

THE GUIDING STAR

THE EXPOSITOR OF THE DIVINE SCIENCE.

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

VOL. I.

JANUARY 1, 1887.

No. 2

THE GUIDING STAR.

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ROOM 55 CENTRAL MUSIC HALL, CHICAGO.

SUBSCRIPTION IN ADVANCE:

One Year,	\$1.00
Six Months,50
Three Months,25
Single Copies,10

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 the copy and forward to our office.

Man's purification from his animal propensities and instincts, merges him out of his animal existence into the domain of his divine life.

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

Spite the predictions of its enemies the GUIDING STAR still shines the harbinger of the coming day.

The wise ones from the Orient behold this star, and look for the appearing of the more resplendent glory, the coming sun whose radiations tinge the horizon with the grayness of the morning.

The Science of Immortal Life will wake the dead, and usher in the glory of the resurrection, the genuine sun of righteousness. The foundation principle of the science of life is the sum of the decalogue, namely, love God with all the heart, might, mind, and strength, and thy neighbor as thyself.

Let the reader of the GUIDING STAR bear constantly in mind the fact, that the healing of the sick, while a good and noble work, constitutes but a fragment of the Divine science, and the work which the science purposes to accomplish for the race.

The real mission of the science of immortality is to inaugurate the perfect social structure, through the manifest rising of the first fruits of life, and the dominion of the sons of God over their inheritance, the kingdoms of the earth.

Those who circumscribe their spiritual attainments to the speculative side of the Divine science, imagining it to be the development of a new profession into which all may enter regardless of their high spiritual growth which comes only through the process of regeneration as the sequence of the Divine impregnative potency, will find themselves sadly mistaken.

The manifestation of the science means the resurrection of the dead, the coming of the Lord, the establishment of God's kingdom of righteousness in the world, and the consequent elevation of the race above the influences of "sin, sickness, and death."

It does not mean a new profession into which the common speculator can enter to vie with the common professional speculators of the world. We believe the laborer is worthy of his hire, but we cannot believe it right to turn sacred things into the common channels of the speculative tendencies of this corrupt age and day of the world's evolutions.

SPECIFIC MENTAL TREATMENT.

(CONTINUED FROM NO. 1.)

In order that the student of the therapeutics of the Divine Science may practice the system without restraint, the question of the source of the potency employed should be thoroughly settled. There should be no questionable convictions. Every conviction should be thoroughly grounded, and established in the truth. Ours is the age of the Science

of life, and not the philosophy of it merely. The science of it, is the knowledge of its laws and principles.

We are reaching the period of fruition in which will be manifest the *Sons of God*. These sons of God will be the regenerated men having attained to the mind's supremacy over matter. So called "Christian Scientists" and Metaphysicians do not manifest the powers which were exhibited by the apostles and disciples of Jesus, nor anything like it, to say nothing of the control which Jesus had over matter, "sin, sickness and death." These are powers yet to be reached by the students and practitioners of mental therapeutics, howsoever much they may consider themselves as being imbued with the Divine presence and manifestations.

"These things shall ye do, and greater things than these because I go to the Father." The promise was not alone to the few who came under the influence of the gospel in the inception of the early Christian church. "The promise is unto you and to your children and to all them that are afar off even as many as the Lord our God shall call."

The use of the power in this age of the world will differ from that in the preceding age, in this, that now it is to be scientifically demonstrated, while then the science of it was hidden within the bosom of Jesus himself, the disciples and apostles only acting as the media or conduits of the transmission of the potential influence to the afflicted, and also in the fact that the sons of God in this age will generate, husband and control the *dynamis*.

Jesus had life in himself. The sons of God begotten of him (for he is the Father by virtue of his having become the regenerator) will also have life within themselves. When they come, in the

fulness of regeneration to have life in themselves, they will possess the science of life, and will be able to bring into the best possible normal states those who come under their influence.

"Metaphysics," "Mental" or "Christian Science," practiced from an empirical stand point is no part of the divine manifestation. Mental therapeutics as a purely scientific system devoid of the divine life is also a baseless fabric.

The divine science demonstrated as the science of life, is outwrought through the application of the principles of life, and this involves not only a comprehension of its laws, but strict obedience to them. What I have to present is of no use to such as do not desire to become a law unto themselves, and to live so related to the origin of life as to possess its potency.

If the reader, being a metaphysician should meet a patient depolarized in the organ of assimilation, and though possessing a scientific knowledge of the law of polarization; if the laws of conservation had not been observed the effort to depolarize would be futile.

How important then that the knowledge of specific treatment be sustained by the potential element as its fulcrum and support.

Man, the created man, was made in the image and likeness of God. If so, then as God was life in Himself, as He is self-existent, so man to be in His image and like Him, must also be self-existent. The process of regeneration is not complete till this state of self creation or perpetual *existence* from *being* is attained. Man does not come into his powers, into the attainment of the mind's supremacy over matter in its fulness, till his restoration to the image and likeness of God. This may be brought about in man so soon as he formulates the "Science of Immortal Life," and learns obedience to its laws.

Every person generates *vital force*. Every one appropriates more or less of the *force* generated, but no one uses for self-sustenance all the force generated in the *vidual** economy. When I say no one uses all the *vital force* that he generates, do not understand me to say that there are not those who do not require more than they appropriate for their own support to sustain them in a high degree of health.

Many who generate large quantities of pneumatic and psychic force dissipate it because they do not know how to economize it. Some may be comparatively good healers in *specific* directions and yet be in a state of physical debility because they transmit the *dynamis* they generate to others with whom they come in contact.

The *vital forces* or the *kinds* and *qualities* of the *kinds*, are ten-thousand-fold in variety. Some people generate some kinds in super-abundance, while other kinds they generate in so small a degree as to be deficient in the normal state of that kind.

Some people are good healers in *some diseases*, while they cannot touch with their *dynamis* other abnormal states. There are causes lying at the foundation of all these defects in the knowledge and application of the science.

"Metaphysicians" consult me daily for a knowledge of these things. Many who have been taught in the attenuated (thin) metaphysics, consult me regarding the laws of cure, and not one in five hundred has the faintest conception of the *modus operandi* of what they practice.

Every thought of the mind is of a spe-

[*I employ the term *vidual* in its radical sense and application, meaning the *divided* or *widowed* man; that being his state so long as he is separated from God as he is till his restoration].

cific kind and quality. Every thought differs from every other thought. Each thought not only differs from every other one but each has its specific influence. Thought being substance, and subject to modifications of kind and degrees of quality if we comprehend the nature and laws of such differences, we may govern the production and employment of the thoughts by a knowledge of such control.

Pneumatic force (spirit force) is male. Psychic force (soul force) is female. These two forces are generated centrally, and may be called intellectual force (Pneuma) and affectional force (Psyche). Their union constitutes the light and heat of the mind, and is the origin of all the animal forces of the body.

At the center of the generation of these forces, they are produced as a homogenous substance, but the brain is a complex prism so to speak, and as the potential substance of mind, flows out from its center, it is modified by the many subsidiary centers, and thus the mind force of a homogenous quality, partakes of the quality to correspond to the brain center through which it is trans-elaborated.

The primary division of the Encephalon is sevenfold. There are seven primary centers, each centre constituting the nucleus of an order of cortical cells. Every one of these centers generates or elaborates a quality of potency corresponding to some one of the solar spectra. I mean by this that the mind is of such a complex form and quality that it modifies the homogenous solar potency so as to produce, as the first and primary modification, seven intellectual and affectional potencies corresponding to the seven prismatic radiations from the analyzed solar spectrum.

To make this more clear to the ordinary reader I will state this in another form. The mind corresponds to the sun

The sun is in a state of constant combustion, by which it generates light and heat. Wisdom and love or what is the same, intellect, and affection are the products in the mind of the combustion of matter. As the sun throws out its light and heat (the light of the sun being called the solar spectrum) so the mind throws out its radiations of intellection and affection. As the sun's spectrum (light) can be modified and analyzed by the action of the prism (spectroscope) so the mind's light (which is the mental solar spectrum) may be and is modified by the action of the seven centers of the brain, the organ of the mind. Disease is the aberration of some one or more of the functions of the body, caused by either central or perispherical lesion or some obstruction to physical or mental action. Disease depends upon the disturbance of some one or more of the centers, and the thought of the Therapist, must be of such a quality as to harmonize with the thought at the mental centre where the disturbance is felt, or where it may have originated.

Now it is plain to be seen that there must be some systematic procedure through which the laws of function may be definitely ascertained. As all function (whether mental or physiological) depends upon organs, and all organs are material, by the study of organs as operative functionally (mentally and physiologically active), we may acquire a knowledge of the use of those organs in their elaborations whether directed mentally or physically.

Every mind-center operates both ways, that is toward the mental (mind) world and toward the physiological (body) world. Let me illustrate this. Take for instance the organ called by phrenologists eventuality. It is the centre of the mental faculty which takes cognizance of

events as they occur through time, and memorizes them. This is an organ of a mental activity of a specific kind. It is also a centre of physiological activity. That is, while at this organ is generated a mind force of a given kind, at the same place and while the activity of the cells of this cortical area are active in the production of mental force they are also active in elaborating the subtle fluids which flow down through the nerve fibre to supply the bodily organs which agree with or correspond to the mental quality.

