

THE ❖ GUIDING ❖ STAR.

EXPOSITOR OF THE DIVINE SCIENCE.

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

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A SNAKE-BITE HEALER.

THE WONDERFUL SECRET POSSESSED BY BAPTISTE RICQUAR.

Not long since a man known as Baptiste Ricquar, of Creole-French descent, died on his farm near Kaskaskia, Ill., writes a correspondent of the St. Louis *Globe-Democrat*. For nearly a half century previous to his death he was credited with the remarkable gift of healing snake-bites, and of being on familiar terms with the most venomous reptiles the country afforded. It was said that this power was given to him by a Canadian on his death-bed in return for some important service, or as an act of friendship. The conditions or circumstances attending the transfer of this curious knowledge never were learned with certainty, as its possessor was extremely jealous of it, guarding it with the greatest care, and revealed it to no one until the hour of his death, when he imparted the gift to his eldest son, who cannot be induced to speak of it in the presence of strangers.

There is, however, an abundance of living evidence of Ricquar's power to cure the bite of snakes without the use of any kind of medicine, and of his apparent love or fellowship with and control over all kinds of snakes. He would never consent to their being killed or injured, and it is said that he kept the largest and most venomous specimens about his place, and that they would approach him to be caressed or disappear into their hiding places at his will.

Whenever a person within the reach of old Baptiste was bitten, he was usually sent for to relieve the pains and render the poison innocuous. In this he was never known to fail. He simply placed his hands upon the wound and cautioned the sufferer not to take any medicine offered by others. It would insult him highly if asked how much he charged for his services, and he would only accept something, whatever that might be, if offered as a present upon some other occasion.

Being a devout Catholic, his gift brought him into bad repute with the parish priest, who as the story goes, forbade him partaking of the holy sacrament unless he foreswore the exercise of his black art. The bishop, however, during one of his periodical visits to the parish, is said to have held an interview with his offending parishioner. He inquired of Ricquar how he came by the gift, and why he did not, at the command of the priest, abjure such uncanny practices. Ricquar responded that he had no compact with the evil one, nor was there anything wicked about it. How could there be any harm, he argued, in saving the life of a fellow-creature when it was so easily done? He had resolved many times to give up the use of it, but when an excited neighbor came begging him to come and save a little child, or the wife who had been bitten, he could not refuse, even at the risk of losing favor in the church. He was

granted a dispensation by the bishop to participate in the comforts of the communion without revealing his art at confession, and when he died he was honored with a perpetual resting-place in St. Mary of Help Cemetery.—*Chicago Times*.

There are a few points in connection with the above statement which I desire the reader especially to note.

The first point is, it involves the statement that there is abundant living evidence of the healer's power. It seems not to be taken for granted on mere heresay. That such a power exists may be corroborated and verified by many similar instances coming within the knowledge of so many, that any person sufficiently interested to make the necessary inquiry can become convinced of its reality.

The second noticeable point is the fact that he developed the potency of friendship toward the reptile. That is, the faculty of friendship was especially exercised toward this order of animal life. In the exercise of the faculty of friendship thus peculiarly directed, he balanced by the law of polarity the venomous principle belonging to the reptile.

Now let us study a little the law of polarity as specially applicable to this specific power.

It must first be known that the mind is a compound entity, the complexity of which is very great. Every *quality* of thought is generated at some place in the brain on an area of cortical structure comprising a group of cells. The group called by phrenologists Friendship, is located a little distance from the mesial (middle) longitudinal (lengthwise) line, or the line extending from the forehead to the occiput or back of the brain, just above the prominence at the back side of the head. While this organ, as a whole, is the spot where the general substance of friendship is generated its subdivision into smaller groups, and these groups into cells, provides for every variety and kind of friendship. Friendship (love) casteth out fear. By the generation of the specific kind of friendship under consideration the sphere of rest was developed which comprised the co-ordinate pole of the activity of the venom. The venom is harmless so long as its forces are latent or in a state of rest. Non-resistance being a state of rest, that which when resisted by a condition of fear and thence antagonism becomes destructive, is rendered harmless.

Every animal feels instinctively the sphere of destructiveness, and *per contra* the sphere of friendship. Every animal mind communicates its sphere to every molecule and atom of matter constituting the corporeal structure. An atom of the rattlesnake's venom possesses the properties transmitted to it from the sphere of self protection in the mind of the serpent, and when this protective venom comes into contiguity with an opposing atom transmitted from the *mind* of the person to the *body* of the person into whom the venom has been infused, there succeeds a warfare, and the side of the conflict in which resides

the fear is the side to succumb. Let it be noticed then that friendship of a specific quality had been generated by a continuous line of thought not confined to the one person, but transmitted from one person to another, from generation to generation.

Continuity of thought in a given direction is essential to the conservation of a potency of any particular kind. It is this continuity of thought and the transmission of the *sphere* which renders the thing a *gift*, so-called. It is not essential that the person should know the law or science by which the power is imparted. But it is essential that there shall exist a belief so positive and absolute that there remains not a shadow of a doubt in the mind into which the element of fear can creep.

I wonder if the animal in the position is still mad and that method required soothing

There was unquestionably a formula imparted and the *belief* of the operator or healer was centered in the formula. The formula had no virtue further than in the belief of the healer in its power. The same degree of belief centered in the scientific conviction would be equally potent. He placed his hands upon the wound. In this his method corresponded to that of Jesus and the apostles in many instances. It was an animal poison, and it required soothing or stilling (to be rendered latent) by the animal state or quality of its polarific and co-ordinate influence.

There is no great potency without continuity of thought. This can be acquired by practice. It becomes a gift so soon as it becomes a habit. And it may become a habit at any time that the desire in that direction becomes the dominant or ruling desire. A habit is a peculiarity; a peculiarity is an idiosyncrasy; an idiosyncrasy is either an inheritance or an acquisition. The idiosyncrasy is a specific habit or gift, but this does not constitute greatness, but littleness. It is not integralism. Greatness is the power to control through the power of continuity co-ordinately with versatility. It is the ability to suddenly transfer the faculty of continuity by the aid of *locality* to any given center, and to hold it there persistently at the will of the operator.

“And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of His glory ye also shall sit upon twelve thrones judging the twelve tribes of Israel.

“And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, shall receive an hundred fold, and inherit everlasting life.”—Matt. xx: 28-29.

“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”—Matt. vii: 15.

THE CELIBATE LIFE.

"The subjection of woman and interference with her liberty of person and of conscience, are the principle causes which have sapped the foundations of existence, made the world a prison-house for humanity, and given to disease, want, and death such sure hold of the race that it has required man's entire strength and time to fight them, and has left him no leisure to confront the higher problems of being. The truth should be shown to all willing eyes, and man's conscience trusted to work out his own salvation. * * * * * Increased practice of celibacy is the only means for any real advancement of the race: the celibacy which is not the result of restraint, but the outcome of a spiritual growth, producing deep conviction and general elevation of character.

The commonest objection taken against celibacy is that if practiced by all it will bring the world to an end; but this objection can only have importance with those who attach an exaggerated value to the present objective life. The termination of the world, by which is meant merely the end of the present transitory state of our consciousness, is by no means a very dreadful calamity." It would be more dreadful *not* to have it end in its crude and undeveloped condition. "And again, the objection is worthless because the apprehended danger, whatever its magnitude, would never occur; as there will always be found a sufficient number to carry on the work of perpetuating the race.

There is one contention, however, which requires to be met: Some urge it is only the noblest and most unselfish of men who will be moved by the highest instincts of their nature to adopt celibacy and thus leave the least worthy to propagate. Here it is to be pointed out that this line of argument entirely ignores the dynamic power of thought which the celibates will bring to bear upon those desirous of issue: and thus the general average of humanity, far from deteriorating, will be likely to improve.

A man who in his own nature realizes the truth, and devotes himself to the mightier questions of life, is looked upon as a useless member of the human family, and is contemptuously ignored by the materialistic utilitarian.

But the true work of such a man is apparent to the spiritual mind: he is a hero among men and a benefactor of his race.

The first step he has to take in order to enter upon his work, is to release himself from all physical bondage and to establish, as the first law of his life, freedom from worldly ties. To him the saying, "Ye cannot serve God and Mammon," is the first and most important fact, and the

second is the renunciation, one after another, of all the delusions with which life is overshadowed.

