

# 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. xiii. 14.)

---

VOL. II.

OCTOBER, 1888.

No. 10.

---

## WHAT OF THE NIGHT?

AN ADDRESS DELIVERED BY A. W. K. ANDREWS, M. D. BEFORE THE KORESHAN SCIENCE CONVENTION, CENTRAL MUSIC HALL:—CHICAGO, OCT. 8. 1888.

As the dark hours of the night stretch out their slow departure toward the dawn of the coming day, we who are waiting naturally inquire, What of the Night? What experiences have instructed us, what trials have strengthened us, what deceptions have warned us, that we are the better prepared for that darker hour which is said to immediately precede the coming of the day which shall disclose the deeds of darkness, and remove the dangers, and ignorance, and uncertainty, which surround the steps of him who walks by night.

We are looking for the day dawn; and not only for the dawn, but for the day itself, when the great orb of light shall pour his splendors over earth and sky; not merely the day of more nearly perfected human conditions, when there shall be a measurable diminution of poverty and crime, and the governments of men shall be more equitably adjusted, but for the long promised day of Righteousness, the prophetic day of God, the inauguration of Divine Justice through the establishment of the Divine Equity.

Christian people believe this day will come, for they have the word of the Lord Himself that He will bring it when He comes. They have prayed for its coming for more than 1800 years, but whether they believe or not in the efficacy of their prayers to hasten that glorious manifestation of God's purpose with men, they claim to believe that the Lord knew the truth concerning the future, and that in the fulness of the time appointed, He will execute His purpose. They do not believe that in answer to His disciples' urgent request to be taught how to direct their loftiest and holiest aspirations, He taught them to desire and ask for that

which He knew they should never behold nor receive; or what is worse, that He was merely playing upon their credulity, or pleasing them with a bauble, or feeding them upon fruits which are pleasing to the eye, but which should turn to bitter ashes upon their lips. No, we will not do the violence to our faith in our Master's teachings, to believe that He did not both know and intend that what He declared to His disciples should in the future be fulfilled; that God's kingdom should come, and His will should be done, in the earth as it is done in heaven.

If we believe the declaration of Jesus as to the Father's purpose to establish His kingdom in the earth, we must also know that the time for the execution of that purpose must be equally determined and fixed in the Divine Mind. Time is one of the inexpugnable factors of God's operations in the human, as well as in the physical domains. If in due time, which is the appointed time, the fixed time, the exact time, Christ died for the ungodly, so it is just as certain that in due time He will execute His purpose to establish His own government in the earth, and set aside the rule and authority of the devil, who for ages has directed and controlled the activities of men. He Himself hath declared by the mouth of His apostle, Paul, that "He hath appointed a day in which He will judge the world in righteousness, by that man whom he hath ordained."

What believer in the scriptures will dare to gainsay these words? What avowed believer in Jesus Christ will dare for a moment to even question the truth of these words, or express a doubt of their ultimate fulfilment? What honest, intelligent, and reflecting man, will have the hardihood to maintain that the governments of men are to-day the governments of God? That as they now exist, they are of His creation, projection, and maintenance? To do this compels him to rest on the very sharp horn of a dilemma, for if God be the originator and sustainer of all present governments, or systems of government, He is of necessity the author and abettor of all the crimes and vices, and poverty and woe, arising or continuing therein. To reason otherwise would force the conclusion that the devil is too adroit, and too strong for God; that he has usurped the throne of earthly authority and power, and brought the Almighty into subjection to himself. To argue that God commits or permits the horrible atrocities of the day, the violence, the lust, the greed, the poverty, the woe of men, which are daily and hourly experienced, is to transform our conception of Him to that of the devil himself. To believe that He would at once, if He could, transform this condition of weeping and wailing and gnashing of teeth, this "outer darkness," to one of love, and joy, and peace, through the wisdom of the spirit given unto men, is, we believe, a more exalted and Christ-like idea of God, than the common conception that God can at once remove all the ills, and redress all the wrongs, but will not; or to put it in a milder way, does not choose to. The one idea denies His goodness, the other limits His power.

We know, if the record be true, that He sent His son into the world to begin the work of redemption, that this long night of suffering and gloom, and well-nigh despair, might pass away, and man, in the dispensation of the fulness of times, come into the light and liberty of the Sons of God. The kingdom of God is a kingdom of attraction, and not a kingdom of compulsion. It is not a condition of anarchy, but one of law. God can not accomplish His purposes as man in his natural wisdom would and does imagine. The eternal years are His, and He makes haste but slowly, as time is measured by the feverish haste of man.

The production of a Son of God is not an instantaneous work. As well expect the grain that is sown in its seed time, to instantly appear in the multiplied and matured harvest without the dissolution and transformation of the seed, as to expect God to produce His sons instantaneously from the implantation of the begetting principle, which was the spirit of life in Christ Jesus, and imparted through the office of the Holy Spirit after His translation. Do we wait months or years for the reproduction of vegetable or animal life, and expect, yea demand, an instantaneous reproduction of the divine life in man? Is regeneration synonymous with impregnation? Then is harvest with seed time. Regeneration is but reproduction, and when the process is completed, it results in the birth, or coming again of that which was planted for that purpose. If the Lord's life was planted in the church to effect its resurrection from the dead, and the record so declares, then His life is *in* the church, but not as yet in the manifest form and power of Godhood, but as the life of the wheat is in the stalk before it has put forth the body of the grain, its resurrection, and matured its form and life in the perfected grain. This seed is the resurrection of the life that was sacrificed; and when it is effected, the stalk, the body which bore the vital elements of the seed to their re-embodiment, will have died. The form may remain, but the vital principles it bore will have departed to the reproduced seed.

God was manifest in Jesus Christ through the office of the Jewish Church. He was the Promised Seed, and when that Seed reached His maturity, He had involved within Himself all the life of that church; and the church itself, the body or tree which had produced Him, was dead, and began by slow degrees to pass to disintegration. When a church matures its fruit, it dies. When a wheat stalk matures its fruit, it dies. The form may remain for a time, but it is dead. The form of Judaism in part remains, but it is dead. The form of Christianity is here, but it is dying. No power on earth can save it. No power in heaven will.

Says Jesus, "If ye love me keep my commandments." Who keeps them?

"A new commandment I give unto you, that ye love one another as I have loved you." Who illustrates in life this wonderful love?

"Every one that is perfect shall be as his master." Who has yet put on the divine perfections of the master, and realized His triumph over death and hell?

The promise is given to the church, but the church denies its fulfilment, and dishonors its Lord. In its declension it but follows the law of all earthly constructions and developments. Men are born, and die. Earthly governments are born, and die. Religions are born, and they perish. Nothing that has not the stamp of the Divine perpetuity, can resist the encroachments of time and change.

It is not the strictly religious man alone, who is looking for the night to pass away. Every man, and there are many, whose heart goes out in sympathy with the sufferings of humanity, is awaking to the necessity for, and is toiling in the expectation of, an impending, mighty, and far reaching change in human conditions, without having, like the believer in Jesus Christ, the implicit faith that God is working for the restoration of man to the Divine Image and Likeness, whence he fell; and not sustained by the certainty in his own mind that He will ultimately accomplish this work of restoration; he nevertheless labors on, drawn to his work more consciously by the necessities of human love, and human needs, than by the consciousness of any relation or indebtedness to the center of love, the Divine Personality.

What of the night? The guardians of the public weal, cry, in their regular rounds of public service, "All is well;" while nations grow restive under the constantly accelerating imposition of burdens which are becoming too grievous to be borne uncomplainingly. This increasing discontent growing out of the inequalities of burdens imposed by the governing classes, arises mainly from the increasing mental activity of the governed, through which they make comparisons of their own natural conditions and possessions with those of their rulers and employers, and by which also they recognize their rights, and devise the methods, whether good or ill, for obtaining them.

