological activity. On either side, that is, towards the base of the cerebrum, below the band, and toward the great longitudinal fissure, over the arch or crown, that is, above the zodiac are extra zodiacal groups of cortical areas. By this is meant that the brain of man involves more than the twelve constellations, all the constellations in the physical heavens being represented in the human encephalon or cerebral mass.

The twelve zodiacal (zodiac is from zoe, animal life) groups of the cortex are related by six axes, which correspond to the axes of the corresponding poles in the zodiac of the physical heavens. For instance, Aries or Ram (the begetting principle so far as the *desire* not the *science* of begetting is concerned) has for its opposite pole, Libra. Ram or Aries is the love of begetting. The Lord Christ was Aries or Lamb of God. In Him the begetting love was exalted to that of the divine animal nature, centering in the desire of begetting the children of the resurrection, through regeneration (reproduction from Himself). The begetting love may flow in either direction, up or down. In either case it acts from the same center which as before stated, is at the right superior region of the head defined by the fissure of Rolando and mapped out by phrenologists as the organ of integrity or conscientiousness.

Libra is located at the corresponding point on the left side of the head. The begetting love is the origin of animal life both in God and man. Libra is the balance of that life, and in this is the science of its perpetuity. Libra is in the hand of Virgo. The student who is sufficiently interested, may enhance the facility for this study by taking a compass and drawing a circle, and dividing it in twelve sections. Then place the names of the twelve zodiacal groups in their order beginning with Aries as the head of the circle and following with the other constellations to the left, and ending with Fishes or Pisces. Then place the symbols or signs for the con-

Why one is right handed or walks from right to left

stellations in their order beginning with the *sign* Aries, in the section marked for the constellation Fishes, the *sign* Taurus or Bull in Aries, the *sign* Gemini in Taurus and the *sign* Cancer in Gemini, the *sign* Leo in Cancer, the *sign* Virgo in Leo, the *sign* Libra in Virgo, the *sign* Scorpio in Libra, the *sign* Sagittarius (Archer) in Scorpio, the *sign* Capricorn in Sagittarius, the *sign* Aquarius in Capricorn, and the *sign* Fishes in Aquarius. Now from every two opposite sections draw a line beginning for instance at Aries, drawing the line to Libra, continue the same through all the signs. This will give you six axes, and enable you to determine the opposite pole of every axis. This will also determine for the student the present relation of the *signs* in the physical heavens, to the constellations, in what is called the precession of the equinoxes. The circle of the plane of the equator of the earth extended into the heavens is called the equinoctial circle. The movement of this circle on the line of the ecliptic is the precession of the equinoxes. This is a constant change of the place of the sun in the zodiac at the time (twice a year) when the sun crosses the line, or the equatorial circle.

You will now find by the examination of the six axes, and their poles, all the polaric relations, and the proper axis for every principle.

As we are now at the culminating point of the constellation Pisces or Fishes, (this is at the feet or end of the great zodiacal year, the end of the world so called) we will study the axis, the two poles of which are Fishes and Virgo. You will notice that the *sign* Aries is in Fishes, and the *sign* Libra is in Virgo. The fish is the symbol of proliferation or propagation. In the Hebrew there are two words for fish, *dag* from the root *dagah*, which means to cover, to multiply, and *nun* (noon) from the root *nun*, which means to sprout, to put forth. This word is applied to the fish because of its power of proliferation.

Fruit grows on the branches or at the extremities of vines and trees, so the fruit of the dispensations will be manifest at the feet or extremity of the tree of life, which is the zodiacal circle, this extremity or the feet being Fishes or the piscatorial constellation.

The proliferation to be manifest at the feet, is represented by the sign which occupies the feet at the termination of the cycle or age. For instance the *sign* Aries is in Fishes. The fish means proliferation, and the *sign* Aries signifies the kind of proliferation. The kind must agree with the seed planted at the beginning of the dispensation when the *sign* Aries or Lamb entered Pisces or Fishes. As the sign was Lamb (this was the kind of fruit or seed planted) the proliferation must be the lambs of God. Corresponding to and in fulfillment of this, there will stand a Lamb on Mount Zion (Zion is *Law*—"The law shall go forth from Zion," this is

justice, Libra), and with Him an hundred and forty-four thousand (Lambs) having His Father's name written in their foreheads. They are without fault before God, they are Virgins. Now examine the opposite pole to Fishes, as represented by the diagram you have drawn. You will find it to be Virgo or Virgin. As the fish principle is that of excessive or extreme prolification, Virgo or Virgin must constitute the opposite pole to prolificness. By such a balance of forces the equilibrium of the universe is maintained. As the head or Ariel sign is in fishes, the Lamb of God is in the feet, that is, the Sons of God now coming in the fullness of regeneration have the head in themselves. Accordingly, "Whosoever *abideth* in the doctrines (lives the life) of Christ, (the Ram or Lamb) hath (in himself) both the Father and the Son," and hence is a Lamb of God or a Lamb of the fold over which there is to be one Shepherd. You have noticed that Virgo or Virgin is the opposite pole to fishes in the Virgo-Piscatorial axis, and as the sign *Aries* is in the constellation Fishes, so the opposite sign, namely, Libra, is in the constellation Virgo. Justice then is in the hand of Virgo when the age culminates in the fruitage of the universal harvest.