Now if by any analysis we can ascertain the correspondence between a mental thought or faculty, and a bodily organ and its function, we have the key to the cause of the aberration and the mental remedy. This is the Christ, that is, the MESSIANIC Science (knowledge), and nothing less than this, can in any sense be called such science no matter how many declare to the contrary.

FORGETFULNESS AS A FACTOR OF VALUE.

Memory should be to the mind what the nutritive system is to the body; it should appropriate the life-producing elements and reject all lifeless material. It should be a perfect artisan in the mental cellular workshop, a builder, who uses the disintegrating power to make room for more perfect construction.

The value of forgetfulness appears as an active agent wherever the law of cellular growth requires the destruction of diseased tissue, or waste material. It is the separating machine which winnows the chaff from the golden grain of memory.

"Tomorrow" should never take up the full burden of "yesterday," but only that portion of it which is *life*, and consequently carries no seeds of death. People grow "old" because they do not understand the laws of this spiritual transformation.

Their minds are clogged with decay, and a diseased mentality oozes into the features, as its outlet.

The *dead* past should bury its dead. The *living* past is so constantly transmuted into the present and the future that it disappears save as an element of growth.

Forgetfulness, in this sense, is not only consistent with a good memory but the memory is dependent upon it. The clear wheat is always dependent upon the separation from it of the chaff.

In the bodily functions, the processes of *excretion* constitute the negative pole of the functions of *incretion*. If the excretory functions were suppressed—as in respiration for example, (whose object is to eliminate carbonic acid from the blood in a gaseous form) the result would be fatal;—the entire circulation is brought to a stand by this suspension of the processes of elimination of material that has become dead to the lungs. Thus nature in her higher evolutions is making a perpetual effort to rid herself of death.

Unceasing renewal is the only law of spiritual as well as physical health. But this renewal implies a constant flowing away of waste matter. In the soul organism it is equally needful that the waste material should flow away.

No spiritual decay should clog the channels of thought or hinder the upward current of aspiration. If we are to become *living elements* in either the physical or spiritual universe, we must be in harmonic relations with this law of *on-flow*.

We need not mourn about our hopes turning to ashes if from the burning there is a resurrection of higher principles. Those ashes alone make an immortal youth certain. Like the re-birth of the wonderful Phoenix after its circuit of 500 years, this fairy spirit of growth, winged and glorious rises upward in song from its own funeral pile.

Incessant transformation is the history of a plant, of a healthy animal organization and of the globe we inhabit, not less

than our own spiritual entities, if they are linked with the everlasting harmonies.

So then let us choose the fruit of the tree of life instead of the death which that tree eliminates. M. L. BRAINARD.

THE LAW OF THE RESURRECTION.

So long as man is in the natural body, that is, while he is passing through the process of regeneration, and before he reaches the degree of sonship toward which the regenerating man is merging, and the point to which he finally arrives, he is a receptacle of influx from two sources, namely, from above and from beneath. The ego of the man is the mediator between these two origins of the forces which flow into him. This *proprium* or selfhood is a center of both centrifugal and centrepetal tendency and activity, and capable of choosing from the one or the other of the influxes, and appropriating for good or for evil. In proportion as the one or the other is rejected the man rises into or sinks under the power of the influxes.

If in man's free determinations he puts on the forces flowing into him from the source of love and wisdom, he gradually makes for himself a divine *proprium*, and in the culmination of the conflict, becomes separated entirely from the nature derived from below or from the animal life. In this he eliminates by successive degrees his lower selfhood, his sensual *proprium*, and thus gradually transforms himself from the animal man to the divine one.

At no time during the stages of transformation can he declare of himself "I am the Son of God." Because during the process of change from the old to the new state, he is the partaker of both evil and good. During the progress of the processes of metamorphosis he is dying daily, and the death is not complete till the last act in the transformation is accomplished, when the old man is wholly eliminated, eradicated and de-

stroyed. Then the man (animal man) is dead; but the new man lives because now wholly created from God, both in his image and in his likeness. None of the angels in any of the heavenly degrees have reached this stage of development.

The angels of all the heavenly degrees are receptacles of divine wisdom (which is the light of the sun of the heavenly states.) None of them have arisen to the altitude or heights of that glory to be attained to by the sons of God.

The heavenly angels of all the heavenly degrees are receptacles of the various degrees and qualities of love and wisdom, while the angels of the infernal regions are the receptacles of influxes from the reflex center, the antithesis of love and wisdom, while man in the natural world is the receptacle of influxes from both centers till the separation in the natural takes place, which is the consummation of judgment in the natural or outward degree.

Judgment is consummated at the end of every dispensation, but not the final judgment. This occurs only at the end of a series of dispensations or ages, a series which completes an entire grand cycle. We are now on the verge of such a judgment. In fact, we have entered into the very activities of the forces now operative for the disintegration of the old order of things. The old church and state is rapidly going to decay. The processes of disintegration were never more active in any domain, than the spiritistic and materialistic now energized for decomposition preparatory for the ushering in and establishment of the restoration with the new order of things, which means the setting up of the divine government in the earth.

The harvest is now culminating (ripening) the seed of which was planted in the beginning of the Christian age of the world.

The LORD CHRIST, and the church es-

tablished at the end of the Jewish and the commencement of the Christian age, constituted the fruit and harvest of that period. At that time the seed was sown for the harvest which is now ripening. During the intervening time the processes of regeneration (reproduction) have been operative, and consequently there has been no fruit gathered, nor should any be expected till the completion of the cycle.

THE HARVEST OF THIS AGE IS THE RESURRECTION OF THE DEAD.

The first fruits of the Jewish age was the manifestation of the personal Jehovah, the Messiah or Christ of that dispensation. He was therefore declared to be the first fruits of the resurrection, the first born from the dead. How did this first fruits in which the House of Judah culminated become the first-born from the dead?

The student of prophecy should make no mistake in the differentiation of the law of the generation (production), that is, the law of development as applied to the generation of the Christ, the God-man, and the more external crucifixion which constituted only a type figure or symbol of the esoteric crucifixion (crossing) of the divine nature with the human, by which the human is regenerated (reproduced.)

I mean to say, do not mistake the death, (apparent), burial in the tomb of Joseph, and the coming forth from that tomb, for the real birth of the Lord Jesus from the dead. He is declared to be the FIRST-BORN from the dead, and this entrance into complete life from the hells into which the Lord had descended in previous generations, and out of which he merged when born of Mary, was at the birth of Jesus, and not at the tomb of Joseph.

As before stated, this burial in Joseph's tomb, and the resurrection of Jesus was a mere symbol of the real burial which occurred subsequently

through the shedding of the Holy Spirit and its descent into the race in which the Spirit passed through death, a death consummated through the declension of the church and age of the world.

When Jesus came forth from the womb of Mary He was *born* from the dead, and not when he came out of Joseph's sepulchre.

His burial in Joseph's tomb (Joseph of Arimathea) was symbolic of the burial of the substance of the Divine nature (by the operation of the Holy Spirit) in the posterity of Joseph, for it was the posterity of Joseph which became receptive to the Christian influence, through the operation of the Holy Spirit. That is, the Holy Spirit which was the real substance of the Lord's body, descended into the people who had descended from the Aryan people into whom the ten tribes were carried, and into whom they were infiltrated, mixed by intermarriage, and finally lost or obliterated as Israelites.

Joseph's posterity, the two tribes, *Manasseh* and *Ephraim*, were lost with the ten tribes, and the people with whom they were mixed in subsequent generations, became receptive to the Christian doctrines. Through the posterity of this people must come the restoration, the true *resurrection* of the dead.

The doctrines of Christ and the teachings of his apostles all revolve around this central thought, namely, the *resurrection*. Do away with the doctrine of the resurrection (*anastasin*, Greek or *re-surgo* Latin) and the entire Gospel of Jesus the Christ, loses its significance. The word *re-surgo*, means to stand or rise up again, to rise again to come forth again. The Greek *anastasin* means to rise up, to come up again, and there is nothing more plainly taught in Scripture than the doctrine of the resurrection. It is mere nonsense to talk of a resurrection if it does not mean the manifestation of the physical form and

structure. If it does not mean this it means nothing, and if the teachings of the Christ and the apostles He chose and sent forth to declare His Gospel after Him, did not expressly declare the resurrection of the dead as a fundamental and central doctrine, then the whole system is a batch of unphilosophical and unreliable nonsense, a mass of jargon not worthy of any consideration. "If there be no resurrection of the dead then our hope is vain and our preaching is vain."