Granting the largest liberty of action to all the world, he seeks for himself the inalienable right of every free spirit, the right to have no other gods than the one he serves, his own conscience.

So long as a man is hampered by the indulgence of any weakness, and above all, when he is guilty of subjugating another human being to sexual selfishness—so long will it be wholly impossible for him to advance his work and spread true wisdom. The chief source of error in all investigations of a spiritual nature in the past has been due, not so much to the manner of investigating as to the character of the investigators.

The spiritual wisdom of the world has been the offering of celibates.

The connection between celibacy and spiritual life is not very difficult to see. The married relation which accentuates the differences between man and woman is utterly incompatible with the higher life. Adeptship is the peculiar heritage of the celibate. "He," says the Indian proverb, "who desires offspring desires death: the immortal must be celibate." Those who are acquainted with what is called the evolution of the astral body (soul) know how sexual feeling devours that energy which alone can liberate the astral man from the physical encasement.

What man has been, the same and much higher he will be again.

Immaculate conception, which is accepted as a dogma by many religions, will certainly be the prevalent mode of reproduction when the higher races appear—races in which all men and women will be "enlightened."

This knowledge of spiritual reproduction is one of the highest secrets of Adeptship, but until its day arrives the duty of every spiritual-minded man and woman is to accelerate the advancement of the race by individual purity, which is the first step in the path which leads to Adeptship.

The Adepts, in fact, represent to us to-day not only the spiritual height from which the race descended, but also that other and much loftier height which it may attain, * * * * * the line along which the Adept transmits this knowledge, is not hereditary succession, but spiritual propagation, by which the spirit of the Adept master infuses truths into the inner mind of those receptive to it.

* * * * * The reader who asks for proofs need only recall the examples of all ages. Spiritual teachers, Pagans and Christian alike, were men free from relationships which by reason of their injustice to women, were destructive of the highest development of the individual. Who among the prophets of Christianity had not first to free himself from family bondage before he entered upon his work? Who so great an advocate of celibacy as Paul? Who so tender and indulgent in his recog-

dition of man's weakness and sensual nature as he who preached celibacy in these words :

"And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction."

FROM "FORGOTTEN HISTORY."

"MENTAL SCIENCE" HEALING,

WHAT IS IT ?

(Contributed.)

The belief prevails with many, if not with all "mental and Christian scientists," that cure by mind alone is the only divinely ordained method; in fact, the only method, and that the touch or laying on of hands is injurious or destructive in its effects, savoring of mesmerism, spiritualism, &c. The advocates of these two methods of medical treatment claim to heal the sick by the virtue of spirit, or God, or Christ, which with them seems to be one and the same thing, and which, whether residing within or outside of themselves, they claim to control and transmit to others as the supreme saving potency of the universe.

The substance of Mesmer's teaching at one time was not essentially different from that of the above named modern schools of "spirit" healing except as to name.

Mesmer claimed that there was a potency residing in the animal body analogous to terrestrial and metallic magnetism, and that this animal magnetism could be transmitted from one to another without touch, and with such power as to cure severe and prolonged illness. This substance has increased in the potency of its manifestations, and in various phases of power and form of transmission, from his time until now. We do not purpose to deny the existence of this power, or its ability to heal certain diseased states of body and mind, but we most emphatically deny the supreme claims made for it, and its immediate and direct substance and origin.

"Mental" and "Christian" scientists claim to believe the Bible. Only to believers in that book are these words addressed. There are certainly two methods of cure, and by inference a third, mentioned therein as practiced, sustained and sanctioned, by divinely appointed agents, one by mental and the other by bodily touch, and inferentially a third, by the force of material substances.

"Mental" and "Christian" scientists claim to cure by the spirit of Christ, but they denounce all contact with the patient. The Christ himself did not disdain to touch the sick and afflicted of His time, and it is open to serious

doubt if He could have healed some with a thought whom He healed by a touch of His hand.

When He "came into His own country" "He could there do no mighty works save that *He laid His hands upon* a few sick folk and healed them."

He healed the leper by the touch. "Error of mortal mind" says the "Christian scientist." "Magnetism!" says the "mental scientist." "We do not practice anything so material.", "We denounce all contact with the patient."

The Christ cured Peter's wife's mother by the touch. He cured "the sick of the palsy" by His word. He took the daughter of the ruler *by the hand* He *touched* the eyes of the blind man. He cast out devils by His word. When He healed the man who was deaf and had an impediment in his speech, He put His fingers *into his ears* and *touched* His tongue. When He healed the blind man of Bethsaida, He spat upon his eyes and *put His hands upon him*, but his sight not being fully restored *He put His hands upon him the second time*, when he saw clearly.

I suppose "Christian" and "Mental" scientists would have performed a more rapid and brilliant cure by simply giving him a thought or the spirit.

"And the whole multitude *sought to touch Him*. for there went virtue out of Him and healed them all.

When the Shunammite's son died and she sought the aid of Elisha in her deep distress, he sent his staff by his servant to be laid upon the face of the dead boy, but there was neither voice nor hearing." The staff could not convey the power which should raise the dead. The prophet ascended to the little chamber on the wall and "lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child."

"Magnetism!" say the "Mental scientists." "We do not practice anything so material."

It is not necessary to ask can they do as well?

Annianias, a disciple at Damascus, *put his hands on* Saul of Tarsus that he might receive his sight, and he did this by explicit direction of the Lord himself.

Barnabas and Saul were separated unto the work of the Lord by fasting, prayer, and *the laying on of hands*: and the Ephesians who received the Holy Spirit by the *laying on of Saul's hands* spoke with tongues and prophesied.

"Joshua, the son of Nun, was full of the spirit of wisdom." Why? Because "Moses had *laid his hands upon him*"

We think the instances adduced abundantly prove that the touch was both lawful and potent, and that the transmission of power in this manner was more frequent than by word; but the "Mental" and "Christian" scientists cry, "Away with such materialism!" "We denounce all contact with the patient."

The question confronts us, Have these "scientists" who claim to be so filled with the spirit that there is no place in them or in the universe for anything else, who claim that spirit is all, have they any other of the gifts of the spirit than the gift of healing? Have they the spirit of prophecy? Have they the gift of tongues? Can they correctly interpret the prophecies of the spirit? Are they workers of miracles more than other men? In consideration of the exalted claims made by them it is important that they demonstrate their truth by something more substantial and imperishable than an occasional mitigation of the afflictions of the mortal body.

The cures wrought by the transmission of an animal force is no new thing in the history of even modern times. Many a man and woman of advanced years had knowledge of the "charming" of pain, the arrest of hemorrhage, the giving of strength to enfeebled limbs, by some spoken words, by reading a passage of scripture, or by the touch of the hand, long before "Mental science," "Christian science," "Faith cures," or "Spirit Medium cures" were known to the public. The impartation of natural vital force by one person to another has always been known by medical men, but not always noticed nor its importance always duly estimated and appreciated.

The servants of David were fully cognizant of these things when they brought unto him Abishag, the Shunammite, as detailed in the first chapter of 1st Kings. According to the record, David was God-ordained, anointed and appointed to be the head of God's chosen people, but he had not life in himself and could not impart it to others, though endowed with as much of spirit as the self-ordained healers of modern times.

I here offer my protest against the monstrous assumptions of "Mental scientists," "Christian scientists," "Faith healers," "Prayer healers," &c., of this immediate time. While not doubting that some persons are healed by each of these differently named schools of cure, there is no evidence to warrant the belief that the cures wrought by Roman Catholic priests and devotees, Protestant ministers and laymen, mental and Christian scientists, spiritualists, materialists, and atheists, differ in anywise from each other more than one man differs from another in the quantity and quality of his Pneumic and Psychic, or spirit and soul forces. The spirit going from them is but the spirit of the animal man, the man born to die, and the changes wrought are but the changes wrought in the mortal body and soul, which remain as corrupt and mortal as before.

I here raise no objection to the cures wrought, nor cavil at the fact, but I do most emphatically protest against the fallacious and erroneous teachings which foster and strengthen this great system of ignorance and misconception. "Be not deceived. God is not mocked. For whatsoever a man soweth, that shall he also reap." And I may add, that whatsoever God soweth, that

shall He also reap. The so-called Christian healing power of to-day in all its diversified manifestations, the spirit of life as it is called, is but the spirit of unregenerate and unsanctified men, and the name by which it is designated ("The Science of Christ;" "The Prayer of Faith") has received unholy baptism, and unannointed hands have trailed it in the mire of human ignorance, greed and selfishness.