Before this principle can be fully comprehended the student must understand the etymology of the term Virgin. The word VIRGIN is a compound of two words, namely, VIR, man (this is a Latin root), and GUNE, woman, this is a Greek word. The Virgin is literally the VIR-GUNE, that is, the man-woman. All through the ages, the principle of government along the line of the zodiac has been dominantly, as to its formation, in the hand of the male. The constructive power belongs to the female. The heads of the circle all through the ages have been the man-woman, the male principle or the man outside and the female hidden or within. We have had therefore, no real and substantial Justice, because Justice has been in the hand of the unmerciful. Woman has not Justice till vivified with the male principle through the baptism of the Father. When she is thus baptized she moves forward in the line of construction. It is her province to construct the government, as it is her supreme function to construct the organic form of life in man, after being vivified by the masculine principle. Then, before the woman or virgin has the power to formulate the divine kingdom on the earth, the Father principle must precede in the personality of the Father as the baptizer, shiloh and precursor of woman's liberation, or emancipation from the thralldom of the curse.

Now we may return to the further study of the cerebrum in its relation to the body. We have already noticed that the five special channels of external sensation are so many qualities of kinetic (moving) energy. These five enter the zone of sensation, and terminate in one, the sixth center. This sixth one becomes a potential point as it is also a sixth kinetic point.

From this center the fibers are directed toward the six regions of the hemisphere, dividing into six pairs of fibers and terminating, consequently, in twelve groups, six in either hemisphere. The twelve returning lines converge to their common center which on the return constitutes the seventh. Here resides the seventh sense. This sense passing out, would divide into fourteen lines of radiation, that is seven pairs of motion, involving the seven general functions of the body. The spinal cord is the natural channel towards the body, through its system of nerves, for the flow of the fluids and forces which comprise the finest descending substances of the physical organism.

If the spinal cord is cut transversely and examined in its relation to its centers of motion, there are revealed six pairs of motory fibres proceeding from six pairs of gray centers (motory), but more than this, there is found also a central canal composed of gray or cellular substance, constituting the seventh center of motion. There are also revealed in this section of the cord, four pairs of sensory centers. They also have relation to the central canal. The central canal is a continuation of the *calamus scriptorius*, situated in the medulla oblongata. The *medulla* is the upper portion of the cord.

The central canal is a union of sensation and motion. It is therefore both a motory and sensory center. So far then, it will be noticed that the spinal cord as a true interpreter of the brain, has six motory centers, which, with the central canal make the seven. and that it has four sensory centers, which with the central canal make five centers of sensation.

The six centers of motion with the four of sensation make ten centers. The double center of motion and sensation constitutes the eleventh center. This is the central canal. The spinal extremity or pole of this canal is the *Cauda Equina*, which signifies *horse-tail*. The special significance of this name as applied to this pole, will be discussed later.

If there is any relation between the cerebral groups, and the cranial environment, there should exist seven distinct bones of the skull to cover the cerebral mass. We find to correspond with the six central groups, the development of six bones, and a distinct bone to correspond with the central group, that is, with the basilar center. There is also between the seven bones of the skull and the face the eighth bone.

We will now leave the consideration of the bones as representative of groupings in the brain, for a little later study, and go back to the notice of the descent into the body (through the two basilar ganglia) of the cerebral fibres. There are three distinct roads from the optic thalamus and corpus striatum or senso-motory zone, to the body. It is through these three channels that the moto-sensory center makes its division of the final seven determ-

inations towards the body. Later on these three will be described. We will return to the bones. The ethmoid bone connects the seven bones of the head with the face. It is developed by three centers of ossification, and through these three centers are developed the fourteen bones of the face, that is, the seven pairs of bone.