The preaching was to the end of the resurrection and the hope was in the final resurrection at the last day or end of the Christian dispensation. Then comes the question, "How are the dead raised up and with what body do they come?" and what is the answer. "Oh, senseless man (thou fool) what thou sowest is not made alive unless it die, and as to what thou sowest, thou sowest not THAT BODY which will be produced, but a bare grain it may be of wheat, or of some of the other kinds, but God gives to it a body as He designed, and to each of the seeds its own kind of a body."

These quotations are made from the original Greek text. Now it is evident that Paul in his teaching presented the law of growth or development as the law of the resurrection of the dead. The seed that was sown was not to come again in the same body, but in a body like it or of the same kind. If a kernel of wheat is put into the ground the kernel dies or it could not reproduce, and the same kernel does not come again, but the same spirit in another kernel like it and reproduced by the same law which governed the coming of the first kernel.

This is unquestionably the doctrine of Paul as it most certainly is the doctrine of Jesus.

The law of the *anastasin* or *re-surgo*, that is, the resurrection of the dead, is

the doctrine of the reproduction of the man through the law of propagation in man, corresponding to the law of propagation in the vegetable kingdom. This is the natural way, the rational way, and the way indicated by Jesus and the early Christian teachers.

Jesus said, "Whoso eateth my flesh and drinketh my blood hath eternal life and I will *raise him up* at the last day." By this He means, that by the introduction of His life into the world, that is, that part of the world, namely, the church, receiving his life, He would accomplish the resurrection at the end of the age or dispensation.

It is only for us then to inquire into the processes through which the resurrection (rising again) is to be accomplished.

Let me repeat here that the birth of Jesus from Mary was the real resurrection of the Christ of God.

The Spirit in Jesus had been perfected by a succession of embodiments, the last of which, namely, Jesus, being the first and only one which had reached the perfect state.

Man has two origins: One is from below from the animal and sensual nature, the other from above. The one originating in the nether world is put off by degrees, as I said by successive embodiments till the perfect manhood is attained. The God-man, Jesus the Christ, was no exception to the law. The generation (production) of the God-man and the Savior of the world, was through the development of the perfect God-hood through successive degrees of the animal-human life, neither the spirit nor the body of that development being perfect till the final incarnation of the Logos in the Christ of God.

"The word of the Lord came to Nathan the prophet and said go and tell David he shall not build me a house to dwell in. I have not had a house to dwell in since I brought Israel up unto this day, but have

gone from tent to tent and from one tabernacle to another."

This means the spirit of the divine development which was to culminate as the Savior of the world had not dwelt in perfect embodiment or incarnation from the time of Israel's bringing up or inception, and that David himself though the one who should first reach the perfect incarnation in Jesus the Son of God was still so much in his own proprium inherited from beneath and so little in the divine proprium involving from above that he could not establish the perfect and immortal (incorruptible) body.

It follows from the fact that Jesus in his birth was the resurrection from the past, this being the law of the resurrection, those who are to come into newness of life in this age of the world, are embodied through birth in the line and order of the law of propagation.

There are two lines of seed-sowing through the human cycle. One is the line of animal propagation and belongs wholly to the order of the system of *animal* life, the other is the divine impregnation and belongs to the system of *organic* life. *Man* is responsible for the one and God for the other. Yet the two systems of seed-sowing fall into the same ground. That ground is man, and whether we take the individual or the collective man it is the same. If the individual man or the garden in its least form is the type, we find the two cycles, that of animal life, and that of organic life. The good seed and the bad seed we find in the same structure.

When the husbandman sowed seed in his field and the blade developed, the servants of the master came to him and said, "Didst thou not sow good seed in thy field, how then hath it tares? The Master replied an enemy hath done this. Shall we pull up the tares? No, let them both grow together till the harvest. When the harvest is ripe (at the end of the age) gather out the tares and bind them into bundles to be burned, and gather the wheat into the garner.

In man (the church) was sown the good and bad seed. The divine or interior nature, sowing the good seed, and the lower external and animal nature, sowing the bad seed.

The divine cycle embraces a long duration of time, the animal embraces many shorter cycles many of which are accomplished within the divine cycle.

The good seed sown in the beginning of the Christian age was through the operation of the Holy Spirit passing down into the human soul, and there commingling with the animal soul and with the human seed. It was thus made subject to the animal soul and its desires which were toward the flesh. Thus the Divine life in which was the power and possibility of the resurrection of the dead was made also to determine toward and into the animal desires, and through those desires and by virtue of the animal determinations to bring the divine life again into embodiment and finally into a multiplication of *incarnate* beings, that is, the sons of God the product of the planting in the race of the one Son of God.

This subject will be continued in the next number, and the *law* of parthenogenesis (virginal propagation) with many points which now seem left in obscurity, will be thoroughly and satisfactorily discussed.

THE COVENANT DEFINED:

AND SOME OF THE FUNDAMENTAL PRINCIPLES AND DOCTRINES OF THE "ASSEMBLY OF THE NEW COVENANT, OR CHURCH TRIUMPHANT," ANNUNCIATED.

The word *covenant*, as relating to the covenant of God with Abraham, signifies a unity or blending of the Divine and human natures. The covenants made with Abraham were portrayed and fulfilled typically, and were to be anti-typically consummated. In Hebrew, the word *covenant* is *berith*, from *bara*, to cut or divide. The kindred word, *bara* to cut, divide, to carve,

form, to create, has the same origin. It was customary with the people of the East to ratify their compacts or agreements, by taking some animal for a sacrificial victim and cutting it in pieces and eating it together. This was a symbol of unity, because the carcass eaten, became united to the structures of the parties to the agreement, by actual assimilation, for the food thus eaten was appropriated, and entered into the formation of the structures of the parties partaking of it.

There were two covenants. The first with Abram (father of multitude) made of Abram Abraham, the father of multitude. The second covenant gave the multitude of which Abraham is father, to Abraham for a possession; an inheritance. The first covenant, was a covenant for or to the second covenant which gave the land of Canaan for a perpetual possession.

The word Canaan, means bundle, from binding, folding and tying together. It is from the root *Cana*, to fold up, to lay together, to collect, to bind. Hence the consummation of the covenant; the eating together, is fulfilled in the possession of the land, the name of which signifies the uniting or binding together.

The land of Canaan which was given to Abraham for a possession was the typical inheritance, not the anti-typical Canaan. The anti-typical Canaan is the body of the resurrection; this body is the birthright.

The first covenant, in the anti-type, was made when the divine humanity became the sacrificial victim; eaten by the church and appropriated by it, to unite the Divine humanity by *theocrasis* with the human nature of the church, which received it as the Holy Ghost; the broken body of Jesus.

It is stated in the foregoing, that the Hebrew word *berith*, (covenant,) literally signifies to eat together, and that eating together implies the assimilation of the substance eaten, to the structure making the appropriation. Covenant therefore signifies conjunction.

Jesus came in fulfilment of the first cov-

enant, to prepare for the consumation of the second, which should be confirmed in the resurrection of the dead. He therefore declares, "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living father hath sent me, and I live by the father; so he that eateth me, even he shall live by me," (John vi: 54, 55, 56, 57.) "Behold I stand at the door and knock: If any man hear my voice and open the door I will come into him, and will sup with him and he with me," (Rev. iii: 20.) The whole substance of this question of the covenant or eating together, is summed up in the doctrine of Jesus, namely, that by the interblending of the Divine will with the human will, and thence the interblending of the entire God-head with the human structure, the two natures become assimilated in one nature; very God, very man; *Theo-anthropos*.

In the declaration made by Jesus, John vi: 54, "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day," may be seen the connection between the first and second covenants, and in what way the second depends upon the first, and is evolved from it. It is by the appropriation of the substance eaten in the first, that it comes into the state to effect the second eating together, or the second covenant, and which produces the manifestation of life from the dead. The first covenant was not complete because it united the Godhead only with the soul of Abraham through the house of Judah, while the posterity of Joseph through whom the inheritance should come bringing in the body of Abraham for the confirmation of the second covenant, had not yet been found.

The birthright was given to Joseph, while the chief ruler was to come of the posterity and house of Judah. To complete

and make the covenant perfect, the divine principle must enter and bring forth the very body of Abraham amplified, which is the body of the resurrection. The body is the birthright, for the typical birthright was the possession of the land of Canaan. The anti-typical birthright is the body of the resurrection; and the literal amplified body of Abraham. This is the literal Canaan. The final or ultimate new birth is the resurrection of the body, and the birthright is the right to bring it into birth. Whence is the literal body of the resurrection to come? Jacob blessed Joseph, saying, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob; from thence is the shepherd; the stone of Israel," (Gen. xlix: 22, 23, 24.) In this is a declaration that the shepherd, the stone of Israel, should come of the posterity of Joseph, and we know that Jesus came of the house and posterity of Judah. Joseph had two sons, who became the heads of the two half tribes of Joseph, namely Manasseh and Ephraim. Israel blessed them both, but the greater blessing he pronounced upon Ephraim, the younger. He sums up his blessing upon Ephraim, by saying, "his seed shall become the fullness of the gentiles," (Gen. xlviii: 19.) In King James' version it is rendered a multitude of nations. The Hebrew words are *melo hagoyim*. All Hebrew scholars unite upon the word *melo* as meaning fullness and *goyim* is indiscriminately rendered Gentiles' nations and heathen. But in the Hebrew Scriptures it is never employed except in reference to that special form of nationality constructed upon the principle of the human body as a type or pattern. Hence, *goy*, nation or Gentile, is from the root, *gava*, body. Therefore the blessing upon Ephraim, the son of Joseph, that he should become the fullness of the Gentiles,

or a multitude of nations, was a blessing conferring upon the posterity of Ephraim, the right to become the body of the resurrection, hence the anti-typical land of Canaan. It is this land, the body of Abraham which is promised in this declaration, "I will give thee [Christ; Abraham] the heathen [nations] for thine inheritance," (Psalms ii: 8.) In the foregoing, the word heathen is *goyim*, which in Genesis xlix: 19, is rendered nations. Joseph through Ephraim is to become a multitude of nations, (the fullness of the Gentiles,) and these nations are to be given to Abraham for an everlasting inheritance.