Except on the day of Pentecost, and later in the house of Cornelius, the Holy Spirit was imparted by "laying on of hands. The "Mental" and "Christian" scientists make no distinction between an holy and an unholy spirit. With them "spirit is all," a universal homogeneous essence, without distinction of quality or power except as to the quantity which is aggregated into one more than another. "All is God."

Simon Magus saw "that through the laying on of the apostles hands the Holy Ghost was given, and he offered them money" that he might impart it in the same manner.

There is many a Simon Magus in the world to-day seeking to buy and sell the spirit of God for selfish purposes, making it common merchandise and possibly believing in all sincerity that they have the divine power to heal and make alive. If it were really so the rich men of Chicago would soon get a "corner" on it and the "poor devils" and the "devil's poor" would have to remain without "the gates" until they had made their "pile" big enough to turn the locks with a golden key. Since, however, these traffickers have only the spirit and power of Simon Magus, the play can continue for awhile.

The spirit of God is not a homogeneous essence diffused universally in space, than which nothing else is or can be. It has its abiding place, and in the external or natural world it has at definite periods its chosen receptacles, men raised up for the manifestation of His glory, the majesty of His love, and the riches of His wisdom. In all the mighty host of Israelites who journeyed out of Egypt, there was but one man who knew God, but one man who possessed His spirit, but one man of power, Moses—the great law-giver of the Jews, until the time when he besought God to give him human help to bear with him the burdens and responsibilities of his great office.

The time of cure by the divine spirit has not yet fully come. Divine life is not yet manifest, nor can it be till certain conditions are met and certain changes effected which shall make its manifestations possible. No man to-day has life in himself as Jesus had life in Himself; and having it not, cannot impart it. He was Life. Any other life is a misnomer and a misconception. He promised His people that they should have life even as He had, but it could not come till the age culminated in its harvest. For this reason we believe that all to-day which is called life is a sad delusion, and a snare unto those who may be looking for the perfect divine manifestation. We must judge

of the tree by the fruit it beareth. Have we any reason to believe that the healing power claimed by these modern schools is life, spirit, God? that it is the fruit of the tree of divine planting?

Before the real life can come to men, the immortal life which is from God, THE DIVINE TRUTH, must be manifest, received, and made operative. The artist may have the conception in his mind, but before it can become the property of another, or can influence others by its beauty and symmetry, the mental conception must be embodied in marble or transferred to canvas in such a manner that the minds of others may appropriate, and, in a degree, make it their own.

So to whomsoever THE DIVINE truth is committed, he must make it operative to build the *living* form, that the living form, the form of life, may be communicated to and appropriated by others who desire the divine life as distinguished from the human animal life which, as yet, is alone manifest. He must acquire the divine substance. He must put on the divine life. His "mortal must put on immortality," and until this is done immortal life is not attained and therefore cannot be transmitted, and all assumptions of cure by the spirit of God, or by the spirit of life, is but fallacy and egotism.

Now as to mind cure, the application of mental or psychic potencies in the cure of disease, whether of mind or body, we suggest that a little common sense should be exercised. No "Christian" or "Mental" scientist, if he had any knowledge whatever of the structure of the human body and the proper relation of its various parts, if called to a case of fractured femur, or dislocation of the hip joint, would for a moment think of sitting down, back to back, or face to face with his patient, and lifting up his desire to an unseen, all-pervading, homogeneous spirit, to a principle, to a non-entity, and honestly expect to see the fractions of the bone straighten and unite, or the head of the femur glide into its socket without the aid of human hands. If he did and had not the sense and honesty to write himself an ass, some one would truthfully do it for him.

The accoucheur called to the bedside of a woman in the agonies of parturition, who should attempt to apply the doctrines of "Mental" or "Christian" science as now taught, that spirit is all, that matter is naught; that spirit is always and only cause, and matter always and only effect, and wait for the relief of his patient in the culmination of his mental potency instead of changing the position of the malposed head or applying the forceps to a head relatively so large for the pelvic outlet that both the voluntary and involuntary muscular power of the woman would faint and perish in the effort, would be guilty of worse than a blunder. He would be guilty of criminal neglect.

Paul healed the sick and cast out devils, but he also advised Timothy to take a little wine for his stomach's sake and his often infirmities. A kind and encouraging word will sometimes strengthen a man like a tonic, more for the time being than bread and meat, but that does not disprove the fact that bread and meat are necessary factors of human existence. We believe that when the generation of mental power and the laws of its going forth and the distinction of its qualities are understood, such changes may be wrought by it in the subtle elements of the body that many, if not all diseases, may be removed without resort to the potencies of drugs; that men coming into proper and harmonious relations with each other, and wisely husbanding and expending their energies will be free from disease, and that such as cannot attain to the immortal life may go down to the grave full of years, and like a shock of corn fully ripe.

Says God: "My people perish for lack of knowledge."

Do we get this saving knowledge in "Christian science?" Do we get it in "Mental science?" Do we get it in spirit cures, or faith cures, or prayer cures? The entire literature touching this subject demonstrates that it has not attained to the dignity of a science. Dense ignorance prevails both as to the substance and methods of cure. The various forces generated in the human organism are not differentiated, nor is much known concerning the methods and energy of their transmission.

Says David: "Give me understanding and I shall keep Thy law." The crying need of the hour is the understanding of the divine law. Where is the man of understanding? Where is the builder of the kingdom of righteousness?

The hour waits for him, and the people for his instructions.

COMMENTS ON A CORRESPONDENT'S LETTER.

A correspondent writes me as follows: "Dear Dr. Teed—I want to ask you what class of people do you wish to interest in your teachings? You certainly cannot reach many orthodox church people. Materialists do not belong to you. Spiritualists will hate you, and it seems to me that mental scientists are the only ones ready for your teachings. Why do you ridicule their methods and antagonize them?"

You cannot judge of a system by the words of those outside the ranks, and many within do not get the spirit of the system.

Can you not see that the intention of the thought, denying material body, pain and disease is right?

Wherein lies the difference between a state of mind brought about by an effort of the imagination directed toward the ego, the real self, the entity which passes through and is developed by the different incarnations, and your own method of conjuring up an ideal picture to bring about certain states of mind."

We keep our minds fixed upon this ideal being in process of becoming, and say this is I. By so doing we only annihilate time, and you do space when you with your thought touch a person miles away. With us there is no time in spirit any more than there is in space. When we can get a person to understand what we mean, this apparently senseless way of talking about ourselves grows to have meaning. Then we scientists do not deny the body as matter. It is only a small body of "Christian Scientists" who do this, and neither school teaches that disease is in the imagination. I believe you have the truly rational form of application of the power, but really, Dr. Teed, by your attempting to talk as you do about a method you have not studied sufficiently to understand, you are doing yourself a great injury."

The correspondent continues to say: "After the January number I am met with reproaches and complaints of the harsh, uncharitable spirit you show." "How could you Mrs. ——— be drawn towards the teaching of a man with so little of the spirit of Christ in him?" "You led me to believe Mrs. ——— that this magazine would aid me. Dr. Teed evidently knows nothing of mental science. Two or three have insisted upon my making a change for them and giving them in place of yours the "Mental Healing" of Boston. My society never before has shown the slightest coldness toward me, and the complaint, you understand, is not of your method or doctrines, but of your harsh and undignified tone. * * * If you amuse yourself at the expense of mental scientists, you entirely cripple me in my efforts to aid your work."

I certainly am grateful to the writer for the frankness of the communication. It gives me an opportunity to present some truths which a great majority of professed Christians have entirely overlooked in both the character of the man Jesus, and the work of the Spirit in its operation upon people.

To the first question I reply. I wish to attract to the principles I set forth all people who are ripe enough to distinguish between the naked truth and that polished and perverted suavity which none of the old prophets, neither the Christ nor the apostles, had acquired, but which is so common now.