The present differs from other times in this, that the spirit of unrest and discontent which has prevailed in the past, has been limited to certain states and peoples. Now, it is almost universal. The continent of Europe is covered with standing armies to keep its people in subjection, while in this country we cannot disguise or ignore the fact of the prevailing and increasing turbulence and lawlessness.

The germinal beginnings of the liberty of this age, which took root in this country more than an hundred years ago, is preparing to bring forth its fruit. It has sent forth its influences far and wide to every nationality under the whole heavens, imbuing the people with a desire for freedom from poverty, restraint, and inadequately requited toil. It has brought them in multitudes to our shores, stimulated in many cases by hopes which cannot be realized. The reaction of centuries of misrule and oppression, has changed the minds of many of their thinking men to hot beds, where liberty brings forth its rankest growth, and the

blessings of liberty to do good have been transformed to the license to do evil.

For some reason this has been denominated the New World, and it will not be singular, or out of harmony with this appellation, if right here should spring up the new truths and the new affections which shall revolutionize the world.

Again, What of the night? THE MORNING COMETH.

Let us note its approach by considering for a few moments some of the indications which herald the approach of a new day, a revolution of the wheel of time. Let us consider somewhat, the development of this nation to its present condition, the dangers which threaten its perpetuity, and some of the causes which have conspired to produce the present threatening conditions of the social and political atmosphere.

This is peculiarly a new age, proverbially an age of greed and intensely selfish competition. The man who shall follow the injunction of the apostle, to in honor prefer one another, may expect to be laughed at as a fool, or catalogued with cranks. The strife to join house to house, and to lay field to field for ones own possession, to lay up goods in store for many years, till graneries are bursting, while men cry for bread, has never been so widely prevalent in this country as now.

The present is notably an age of thought and investigation. It is also an age of war, a war of ideas, which must inevitably some time culminate in a physical struggle for the supremacy of the more vital ones.

Three distinctive and grand epochs mark our beginning and development as a nation. They are three distinct physical outgrowths of three distinct mental embodiments, which are as clearly defined as are the seasons which divide the year. The first, which I shall characterize as the BIRTH of the nation, was the landing of the Pilgrims on the coast of Plymouth. The dominant and supreme idea embodied in this people, was freedom to worship God. It sifted the English nation as with a sieve, and the fine wheat of civil and religious liberty, and moral rectitude, as it then existed, which was more visibly manifest in the Pilgrim Fathers, came to Plymouth Rock as the van-guard of a new nation, but as yet in bondage to maternal authority. For one hundred and fifty years they remained under tutors and governors, till the time appointed in the wisdom of the Almighty for independent manhood to begin.

The Second Epoch, which I shall characterize as the period of MAJORITY, the attainment of CIVIC MANHOOD, as the investiture by the law of human development, with the full and complete rights of citizenship, was announced by the guns of Concord Bridge and Lexington. The dominant idea herein embodied was, that taxation without representation was tyranny, and that "Resistance to tyrants is obedience to God;" or, as set forth in their Declaration of Independence, "All men

are created equal, and endowed by their Creator with the inalienable right to life, liberty, and the pursuit of happiness." The physical expression of these ideas was the declaration of national manhood, and freedom from unwarranted parental control. They had reached the age of twenty-one.

A conflict of ideas brings a conflict of physical forces, and for eight long and weary years, the woe, and waste, and ruin continued, till the mental embodiment attained its national expression in a federated unity, based, in verbal expression at least, upon the equal rights of men to life, liberty, and the pursuit of happiness, with all that is necessary to effect and protect these rights.

The thirteen states grew and multiplied, increasing in population, wealth, and area, till in 1861, about eighty years after the attainment of majority, the country is brought face to face with another mental embodiment, in the *Third Epoch* of its development, which I shall characterize as THE NATIONAL IDEA OF MANHOOD, which *should*, but *did not* agree with the infant declaration that *all* men are created equal, &c. Heretofore, "*all men*" had been interpreted to mean all *white men*. Now that the words had grown to the full stature of their meaning, and were interpreted to mean just what for more than eighty years they had declared, the conflict of ideas culminated in a conflict of arms, and the nation so peaceful and prosperous, was plunged into civil war; and for four long and terrible years was waged the mightiest struggle of modern times. The mental embodiment in the Declaration of Independence, so far as relates to a *legal* recognition of manhood, triumphed. It has been made manifest in legal and in human form. It is no longer a mere declaration in that respect. It has become a fact. We have now a government for black as well as white. The impact of shot, and the blows of the sword, have fixed it indelibly in the structure of this nation.

A Fourth Epoch in our development, is, we believe, near at hand; the Epoch of MATURITY. It is the embodiment of ideas springing naturally and rapidly from the preceding national recognition and acknowledgement of what constitutes a man, as set forth in the Declaration of Independence. The dominant and all conquering expression of this New National Idea, will be that of National Justice. As before and always, a conflict of ideas brings a conflict of arms, which again must follow if not amicably adjusted in harmony with this great principle of Divine law which constantly calls to obedience. We are prone to believe that in this country the rights of all men are equally protected by law; law which in many instances has been framed by men chosen by, or bought by, monopolistic or political rings for their purpose. We punish those who violate these legislative enactments, as the vicious and criminal, but often fail to see, or at least to take cognizance of, the more criminal and vicious class who break the laws of God, and indirectly compel the infraction of human laws, by their avarice, greed, and love of power. In our feverish haste for wealth and honors, we fail to see that the Declaration of

Independence has not matured, and that it must reach the fruition which the great men who framed it, and gave it to the world, so prophetically assured should follow. In our national self-glorification, we fail to see that "Judgment is turned away backward, and Justice standeth afar off;" that "Truth is fallen in the street, and Equity cannot enter."

If all men are created equal; and if life, liberty, and the pursuit of happiness, are inalienable rights with which men are endowed by their Creator, as the Declaration so forcibly and justly affirms then it is equally certain, and is the inevitable conclusion, that the preservation of those rights by the destruction of all laws, and the powers of all personalities which would prevent the attainment of those rights, or their preservation when attained, is equally the right of man, and the endowment of God for their preservation.

The Fourth Epoch in our national life is, I believe, as I have before stated, near at hand, which will mark the maturity of this nation and its highest development. It will close the Dispensation, and mark the beginning of a New Era. It is THE ERA OF JUSTICE, and because it is the Era of Justice to men, it points to the period of greatest danger to the peace and stability of our government. We have passed through fearful war, to obtain the recognition of the negro as a man; but we have not yet attained to the recognition, to the justice, which demands the protection of the rights of *all* men; the rights of all poor men as against the power of all rich men; of all weak men as against the power of all strong men; of all ignorant men as against the power of all wise men; and of all honest men as against the power of all dishonest men. The danger does not threaten this country alone. Troubles and discontent thicken on every hand. Millions of men stand constantly under arms, ready at a moment's notice to destroy, but never to produce; while the horrid enginery of war is constantly being multiplied and made more destructive. But these things *must* pass away. The morning cometh. THE DAY DRAWETH NIGH.