What are the facts regarding Joseph's posterity? The blessing upon that posterity is "from thence is the shepherd, the stone of Israel," (Gen. xlix: 24.) A declaration concerning Joseph, found in 1 Chron. v: 1, pronounces the birthright Joseph's. The identification then of the descendants of Joseph, is the signal for the resurrection of the dead. As the first fact, regarding the posterity of Joseph, I announce that the tribe of Ephraim included with the ten lost tribes were carried captive by the Assyrians, under Shalmaneser, about 721 B.C., and taken to Media. My second fact is, that the Medians were the descendants of one of the seven sons of Japhet; Madai, (Gen. x: 2,) and by the posterity of Japhet were the nations to be divided. "By these were the isles of the Gentiles, [nations] divided in their lands; every one after his tongue, after their families, in their nations," (Gen. x: 5.) In the above the word *goyim* is rendered Gentiles and nations. My third fact is, that to make Ephraim the fullness of the Gentiles, or a multitude of nations, his posterity must unite with the posterity of Japhet, who represented the fullness of the nations, Gentiles or body. The name Madai signifies it is full, or what is enough; and Japhet, widely spreading, from *patha*, to open, that is, to extend or expand to extremities. My fourth fact is that to fulfill the prophecy upon Ephraim, (Hosea vii: 8.) "Ephraim

he hath mixed himself among the people, (in the people.) Ephraim is a cake not turned. Strangers have devoured his strength, (seed,) and he knoweth it not," he must be absorbed by the Gentiles through an actual mixing, by the intermarrying of the seed of Ephraim with the Gentiles. My fifth fact is, that in fulfillment of prophecy, the ten tribes were carried into Assyria, located in Media, and through miscegnation became extinct as Jews. Through this miscegnation with the Medians, the descendants of Japhet, they became the Indo-Germanic family. My sixth fact is, that the Indo-Germanic races migrated from Media and became the Indo-European. My seventh fact is, that the American people descended mainly from the Saxo-Germanic stock, who united with the blood of the three sons of Noah—Shem, Ham and Japhet, as follows: Ephraim was Hebrew and Egyptian. His mother, the wife of Joseph, was an Egyptian woman. The Egyptians were the descendants of Ham. Joseph was a Hebrew. The Hebrews were the descendants of Shem. Joseph's posterity mixed with the Medians, who were the descendants of Japhet. Thus the blood of the three sons of Noah commingle in the English speaking people of America, and consequently in America must be found the fullness of the nations or the body of Abraham, which comprises the posterity of Joseph. My eighth fact is, that according to the sure word of prophecy, from this people will come the shepherd, the stone of Israel, (Gen. xlix: 24.)

The distinction made between the genealogical line, and the line of the birthright as committed to Judah and Joseph, is simply the distinction of the stem and the branch. The word genealogy in Hebrew, is *yahas*, and means simply stem, or direct line. Through this line, Judah, came Jesus. The posterity of the ten lost tribes, the branches of the Israelites, who were cut off from the main stock, must ultimately, as Gentiles, through miscegnation, become reunited with Judah. This may be known

by the following prophetic declaration. "Moreover, thou son of man, take thee one stick and write upon it for Judah, and for the children of Israel, his companions; then take another stick, and write upon it for Joseph, the stick of Ephraim and for all the House of Israel, his companions. And join them one to another, into one stick, and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? Say unto them, thus saith the Lord thy God: Behold I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel, his fellows, (the ten lost tribes,) and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in thine hand. And the sticks whereon thou writest, shall be in thine hand before their eyes. And say unto them, thus saith the Lord God, behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land," (Ezekiel, 37th chapter.) That the union of these two houses of Israel, will constitute the second, or everlasting covenant, and the final restoration, or the resurrection of the dead, is confirmed in the following scripture, "And I will make them one nation in the land upon the mountains of Israel, and one King shall be King over them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be King over them, and they shall have one shepherd; and shall also walk in my

judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children forever. Moreover I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them forever more. My tabernacle also shall be with them; yea I will be their God, and they shall be my people. And the heathen (nations) shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." Ezekiel 37: from verse 22 to end of chapter.

The stick of Judah was Jesus. He was the whole inner life of Abraham. The union of this soul of Abraham (father of multitude) the stick of Judah, with the Branch who is the shepherd from the posterity of Joseph, will be the one stick in the hand of the Lord. Who is this shepherd? "Who saith of KORESH he is my shepherd and shall perform all my pleasure even saying to Jerusalem thou shalt be built, and to the temple thy foundation shall be laid." Isaiah xlv: 28. Now when this shepherd is manifest and recognized, the second eating together, the everlasting covenant, will be confirmed, and the resurrection of the dead established.

As the first eating together, first covenant or conjunction, depended upon and was the product of the *theocrasis* of Jesus, by which his body in his translation or *theocrasis* was transmitted as Holy Spirit to the church who appropriated it (ate it,) so the second covenant will depend upon the *theocrasis* of the Branch followed by the baptism of fire, and the second eating together or the second covenant.

The final new birth is the resurrection of the *body*. To bring forth the body of the

resurrection or the glorified humanity, is the object of the manifestation of the *sign* of the Son of man; the Messenger of the covenant. To know, 'how are the dead raised up and with what body do they come,' is impossible without a knowledge of the relation of function and form. The perfected or integral human structure in its least form, is the male and female reunited and restored to the image and likeness of God, in one form whence man has fallen.

The hundred and forty and four thousand who stand upon Mount Zion and sing a new song that no man but they can learn, comprise the restoration, and the first fruits of the resurrection. They are virgins, virgin integral men. They have ceased all sensual thought and act, and in their aggregate relation constitute the integral man in his greatest celestial form. The body of the resurrection in its universal or general aspect, is a universal church, composed of *genera*, (churches) and species, with constructive nomenclature and classification. The new resurrected body is to be literally and visibly manifest as a structured kingdom, evolved from an archetype which constituted the germ or seed of the new structure. This germ was the concrete will of God, the divine humanity; Jesus the Christ of God. Jesus was the structured integral image of the Godhead, and as such, the *seed* man. In his translation, *theocrasis*, his body was dissolved, and disseminated to the church, as the seminal fluid or essence of Deity, and the church became impregnated with the divine germ, which through more than eighteen hundred years has been in process of gestation in the womb of the old church; till now it has passed through the various and successive stages of regeneration (reproduction,) and is ready to come into birth. By the process of its evolving amplification, through its successive stages of development, it has moulded into itself the mass of human existence, appropriating through the processes of retrogressive and progressive assimilation, the universal humanity.

The universal body, when made incorruptible by the metamorphosis of the corruptible to the incorruptible, or when this corruption hath put on incorruption is the habitation or dwelling place of the spirits of those who have died, and gone into the spirit world. The natural humanity is the habitation or dwelling place of the unregenerated spirits. As an instance illustrative of the fact contained in the foregoing statement, I will cite the reader to the account of the man in the country of the Gadarenes, who was possessed of devils; evil spirits. In this man was a systematic grouping of the spirits of a certain denomination, and compatibility. These spirits who had grouped, and had thus formed a battery of control over the man, were the spirits of men of like nature. All spirits in the spirit world, inhabit the forms of men in the natural world. In other words the human body is inhabited by spirits. That there were many spirits in the man of Gadara, may be known from the character of the conversation that passed between those evil spirits and Jesus, when he met the man. The spirits were so numerous (they said our name is legion for we are many), that they entered a herd of over two thousand swine, which were feeding and caused them to run violently down a steep place into the sea. By a careful comparative analysis of this phenomenon, it may be seen that the laws of attraction and repulsion, and also of metamorphosis, were operative. It was through the quality of the man's own will, enabling him to cognize the Lord, that the devils, (evil spirits), were enabled and compelled to confess the Lord. It was by this confession and cognition that they were inclined to depart. It was through the likeness of the nature of these spirits to the spirit of the swine, that they were attracted to them. It was by the sudden and rapid metamorphosis of these degenerate spirits to the spirit of the swine, that intoxicated the herd that they in their drunken state cast themselves into the sea and were drowned. The metamorphosis of

the evil spirits to the swine's spirit, destroyed and dissipated all that remained of human entity, in those spirits of the hells. What is true of the domain of the departed spirits of evil men, is correspondingly true of the domain of the departed spirits of good men. All spirits of the supreme degree were collected into the structure of Jesus. He was the house; the temple of God. His body was His Father's house. "In my Father's house" said Jesus, "are many mansions." Mansions are the dwelling places of spirits—in this instance—and many mansions must contain many spirits or angels. In the theocrasis of Jesus, these many spirits were scattered, and when cloven tongues sat upon the apostles and disciples of our Lord, the church received the spirits or words (cherubim) which *the* Word, the Lord, contained. He had gathered the lambs and carried them in his bosom—in the bosom of his thought or mind—and when the Shepherd was smitten the sheep were scattered. It will thus be seen that the functional world originating in the heavenly, is contained in the formate, and the body which retains its form, is the habitation and domain of the souls and spirits of the departed.