Now in the cycle or wheel of life, the most refined of the fluids and forces of the body, through the proper channels of communication, should meet the most gross or terminal substances which constitute the basis or groundwork of the structure. To effect such a conjunction of forces there exists a double current, the acetic flowing from the bones toward the fluids of the brain, down through the nervous system, through the seven conduits of the cord to the extremity of circulation; the other flowing upward through the five conduits of the cord towards the brain, and meeting the cranial bones, thence through the bones of the face to the bones of the body. The bones constitute one extremity of this double circulation, and the finest acetic force the other.

The two currents move in opposite directions, the force flowing through the osseous deposit—first formulating the periosteum, thence through the periosteum into the muscle, through its tendonous point of origin. The opposite flow from the muscle toward the bone is in the direction of the insertion of the muscle, through the tendon, thence into the periosteum, and along the bony deposit, back through the cranial bones to the brain centers, thence again down into the body.

We will enter into a more critical analysis of the channels of special sense. By the special senses we mean seeing, smelling, tasting, hearing and feeling. FEELING, so called, is a general, not a special sense, though denominated such. The 1st special sense, is through the first nerve, namely, the olfactory, the 2d is through the optic nerve. The lingual or gustatory nerve, the nerve of taste, is a branch of the fifth pair, and the sense of hearing is through the eighth. The fact that the sense of hearing which signifies obedience, is through the eighth nerve, is marvelously significant when the forms and functions of the microcosm are compared with their corresponding forms and functions of the macrocosm, and especially as pertaining to the macrocosm of anthropological life.

The seventh principle of being as represented by the peculiarities of the construction of acoustic arrangements is wondrously strange and suggestive.

The eighth nerve, namely, the nerve of hearing arises by three nuclei, the central one of which is from the medulla (fibrous substance) of the floor of the fourth ventricle, under the *striae acousticae*, and by the side of

the *calamus scriptorius*, (writing reed). This nucleus is traced to the head of the posterior horn of gray matter of the spinal cord.

The zodiacal cycle of the physical heavens is distinguished by four divisions, defined by the two principal and transverse axes of the zodiacal diameters. This division of the zodiac by the two principal meridians, namely, the equinoctial and solstitial colures divides the zodiacal belt into four natural ages, which through timic foreshortening are reduced to about six thousand years each. These distinct periods are the golden, silver, brass and iron ages. The movement of the sign on the ecliptic of about fifty seconds of a degree every year changes the relation of the meridians to the ecliptic, and they therefore move backward over one fourth of the zodiac in a period of six thousand years. The entire precessional movement at the rate of fifty seconds of a degree per year would require a period of 25,816 years. But there are seven major, with many minor foreshortenings, which reduce the time to the 24,000. During each period of six thousand years there is a heaping up of force as there is also a heaping up of water, by the action and polarization of cruosic force at the poles of the earth. By the process of heaping up the fluids and forces of nature, the four principal ventricles of the Aro-Piscatorial axis, (the axis extending lengthwise of the zodiac on the line of the ecliptic and reaching the entire length of the zodiacal belt from Aries to Fisches), discharge their substance into the succeeding age, each age of the four receiving the surplus of the age immediately preceding. The four ages therefore correspond to the four principal ventricles or cavities of the human brain.

The reader should fix upon the mind the fact that time moves in cycles, By this is meant that time, one time, commences with the completion of the previous time (age), and that the commencement of one time is the reproduction of that with which the previous time began. This, however, is subject to certain modifications to be hereinafter noted. As an illustration of this point take for instance the kernel of wheat. The planting of wheat is the beginning of the cycle of its reproduction. Not only is the process of growth and the reproduction of the grain a cycle as to the planting, the reproduction being the same as the commencement of the cycle or wheel, but it is so related to time that the time for the reproduction is marked, the cycle of time agreeing with the quality and specialty of growth.

Aside from the solar zodiac, the Ariel sign of which is constantly at the point where the celestial equator and ecliptic cross each other, there is a movement of the moon, which is also precessional. The reader should always bear in mind the fact that the precessional or backward movement of the signs are exoteric, all esoteric movements being in the opposite direction, namely, from the head toward the foot of the cycle. For instance, the sign moves backward on the ecliptic from Pisces to Aquarius, from Aquarius to Sagittarius, and on

through all the constellations to Aries, the head of the cycle. This is the exoteric movement. The esoteric movement or internal sign is towards the feet: the life passing from the foot of the cycle Pisces into the head Aries, so soon as the extremity of the cycle bears its fruit for the head to appropriate. The movement of the lunar sign on the lunar zodiac is marked by the position of the solstitial colure on the equator.

PRACTICAL WORK IN THE DIRECTION OF A RESTORATION OF THE GOVERNMENT TO ITS RIGHTFUL SOVEREIGNTY FROM THE HANDS OF ITS USURPERS.