We have assembled here in convention, to present you some of the principle doctrines of the New Age. We do not at this time ask you to adopt them, but we do ask you to receive and carefully examine them. If they appear rational to you, if they are in fulfilment of, and in agreement with, the divine direction as given of old by God's Priests and Prophets, and later still, as uttered by Himself in the person of Jesus Christ; if the doctrines as presented in this convention are pure and righteous, and work no ill to those who live by them; then as honest men and women give us your approval, whether they be new, singular, and unpopular or not. You may say they are unnatural, absurd, and but insane vagaries. Is it unnatural and absurd to believe that the man Jesus was immaculately conceived; that He was born of a virgin; that He had no natural father as other men have? Is the entire Christian world mad to-day, because they believe in this great depart-

ure from what is called the natural law of generation? And are we mad also, even more unsound than they, because we have discovered the law of virginal propagation and believe the fact because of the knowledge of the law?

Did Jesus suffer the death of crucifixion? Was He dead and buried three days, and did He rise again to life and material manifestation without the aid of the doctors of Jerusalem, as the entire Christian church believes, and which was believed to be impossible, and contrary to all known laws of that or any other time? Was He translated, and did He ascend to the heavenly world without the corruption of His flesh, in direct violation of all known laws operative in the dissolution of the body? Can the Christian church entertain and believe what would now be considered such monstrous perversions of natural law, and refuse to investigate the fulfilment of other laws to which the types recorded in Scripture clearly point? We purpose to demonstrate how the laws which were manifest in the type, are to be fulfilled in the antitype; and that the time for the fulfilment of the divine law in the antitype is at hand; and further more that our doctrines, however strange and startling, are scriptural; that they are humane and fraternal, however much opposed to the spirit of the present age of greed and strife; and that they are pure, however much at variance with the standards men have set up, which are woven from the worn and soiled threads of their own unholy thoughts, and prurient imaginations.

We ask simply a patient hearing, and a rational, dispassionate judgment. We purpose to logically demonstrate by two witnesses, by both physical science and the Scriptures, that the coming events which cast their shadows before, the time of trouble as foretold by Daniel, the mighty and startling changes which we believe are impending, and which we expect to witness in the near future, and which are even now inaugurated in incipient beginnings in the fulfilment of the Divine declaration recorded in the Scriptures, are as much in the order of evolution from the germinal beginnings of a new age of mental activity and physical development, as the tree is an evolution from the seed of its kind. We do not ask your careless indifference. We do not ask for an unthinking acquiescence. But we do claim from you a rational, critical, and searching examination of our doctrines, as to their agreement with the teachings of the Bible, and with the highest principles of Justice, and Equity, and Humanity, known to men. We purpose to present to the consideration of men, doctrines of the most radical nature; doctrines of the most revolutionary nature; not such by virtue of their baseness and immorality, but by virtue of their nobility and their purity. We profess to do no more than to exalt the standard of life given by the Savior of men. We hope to do no less. Men have prayed for generations that God would come to turn and overturn, till He had made the kingdoms of the world the kingdom of His Son. That the age has neared its harvest is no longer a matter of doubt with multitudes

of thoughtful and intelligent religious people, though they may differ much as to the quality of its fruit and the methods of its garnering.

That it is a revolutionary period, and one most destructive to the peace and stability of the present order of things, can not be doubted if we believe God's own words, and the evidence of things about us. He declared by His servant, John, "Behold I make all things new." To make *all things* new is impossible, except by the destruction of the things that are old, and ready to perish, which is as radically revolutionary as anything the mind can conceive. That the elements are gathering for this human cyclone needs no prophet to disclose. The steady, unbroken, and unexampled increase in terrorism in the past twelve years, as witnessed in the development of anarchistic, socialistic, labor and monopolistic unions, both in Europe and in this country, and the deep undercurrent of unrest and distrust, all bear witness that the day of wrath, the Dies Irae of the Almighty, is at hand. *We do not advocate these things.* We observe their approach. The signal service observer does not create the tempest; he simply notes its coming, and gives the the warning to prepare for it. We would say, make yourselves ready, for "Who may abide the day of His coming?" The law *must* go forth of Zion. The word of the Lord *must* go forth from Jerusalem. THE MORNING COMETH, THE DAY OF THE LORD IS AT HAND.

## JUDAH AND TAMAR.

The chief importance of the recorded history of the seduction of Judah, the head of the tribe of Judah by his daughter-in-law, resides in its relation to the antitype or that to which it unmistakably points. Tamar was the widow of the two sons of Judah, Er and Onan. Shuah, the wife of Judah, died, leaving only Shelah, their remaining son. This son, Judah had promised to Tamar. He failed to keep his promise, and Tamar resorted to the expedient of Judah's seduction, in order to become the channel through which might be continued the special line of Judah's descent, culminating in the manifestation of the Christ.

The fact was communicated to Judah's daughter-in law, that the chieftain of the tribe of Judah, and his friend the Adullamite, were going up to Timnath to shear sheep. Availing herself of the opportunity, she dressed in the attire of a harlot, and occupied a place in the vicinity of the way he must pursue on his journey to Timnath.

Judah was deceived by her disguise, and stopped to make overtures to the supposed devotee to the impure rites of the Canaanite worship. Judah questioned her as to what she would accept as the price of her adultery, and she requested him to send her a kid. As a pledge that the kid would be forth coming, she pre-

vailed upon him to leave with her his staff, signet, and bracelet. These Judah left with her, with the expectation of their return to him when he should have fulfilled his part of the contract by sending the kid which he had promised. Judah sent the kid by the Adullamite, but the woman had disappeared, carrying away with her the pledge which Judah had loaned for security. The Adullamite returned to Judah with the report of his failure to find the person answering to Judah's description.

Some months after, it was reported that Tamar, the daughter-in-law of Judah, was with child by whoredom, and in response to the inquiry, "What shall be done with her?" Judah answered in accord with their law, Bring her forth and have her burned to death. At the presentation of the pledge which she was shrewd enough to secure and retain for her own safety, the chieftain procured or ordered her release, with the subterfuge that she was more righteous after all than he, because he had not kept his promise, that of giving to her in marriage, his son Shelah. The result of this expedient of Tamar was the birth to her of the two children, Pharez and Zarah. One of these sons was in the lineal descent of David, Solomon, and Mary the mother of Jesus, and also of Joseph the husband of Mary.

One of the important lessons to be learned, but not the only one from this narrative is, that in the law of adultery, God's adultery with the animal man, inheres the principle or force of man's regeneration (re-production and transformation) to God.

The real cross of Christ (the Anointed) is the union of the God nature, which was manifest in Jesus, with the human nature which He came to save. This cross began in its final or ultimate degree, when, after the *theocrasis*, the Holy Spirit, which was the very substance of the Lord's body, descended into the race.

The crucifixion of Jesus on the material cross, while of itself a fact, was merely a symbol of the real cross which began with the reception of the Holy Spirit, and ends at the close of the Christian age in the manifestation of the Sons of God, who constitute the *product* of the cross.

As the reader progresses with the study of this chapter, the relationship of the type, recorded in the simple story of Judah's adultery with Tamar, by a union of the life of Christ (the spirit of the tribe of Judah) with the sensuous church, will be observed and comprehended. For the student of this subject to get at the underlying truths concerning it, a knowledge of the signification of words as understood by the Jews themselves, is of the utmost importance.

The language of the Hebrew is significant, specially so, in that every word, every letter, and every separate line of the Hebrew characters, had reference to principles, and the forms of those principles as represented in the human form, and the variety of forms in outward or external nature, as they everywhere and in every

thing correspond to that form. What is true of the Hebrew is to a certain extent true also of every written language, but other languages are more or less perversions and arbitrary modifications of the genuine word. This fact being cognized, the importance of a knowledge of the words employed, in order to a true conception of the lesson conveyed, will be apparent.