I have always admired the fiery, ardent zeal of the old prophet Elijah. I do not say I in any way compare with the incomparable man of God. But did he descend from his dignity when he said to the prophets of the grove and the prophets of Baal, "Cry louder; he is a God! May be he is asleep, or has gone on a journey and does not hear you!" I will not discuss the question as to whether *irony* or *sarcasm* is useful or admissible in the presentation of a subject

of thought and investigation, but certainly the "man of God" exasperated the eight hundred prophets who met him on Mount Carmel when he employed the language he is reported to have used. *The bad old prophet*, no wonder they wanted to kill him and that Elijah was compelled, in order to save himself, to destroy the whole batch of them.

The Lord has a small remnant who are ripe for His coming; it is those I am after, and if the small number of ten, or even six, comprises that sum, I am content if so be such is the will of God.

Some spiritualists will hate my teachings, but others will love them. Some mental scientists will hate my doctrines, but some will love them.

"Why do you ridicule their method and antagonize them?" I oppose the fallacy that there is no matter, no sin, no sickness, no death. I am not opposing the people, but a *system*. I oppose it because it is false and dangerous. It is a flat denial of the fall of man and the necessity for man's regeneration through a human (divine human) mediator. The correspondent does not understand so well as I the subtlety underlying the negation.

If there is no sin, then God did not so love the world that He gave His only Son that whosoever believeth in Him should not perish, but have everlasting life. There is no danger of perishing, if the doctrine of *negation* be true, for there never was anything to perish. "All is God," and God cannot perish. Hence the sending of the incarnate is a farce, a mockery to man.

There is matter, sin, sickness and death, and if the denial of it will restore people to a natural animal life—that is, if a false statement will restore men to physical health, the very restoration is dangerous under the circumstances. "And I saw another beast coming up out of the earth and he had two horns like a *lamb*, but he spake as a dragon and he exerciseth all the power of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast whose death-stroke was healed. And he doeth great signs that he should even make fire (divine love) to come down from God out of heaven in the sight of man. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast (animal life) who hath the stroke of the sword and lived." Rev. xiii, 11 to 14 inclusive.

"You cannot judge of a system by the words of those outside the ranks and many within do not get the spirit of the system."

My judgment of the negation spirit, now abroad in the land, comes from long study, observation and experience. For years I held the acquaintance of a very intellectual gentleman who, for forty years, had held to this same doctrine of negation. I have talked with him hours, days and months. He is a man of great mental power and unquestionably the center from which was reflected the influence now exerted through the negation school. I have thoroughly

acquainted myself with the system. In my opinion a system of instruction that can be dealt out indiscriminately by its professors to the illiterate, uncultivated and unspiritual, and diplomas granted to practitioners and teachers after a course of twelve lectures regardless of their religious belief and spiritual growth, does not require much effort to comprehend.

A mental science or Christian science healer, a student of Mrs. Eddy and one whom I know to be successful in treatment, said to me; "I had a patient that did not respond to my effort as I desired, and I *mentally* ejaculated, *it's a lie*; there is no matter, sin, sickness nor death, and the patient was instantly restored.

I have no reason to doubt the statement. But there arises the question, What had the mental statement that a belief in matter, sin, sickness and death was a hindrance to recovery have to do with the patient's mind?

To whom was the *mental* ejaculation addressed? No doubt first to the misgivings or questionings of the therapist's own mind. To allay those doubts she had recourse to the statement, *it's a lie*; there is no matter, sin, sickness and death. This impelled the cortical cells and they generated the force in sufficient volume to stimulate the cells of the patient's brain and affect the material body and restore it to health.

"Can you not see that the intention of the thought denying material body, pain and disease is right?"

If it is understood by this that such denial implies the disbelief in its existence, it is wrong. The mind experiences both pain and joy. If my sense of feeling tells me by a painful impress that something is disturbing functional activity, and I say it is a lie, or it is not so, then if I am logical and something impresses that same sense that there is *pleasure*, I am a fool if I do not say that is also a lie. If I cannot believe my senses in the one case, how can I in the other. No person ever did or ever will realize a pleasure except in contrast with the opposite emotion or sense of pain. My senses admonish me if I am sick; my *senses* also admonish me if well.

"Wherein lies the difference," etc.

I am misapprehended in the supposition that I conjure up anything. If a patient is sick I pray for that patient's recovery. That is I supremely desire it, at the same time nothing doubting. *Desire* will cause the cells of my brain to expand and contract more effectually. The respiration of the brain cell produces (generates) the cerebral fluids. Force is generated in amount proportionately to the fluid elaborated. If I generate a surplus force I have something to spare. My desire to give that something to the afflicted one causes the substance to pass over to the patient. If I am in doubt, that obstructs the respiration of the cells, and hence the elaboration of the *dynamis*. This is all rational. It is *scientific*. "If ye believe, nothing doubting," is the point.

I am glad to be informed that after all, the correspondent believes that my method is the truly rational one.

The only thing that will ever convince a "Christian scientist" that you understand the "*science*," is that you believe it, and in it. I understand thousands of things or statements that I do not believe.

The whole system of "Christian science" is summed up in few words, and is so simple that any person with moderate comprehension can understand. "There is nothing but spirit." "God is spirit." "God is all and in all." Immortal spirit cannot be sick or suffer pain. It follows conclusively that there is no *matter* if *all* is spirit.

Merely convince the patient that such is the fact, and the restoration is accomplished. Now why? The moment the mind reaches the conviction which is a psychological (soul) impression, an experience of joy stimulates the cortical areas of the brain convolutions to breathe, and the necessary fluids and forces conducive to health are elaborated. This is the real science in a nutshell. But we need not tell the patient a lie to make a psychological (soul) impression. We may impress the soul of the patient in ten thousand various ways, and always in the line of truth and not of error. If there is nothing but immortal spirit, then there never was a Messiah and no need of one, and this is the very influence the spirit of negation wishes to exert, and does exert, upon its devotees. If there be no flesh, no matter, then the Son of God never came in the flesh.

Now about my "harshness." It has fallen to my lot in former days to perform some very painful surgical operations. I never employed the knife without a feeling of great tenderness, but my use of the knife seemed cruel while all the time I had in my mind the well being of my client. Was Jesus harsh when He said of Herod: "Go tell that (old) fox," &c. Was He destitute of charity when He told the people who came to hear Him, "Ye are a generation of vipers!" "Ye have made my father's house a house of merchandise, and a den of thieves." Was this uncharitable in Christ? Was He devoid of kindness because He declared the truth to the people? "Woe unto you scribes and Pharisees, hypocrites! for ye tithe mint, anise and cummin, and have left undone the weightier matters of the law, judgment and mercy, and faith, but these ye ought to have done and not to have left the other undone. Ye blind guides which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee cleanse first the inside of the cup and of the platter that the outside thereof may become clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also

outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous and say: If we had been in the days of our fathers we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves that ye are the sons of them that slew the prophets. Fill ye up then the measure of your fathers'. Ye serpents, ye offspring of vipers, how shall ye escape the damnation of hell?"

I admire that great love of Jesus for the world, which inspired him to meet the devil with a weapon sufficiently tempered to annihilate the very steel blades of the subtle enemy with which He had to contend. It is very nice to be regarded as a very *suave* gentleman, and to have the very insinuating ways of Satan, but let me have Jesus for my example and my life under all circumstances.

VIRTUE.

We have employed the term *dynamis* as a general one for the designation of the potency or potencies through which the possessors of healing by virtue are wrought. We have been charged with the denial of *faith* in God or Christ in the use we make of the word *dynamis*.

Dunamis, or *dynamis*, is the term from which the word *virtue* is rendered in the statement made by Jesus, when, after healing the woman who touched the hem of His garment, He said: "I felt *virtue* go out of me."

A better translation of *dynamis* would be strength, power, or potency.

"I felt strength go out of me." It was this departure of strength from Jesus that restored the woman. The power in her to absorb that healing potency was not faith in any far away spirit, but her sight and hearing of the wonders He was able to perform, and her belief that if she but touched His apparel she would be restored to health.

She had strong desire. In this is the law of attraction. She directed that desire toward Jesus believing that in Him was healing virtue, and her belief (faith) led her to turn that desire for health toward the Christ whom she may or may not have believed to be the real Messiah.