There is but one way to prove a proposition, and that is to practically demonstrate it. One supreme postulate of Koreshan Science is this, namely: The principle of love to the neighbor can be practically fulfilled in this world. If this were not true, and the purpose of God was not to be outwrought in practical demonstration, the Lord's prayer would never have been indicted, and the disciples would never have been taught to pray "Thy kingdom come and Thy will be done in earth as it is done in heaven."

Koreshan Science is the science of practical use in life. Theory without application is useless. A correct theory practically applied on a small scale will soon demonstrate its utility and thus insure its augmentation.

As the beginning of a systematic series of industry the Society Arch Triumphant has inaugurated a process of feeding the people, on the basis of economy. The design of this process of feeding or the establishment of what is called the Lunch Room of the Society Arch Triumphant, is to practically put in operation the principle of rendering an equivalent for what is received, and upon this foundation inaugurate a system that shall employ such as are willing to perform service, but who are otherwise debarred from remunerative industry.

The Lunch Room started without a penny, and has grown to considerable proportions as an eating house. So far it does not make a way for the employment of many hands, but it is a start in the right direction, and will most surely develop into the fruition of its original design, the stepping stone to an industrial system which shall settle the great question that now threatens the disruption of social and political life namely the so-called question of CAPITAL AND LABOR.

The question of supplying with food and drink, the man who is hungry and thirsty, is one of great importance, and when Jesus preached His gospel or brought glad tidings by declaiming the law of peace on earth and good will to man, He enunciated the principle of appropriation as the essential and central principle of being. He came to supply the race with the pabulum of eternal life through the assimilation by man of the divine substance which He embodied, and which, through His theocrasis was transposed to the substance of those who made the appropriation, or who, in other words, ate His flesh and drank His blood. As He came to supply the pabulum of the supreme life through the transubstantiation of God's substance to the substance of man who ate Him, so both as a practical way of demonstrating the importance of the food question, and of making it answer as a symbol of the great law of demand and supply, He fed the multitude with the bread of common life. So in this, the coming of the Kingdom of the Lord to be ushered in specifically through the auspices of THE WORLD'S COLLEGE OF LIFE and the CHURCH TRIUMPHANT, it seems again befitting that the Society Arch Triumphant make the food question the initiatory one to the final inauguration of the great system of social economy now culminating as the product of the Lord's planting at the commencement of the Christian age.

The Lord Jesus declared peace *on earth* and good will to men, but the peace did not come. Does it follow that the peace he meant was not to be on earth, because the world so far has not practically realized it? When the world comes to comprehend the law of cycles obtaining in the domain of anthropotic existence, as in the production of fruit in the vegetable kingdom, it may be observed and understood that the fruit of the kingdom was not looked for by the Lord and His disciples till the end of the age, when the fields should ripen and the angels should be sent forth to gather the harvest.

The work of the Church Triumphant (Assembly of the Covenant) is that of the practical accomplishment of what the Lord initiated in His day, namely, the formulation of society upon the basis of UNITED LIFE, but which only proved to be the planted germ of reconstruction, demanding these nineteen hundred years to develop by the processes of regeneration and mature into the formulated and evolved kingdom.

The dispensation or age marked by the passage of the sign in the physical heavens, through the constellation Pisces (fishes), and now culminating by the transposition of the sign from Pisces to Aquarius, is the period or cycle of time required to produce the fruit from the planting which took place in the commencement of the age.

The period has come. The time is unquestionably ripe for the manifesta-

tion of the sons of God, and the Church Triumphant or Assembly of the Covenant will constitute the manifest commencement of this kingdom.

We have taken successfully a few small practical steps towards our industrial system, and are preparing for the establishment of a Publishing House department and other lines of active and practical operations. We now invite correspondence with all who are looking for the Lord's coming on the basis of the termination of ONE AGE and the initiation of a NEW ONE.

We prefer this correspondence to embrace people not infidel to Christ the Lord, though we will consider communications from every source. The object of such correspondence is with a view to the augmentation of our facilities for operation, both financially and numerically, and to make an opportunity for such as are prepared to enter upon the work of United Life, to commence its practical operations.

Our purpose is to set our plants first in the business and busy centers of activity, and to branch out in all lines of industry so rapidly as our system can be made to develop. The general outline of schematic portrayal is industry on the basis of economy, the supreme end of which is the perfection of the mass and individual, in all that pertains to spirituality, morality and natural culture. Every person laboring shall receive all that accrues from the labor, no one person nor company to accumulate and retain what the individual has earned.

There is a central treasury into which all surplus funds are gathered, but this treasury belongs to the commonwealth and is to be equitably distributed according to the best good of both the mass and the individual.