In the exposition of the subject now under consideration, I shall specially define the following words, which it is hoped the reader will perpetuate in the memory, if necessary, by constant reference. Judah, Tamar, Pharez, Timnath, Adullamite, Shuah, Chezib, Hirah, Shelah, and other words perhaps, as they are found connected with the subject, will be defined.

The word Judah means celebrated or praised. It is derived from the root *adah* or *yadah*, to throw or cast; e. g. to throw stones. As applicable to Judah as related to his mission as the head and leader of the tribe of Judah, and more than this, the progenitor of the tribe, and thence the human source of the Christ himself as projected or cast from Judah; that is, proceeding from him, it signifies celebrated as having produced the Anointed, the Christ. The signification of the root is also "to confer," "to profess," "to point out," "to show with the hand extended." It means to praise, to give thanks, &c., all of which signify, as pertaining to the man Judah as the progenitor of Jesus the Messiah and Savior of the human race, the acknowledgment and worship of the God-man as the only manifest Jehovah.

Jesus was the white stone thrown or cast from Judah; that is, transmitted through lineal descent from Judah, he being the instrument of the transmission or the casting of this stone. To extend the hand is to put forth the ultimate or last principles of truth, in its power. The truth; that is, the laws and principles concerning things, has no power, only as the truth is devoted to its use or end. The highest truth pertains to the highest life, which is the immortal. "The hand signifies the power of truth in ultimates." (Swedenborg.) If the *power* of truth is its last principles in ultimates, and this power resides in its use or end, immortal life being the end of the highest truth, is its power. The hand then signifies the life of truth. Judah, as meaning to extend the hand, signifies to put forth the life in its last principles or its ultimates, which he actually did in being the progenitor of Jesus, the life of the world. God or Jehovah being manifest in the man, was His manifestation in His outermost or last principles. Within this manifestation of Jehovah in last or lowest principles, existed the Lord God in His highest or first principles.

Tamar is composed of the three Hebrew characters, *tau* or *tav*, *mem* and *resh*. *Tau* or *tav* is from the root *tawah*, which is the mark or sign of the cross. The fact that the sign or mark of the cross should be the initial letter or character of the name of the woman who was to seduce Judah, and through whom he should commit adultery, (which the cross literally signifies or implies,) is at least very re-

markable. An important consideration in this connection is the fact, that while Tamar is an Hebrew, if not by birth at least by adoption, in her disguise she resorted to the dress common to the women of Canaan who practiced harlotry. The importance and bearing of this fact as symbolic, will be disclosed later on. The second letter or character in the name Tamar, is *mem*. It has the sound of m in the English alphabet. The letter signifies water. Water is the symbol of natural truth or science as applied to immortal life. This is distinguished from spiritual truth which is inspirational. The man in divine scientific or in divine natural or intellectual truth, is the *illuminated* man. The one in divine spiritual truth is the *inspired* man. The real life or outward immortality cannot come through inspiration. The *tau* of the name indicates the character of Tamar's mission as related to the life of Judah, as applied to the Christ (Anointed) which he projected. The second letter, *mem*, indicates the channel through which the cross or adultery should be committed. Let the reader remember that Tamar was Hebrew but that her disguise was Canaanite or Gentile.

A careful study of Hebrew symbolism as pertaining to the Israelite and Gentile, (the Canaanite is the representative Gentile,) will reveal the fact that wine, vineyard, vine, grape, &c., refer always to the spiritual or middle degree. Israel always sustained this relation. Water refers to the body, *gava*, *Goi*; that is, the Gentile; and the first miracle of Jesus, the turning of the water into wine, signified the final transformation of the body, the natural body, to spirit, or the Gentile world to the spiritual Jerusalem.

Water signifies natural truth, and thence the natural man in Genuine Scientifics; (Divine Science;) for natural truth; that is, a knowledge of it, cannot exist separate from a natural man.

The letter, *mem*, as a Hebrew character, is representative of a fibrous and cortical circle surrounding the middle or third ventricle of the brain, and which marks the course of the flow of the fluids of the brain as transmitted through the fiber to the *thalamus opticus*. In the order of the Hebrew alphabet it follows *lamed*, the ox goad; that is, the goad of the bullock. This does not mean the goad with which the bullock is goaded, but his horn with which he goads. The bullock signifies the desire for natural life. In the supreme sense or degree, the desire for the divine natural life, (the horn, power,) through which the bullock transmits this desire, is the organ of generation; this therefore is his goad.

In the language of symbolism, the bullock represents human desire or aspiration for life; and in the highest degree, desire for the divine natural life. The Hebrew character, *aleph*, which means bullock, also signifies desire or aspiration. Desire is a breathing after. Aspiration means a breathing after.

The flow of liquids or spirit in the brain, represented by *mem*, is projected by

the operation of the expansion and contraction of the cerebrum as a mass, this resulting from a synchronous respiration of every individual cell. *Mem* represents the fluids; and *lamed* (bullocks goad) the form and course of the fiber through which it is projected. The cause of the expansion and contraction of the cell; that is, the respiration of the brain, is the desire of the mind or soul itself. Desire originates the motion.

*Resh*, the third letter of the name Tamar, signifies head. This relates to the front head, or the cerebrum, in contra-distinction to the letter, *koph*, which implies the back head or occiput. *Resh*, being the last letter and termination of the name, indicates that her function as symbolizing the adultery of God and man, terminates in the head. The head is the ultimate letter, hence the container (continent) of the *tau* and *mem*.

Pharez (Parets) was the first-born of Judah's seduction. The word signifies rupture or rent; hence the exclamation of the mid-wife who attended Tamar, "This breach be upon thee." This was the channel through which the veil of the temple should be rent in twain, or in other words, through which the desires of the flesh should finally be overcome or destroyed.

Timnath means numbering. To number signifies to count the number; that is, to fulfil or consummate it. Time is numbered when it comes to its end. Judah was on his way to Timnath when he encountered Tamar.

Adullam signifies justice of the people. Judah's being accompanied with Hirah implies that his course with Tamar was justified in the ultimate end to be subserved in the adultery, and Judah's mercy to the woman in saving her from the penalty of the law, which in her case would have been to be burned to death, indicated that it is mercy or grace which justifies. The name Hirah, which was the name of the Adullamite, the friend of Judah, means *noble birth*. It is from the root, *havar*, which signifies to become white or pure from having been soiled or impure.

Shuah signifies *oath*, from the root, *shua*, to be broad, to be rich, to be delivered, set free. *Shuah* was the mother of Judah's sons, who might have been expected to constitute the channel of Judah's transmission through David to the Christ. It is said of Judah, he was at Chezib when Shelah, the youngest and third of her children, was born. Chezib signifies *lying, false*; and Shelah, the name of the son which Judah promised to Tamar, means to ask, to inquire of, to beseech, to entreat. This is from the root, *shaal*, to dig, to excavate, to hollow out; hence *sheol*, hades or hell.

Judah believed that Shelah, in so much as he was the only surviving son of Shuah, was to be the channel through which the line of his posterity should descend, and he feared for him the fate of the other two sons, if he gave him as he

had promised, to Tamar. The story is mainly important in its allegorical bearing. In giving it a symbolic or allegorical application I do not deny the historical facts. It is not however the history we want, so much as the antitypical truth.

The life of Judah culminated in Jesus the Christ. The Christ, and His church composed of the brethren at Jerusalem, constituted the fruit of the tribe of Judah. It was for the perfection of this fruit that the tribe had been perpetuated. After having given forth or produced this life, the kingdom was dispersed.