Why did Jesus possess so great powers to heal and teach? The merit of His healing power was not nearly so great as the merit of applying the law of immortal life to His own being by strict obedience to the higher law. He came to a cognition of the fact that the perfect man was one with God. That the "Spirit of Truth" was the knowledge of the laws

and principles governing the universe and reaching their supreme fruition in the perfected human understanding. It was by this personal wisdom completing its involution in His own inner personality that enabled Him to perform His mission. His cognition of His relation to the spirit of truth inspired his acts in obedience to that truth and His direction by it to observe its leadings, filled Him with the divine potency.

There are healing virtues not so divine as His, and the devil may possibly employ them to deceive the people and attempt the establishment of His authority and power over men.

Do not be deceived by appearances. "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be *equal with God*." Let the same mind (that is the mind of God) be in you which was also in Christ Jesus. If the mind of God be yours by its appropriation, and its assimilation to your own mind, or by the development in you of the God-mind by virtue of your regeneration (reproduction) from God through Jesus the Christ; in other words, if you are born of God, you will possess the same powers that Jesus possessed, and you will employ those powers as unselfishly as He did.

But right here arises the question, Who are born of God? And my reply is, none are born of God till the process of regeneration completes itself in the development of the *sons* of God, only fulfilled in the reincarnation (resurrection of the dead) now culminating.

But some will say that the Christians of the early church, according to the Scriptures, were born of God in the beginning of the Christian era, then how can I declare that the fruition of the new birth is not till the resurrection at the end of the dispensation? Jesus was born of God as to His entire being, *spirit, soul* and *body*. His body was the divinely generated body, while those who received the Holy Spirit were born of God as to the spiritual nature, but not as to the body, which must still pass through its stages of progress in successive embodiments till its selfhood, (*proprium*), is entirely eliminated and the divine body, (the *proprium* from on High), is put on.

The body of the Christ was transformed to spirit, and those who received that spirit were quickened in the flesh, and now as we reach the end of the Christian age, those who appropriated (ate) that divine nature, will be born of it, and the reincarnation (resurrection) will culminate in the bringing forth of the *sons* of God, and when they are manifest—there will come the powers of which Jesus said, "These things shall ye do and greater than these, because I go to the Father."

These things of which Jesus spoke will be counterfeited by another power so great in its domain, that, if possible, the very elect shall be deceived.

What is the anti-Christ?

"Hereby know ye the spirit of God. Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that *spirit* of anti-Christ whereof ye have heard that it should come; and even now already is it in the world." (1 John iv., 2-3.) As the Christ and the *anti-Christ* was then in the world, so now they both appear together. For when the husbandman sowed good seed in his field, Satan, the enemy, came also, and planted the tares, and they both grow together till the harvest.

Now, I ask of those who may be studying the question of genuine divine progress, to compare carefully every phase of pretention; not merely with one side of the character and teachings of Jesus the Christ, with one side of the life and doctrines of the Lord, but with His *every* presentment and attitude.

Did Jesus come to bring light, merely to announce the fact that all men are immortal, incorruptible, as is now so commonly taught by many, or did He come to effect it, and transform the mortal to the immortal?

What does Paul mean (though Paul is not good authority with these people, he is with some); when he said, Romans, ii., 7-7. "Who will render to every man according to his works; to them that by patience in well-doing seek for glory and honor and incorruption, eternal life." Eternal life is promised to those who seek for incorruption, please notice. "But unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath, and indignation, tribulation and anguish, upon every soul of man that worketh evil, (Paul, the poor, ignorant fellow, thought there was evil), of the Jew first, and also of the Greek; but glory and honor and peace to every man that worketh good, to the Jew first and also to the Greek." I ask again, what did Paul mean?

"For this corruptible must be clothed with incorruptibility, and this mortal must be clothed with immortality. And when this corruptible shall be clothed with incorruptibility, and this mortal shall be clothed with immortality, then will THAT WORD be accomplished, which has been written, 'Death was swallowed up in victory.'" (1 Cor. xv., 5-3, 5-4).

"I charge thee in the presence of the God who makes alive all things, and the Christ Jesus who testified before Pontius Pilate, the good confession that thou keep the commandment—being spotless, blameless, till the appearance of our Lord Jesus Christ, who in His own season will demonstrate himself to be the blessed and only Potentate, the King of Kings and Lord of Lords; the only one possessing immortality, inhabiting light, inaccessible, whom no one of men has seen nor is able to see, to whom be honor and might forever." (1 Tim. vi: 13, 14, 15, 16).

"Of the one having saved us and having called with a calling holy, not according to the works of us, but according to own purpose and favor that having been to us in Christ Jesus beforetimes, age-lasting, having been manifested, but

now through the appearance of the Savior of us, Jesus Anointed, having rendered powerless, indeed, the death, having made light the animal life, and incorruptible by means of the evangels."

This last quotation is made from the original Greek (2d Tim., 1: 9, 10,) and given in the Greek idiom. It is plainly evident that Timothy distinctly taught that in Jesus was demonstrated incorruptibility, and that He overcame in Himself the power of death to hold Him in the grave, and transmitted the light of it to those who were receptive to the *evangels* (the cloven tongues) who sat upon the disciples at the day of Pentecost, and through whose power the resurrection should be accomplished at the end of the age.

I would ask, further, is there a spirit abroad in the world to-day which denies that Christ (Anointed) is come in the flesh? Does not this spirit even go so far as to deny that there be any flesh? Is not this spirit the very spirit of denial (negation)? I have now before me a monthly paper, in which it is plainly stated by one held in authority as a teacher of the *truth*, that Christ (Anointed) is synonymous with *truth*.

The word *Christos*, Christ, means anointed or oiled, and in the typical dispensation there were two distinct applications of the anointing power. The one was anointing, *oiling*, for the priesthood, the other, anointing, *oiling*, for the royalty. Both of these typified the oiling of the human mind, and pertained to the two domains of the mind; namely, the will (priesthood) and the intellect (royalty). Jesus said whoso *eateth* my *flesh* and *drinketh* my *blood* hath eternal life, and I will raise him up at the last day. The flesh here means the will or affectional principle (the sacerdotal domain,) and the blood the intellect or truth (the royal domain), and in the outward degree or sense it signifies the very substance of both His flesh and blood. They were to be partaken of through their transformation or conversion to spirit; therefore, in the outward sense to eat His flesh and drink His blood, means to appropriate His substance and nature; a process simple enough when the mystery of mind supremacy is understood.

The word Christ, or *Christos*, means neither truth nor love. It means anointed, that is, oiled, and as applied to the divine influence upon man it pertains either to a state of enlightenment, that is to come into a *knowledge* (science) of things from the divine point of view, or to come into *life* from the same point of view, or to come into the possession of both truth and life.

One may be illuminated in divine knowledge. Such an one is anointed *king*. One may come into divine life. Such an one is anointed *priest*. The anointing is the mere process of conferring the degree and confirming the attainment. Let me illustrate this in a homely way. We will take a bottle of olive oil to be employed to anoint the head of some one upon whom I wish to pour the oil. I take the position of anointer. I am the one to pour the oil, the

party to be anointed is the one to receive it. The oil is not the Christ, but it is the substance to be poured upon the head. In the oil, the life, is the light, but to develop the light the oil must be consumed.

The process of its consumption is the process of anointing or oiling.

Now, the reader may distinguish between the life and truth, and the process of conferring it, by using the plain English word *oil*, and distinguishing between the use of the word as a noun, and its use as a verb, the one being the name of the article, and the other its use as employed to designate the act of oiling.

"Christian Science" means Christian *knowledge*; but Christian *life* is of greater importance than the science or knowledge of life, for the *knowledge* is but the means by which the *life* is attained. The knowledge is the way to the life, and when the world, through the Divine knowledge as its light and lamp to illumine the path, shall walk in the uprightness of supreme love to God and the neighbor, then with one broad sweep, sin sickness and death shall be put away from all who are actuated through "science" (knowledge) to walk in the way.

If the church and the world should acquire the life of Christ, the Divine, the God-man, there would remain no more the sequences of sin, for every member of the Divine family would be self-potent, a well of the water of life, springing up from every son of God watering the whole face of the ground of his being. The potency (dynamis) possessed by Jesus, was in Him. He possessed it by virtue of His obedience to the laws of life. It was derived from the Father as an inheritance, because He sprang or came forth from the Father, and must partake fully and absolutely of the Father's being. What is true of the Christ, the Son of God, is true also of every son of God, when the sons of God shall mature through the process of regeneration and come into the inheritance of the Father.