That which makes a man supremely good, is the indwelling in his house; his temple; which is his own structural organism, of an aggregation of the spirits of the just, for God, it is declared, is in the generation of the righteous.

The final eating together, or the second and everlasting covenant which consummates the gathering of the harvest, now so close upon us, will result in the final incorruptible dissolution, (a dissolving of the body without death), of the new organism, and the absorption and appropriation by the angelic heavens of the body thus structured and dissolved. This is the "supper of the Great God, (Rev. xix: 17.) To consume this body is the function of the fowls of heaven, (spiritual angels), who are called together to this supper.

The spirits of the departed who have desired to embody in their structures, the genuine principles of Divine truth and life, will be aggregated in this new body now forming, and through the incarnation of the new angelic heavens, through such aggregation, they will be transported to the heavens of the celestial degree.

Modern Spiritism, the great anti-Christ power, is rallying its forces to prevent the consummation of the covenant. But the Lord through the Branch declares that the powers of hell shall not prevail; the everlasting covenant shall be ratified.

SOME OF THE ARTICLES OF BELIEF OF THE
"ASSEMBLY OF THE COVENANT, OR
CHURCH TRIUMPHANT."

First. God is one in person, possessing a trinity of attributes, Fatherhood, Motherhood and Sonship. In these three attributes reside the propagative principles of the divine nature, the creative power and function of everlasting perpetuity.

Second. Jesus contained the fullness of the Godhead bodily. He was therefore Father, Mother and Son, hence the incarnate God, the created, and creator of all things.

Third. As God the invisible clothed Himself with His own concrete visible form, in the perfecting of a manhood through the law of progressive and ascending involution, selection one from the people, carrying him through the ages by successive incarnations, till born into the world in his holy state, thence merging him into divinity, so do all men in their progressive states, by the co-ordinate law, namely, evolution, unfold by successive incarnation till the harvest time.

As Jesus, the Son, conjoined himself to the Father, and was made one with Him, so will the evolved humanity become one with the Deity, in the gathering of the fruit of the harvest.

Fourth. By the descent of human desire and passion, the sperm cell and germ cell of reproduction are propagated in the

body, and transmitted to the formation of new sensual organisms. By such transmission the body of death is perpetuated, for all men who exist in the corruptible body, exist in the body of death, and all who exercise the sexual passion contribute to its perpetuity. If the descent of the passions contribute to the creation and perpetuity of the corruptible body, it follows that by elevating the affections or desires, the body of death will be overcome, and the body of immortality substituted. Therefore, continency in males, and chastity in females, is absolutely essential to the induction of the human race into everlasting life. Celibacy incorporated as a living principle that both soul and body be holy and acceptable unto the Lord is a most reasonable service, and demanded of all who desire immortality.

Fifth. The hundred and forty and four thousand, who stand with the Lamb on Mount Zion, and sing, as it were, a new song which no others can learn, are virgins. None but virgins can sing this song, nor stand with the Lamb. They have become virgins through regeneration, for they are redeemed from among men. They are the first fruits unto God and the Lamb. To reach this state of supreme fruition, men and women must exercise such a restraint over the strongest passion of the mind, as to enable them to overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sit down with my Father in His throne," (Rev. iii: 21.) As Jesus overcame here in the flesh so they who follow him must overcome in the flesh.

Sixth. Common interest in all things spiritual and natural, or religious and secular, is in full accord with the precept and example of Jesus, and conformable to the relations established by the early Christians, as impelled by the direct influence of the Holy Spirit. Every genuine Christian will therefore seek to enter into aggregate relations and secular fellowship, so soon as the recurring divine manifestation and impulse,

can act upon the heart of man. We therefore consider one another, to incite unto love, and good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as we see the day approaching.

Seventh. The Lord evolves in His second advent through the *theocrasis* of the Branch, and Messenger of the everlasting covenant in the construction of the new body. This Branch will build the city, that is, through him will be given the doctrine of the literal Word, and he will lay the foundation of the temple, that is, through his *theocrasis* the new immortal body will begin to unfold.

Eighth. After the translation of the Branch, the new church will rapidly organize through the functions of its vital centres; the angels who shall gather their respective *genera*, which with their species and families, shall constitute collectively the church of the first born. These angels are human instruments, born of women, developed to manhood and appointed from the beginning to perform the work of organizing into structural arrangement, and societal fellowship, the humanity of the new era, that it may be perfected in love and righteousness, and established in its immortality.

Ninth. The first fruits of the new formate body, is not to remain an outward visible structure. The new concrete and immortal flesh is to be ultimately dissolved through the baptism of fire, and the first fruits of the resurrection will remain visible only in the spiritual and celestial degrees, not visible to the sensual eye. This first fruits of the church will be the resurrection of the dead; the voice of the trumpet of God; the unfolded book of life; the amplified body of the Lord; the literal Word; the cherubim placed at the east (rising,) of the garden of Eden, with the flaming sword (the *theocrasis* or translation) to keep the way of the tree of life. Thence will immediately succeed the establishment of order in external society.

Tenth. Ananias and Saphira thought to contribute a part of their possessions to the cause of the primitive church, laying at the feet of the apostles a part of the price, and retaining for selfish purposes what would have been their own under other circumstances. They discovered that the Lord would have the whole or none. The modern Christian organization, is conducted on the principle that Ananias and Saphira would have instituted. The modern church has had transmitted to it through the ages, extending from Christ to the present, the principle of common interest, but it is applied only to the church, as a principle distinct from the secular relations of life, while the primitive church united the common interest spirit in both religious and secular relations. The modern Christian contributes a part of the price in the interests of a false religious worship, in the construction of church edifices, etc., retaining the greater part to subserve selfish and sensual purposes. The "Assembly of the New Covenant, the Church Triumphant," the church of the first born, retains no part of the price. Common interest embraces all things religious and secular. That construction of the family, even, founded upon the sensual passion, is extinct. The tie which binds through the power of the sensual and animal nature, is obliterated, and purity is stamped upon the brow of every member of the Divine order. "And Jesus answering, said unto them, the children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels and are the children of God, being the children of the resurrection," (Luke xx: 34, 35, 36.)

"He who curbs his wrath, merits forgiveness for his sins."

"Understand a man by his own deeds and words. The impressions of others lead to false judgement."

HEROIC TREATMENT FOR EPILEPSY.

A SUCCESSFUL OPERATION THAT WAS RECENTLY PERFORMED IN NEW YORK—LAYING BARE THE BRAIN.

Epilepsy, until recently, has baffled the ingenuity of medical experts. The epileptic patient, but a short time ago, was compelled to suffer the pangs of the disease while medical science stood by with hands raised in pity, but helpless. There was nothing for him but death, and this was considered a merciful relief. But recent experiments have brought about a change. It has been established that epilepsy is due to some interference with natural functions of the brain, either by a non-conformity of the skull, or some abnormal growth in the brain substance. It has been shown in living animals that a weak galvanic current, applied to certain portions of the brain, would excite specific muscular movements, and by experiment with the current it has been found that the brain is made up of motor areas, and each area controls the motion of certain muscles. The localization of the motor areas is only in its infancy, but enough is known now about the subject to enable a skillful surgeon to pick out the locality where the pain has not full play, and to localize the seat of the epilepsy with some degree of certainty. The external manifestation of the brain obstruction is looked for in the muscular system. When it is settled where the brain interruption is, the cure is within the reach of surgery, if properly applied.

There is now a patient at St. Elizabeth's hospital who had been subjected to this new treatment, and with marked success. The patient is Joseph Martinet, a 13-year-old boy. He was admitted to the hospital about three weeks ago. About three years ago, while at school in France, young Martinet was struck on the head with a large glass mug. A large gash was made in the scalp by the blow and the wound bled freely. After about four weeks' treatment the wound healed, and the boy soon regained his normal condition. For a time he remained well. Then he became listless, did not take any interest in study or play, and in about two years after he was injured he had to give up school. He complained of constant pain in his head and of dizziness. He had fainting fits, and was subject to violent convulsions.