As has been stated in another chapter, Jesus was the stick or staff of Judah. He was, therefore, Judah himself; hence the celebrated or praised. "Judah, thou *art he* whom thy brethren shall praise; thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion, who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until *Shiloh* come; (the second coming;) and unto *him* (the Shiloh) *shall* the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine," &c. Gen. XLIX. 8. This prophecy pertains to Jesus as Judah, and extends over the period from His coming at the beginning of the Christian age, to the coming of the Shiloh at the end of the age now manifest.

Now let Jesus, as the product of Judah, the "Son of God," the "Son of man," in whom as He himself declared, dwelt the Father, be regarded the embodiment and personal manifestation of principles represented in the names already defined, and which I will now apply. For instance, the Father and the Son are both in the Lord Jesus. Judah is in him as the Father. Judah means celebrated or praised. "Thou *art he* whom thy brethren shall praise." The son of Judah is also in Him, for He is the Son. Jesus said, "I and the Father are one." "I am in the Father and the Father in me."

Jesus, the Son, is the product of *Shua* or Bath-Shua. Bath-Shua means the daughter of wealth or riches. *Shua* is also fulfilment of the oath or covenant, all of which means conjunction of God with man. The word Shuah is from shava, to cry for help. The effectual cry for help or succor, to God, is to obtain the riches of God, which is the wisdom in which is the life of God. This cry for help was in the aspiration of Judah and his posterity, which was answered in the manifest life of the Lord in the Anointed Savior: Jesus therefore embodied this principle also. Er and Onan were the offspring of Judah through Shuah. Er means waking. Jesus was the first begotten of those that slept. When He came forth as the Son of God, He came out of death and hell. He was the first begotten of the dead. The waking principle, or Er, was in Him. Onan means strength or seed. The strength or seed of the world which was in Jesus, was the life or soul which He gave to the world. "He poured out His soul unto death." This was

the Onan in Him. Tamar means palm tree. The palm tree as a symbol, signifies, in the natural degree, ("sense,") the acknowledgment of the truth from the real or genuine personal life of Jehovah. In other words, it means the confession of the truth as manifest in the personal Messenger of the Covenant. It means the literal acknowledgment of Cyrus, the Anointed, as the Mediator of the "NEW COVENANT." Jesus had this confession in Him, hence He had Tamar as His bride, or the counterpart of the truth, in Him. The Er and the Onan in Him, died on the cross, only represented on the symbolic cross upon which His physical body was crucified. The confession of the Divine human, Tamar, was transferred to His church. The death of the Er and Onan, left the Tamar, (the church,) a widow. The Father, Judah, still existed in the church as the biological Center. The Son, the husband or bridegroom of the church, has poured out His soul unto death; and the church, *Tamar*, having become a widow, and desirous that the seed of the Father shall be transmitted and perpetuated, takes the necessary measures to secure and determine the end. She hears that the Father (Judah) is going up to Timnath, (*numbering, the culmination or end of the dispensation,*) to shear the sheep; that is, to remove the ultimates of animal life from the product of the Ram or the Lamb of God, the children of the Lamb by regeneration. So she dresses herself in the Gentile or Canaanite garb as an harlot, and sits down by the road-side. The Father, by the transmission of the Spirit from *generation to generation*, comes that way, and commits adultery with the daughter-in-law who has now clothed herself in the garb of an harlot.

Tamar was the widowed church, widowed because the Er, resurrection or waking, and Onan, strength or seed, is dead. The primitive church was destroyed, and the succeeding church declined and became a widow. She then put on the clothing of the Gentile and Pagan world, and the spirit, the Father, Judah, descended into the Romish church, the Harlot, and the life of the Father (Judah) became adulterated.

This adultery continues till the end of the dispensation, when the two children, Zarah and Pharez, (Parets,) are presented for deliverance. These two children are the two rival powers in the same womb; namely, the Anti-christ Spiritualism, *Zarah*; and Pharez, the divine kingdom to be born. Zarah puts forth his hand first, but is not first delivered. He withdraws his hand before the dominating power of the true Christ, who, though last or subsequent in manifestation, is the first to come into actual birth.

In another chapter it has been shown that the Ram or Lamb is the symbol of the begetting power. In the higher or divine sense, it signifies to beget by regeneration. The Ram or Lamb of God was sown in the church at the commencement of the Christian era, by the dissolution of the body of Christ, and thence the operation of the Holy Spirit which was the product of that dissolution. The process of regeneration continues till the end of the dispensation, when the lambs, sheep or children of the resurrection come forth.

Those who are to constitute the lambs of the flock, and who are to be gathered into the one fold, are first re-embodied by natural birth. They mature as men and women, then accept the new gospel which is to be presented to the new church through Eli-jah, (that is, God the Lord or the Shiloh,) when their bodies will be transformed to the spiritual body in which there is no more death. The process of transformation is by the application of the law of *shearing*; that is, by the process of the cutting off of the ultimate or last principles.

Swedenborg says in his exposition of the spiritual sense or degree of the "Word," that sheep signify goods, and also those who are in the good of charity and thence in faith. Let this principle be brought down into the natural or literal domain and sense, and it must have a corresponding significance. Those who come into the performance or operation of uses in the spiritual degree, do so by regeneration from the spiritual doctrines of the Lord. (Word.) Those who come into the operation of divine uses in the literal degree must do so by natural regeneration. This can only be accomplished through the cutting off of the processes and powers of natural generation.

One of the central and essential doctrines of the new gospel is, that the natural and sensual tendencies of the thoughts must be cut off in order to insure to the individual the life of immortality. *Wool*, says Swedenborg, signifies good in ultimates. *White wool* signifies natural good. Man's ultimate or last principles are in the germs of reproduction. To shear sheep, or to cut off these ultimates or last principles, would signify to cut off the processes of reproduction.

Judah, (Christ,) when entering into adultery with Tamar, (the church,) was on his way to Timnath (end, consummation or numbering) to shear the sheep, the lambs or flock of Christ's planting through regeneration.

#### THE FORMULA OF THE PROCESS OF SHEEP SHEARING.

Man is the generator of spiritual entities or beings. He is an aggregation of truths, which in the spiritual degree are so many entities. These entities exist in the region of the mind as two general qualities; namely, desires, affections or loves, which reside in the domain of the will; and intellectualities residing in the domain or region of the understanding. The center of this domain is the rational principle. When the affections or loves determine towards the flesh through the functions of the sexual life, the spirits from the mind flow down into the body, and are transformed through the sexual tendencies and determinations to germs of reproduction. From these germs of reproduction, re-embodiments are produced. These transformations from the life of the spirits in the mind, to the re-embodied life in the flesh, are catastrophes in the realms of spiritual existence. Catastrophe or cataclysm does not occur in the spiritual degree, except at the time of complete vitiation and inversion of a spiritual truth. When any special doctrine, and thence corresponding life, is violated in its last degree, in the spiritual world, there is followed a precipitation from catastrophe or cataclysm, and there succeeds an effort of the person into whom the precipitation has taken place to perpetuate the doctrine, and apply it to life in the corresponding outward and literal degree, or in the sensual flesh.

(TO BE CONTINUED.)

# THE GUIDING STAR.

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

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

Nos. 2 and 4 College Place.

CHICAGO, ILLINOIS.

## SUBSCRIPTIONS IN ADVANCE.

One Year, .. .. .	\$1.00	Three Months, .. .. .	\$0.25
Six Months, .. .. .	.50	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 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.

## WOMAN'S RESTORATION TO HER RIGHTFUL DOMINION, AND HER RELATION TO KORESHISM.

ADDRESS BEFORE THE KORESHAN CONVENTION, AT CENTRAL MUSIC HALL, OCT. 8TH. 1888. BY MRS A. G. ORDWAY.