To talk of a universal Spirit as the source of Being, the all of being, is sheer nonsense. If there is a stove or fire-place in the center of a room and there be fuel in process of combustion in the stove or fire-place, the room is filled with the spirit of that combustion. The light and heat diffuses and permeates the room and all in the room are warmed by its influence. The spirit, the light (pneuma) and heat (psyche) is the product of the decomposition or disintegration of matter. If the fuel is in the fire-place without ignition, the spirit is not diffused, because there is none to diffuse. Ignite the fuel and the spirit is generated by the transformation of the matter to spirit, and the room is filled with light and heat. Do away with the personal Divinity and you do away with the center of combustion. Do away with matter, and you do away with the material substance upon which the center feeds, and upon which the spirit rests or stands as its pedestal and support. There is no truth separate from the mind located

in the brain, the center of combustion. Upon the personality depends the diffusion of the spirit.

The truths or doctrines proceeding from the Christ were given to the world from the personality, the material man. After the resurrection of the man Jesus from the tomb His disciples thought they had seen a spirit, but He said, I am not a spirit, a spirit hath not flesh and bones as you see me have. He shed forth the spirit from Himself, because He generated or produced it by His person, and by the personal effort of His mind, His brain being the laboratory in which the spirit was produced.

TRIUMPH.

We stand upon the threshold, longing,
Israel's tribes are being sealed;
Saints of God the entrance thronging,
Waiting for the thunder peals.

From Orient shines forth the lightning,
Harbinger of inmost joy;
The spouse invites to rapturous bright-
ening,
Feast of God without alloy.

To Occident the East is gleaming,
Signals forth the streaming fire;
The anxious ones are onward teeming,
Strengthened in the new desire.

We see Him come! Then shout Hosannas!
Upon the clouds our conquering King;
Grand, majestic in His riding,
Shout again! the welkin ring!

What is this, the great commotion?
What purports this crowding strife?
This new song, and pure devotion?
The new-born awake to life.

Another chapter to the story,
This new song we learn to sing,
It's our awakening to glory,
Now He comes new life to bring.

We shall no more the fell imposter,
Death, the enemy of souls,
Permit his fallacies to foster,
And thus consign us to the ghouls.

The heavens and earth away are passing,
The new one's coming in apace,
And for its habitation, massing
Immortal ones, who've gained the race,

Shall sing to you this song, in flaming
Words of cleansing, fiery zeal?
Shall sing it while the Bride comes
claiming
Rising ones, with strength to heal?

Join in the chorus sons immortal,
Ring out your peans over death,
For now we enter at the portal,
Conquer, by the living breath.

Let pure desire pulsate our heart throbs
Only through it, find our rest.
O'ercoming lust and death and grief-sobs
Conquering, so greatly blest.

Death is swallowed up in victory,
Life, the conqueror, having gained
Right to orate valedictory,
Adieu to death by whom we're maimed.

Enter, living, through the gateway,
Enter joyous through the strife;
Crowd into the portal straightway,
Triumph, conqueror to life.

THE -:- GUIDING -:- STAR.

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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.

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ENCOURAGING PROSPECTS.

The prospects for the career of the GUIDING STAR are very flattering. The subscription list is increasing rapidly, and though a few have complained because we build our metaphysical superstructure upon a physical basis, many more rejoice that there is at last the presentment of a true and scientific foundation for the facts and phenomena of mind in its relation to the control of matter, and especially as it pertains to the treatment of disease.

So far, we are greatly encouraged in the effort made toward disseminating the genuine science of immortality in contrast with the *negation* system of metaphysics.

We desire it to be distinctly understood by our readers, that the "KORESHAN SCHOOL" of Metaphysics is sharply defined and differentiated from the system which denies matter, sin, sickness and death.

The Koreshan School defines spirit and matter as the same substance in two distinct states and qualities of being. Yet, while matter is continuously being transformed to spirit, and spirit is as continuously being transformed to matter, there has never been a time when the universal substance did not exist in contrast and in its two general states.

Matter is of the same substance with spirit, and by its disintegration (destruction) as matter, it is transformed to spirit, and spirit, by its destruction as such is transformed to matter. Spirit is the term by which the substance is designated in the one state, while matter is the term by which it is designated in the opposite state.

It would rejoice our heart if all metaphysicians could accept the *law* of

the *cross*, or the law of the transmutation of spirit and matter, and unite upon it as the foundation principle or key-note of reasoning and research; but if there must come a division, and, as a consequence, the development of two distinct schools, it is not our fault.

The world must have the *science in fact*, and not in mere *name*.

SOCIETY ARCH TRIUMPHANT.

The members of the "Assembly of the Covenant, or Church Triumphant," have organized a society called the "Society Arch Triumphant." It is neither the church nor college, but a sort of vestibule or porch to the church. The following copy of the certificate of membership sets forth some of its objects and purposes. The membership fee is two dollars per year, payable quarterly, 50 cents per quarter, if the member prefers. When one dollar has been paid to the society, the certificate of membership is granted. Parties abroad wishing to become members can unite with the society by corresponding with Mrs. L. S. Brewster, Sec'y, 14, S. Sheldon st., Chicago. It is the purpose of the college and "Assembly" to organize branches throughout the world, and co-operative societies everywhere. In connection with these branch organizations, it is expected that there will be instituted subsidiary societies, and to those will be issued the society certificate, but not the following certificate of membership.

Our work, to be efficient, must be carried forward through organic effort. We are gradually but surely accomplishing the work of inaugurating a thoroughly devised and operative schema, out of which must grow the great "sympathetic system," or "system of organic life" in the mass.

We have in view in this work the organization of society upon the basis of universal fellowship, and the inauguration of the Kingdom of Righteousness in the world.

SOCIETY ARCH TRIUMPHANT.

All to whom these Presents may come, Greeting:

It is hereby certified that..... is constituted a member of the S. A. T., and is to retain such membership so long as the requirements of the association are complied with.

ITS OBJECT.

The purposes for which the Society is instituted are: First—To inaugurate an effort toward the formulation of the system of *organic life* in humanity by the development of the spirit of brotherhood among men, whereby the common bond of fellowship may obtain; and, Second—To constitute a *vestibule* or entrance to initiation into the general "ASSEMBLY OF THE COVENANT, OR CHURCH TRIUMPHANT;" and, Third—To provide for the possible exercise of desires on the part of such as are interested in the cause to labor effectively for the growth of the Assembly, and to foster the interest of the "WORLD'S COLLEGE OF LIFE;" and, Fourth—To furnish a means for such as desire to inquire into the principles of the Covenant, to learn of its doctrines, before deciding for

or against a membership with the "Assembly." It is expected that every person possessing this SACRED DOCUMENT is striving by all possible means to overcome the temptations of the flesh.

It is to be hoped that through the influence of the association, vidual efforts to overcome will be strengthened and sustained, and that the possession of this CERTIFICATE entitling the holder to the HONORABLE RELATIONS which an *observance of its provisions* perpetuates, will be a constant *souvenir* of the obligations imposed by the rules of THIS FELLOWSHIP.

May these presents be a constant reminder to the one whose name is here *inscribed* that the LIFE and DOCTRINES of the MASTER are to be in perpetual emulation, and that until the initiate has triumphed over every obstacle and VICTORY is thereby achieved, the divine purpose has not reached its culmination.

We hereby affix the seal of our college and subscribe our respective names, with our invocation of the spirit of Love and Truth, the *soul* of our institution.

Signed,

[SEAL.]

.....

AND GOD GAVE LIGHT.

(Contributed.)

O, in that light, my Lord,
 I kneel and pray for power to give the
 world,
 The vision Thou hast shown my dazzled
 sight.
 Truths infinite, incarnate, I conceive,
 Which, trembling at the trumpet's mouth
 are stayed,
 By fear of making feeble notes or false.
 In these illumined mysteries I learn
 How Love transcends all faiths—One
 truth, all truths.

'Tis only through the flesh we feel the
 soul;
 'Tis only through the flesh the spirit
 shines;
 'Tis only through the flesh that God
 Himself
 Brought heaven to earth and lifted earth
 to heaven.
 I humbly trust I am his prophet here
 To voice to men new gospels for their
 joy. AURA.