Address all communications "GUIDING STAR," Room 17, 103 State street, Chicago, Ill.

THE STAR.

The GUIDING STAR began with the month of December, one year ago. We now issue the October and November numbers together and thus complete the first volume. We shall not publish a December number, but will begin the second volume with the first of January. It is our purpose to improve the magazine, as we shall be able to do through the increase of facility for forwarding our work.

We thank the patrons of the STAR and the cause it represents, for their patience with us through the numerous delays to which the publication has been subject, and while thanking them for past favors we hope they have been sufficiently favored themselves to renew their subscriptions for the coming year.

WHAT IS KORESHAN SCIENCE?

The word Koresh means source of being, and implies as source or origin, head and governor. The head involves the laws and principles of government, hence the government itself. The term science signifies knowledge, it being but the Latin term for its English equivalent, namely, knowledge. The science then of Koresh is the science of government. In the science of government is involved all subsidiary sciences, and, therefore, is the Science of Life.

The schema of Koresh is the establishment of a government, the outlines of which shall only be limited by the world itself. Its methods are orderly and peaceful. Its supreme purpose is the equitable adjustment of all human relations upon the basis of United Life.

Every person in the world with comparatively little labor may be supplied with the necessities, comforts, and even luxuries of life by the super-abundant provision which the Lord God, through spiritual and natural law has ordained. By the application of economy, frugality and culture, the world can easily be made a Paradise, and by a critical examination of the Lord's prayer it may be noticed that the divine purpose is to establish His kingdom in the earth, for in the petition there indicted by the Lord Himself the design is specifically set forth.

The following shows clearly enough what is in the divine purpose as pertaining to man: "Let Thy kingdom come and Thy will be done in earth as it is in heaven." The kingdom of the Lord will be established in the earth. It will not be a competitive kingdom, but rather the performance of every use in life on the basis of love to the neighbor.

Can any reasonable person doubt for one minute the results to the world of the relations of men to men, when man is actuated in his intercourse with his fellow by the love emphasized by the Lord in His enunciation of the great commandments, namely, Love God with all the heart, etc., and thy neighbor as thyself, these two involving all the law and the prophets?

But one result can be the consequence of this exalted love to the neighbor, and that will be the return of the church of the Lord to the purposes and actuations in its first impulses when quickened by the Holy Spirit, and guided by His influences.

The Archetype of the divine kingdom was the Lord Christ. He was the seed or germ of the government to come. His life was the ensample, and germ planted. The kingdom will be the natural unfolding of that germ into the evolved government which he came to establish through regeneration (re-production).

The Kingdom of God to be established in the earth was in Jesus the Lord,

precisely as the tree in the vegetable world was in the seed before it was planted, and evolved its product.

The Kingdom of the Lord will be an orderly establishment, coming at the end of the age or dispensation, as the product of the seed or germ planted in the beginning of the age. Koreshan Science or Knowledge involves the knowledge of the time for the establishment of the kingdom and the processes of its inauguration.

Equal The first great question of Koresh is, are the economics of the universe of such a character as to meet the demands of every department of being, when the departments are reduced to their normal states of form and function? In other words, is the supply of the universe equal to its demands? Koresh unhesitatingly answers, yes! If equitable demand and supply is the basis upon which the universe has its struction, every department relatively operative may and will be reduced to the orderly arrangement upon which the perpetuity of being depends. While upon the basis of Koreshan Science the entire universe is within the scope of consideration, we may circumscribe the present limits to the confines of the United States of America.

We take it for granted that the productions of the United States are adequate to the demand or needs of its citizens. Not only are there resources adequate to the supply of every want, but super-abundantly so. This question answered, the next inquiry is, by what processes can be reached an equitable distribution of the substances so bountifully supplied?

The American government is virtually a commune. It is called a "Commonwealth," which means a wealth in common. It is owned by the people, every citizen (not subject; there are no subjects, except criminals) being a sovereign and having a right to rule through the properly devised and regulated channels. The treasury of the government is the people's treasury. It does not belong to the public servants. The so-called office-holder has no more right to the disposal of the accumulations in the treasury than the most commonplace vidual sovereign in the land. The combined action of men in "office" pertaining to the surplus in the treasury is no more binding upon the people than the voice or action of one, unless the people be truly represented, and that action delegated, is the properly constituted service. The government, so-called, as now conducted is a usurpation. This usurpation is largely due to a want of education in what constitutes the rights of American citizenship.

There are millions of dollars lying idle in the treasury vaults, and there are thousands of people suffering for the common necessities of life. What shall be done with the surplus?

(CONTINUED IN JANUARY NUMBER.)

Cyrus R. Teed