However much theological dogmas may be ignored, there remain certain facts which cannot so easily be set aside. The question of woman's *rights* is one, which, actively set in motion, will not cease its agitation until these rights are guaranteed her. There are but two leading questions before the people to-day, and these both pertain to an inequality, which has on one side the laboring man and woman, and on the other, the masculine force in unrightful domination, and its usurpation of the most sacred potencies of human existence. That woman, by some power over which to-day she has no control, and above which she seems not to be able to rise, has become subject to her self-authorized master, behind whom stands the money power, (the God mammon,) before whose shrine she seems an abject and willing devotee, there is not a reasonable question. Woman, a natural born citizen of the kosmos, evolved through the same agencies which bring into being her brother, equally expert in all that pertains to juvenile sports and pastimes, as active in the discernment of specific means to any given end, as fertile in inventive

genius, and dominant in will, more righteous and kindly disposed, more compassionate and humane than her masculine counterpart, finds herself at her majority, the technical bond-woman of the most arbitrary and tyrannical prestige possible to conceive. I say, by some predisposed power, she finds herself subject to a bondage, in some cases a willing slave, but nevertheless, a slave to a barbaric egotism, from which modern culture and civilization is gradually, but certainly, enabling her to arise. No matter how much or how little truth there may be in theological dogmas, the fact, as I said, remains; that woman is a social and political *ostrakon*, useful to man so long as she is his subservient tool and bondmaid, and so long as such commitment is passively yielded. There are three cognate facts, so consecuted and related in the order of their sequence, that to ignore their logical relationship would be to violate all the principles and rules of rational argument and logical deduction. These are, namely, the historical and Biblical record of a subjugation of woman, in which her inclinations were to be for a time, apparently, not definitely indicated in the record, a subject or slave of the masculine power. The Scriptural statement is as follows: "Unto the woman He said, I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children, and thy desire shall be to thy husband and he shall rule over thee." It will be remembered by those who are familiar with the sacred book, that this purports to be a Divine edict—a *curse*—pronounced upon the woman because of her transgression of the command of God. The second fact to which I allude, is, that for hundreds of years, yea, thousands, the subjugation of woman has been comfortable with the Biblical statement, whether or no the statement is authentically of Divine origin.

The third fact demonstrates that while we have a record of the *pronounced curse*, and a subsequent dominance and control politically, professionally and socially, of the masculine force, the curse was only intended to remain operative till the principle of evolution with its co-ordinate involution, should re-instate her to the sovereignty lost by the entailment of inherited evil and fallacy. This third fact involves woman's present purpose to procure her liberation from her lingering thralldom; her activity in the determination to execute her claim to a rightful equality, and the promise of her early success, as given through the rapid augmentation of the general interest manifest in its achievement.

Allow me briefly to recapitulate this trio of factors incidental with woman's development to the consequence of her real mission. First:—the recorded curse, to hold till the right time should come for her liberation. Second:—that in agreement with the record, the fact obtains that she has been under such bondage, thus proving the genuineness of the prophecy, that she should be so subjugated. Third:—her present determination to no longer submit to the degradation of yielding her powers of mind and body to the sensual and selfish purposes of a

masculine dominance, profligate in the prostituted use of inmost and sacred potencies, degraded to a plane of appropriation beneath the level of the brute creation.

Prominent among the leaders of the woman's movement, we find many exerting their influence against the sacredness of the Bible and the authority of its inspired writers, because it appears to uphold the principle of female servitude and submission. The curse was pronounced, and it has been executed to the letter. This is the strongest and most convincing proof of its Divine origin.

The Messiah of the Christian age or dispensation, came to lift the curse, not merely as pertaining to woman, but as also regarding man, who, under the curse, "Should earn his bread by the sweat of his brow." He came also to lift the curse of labor, and the activity and progress of the workingmen's movements everywhere, present indications that the curse of labor or drudgery will also be removed. The fact that these two curses obtain in their effects and potency to-day, demonstrates that till to-day they were to remain operative. The Messiah of the Christian dispensation came to restore these distinctive culprits. Why then, has not the power of the Christ been manifest during these nineteen hundred years of so-called Christian supremacy? I answer, because the influence of the Lord's ultimate energy as the regenerator or reproducer of the God in man, was not to culminate, neither could it, till the end of the age should bring the fruit and harvest of the Divine planting. In the beginning of the age, the seed of regeneration was planted through the body and blood of Jesus the Christ, by the operation of the Holy Spirit. As all seed dies in the soil and in the stalk of reproduction, in the known kingdoms of reproduction, according to the regular law of growth, so the seed of Divine regeneration; namely, the "Children of the kingdom," sown in the church, must first die, enter the dark or mediæval ages, and subsequently merge at the end of the age, called the end of the world, and mature as the fruit of the Divine harvest. This is in strict accord with the doctrine of the Lord Jesus. He said, "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day;" this signifying the last day of the dispensation when the fruit of immortality should mature.

The seed of life was sown in the beginning of the age. The fruit of life and the re-instatement of the two sexes to their normal relation, must therefore come at the end of the age, which, as appearances go to show, we have unquestionably reached. The curse of labor, then, pronounced upon woman, in which the indiscriminate and unsought for multiplication of degraded progeny has been enforced, and the co-ordinate curse of labor entailed upon man as the result of prostituted desire, which has become in him the desire of unlimited and unrestrained lust, through which the household is multiplied beyond the reasonable possibility of proper support, culture and refinement, will be lifted to the

standard of legitimate and essential use in these vital domains. The legitimate performance and exercise of use will be substituted for the drudgery and curse of labor.

In connection with woman's restoration to religious, moral, social, collegiate, professional and political rights, there are some religious, physiological and astro-biological laws to be considered, understood, applied, and adhered to.

In the highest phase of Koreshan doctrine, in the one superlative domain and degree of human attainment which that doctrine promulgates, the nature of sex relation is set aside; not as a universal law by which the sensual animal man is to be solely governed, but to be the domain of the purest potency of the affectional centers of human thought. The husbanding of this supreme and divine affection of the human soul, impregnated with *Deific influx*, is to produce a fountain of supreme desire, conserved for the purpose of baptismal force, to be poured out upon the race at cyclical epochs, or ends of dispensations, at the time of refreshing from the presence of the Lord.

It is not claimed by the Koreshan system that *all* people in any specific age of the world will be subject to the law of *supreme chastity* as attained to, in the life of the Lord, our perfect exemplar; but those who are to comprise the first fruits of regeneration, and who have washed their robes and made them white in the blood of the Lamb (which blood, means pure spiritual doctrine of life) and who comprise the *virginal group*, standing with the Lamb on Mount Zion, and who thus transformed, and united to the Lord constitute the Bride and Bridegroom, in their restored unity, will be sustained in their determinate purpose, to lead this most holy and Divine Life. And whosoever dares to interrupt or oppose, may find when too late, that the Divine pleasure and prerogative have been violated.