Several physicians treated the boy for different complaints, but he did not improve, and his case was considered puzzling. Despite everything that was done for him the convulsions came oftener and with greater violence, the pain in his head was unbearable, and he was so dizzy that he moved in constant fear of falling. When admitted to the hospital he was carefully examined by Dr. T. J. Keane, the consulting surgeon, who has made a special study of epilepsy, and the trouble was found to be in the boy's skull. The blow on the head had fractured the skull at the junction of the frontal and parietal bones. The depression was not seen by the bungling druggist who first attended the patient. The result was that, as the brain increased in size, the present pressure upon it became greater and the epileptic fits ensued.

It was not necessary to use any artificial means to determine the location of the injury in this case, as the depression could be easily felt. An operation was advised as the only treatment that could be of any benefit. As the boy's system was run down he was put upon a course of tonic treatment to give him strength to stand the shock, and then the operation was performed.

Ether having been given to the patient, the hair was cut from his head over the place where it had been injured. Then two incisions were made in the scalp, which were projected to a point, and the flesh was raised from the bone with a knife. The depression was well marked. A medium sized trephine was applied to the depressed bone at the deepest point, and the work of boring through the skull was begun. Carefully was the instrument turned half way round and back again, under a slight pressure, until little streaks of blood appeared in the shaving of bone, which indicated that the outer table of the skull had been penetrated. The same motion was kept up with greater caution, and a small probe was inserted from time to time in the cut in the bone to find its depth. Gradually the trephine sank through the inner table, until the probe struck a soft substance. This was the brain. No more cutting was done; and by using a fine blunt hook, a round button of bone, about an inch in diameter, was torn away. The palpitating brain was exposed, and the pressure upon it forced it through the surrounding skull, so that a portion protruded. It was slightly congested. The bone which was pressing upon the brain was cut into pieces by forceps and taken away. The hole was enlarged in this way until it was larger than a half-dollar. All the fragments of bone were picked up by forceps from the brain, and the surface was then thoroughly washed with a bichloride of mercury solution. The wound was dressed and the head bandaged, and the patient taken to his cot.

The improvement in his condition was immediate. No bad symptoms followed the trephining. Since the operation there have been no convulsions, pain or dizziness. Inside of a week the patient was walking through the hospital. He has gained flesh and strength rapidly. Not an epileptic symptom has appeared, and from the present indications there has been a radical cure. The patient will leave the hospital in a few days, with a hole in his skull, but otherwise sound and hearty.—*New York Tribune.*

It does not follow that because one case of epilepsy was produced by pressure upon some portion of the cortical area, that every case is caused by the same or corresponding circumstances. Lack of nutrition in any part of the gray substance may be the direct or reflex cause of the convulsive movements of the body in this peculiar and distressing form of disease.

In the case above noticed the location of the pressure was easily defined by a knowledge of all the facts relating to the injury.

It will require something more than a common discrimination for the surgeon to so specially note the character of the muscular agita-

tion and coma succeeding it, as to be able to locate the point of attack.

The question here for the consideration of the Metaphysical Therapeutist is, "are these cases within the curative domain of *metaphysical science*?"

In this special case it will be noticed that the mind of the patient was laboring under the hallucination (according to the Eddy system of "Christian Science") that an injury had been done to a specific part of the brain and all that was necessary was to dispel "the belief" in the interference of the skull with the cortex upon which it pressed.

Now if there is "no sin, sickness, death nor matter," there was no pressure, and there being no pressure, a removal of the piece of skull by the surgeons (so wrought upon by the hallucination as to direct their minds to the seat of the boy's "belief") would not have dispelled the belief. According to "Christian Science" the only way to dispel any belief in sickness, is to convince the patient that there is no matter, no sin, no sickness, no death. All is Spirit. And whatsoever will dispel such hallucination of mind or mental insanity will cure the patient.

Here is a marked case of a peculiar and distressing malady cured by the removal of a piece of the cranium without resort to the Eddy argument. If one case can be cured without the argument, it proves that the cures supposed to be wrought by the argument depend after all upon something more potent, and that the argument is non-essential.

The surgeons and the patient unquestionably had belief in matter, and the belief was confirmed if it needed any instead of being dissipated by the results of the operation.

If it requires a disbelief in matter, sin, sickness and death, to restore a patient to health when sick, it follows that no person can have a sound mind in a sound body (*Mens sana in corpora sano*) who has a belief in matter, sin, sickness and death, or that no person can be physically well or apparently so, who entertains the "false belief" of material existence.

This patient recovered without the argument. Let the Metaphysician bear this in mind. Consider for a moment the real argument for the "belief."

First—the boy "had a belief" (strange, very strange) that some one struck him on the head with a glass mug.

Second—this belief originated not in his own mind, but was communicated to him by another person who had a belief that he had a glass mug, and that he was going through the mental gymnastics of the "mortal mind" (purely, of

course, imaginary) of flourishing some "matter" through a misconception that "sin" and "matter" really had an existence, and that he had in some way the handling of it.

Third—the surgeons had the "belief" that the skull pressed upon the cortex and interfered with nutrition. The boy, probably, had no consciousness of what was to the surgeons the "belief" of the malady.

Fourth—the surgeons (while the boy was unconscious and under the influence of an anesthetic esthetic) had "the belief" that they removed the pressure by trephining the bone and removing a portion of the skull, thus giving the cells of the cortex their freedom of action. If the fallacious belief of going through with such an operation had the desired effect of curing the boy, according to the Eddy logic why not recommend this argument in all cases of epilepsy? It certainly was a good "argument" in this case.

Are there cases within the curative powers of mental or Spiritual Science? and if so what is the *modus operandi* of restoration?

I maintain that mind is supreme over matter. Mind is the master and matter the servant, and when perfect harmony exists between them, the most perfect service is rendered by the subdominance of the servant. Specific "Divine Science" provides first—a knowledge (which is absolute) of the seat and cause of the aberration of action.

Second—of the mental and physiological processes by which the transformations occur capable of reducing to normal states and relations the parts affected. The very seat and nature of the malady is of such a character as to preclude the possible normal use of the organs and functions upon which the organism depends in order to affect a cure. This state of things necessitates the use and relation of another physical and mental structure to aid where the normal action of the patient is interfered with, or obstructed.

The cells of the cortex at the point of injury or pressure, cease to breathe (expand and contract), and consequently fail to supply the fluids which the cells (when in normal operation) generate and transmit through the fibre to the various destinies of such fluids. Now if there be pressure upon any of the cells of the brain—say for instance as in the case in question—the cells cannot be made to expand and contract while the pressure remains. Consequently these cells cannot be made—directly—to perform their functions. But the necessary fluids may be supplied to the patient by the Therapist. If the mind of the Therapist is scientifically conscious of the nature of the malady, the seat and cause of the aberration

of action, he or she can generate in his or her mind the essential fluid by the proper exercise of the thought, and the expansion and contraction of the healthy brain cells in the Therapist. When the cortex expands and contracts largely, it generates a large quantity of brain fluid. The larger the quantity of brain fluid generated, the greater the amount of corresponding spirit or force generated. Let me illustrate this. If we take a sufficient amount of hydrogen and oxygen to produce a pint of water, and unite the gases in the production of water, during the process of their union, and depending upon the union and the production of the water, there is a sufficient amount of physical force produced to move a certain amount of machinery. If we exhaust double the amount of the gases we obtain double the quantity of water and insure the generation of double the quantity of force or physical spirit. It is seen that the volume of physical force, bears an exact ratio to the amount of physical substance (matter in the form of the gases) decomposed or disintegrated. The production of the force depended upon the destruction of the matter.

By analogy we are enabled to carry this process over into the brain, and by the law of correspondence study the law of the generation of mental force or spirit.

The brain cells expand and contract, the supply of the gases essential to the necessary exhaustion is carried to the cells through the blood. The oxygen and hydrogen is supplied through the air breathed into the lungs and the water taken into the system. The fluids produced in the cells (some of it) is emptied into the ventricles (cavities) of the brain. When this fluid is generated, the corresponding mental force or spirit is also generated. The deeper and broader the normal action of the cells, the greater the amount of fluid produced, and—correspondingly—the more force or spirit generated. This surplus force or spirit may be carried over from the healthy brain and organism, to the diseased one, and thus the patient may be supplied with the kind and quality of force which the diseased brain fails (because diseased) to manufacture for itself. By the law of the correlation of spirit and matter, the mental force or spirit passing over from the Therapist to the patient is converted to the essential fluid of the patient's brain, and this passing down into the body supplies the necessary blood nutriment and solvents, to displace the abnormally related substance of pressure whatsoever it may be. If, as in the above case, the disturbance is produced by a pressure of a portion of the cranium

the mental operation of the metaphysician acting through the mental and physical organism of the patient removes the superabundant or displaced bone, relieves the pressure of the cells, and thus enabling them to act harmoniously and normally, restores the patient.

Whether the cure is effected by mechanical or mental means, the fact remains, that the material abnormalities are removed.

A VERY SIMPLE REASON.