"And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of His glory ye also shall sit upon twelve thrones judging the twelve tribes of Israel.

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or lands, for my name's sake, shall receive an hundred fold, and inherit everlasting life."—Matt. xx: 28, 29.

"And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief; for verily I say unto you, if you have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting."—Matt. xviii: 18, 19, 20.

COMMENTS.

I HAVE before me a magazine from which I quote the following :

"Man may exist and consciously think and act on either of three distinct planes of being, perhaps four. The plane or zone of the body and the senses is the lowest. The body is not man, but only the shadow of the self, an unstable and ever-changing combination of sensations. To live in the body is to dwell in the shade where the true light never shines. There is no deceit like the sense, yet in our lapsed and material condition we make sensation the standard of our judgment, and thus estimate things by a false weight and measure. The higher intellect which has the right of dominion is held in bondage to the senses, whose proper function is to serve the spirit. The sense-life dominates our whole earthly existence, and our beliefs are warped out of the righteous perpendicular, and we walk in darkness and consequently stumble and fall. The first and great commandment of the spirit, real philosophy, and the precept of the Supreme Wisdom is, 'Know thyself.' The next in importance to it is, 'Forget the body and become spirit.'"

Now, I have a high regard for the personality of the one who writes the above. I have no doubt of the sincerity of the party. But the whole thing is indeed *very funny*, to say the least. It is all written through the sense of touch and the use of the bone, muscle and nerve through the aid of the senses, and the special sense of sight. The "shadow" has written it. It has come through the "shadow," and the other "shadow" reads it through the sense of sight, and tries to comprehend it through the mental faculties dependent upon the brain and body. Now, shall I believe my *senses* and accept what I here read, or shall I ignore my sense of sight, and other natural faculties, and believe what that *other* "shadow" has been the medium of communicating, or shall I deny my sense of sight and other natural faculties and say my senses deceive me and the magazine is not before me? I think I shall stick to my senses and my rational faculties till I have shown the absurdity, fallacy and sophistry of the stuff before me.

"The body is not man but only the 'shadow' of the self." The building is not the house but the thing inside; that is, the halls, parlors, boudoir, etc., constitute the house. But suppose we do away with the "shadow," the building, I ask how much of the house will there be left? "To live in the body is to dwell in the shade where the true light never shines." This is a practical denial of the doctrine and the life of the Christ. Jesus said, "I am the light of the world." "I am the bread which came down from heaven, which if a man eat he shall live forever." "The bread that I shall give is my *flesh*." "There is no deceit like sense." May I ask the writer how he wrote the article, and whether or not the sense of sight, with the natural judgment passed upon its merits? I would also ask if he expected that it would be seen and examined by the sense of sight? and if so, shall we believe the sense of sight as to the apparent fact that the article is before us, or shall we deny the sense of sight, and say it is deceptive? If it is no guide to the understanding, how can we believe

that such an article is before us for examination? If the writer will critically examine his own state, he will discover that the "mortal mind" still holds the supremacy; that it has not risen supreme above the sense and the "shadow;" that the mind is still in the "shadow," and possibly may be according to his own logic, fooling him somewhat. "Yet in our lapsed and *material* condition we make sensation the standard of our judgment, and thus estimate things by a false weight and measure."

Jesus said the first and great commandment of the law is, "Love God," etc., and the second is like unto it, "Love thy neighbor." He said this through the natural organism of speech, through His real *body of life*, the incarnate (in the flesh) Jehovah, the very God-man. No doubt the supreme effort of the intellectual part or domain of the mind should be to "Know thyself." But how shall I know myself? Why, of course, first "deny the senses!" First deny the eye or *seeing*; second, deny the ear or *hearing*; third, deny the touch or general sense of feeling; fourth, deny the sense of taste; fifth, deny the sense of smell; sixth, deny the rational faculty, for that is but a faculty of the natural and carnal mind. Now, if these are denied, please inform us upon what ground we can base the denial of these things? What is it that does the denying?

The writer proceeds to say, "The next in importance to it," (the know thyself) is, "Forget the body and become spirit." "One of the fundamental principles in the practice of self-healing by the Christian method, is to contradict and deny the testimony of the senses by the light of faith." It was not the method of Jesus, however. One man came to Him to be healed and He told him to go and bathe seven times in the river Jordan. A very practical and natural thing to do; a thing in which he could not have been obedient by denying the sense. I challenge the entire "Christian Science" (so-called) system to show where in a single instance Jesus or the apostles cured by the denial of the sense. He sometimes made the *faith* in the person the foundation of the operation, but not always. But what is faith? Webster defines it as belief, trust, fidelity, etc. The Greek word rendered *faith* in the New Testament is *pistos*, and means about the same. The word *faith* is probably as good a rendering as could be made. A person may trust in the *good* or in the *bad*, and in either case get results of some kind. Why did the people have faith in Jesus? For various reasons, but mainly because they believed their senses, having nothing else to guide them. This could only be expected then, that being nearly two thousand years ago, when spirits were not so common and numerous as now. Jesus Himself, even after His resurrection from the tomb said, use the sense of touch and your eyesight, and prove to yourselves that "I am not a spirit." "A spirit hath not flesh and bones as ye see me have." True, or Divine *faith* is founded upon *Divine* knowledge. Divine faith is not an ignorant belief. The people saw the works

of Jesus, and believed, because their senses had led them to look for just such a man as He then proved by His works, which appealed to their senses, to be.

Healing does not depend upon blind *faith*. It is the result of a mental impression made upon the physical corpuscles. There are a thousand various methods of making mental impressions. A mental impression can be made by telling a lie to a patient, but this is not essential in genuine healing by knowledge, or *true science*.

(Spirit is related to the body as physical force is to the substances in nature.) Electricity is a physical force. It is called merely a mode of motion by the physicists. It, however, is substance transformed from matter by the disintegration of the same, to the force of electricity. It is potent enough and energetic enough to strike a man dead under certain circumstances. *Mental* force is more potent than *physical*, but in order to employ it properly, the laws of its generation, conservation, and transmission, must be understood, and such understanding is its knowledge, and this knowledge is science.

Some minds are endowed with natural continuity of thought. It is not essential for such to practice continuity (continuousness) as they already possess it naturally. But those who have not the quality, must practice it till the thought can be absolutely controlled at will. A person may unconsciously concentrate the mind upon a given subject till it becomes *habitual*. This is an idiosyncrasy. All idiosyncracies must be broken up to become a good practical healer.

Suppose a person should get the impression that to effect molecular decomposition in the patient is a good thing, (this has been called "chemicalization,") good, useful, or essential in all cases. The mind dwells upon the thought till it becomes a habit of the thought.

(Let such an operator sit with a patient a short time, and the subject of treatment is made sick.) What is the cause? This habit of the practitioner's mind instantly goes to work first upon the least vital of the corpuscles, those which offer the least resistance to the mental force of the operator, and they are transformed to force in the patient's body. If the operator's mind is ignorant of the relation of forces to the molecules and corpuscles of the brain and body, and the laws of mental control are not understood, the forces continue to disintegrate, till finally the more vital molecules succumb to the raging of the chemical fire kindled.

The Koreshan School of Metaphysics says: Make the senses the genuine medium of gaining true knowledge. The natural mind in the light of the Divine mind should be your guide. Do not depart from *good sense*. Be *reasonable* from the Divine light. Your natural mind and body are the true

channels and media through which the higher mind operates. Elevate the senses by their control and subjugation to your higher will, led by the higher wisdom. But do not deny their existence and their true use.

THE long article under the head of "Contributed" may seem very severe to some who do not critically investigate that which goes by the name of "Christian Science."

Let it be noticed, that the fact of healing by mental operation, and other recognized methods as performed by Jesus and modern healers, is not called in question.

The one writing the article sees the importance of discovering the absolute science of this power of healing, and attributing the power, in all cases, to its true cause and source. The self-styled "Christian Scientists" unquestionably perform cures. This is not disputed. Others who do not call themselves "Christian Scientists" also perform cures. The *Christian Scientists* say they cure from God the Spirit, and all others work by the power of the devil. It will take more proof than the dictum of one woman to demonstrate the truth of such a statement or claim.