In Koreshism it is maintained, that through the power of virginal life, entered into by such as desire to, and can rise above the carnal and sensual inclination; those who dwell on the lower plane, and in the domain of the lower animal degree will be influenced to rise into the highest degree of propagative development, so that the pure principles of physiological procreation can be applied to the development of human existence, and the perpetuation of the purest and most perfect specimens of the human family. Modern so-called science, ignores entirely the relative influence upon the race, of the observance and application of astro-biological law as involved in solar, stellar, lunar and terrestrial conditions and phenomena. No matter what may be regarded as the "First Great Cause," whether an intellectual and personal being, or some spiritual energy or energies without volition and consciousness; He creates both the physical kosmos (including the starry heavens) and man, the highest work of His production. That between the two departments of creation there exists such a relationship as to constitute them mere-

ly two distinct departments of a unitary system, the well directed thoughtful mind will readily observe. This being true, there must be some definitely prescribed co-operation of the two domains, and we find by our unbiased study of the Bible in the light of a somewhat liberal and progressive civilization that it fully recognizes the relationship of man to the sun, moon, and stars placed in the heavens, "As the greater light to rule the day, and the lesser light to rule the night, and the stars also, which were placed in the heavens for signs, and for seasons, and for days, and for years and to give light upon the earth." When Jesus was born, and the wise men, astrologers from the east, came to seek the Divine Child, they were led to His discovery, by the phenomenal appearance in the heavens of a star which they described as *His* star, for said they, we have seen His star in the east and are come to worship him.

The Koreshans hold as a fundamental doctrine of Koreshism, that as the Divine Child had His own special star, so every person born into the world sustains relations to specific stellar centers, and when the law of astro-anthropology is known and applied, it can be made the foundation of anthropotic or human improvement. As there are true and false systems of astrological doctrine, and as any true system of religion passes through its stages of inception, growth, and declension, so astrology of the true order, may have its corresponding degrees. The Egyptians had their Magii, but Moses who was not only educated in the Egyptian system, added more; namely, that which was committed to him of the more complex occult principles involved in Divine and comprehensive wisdom. Daniel was an astrologer of the Divine or higher order, as were many other Biblical characters.

Abraham came from Ur of the Chaldees which means the fire of the Chaldees, who comprised the center of the astrological and occult nucleus of the East. If there be a definite relation, and influential co-operation of the two domains, of what use can such a knowledge be, as applied to the scientific development of the human race? I will endeavor with your further forbearance to briefly set forth, some of the specific uses of the knowledge of *astro-anthropotic* law.

In common astrology it is maintained, that if a person is born under what are called adverse and malignant occultations and conjunctions, the human conditions contingent upon such unfavorable births, will follow. It is therefore the principle part of the astrologer's office and calling, to predict the person's fate, as foreshown through the astral relations obtaining at the birth of the one for whom the horoscope is drawn. If a person can be born under astral circumstances which can or will insure malignant and unfavorable life, the time to insure immunity from such malevolence, is when conception, both as to time and quality, can be controlled through the law which must have regulated Abraham in his desire to produce the son, through whom he expected the race to come under the influence of the regenerating power of the Messiah.

If birth can take place by accident and the time of that birth be so related to epochs in the progression of human existence, and those periods so related to stellar and lunar phenomena as to effect either for good or evil, the person thus accidentally gestated and born, then a proper attention to the subject of conception, gestation and birth to scientifically predetermine times and qualities, will reduce the process of stirpi-culture, to the same scientific level, as other less important scientific subjects. You may condemn these thoughts to-day, but future generations will bless this hour.

Not till woman is free to control her body as well as the aspirations of her soul, can the law of the higher and occult principles of procreation be made applicable; for, to allow those principles to obtain in their fulness, woman must possess the exclusive control of this most sacred precinct of the procreative sanctuary. The Messiah came to plant the germ of this freedom and immunity. He comes through Koreshism to usher in the fruitage and establish the liberty He then promised.

Woman's mission is manifold, but first it is her province to become the apostle of the new and scientific gospel of life, as it was her mission in the beginning of the age to first declare the fact of a risen Lord; an augury in that day of her present possible attainment of apostolic succession, when the chosen Messiah shall inaugurate the work of promoting the establishment of his earthly kingdom. It is not the province of so brief a paper, to set forth the specific lines of activity opening in this great field of woman's possibilities, but you may be assured that Koreshism points out in unmistakable terms, her equality with man, and the Divine plan appointed for the attainment of this, her hope of that final, beatific felicity insured through her long and tiresome bondage. This bondage has prepared her for her future work, and relation, in the restoration of man, as did the Egyptian bondage of old for the succeeding greatness of God's chosen Israel.

The human race is groaning for a cultivation, compared to which, all present attainment sinks into insignificance. Such a development is the rightful expectation, of an organic form and consciousness, originating in Deity, and produced from God, as the most perfect handiwork of the Divine power. As the offspring of God, we look for Divine possibilities and attributes, as the condition of the higher civilization toward which the human family must progress. The attainment of a moral, spiritual, and *not least*, a natural maturity, redounding to the Glory of God, cannot obtain, except through the perfect motherhood, approximated in the virginal maternity of our Lord; the pure and holy motherhood such as will insure to the world, a nobility of character in our offspring, the pure natal conditions of which she may regulate, from the standard of conscious liberty and equality and a degree of culture which only such liberty can provide. A maternity upon

which unborn generations depend, to make the world's wilderness an Eden of loveliness and a habitation for Divinities, can only be consummated through an application of the Divine law of procreation.

Man is the tabernacle of God. Woman, the more refined division of this tabernacle, is the environment of the sanctuary of reproductive energy and formulation, and without the liberty to guard this most holy domain from the encroachments of carnal aggression, she is made to entail upon the unhallowed product of her divinest natural function all the evils of a desecrated sacrament.

She demands then this liberty, that she may safely guard the sanctuary of procreation, for the procreation of the *Sons of God*, the first fruits of which the virgin woman, Mary, the mother of our Lord, in the beginning of the Christian age, ordained the heritage.

---

## EXTRACTS FROM "KORESHAN ASTRONOMY."

BY PROF. ROYAL O. SPEAR, GRADUATE OF THE "COLLEGE OF LIFE."

---

SOON TO BE ISSUED BY THE GUIDING STAR PUBLISHING HOUSE.

The Copernican system teaches that our earth is a globe and planet among a sisterhood of planets, all of which revolve around the sun as the center of our planetary system. There are many stars of which little is known, that belong to our system; and many others of which less is known which either belong to our system or cast their light into it. All the planets revolve around the sun in nearly the same plane; that is, the orbits of Mercury, the Earth, Jupiter and Neptune, are rings around the center, the sun.

The reader will observe that though the diameter of the orbit of Neptune is over six billions of miles, all the immensity of space on either side of the orbital plane is unoccupied and waste. Then again, there is vast space beyond the confines of our solar system, before we approach the periphery of an adjoining planetary system, with a sun as a center, and with worlds revolving around it. It is supposed that those stars, with a distance beyond comprehension, are the suns of other systems.

It makes no difference in what direction one looks from our sun, he is supposed to be able, either with the eye or through a telescope, to see these distant suns. The astronomers are not able to fix up a theory why there are so many different systems in the fulness of space, instead of just one grand universal system, with definite and fixed laws controlling the relations and activities of the whole. They leave it to God or to chance, and then deny both of them.

From the supposition and assumption that space is eternal and illimitable, they conceive of no center or circumference in the kosmos of existence. Their system teaches that our earth and all the planets, balls, or spheres in our universe, are held in position because of their axial and orbital motions, or the primary potential forces which cause these motions. It follows, then, if the earth and the other planets require these two forces to hold them in their orbits in space, that the sun requires the same motions to hold it in space; from which we must conclude that our sun revolves on its axis, and that it sweeps through space in its orbit around some other grand, though distant and more central sun. But if one sphere requires these two motions to sustain it, there is no logic that would not lead to the conclusion that all spheres require them; consequently, this distant central sun around which our planetary system, together with many others, both larger and smaller than ours, revolves, must have axial and orbital motion; and it, too, must make still grander and more distant sweeps through space, around some far more distant center, the distance of which can not be computed, and the diameter and magnitude of which man cannot know. It transcends the power of the human mind to even imagine it. The mind wearies and faints in the endeavor to stretch its conceptions far enough to embrace the limitless extent of space, as presented in the modern idea of astronomy. The farther we go from our sun, the center of our solar system, the greater the successive central suns, around which our own, and successively greater solar systems revolve, must become, else universal gravitation is a myth. Our own solar system is but a span's breadth, compared with the grand panorama of universal solar systems in their mad career around other centers, whose diameters even infinity can not measure. There can be no general system, for there is no one center; and because of it, there can be no possible circumference.