An article entitled "What Makes the Rich Richer and the Poor Poorer," from the pen of Professor William G. Sumner, appears in *The Popular Science Monthly* for January. The subject has often been discussed, but no new light thrown upon it. It seems but natural that the rich should become richer. A man who has amassed considerable wealth shows his ability to acquire more. Besides, he has his capital to assist him. If he has buildings and lands that he does not need to occupy, he can rent them and derive a large income from them. If his wealth is in money, he can invest it in business or "put it out at usury." By making judicious investments it will double in ten years. If the money is invested in real estate, its value will be likely to increase even more rapidly. While the rich man's property is earning money for him, he can acquire much by personal exertion. A man who has been successful in business has self-confidence, and he enjoys the confidence of others. The larger his wealth, the better will be his credit. The millionaire can borrow money at 3 per cent. per annum, while the poor man must pay 3 per cent. per month for it, and may consider himself lucky if he can obtain it at all. The rich can obtain goods of all kinds cheaper than the poor can, because they can buy in large quantities when prices are low, and pay cash for them. The poor are compelled to buy in small quantities, to put off their purchase till they are required to have the wares, and are often obliged to procure them on credit.

As with wealth, so with other valuable

things. The strong, as a rule, are constantly becoming stronger, if the weak are not becoming weaker. It is a pleasure for the former to walk, run, leap, lift, row and engage in all sorts of athletic sports. These exercises that are conducive to pleasure are also favorable to the acquirement of additional strength. The weak man is liable to become still more weak, as most kinds of exercise are fatiguing to him and likely to injure him.

The learned and constantly becoming more learned, and with very little exertion. A man who is conversant with five languages can learn a sixth with scarcely any trouble. As soon as he sets out to learn a new language, he ascertains that he knows much of it already. A knowledge of one science greatly assists a man in mastering another. A good naturalist and mineralogist has mastered half the science of geology, and can learn the remainder in a very short time. A critical knowledge of one author is a great help to a man in studying the works of another.

Agreeable and pretty persons are constantly growing more agreeable and, up to a certain age, better looking. They are favorites at home and in society. Everyone has a pleasant word to say to them, and they are received with smiles wherever they go. They are the recipients of many compliments, and if they are sensible the pleasant things said to them do not make them vain. They are happy, and a condition of happiness shows itself in pleasant words, agreeable manners, and a fine expression of countenance. It even does much to change for the better the cast of the features.

On the other hand, the disagreeable and homely are likely to constantly become more disagreeable and ugly. As appearances are against them, they are not likely to make many friends or to hold them fast after they are gained. Strangers are not attracted to them. They are likely to stand in horse-cars and to be "wall-flowers" at dancing parties. Being neglected and slighted for no very good reason, they are

likely to become sour, irritable and the reverse of agreeable. These conditions of mind are reflected in the countenance, which, not pretty at first, becomes absolutely ugly and repulsive.

Many people complain and accuse society or the government of being unjust because the "rich are growing richer," but no one thinks of appealing to congress or the state legislature for a law to prevent the strong from becoming stronger, the learned more learned, the pretty more pretty, or the agreeable more agreeable. Still there would be as much reason and justice in attempting to regulate the latter things by legislation as to seek to regulate the former. The more money, learning, strength, health, or good nature a person has, the more he is likely to acquire, and all the resolutions of labor organizations and laws of congress can not prevent it.—*Chicago Times*.

The whole discussion of the problem of "Labor and Capital," so called, resolves itself to the relative merits of love and selfishness. If selfishness is a better principle to actuate the motive and life, if it offers better prospects for the security and comfort of the race, if it is the final outcome of human development, and development is to culminate in a few millionaires grinding down to abject degradation the great majority, of the people, then it is a good thing to cultivate, and the *Times* takes the sensible view of the subject.

If the principle inculcated by Jesus of Nazareth, and corroborated and confirmed by the operation of the Holy Spirit, is to finally control the race, and actuate the heart of the people, then the doctrine advocated by the above article is false. "But no one thinks of appealing to congress or the state legislature for a law to prevent the strong from becoming stronger, the learned more learned, the pretty more pretty or the agreeable more agreeable." We would, however, think of appealing to the sources of law and authority for legislation to stop any *interference* with a desire

or an effort to improve in the various directions cited.

The accumulation of millions of property to-day by the *vidual*, means the accumulation of billions in the future day. If the principle of selfishness is the one to bear sway, and the hoarding of billions means the poverty of the masses and this means their abject subservance finally to the avacious *money*-lord, then it seems but rational for the people who are waking up to the real determinings and only consummation of the tendency, to become alarmed at the certain prospect of the present business education of the world.

There is but one law, and one statement of it, comprising the continent and basis of the present speculative system. That is selfishness! *selfishness*! SELFISHNESS!

There is but one remedy and that is love.

The Love of God in the heart of the people would right the wrongs under which so many now suffer, and inaugurate in the world a system of righteousness through which abundant shelter, food, clothing and fuel could be supplied to every *vidual* member of society.

Compel men and women to labor from 10 to 20 hours a day with only sufficient remuneration to afford a meagre subsistence, and there is not much decided opportunity to become cultured ornaments of society and especially when the "cultured" and "refined" exclude from their association those who are compelled to perform manual labor.

The Sun of Righteousness shall arise with healing in His wings only to those who love the works of righteousness, and fear the name of the Lord.

FABLE FROM THE PANCHATANTRA.

"There were four Brahmans residing in the same village, all intimate friends. Three of them were men of great acquirements, but destitute of common sense. The fourth was an intelligent fellow, but destitute of learning. As they were poor, they deter-

mined at one of their meetings to go to some country where learning was patronized, and where they were satisfied that they would be speedily enriched with presents from the King. They accordingly set off, but when they had gone some way the eldest cried out: 'It never occurred to me before that our fourth friend here is illiterate. He is a man of sense to be sure, but that will not entitle him to any rewards from the King; we shall have, therefore, to relinquish to him a part of our earnings, and it would be fairer, I think, for him to remain at home.'

The second agreed in this opinion, but the third opposed it, saying, 'We have always been friends and companions from infancy, and let him, therefore, participate in the wealth we shall acquire.'

This sentiment prevailed and they all went on in harmony.

As they passed through a forest they saw the scattered bones of a dead lion. 'I have met,' said one, 'with an account of a method by which beings can be re-animated. What say you? Shall we try the experiment, and employ the energies of science to restore life and shape to these bones?' They agreed. One undertook to put the bones together, the second to supply the skin flesh, blood, etc., and the other to communicate life to the figure.

When the two first had accomplished their task, the third was about to begin his but the fourth stopped him. "Consider what you are going to do," he exclaimed, "if you give life to the lion the consequence will be that he will devour us." "Away, blockhead!" replied the sage, "I am not to project things in vain."

"Wait an instant, then," replied the man of sense, "till I get up into this tree."

So saying, he climbed up into a tree at hand, and his learned associates accomplished their undertaking. A substantial living lion was formed, who fell upon the three philosophers and destroyed them. When the lion had departed, the man of

common sense descended from his hiding place and reached his home again in safety.

VITAL AND NON-VITAL RUDIMENTS AND FORCES.

If we take of the two gases, hydrogen and oxygen, three equivalents, two of the former, and one of the latter, and unite them, we obtain as the product of the union a substance called water. In this union the hydrogen and oxygen as such are both destroyed.

The two gases—whatsoever method is employed to transform them—are changed to water by the process of attrition (rubbing together, friction) of their molecules. They cannot be consumed and transformed without the use and introduction of some force such as heat or electricity, etc. Electricity is a substance called *force* by the physicists. It is the product of the disintegration of grosser substances called matter.

If we take two plates of zinc, separate them by two thin pieces of wood covered with sealing-wax and placed between the plates of zinc a thin plate of corrugated silver covered with a thin coating of platinum, and clamp them together with a brass clamp we have the solid elements of what is called Smee's battery. Place this element in a solution of dilute sulphuric acid say about one of acid to eight of water and unite by a brass or copper wire, the zinc and silver plates and place them in a glass cup and we have formed the Smee's battery-cell, for the generation of galvanic electricity.

What is this *force-substance* which we call galvanism, or the galvanic current? It is the *zinc, sulphuric acid and water*, reduced to an attenuated (thin) substance called *force*, and supposed by the ordinary scientist to be no substance, but merely a mode of motion, that is nothing. Modern so called science is built upon the fallacy that the forces are not *substances* but mere modes of motion. When the zinc at one extremity of the circuit is decomposed by the vibration of its molecules (least aggre-

ations of matter) it is reduced to a very subtle fluid *substance*, and passes along the course of the wire between its particles toward the liquid (the weak solution of sulphuric acid. At the same time the vibration of the solution at the other end of the circuit disintegrates the liquid and converts it to another thin or subtle force and conveys it along the outside of the wire toward the zinc. The electric circuit is made up of these two opposite currents, the one called positive and the other negative. The one flowing towards the acid solution is the acid current and is the anode (upward way). The one flowing towards the zinc is alkaline and is the cathode (the downward way.)