We object to the building up of a false theological system on the foundation of Psycho-pneumic therapeutics. It is our purpose to give the bottom facts of the science of mental, magnetic, spiritual and soul-healing. At present we are withholding some things, we believe, judiciously, but the public shall know the truth of the matter. At the proper time shall be given the law by which evil influences may be resisted, for those powers exist, and will be exerted so soon as the world discovers the law of mental control.

The influence called witchcraft is the other side of the question, and the time is at hand when the evil, through mental action, will be a common manifestation, and how to avert the determinings of the evil-minded will be important to know. Where it is known, it will be no less than the knowledge of the power by which devils, evil spirits, are cast out,—so-called "Christian Science" to the contrary notwithstanding.

"And Jesus went into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

"And the blind and lame came to Him in the temple, and He healed them. And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple and saying, Hosanna to the Son of David, they were sore displeased, and said unto Him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, out of the mouths of babes and sucklings thou hast perfected praise?"—Matt. xxi: 12 to 16 inclusive.

IDIOSYNCRASIES OPPOSED TO SUCCESS IN PSYCHO-PNEUMIC THERAPEUTICS.

To be a successful Therapist in Psycho-Pneumic Science, it is of the first importance to divest oneself of every idiosyncrasy.

What constitutes an objectionable mental peculiarity in the one who desires to be a truly good and successful practitioner and teacher? Objectionable idiosyncrasies are abnormal peculiarities, either inherited or acquired. These may be few or many. Habits of mind and body that distort the normal relation of parts, and disturb the functions of the organs, must be eradicated, and the more thoroughly this is accomplished the better the results, as demonstrated in the efforts of the Therapist.

Concentration of mind or continuity of thought (normal abstraction) is a *sine-qua-non* to successful effort. The mind easily falls into *habits* of action. This tendency of the mind must be overcome, for without the power to regulate, divert and concentrate the mind at will, the effort to generate *dynamis* and direct its action will be futile.

The removal of idiosyncrasies from the mind and habits of the practitioner, is the first step towards the acquirement of mental control. Break up the habits! The normal action and control of the mind easily follows the removal of idiosyncrasies.

In the removal of idiosyncrasies much depends upon the determination of the subject. Self-examination must be critical and accompanied by strong desire; that is, prayer for the accomplishment of the object.

The student must enter upon this determination with a will. After the breaking up of abnormal habits within the control of the subject, the PSYCHO-PNEUMIC THERAPIST, should practice the mental exercise of concentration of thought. An hour each day should be set apart for such mental gymnastics. Place the mind upon some special thing and keep it there so long as possible without transference of thought. When the power of concentration of mind is acquired, then practice changing the thought from one thing to another as often as every three or five minutes. This is merely for practice, and should be a daily exercise till the power of mind control is acquired. The organ and center of continuity, or the organ of concentrativeness is the point upon which the mind may be turned to accomplish this exercise.

After having acquired through practice the power to control the mind at will, then the specific study of brain centers and corresponding mental

and physical functions may be entered upon. This study involves the actual acquirement of a knowledge of cortical divisions in the cerebral areas. The cerebral convolutions and sulci map out the cortical areas which define not only the foundation centers of mental functions, but also of the corresponding physical functions. The phrenological bust of Fowler & Wells, with their charts, are the best aids to the special study of the location of organs. The study of the correspondence of the mental and physical action must be gained through my own writings, as there is nothing reliable published on this subject that I know of.

I will try and elucidate my meaning. Let us take for instance the organ and mental faculty of cautiousness. The polaric opposite is the organ and faculty of hope. These poles are united by an axis, in the line of which is a center of rest or balance. This center of rest is the pivot of the protective sphere of both mind and body. Suppose I get the mental impression that I must be very careful of my diet to insure my health. I allow my mind to be super-sensitive in that direction, the result of which is to depolarize hope and exalt the activity of cautiousness. The balance between hope and cautiousness is distorted. This, remember, is a mental organ and faculty. But while this cortical area is operative toward the mind, it also acts towards the body. As a physical organ and function, this balance of action controls the principle of rejection and appropriation of physical substance. In other words, cautiousness guards against the appropriation of things not conducive to the welfare of the organism. When the *axis* between *cautiousness* and *hope* is unbalanced toward cautiousness, *fear of injury* as a mental function is communicated to the body as a physical function, and as a consequence the substances essential to the nutrition of the body are rejected. One of the physical concomitants (other things co-operating) is emaciation of body. If, on the other hand, the function of hope super-dominates, cautiousness being depressed, the mental tendency is to over-estimate the possibilities of success in all undertakings, whether of a material or spiritual character, and the person rushes recklessly into the dangers which a super-abundance of hope impels. The action of the organ toward the body corresponds to its mental determination. The functions of the physical structure depending upon *hope* and *cautiousness* as mental faculties are not sufficiently critical in their selection and appropriation of the substances which a healthful *physique* demands, and there succeeds a vitiation of form and function through physiological recklessness, so to speak.

Solomon, when asked by the Lord what he most desired, asked for wisdom, through which he should acquire knowledge, and because he asked for wisdom it was granted him, not only to possess universal knowledge,

but long life as well. Science is the light of the mind, the guide to life. We can only walk uprightly as we walk in the light. The *walk* is the *life*, and the *light* is the guide to that life. The light is the master, the life, or walk, is the servant.

The mind cannot comprehend too much, so long as the acquirements of the mind are in the line of genuine divine truth, or divine science, which means divine knowledge.

Do not be deceived by that specious sophistry which circumscribes all knowledge or science, to the mere impulse of a spurious and sensual psychic aura, falsely called the Spirit of God, and which denounces as false the natural channels of acquisition to the mind.

There is a false *science*, and false interpretation of nature, which proceeds from the natural sensual mind, unillumined from the superior wisdom. This is not the true natural, but the false natural. There ought always to be made a clear distinction between these two forms of the natural. (The natural senses guided by the inflow of the divine, are as divine in their degree as the superior regions are in theirs.)

It is only when the natural mind is guided by its own light, and not quickened by the superior wisdom flowing in, that it leads astray.

COMPLAINTS, come to us regarding the imperfect typography of the GUIDING STAR. Those who complain have very little conception of the experience that every perfect thing costs. Many things should be taken into consideration by the critics. The substance embraced in the magazine is new and unfamiliar to the compositors. The script is new, and, therefore, unfamiliar.

The second number was issued under pressure and not finally reviewed by the editor, till after it had gone to press.

We trust as we gain experience in the labor of editing the STAR, its style, composition and typography will meet the expectations of the most fastidious.

The unfinished articles in the first and second numbers will be concluded in future issues.

The office of the GUIDING STAR has removed to No. 103 State street, Room 17, where all communications should be addressed.

"Whosoever therefore shall confess me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny me before men, him will I also deny before My Father which is in heaven. Think not that I am come to send peace on the earth; I came not to send peace, but a sword."—Matt. xi: 32, 33, 34.

METAPHYSICS.

PSYCHO-PNEUMIC THERAPEUTICS.

Christian Scientists, Metaphysicians and Mental Scientists, may visit me professionally, for special consultation at my office, from 10 to 12 A. M., Mondays, Wednesdays and Fridays; and on every day of the week except Saturday and Sunday, from 3 to 5 P. M.

I will attend to the wants of patients who wish to procure my services for treatment during the above named hours.

C. R. TEED, M. D.

Office 103 State street, Room 17, Chicago, Ill.

THE World's College of Life holds its sessions for the month of February, Tuesdays, Thursdays and Saturdays from 10:30 A. M. to 12 M., and on Mondays, Wednesdays and Fridays from 7:30 to 9 P. M.

The substance of the morning lecture is repeated in the lecture of the succeeding evening. While the morning and evening courses are really before two distinct classes, the students of either of the classes are entitled, by special arrangements of the College, to attend the lectures of the other class without additional charge.

Please notice that both classes hold their sessions on alternate days. This gives the students opportunity to digest the subject of one lecture before following with another.

We can arrange with students from abroad who cannot remain one month, or long enough to take the twenty-four lectures, to enter an extra class, and thus shorten the time to about two weeks for the course.

"And Jesus stood still and called them and said, What will ye that I shall do unto you? They said unto Him, Lord that our eyes may be opened.

"So Jesus had compassion on them and touched their eyes, and immediately their eyes received sight, and they followed Him."—Matt. xxi: 32, 33, 34.

"When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word and healed all that were sick."—Matt. ix: 16.