These currents of subtle force, it will be seen, are the product and substance of a solid (zinc) and fluid (acid and water) reduced to a heretofore supposed imponderable no-thing called motion. They are, however, the zinc and the solution transformed to another substance.

Let us now introduce this galvanic circuit into the hydrogen and oxygen gases. They will unite with the electric substance in the formation of another substance, *water*, having a greater *specific* gravity (weight) than either of the gases.

At the same time that the galvanic substance unites with the two gases in the generation of water, there is also generated another trio of forces light, heat and electricity which are given off as forces while the water is precipitated as a ponderable *material* substance.

In this experiment the investigator will discover the reciprocal relation of matter and force, and that the formation of the one depends upon the destruction of the other.

In the experiment of the reciprocal transformations of matter-substances, to force-substances, and force-substances to matter-substances is discovered the law of transmutation which is the law of the *cross* or *crucifixion*.

ELEMENTS AND RUDIMENTS.

Elementary forms and states are the first and highest. Rudimentary forms and states are the last or lowest.

I will here give the reader a trio of terms to be committed to memory as here related as useful in the future investigation of METAPHYSICS. These terms are respectively *Principles*, *Rudiciples* and *Anciples*. The word *principle* is from *primus* first and *capere* to take—that is, the first taken. *Rudiciples* is from *RUDIS* raw unformed or last, and *capere* to take—that is, *the last taken*. *Anciples* is from *AMBO* both together, and *capere* to take—that is, to take both together.

By a very little study the student may become familiar with the terms and their relations and uses, and thus aided wonderfully in future investigations.

In every domain of investigation there exists the three general and specific states and things named by these three terms.

Now in the use of the terms *force* and *matter* we name two states or qualities of the same substance, the force is the principle (the first taken, or the first head), the *matter* is the rudiciple (the last taken, or the last head), and both of them considered together would be the anciple (both taken, or both heads).

In the above consideration of matter and force or the galvanic battery, and the electricity generated from it, we have taken the so-called *inorganic* rudiciples and generated the so-called *inorganic* principles. To these substances the term *physical* has been commonly applied, but as *physical* means *natural*, and is as applicable to animal forces as to the lower forms of force, we must employ some other term to differentiate the non-vital from the vital, or the matter and forces outside of and below the animal and vegetable, from the animal and the vegetable, and the domain above both.

We cannot call these lower forms and states *inorganic*, because they are related to an organism of which the universe is a structured whole, hence an organized whole.

We will employ the term then, *nonvital*, when speaking of molecules and forces outside of and below the animal and vegetable.

Nonvital electricity and *magnetism* should always be distinguished from the *vegeto-vital* and *animo-vital*—that is, the forces of vegetable and animal life.

ELECTRICITY AND MAGNETISM.

It is important to distinguish these two forces. What are these differences? If as above we form a battery-cell, and decompose zinc and dilute acid we generate as stated, two currents of electricity. These two currents comprise a circuit. Each current is self insulated (*insula* island). Their very differences (one being acid and the other alkaline) comprise the insulation one from the other.

As they move along over the molecules of matter in the wire, they cause these molecules to vibrate the *gravic* and *levic* force which surround them.

These forces by their agitation are converted to a force more subtle and refined than either of the electric currents comprising the battery circuit. This force is called magnetism. One quality of it flows outward through the external current of electricity, that is in every direction from the wire as its center and axis. The other quality flows inward through the internal and acid current towards the center of the wire. This last subtle force may be conserved or husbanded by insulating a fine wire and coiling around a soft piece of steel and running a circuit through the wire from a galvanic cell. The insulation of the wire is effected by winding it closely with silk thread and covering with some impervious gum. Magnetism thus generated is *nonvital* corresponding with the electric currents which are also *nonvital*.

The reader has seen how by the union of two gases, hydrogen and oxygen, two quantities of the former, to one of the latter, through the introduction of a galvanic current, water is produced to flow downward, and forces are produced in the com-

bustion to flow outward from the center where the union takes place. The water is formulated (created) at the same point where the forces are generated, formulated or produced, that is created, the water as stated, flowing downward, and the forces being distributed.

In the study of vital forces either in the vegetable, animal or perfected human domain, we have the great law of analogy by which the mind may be conducted positively and safely to the most absolute scientific conclusions.

The brain and body are the subjective and objective points for the operation of the vital forces. The brain is composed of cells and fibres. Every little brain-cell is a chemico-vital laboratory in which is produced by the function (office) of the cell a subtle fluid which flows down through the fibre from its origin at the cell to its termination either in some point in the brain or in the body. Every cell expands and contracts by a process corresponding to respiration. It also pulsates by a process corresponding to the heart's action. When the cell expands the blood fluids (the more subtle part of the blood) flow into the cell, at the same time a spiritual force flows in and the union of these in the cell recreates the fluid which flows down through the fibre towards the body.

The union of the substances which takes place in the cell (comprising the gray matter of the brain), corresponds to the union of the gases which unite and form water in the experiment above cited. In the brain, however, the fluid generated is surrounded by the tissue of the cell, and is conveyed down through a channel made for it namely, the nerve fibre through which it is conducted to its place of destination. The electricity, light and heat produced in the elaborations are conserved and appropriated by the body. In animal life they are termed *animo-vital* forces. The electric forces are distributed through the body by means of the cerebro-spinal system of nerves. There are two currents, namely, the ascending and descending currents to

form the electric circuit of the cerebro-spinal system.

There are two fluids in the nerve, one of them passes through the tubule of the nerve, the other between the coats or sheaths of the nerve. One of these fluids is the conductor of the down flowing electric current, and the other is the conductor of the upflowing electric current. The meeting of these currents or their passing in two opposite directions by insulation generates the more subtle magnetic substance which is taken up by the sympathetic nerve or the nervous system of organic life.

In these two forms of vibration (friction) and consequent disintegration of matter, we have the origin of the two vital forces namely, the *electric* and *magnetic* of the body. Their varieties and complexities are as great as the number of cells comprising the cortex (bark, gray matter) of the encephalon.

Differentiation of the animo-vital forces and the humo-vital and their uses as healing agencies.

The health of an animal depends upon the proper generation and supply of all the solids, fluids and forces of the animal life. A horse may be perfectly well. Or he may be made sick by throwing the forces out of balance, or by some organic lesion. He will be restored by a re-adjustment of the parts and a restoration of the functions. The healing is merely the re-instatement of the parts, or an equilibrium of the forces and fluids. All that is necessary to do, to re-instate the animal to his normal condition which is a condition of health, is to supply the kind of force the horse lacks, or to assist the animal to husband the force he generates, and to re-appropriate it for his recovery. The necessary knowledge (real knowledge) as to how this shall be accomplished is science, and if genuine science, it is *true*, and if *true science*, it is the Christ Science, or Christ knowledge.

The restoration may be accomplished by employing the forces generated in the mind of the Therapist, and transmitted to the sick animal.

"Who knoweth the spirit of the beast (animal life) that goeth downward or the spirit of the man that goeth upward."

Man has two lives the one generated from the animal nature and called the animal or beast life. The other is produced from the divine, and is called the human life. The perfect human life comes when the man is perfected in the image and likeness of God.

Until this is accomplished man is more or less animal, and the forces which he generates and transmits are more or less the animal forces.

A man whose mind is wholly material in its tendencies and beliefs, one who denies all spiritual things, and one who believes that when he dies his entity is destroyed, may be a physically well man. If his affections and his intellect are in agreement, if his anatomical relations are normal, and the functions vital, and undisturbed, he is a well man. If he in any way gets out of balance and becomes sick, does it take any different force to create an equilibrium than was required to keep him in a state of health, while the system was functionally normal? I say no and every sensible person will agree with me.

The animal man when well is a healthy animal, when not well he is a sick animal. If the animal forces in a state of equilibrium were sufficient to keep the man up to his normal vital standard, to a standard of a good animal life, then the same kind of force or some force that can be converted to the animal force will accomplish the work of restoration. The knowing how to do this thing is the *science* of it. The performing of the restoration without the knowing how is the empiricism of it. The performance of it by *guess work* or by some process the *modus operandi* of which the healer is ignorant—is neither Christian nor any other science.

The animo-vital forces are animal light, animal heat, animal electricity, animal magnetism, animal gravity, etc. These forces all flow from and return to the cortical cells of the brain.

The condition of the mental forces must agree in quality with the animal force which comprises the root of their origin.

(Subject to be continued).

We most cheerfully call the attention of the lovers of musical science and art to the *SONG FRIEND*, published by S. W. Straub, Chicago, Ill. It is good for everybody. Examine it.

ERRATA.

On page 2 last word of second paragraph read *manifestation*. In second column, page 2, third paragraph, last line, read "had not observed the effort to re-polarize would be *futile*." In last paragraph, third line, read *God is*. On page 4, first paragraph, 19th line, read *peripheral*. On page 10, second column, 3d line, read amplified. On page 14, statement Third, read *selecting*.