It is a law in physics which all philosophers recognize and accept, that anything without center and circumference is also without form; and a thing without form has no existence. A center with its limitations, is absolutely the essential of form. The teaching of modern astronomers, that the universe has no absolute center and no circumference; that is, no limit, demonstrates that it has no form; and if no form, then no structure; for form is one of the inexpugnable factors of construction. People do not study critically the facts on which astronomical conclusions are based. They have accepted the conclusions, and formulated certain beliefs, concerning the adjustment of the various spheres and planes to each other, so that they have a system of astronomy which is very incomplete and misleading. There are too many mysteries connected with it, and too much left to conjecture, and still more which we are told must be left to God, as it is "Past finding out," and presumption on the part of man, to seek to know; so that one who demands facts, or at least a systematic theory for the basis of his faith,

can do nothing else than express his disbelief in the Newtonian theory. A man who questions old and cherished beliefs, and finds them rotten to the core, though they look well on the surface, and who raises his voice in favor of further investigation, is considered a crank, or a fit subject for a mad-house. If a man discovers error in any system of belief, which would prove destructive to it if revealed, he is dishonest and cowardly if he fails to give his evidence in favor of the truth, for the overthrow of error and fallacy. I know that the masses of humanity will not adopt the conclusions just reached; that is, that the basic laws on which astronomy, as taught, depends, prove the non-existence of the universe, although it is self evident, and requires no proof, that all existing things have form, and that the two essential and inexpugnable factors of form, are center and circumference, or limitation. The many turn away with a sneer, but now and then an honest soul will have the courage to investigate the charges against popular beliefs.

Ignorance is a power for evil, yet it does not equal the power of prejudice. The Orthodox millions scorn a man, yes, hate him, if he attempts to displace ignorance and fallacy with truth and good, so that evil and mortality may be overcome in man. If the earth is held in its orbit by two forces or motions, the centripetal and centrifugal, then all worlds, or bodies in space, must be subject to the same orbital and axial motions. If this conclusion is denied, then the objector must admit that space is limited by a center and a circumference, and that there is somewhere a central sun, around which revolves all other systemic suns. There are no sages among the masses who teach the limitation of space. There are no accepted authorities on astronomy who believe in or teach a located center. It is all theory with the wisest of them. They have observed some things which *appear* to be facts, and have demonstrated some things which *are* facts. From these facts, and the appearances assumed as facts, they have constructed their present theory of the universe. Every man who is clear headed cannot fail to observe that there is but little known in accepted astronomy as fact. There is much known in appearance, and more in theory, but essentially nothing in the true interpretation of observed phenomena. If there is one reader of this pamphlet who questions my conclusions, I ask him to make a thorough investigation of the Copernican system, and note carefully the facts which are truly and logically demonstrated, and separate them from the appearances and theories, and see what he has left. Oh, what a skeleton! There is no synthetic law which could construct anything upon it. He will not know the distance to the sun, nor will he be able to see the *real* sun, nor can he tell where it is. He cannot tell from this skeleton whether he is on a concave, convex, or a plane surface; whether on the inside, outside, under-side or top-side of the earth. He cannot prove whether it has motion, or whether it is at rest. He knows something moves, but what it is he cannot

demonstrate or prove from the facts given. He will be forced to conclude that he has been a fool all his days, and has been living a life of evil from a fallacious doctrine. How many will make such an investigation? I am firm in the belief that the great masses of educated people are too cowardly to question the Copernican system of astronomy.

In reading accepted authorities on this science, the investigator must not accept as true everything he reads, nor must he take for granted that all their deductions are of necessity correct. Be sure you understand the basis from which they argue. Study carefully what you read, and you will notice that many, if not all of the vital points on which the system stands, are still in question, and under discussion; that most of the great system is nothing but formulated opinions. An opinion is not necessarily a fact. It is not a law, nor is it worth anything in demonstrating a theorem or proposition. It is fine material from which to construct theories, but poor stuff on which to erect a scientific edifice. Truth is the manifestation of a principle which admits of the closest questioning, and which conforms to, and agrees with, all other principles in the operations of life, in all degrees and qualities of substance. It must agree also, with all the principles in all the branches of science.

I will now give my convictions, and state some of the facts and considerations which led me to reject the Copernican system. In the following pages I shall turn the Copernican system against itself, and show that the elements which destroy it are couched in its principal tenets. Following the criticism I shall substitute the Koreshan system for the one I believe it wholly destroys.

#### OBJECTIONS.

The vital law of accepted astronomy is that of axial and orbital motions. This premise alone kills the whole system. The two forces which operate to produce these two motions of all planetary orbs, are called the centripetal and the centrifugal forces. It is not very difficult to assume that the first originated in, and is forever dependent on the central body, but the origin and continuance of the force of projection has not been, and can not be intelligently and satisfactorily explained. There are two assumptions which in themselves are fatal to all conjectures on the subject. The "NEBULAR THEORY" was sprung on the astronomers, and for a while won the confidence of students of the science, but too many most serious objections were waged against it, and the world-renowned Proctor, who died of yellow fever last Sept. in the fulness of his powers, prefers, in his great work, "Other worlds than ours," to accept the old belief in Divine power rather than the nonsensical "Nebular Theory."

I will not consider this theory of the origin of the centrifugal or projectile force, but will present a few phases of the old theory or assumption, that "God

did it." The force of projection caught the earth some how, some way, and at some place, but how, when, or where, no one pretends to know, and overcame its inertia, which was its state of rest. Let that be as it may, because it is all theory. After the projectile force started off with the earth on a straight line, (straight from what, no one even attempts to guess, for there is no direction in space,) it would continue on that line for all time. It could not stop of itself because of its inertia, yet the slightest opposing force would in time bring it to rest. No one fails to see that if the earth's inertia were overcome from a state of rest, by the force of projection, that its motion would continue forever because of its new inertia. There is no need of the continued application of the force of projection to the earth, to keep her rolling along the straight line for all future ages. No one offers to explain where the projectile force came from, nor how many centuries the earth rolled along the straight line in obedience to its own inertia, before it ran against an opposing force called attraction, or more philosophically speaking, centripetal force. It does not require any great amount of philosophizing to discover, that the moment the earth in her onward march through space came in contact with the so-called centripetal force, she must receive a new power, which must be the continued power of projection, or else the centripetal force would draw her on lightning's wings to the center from which said force acts.

If the subject be considered from the standpoint of another common hypothesis; namely, that the earth was a portion detached from a rapidly revolving molten mass, as some affirm, the power of attraction between two bodies being as the square of the distance, it is plainly to be seen that if a swiftly revolving mass could not hold to itself by the power of attraction, a portion of its rim or periphery when in close contact, its attractive or centripetal power must be suddenly and mightily increased, to arrest at a distance the flying mass it could not hold to itself when in close contact, and to do it at a particular time, and at just the right distance, and with just the right power to arrest its tangential velocity, and convert it to a cyclic force which shall exactly equal the attractive power of the mass. If the earth does not fall into the sun or center, nor continue on in a straight line, she must assume a curve around the center, and the two forces must be constant and nearly equal.

This is the theory of the Copernican system; but what is the source of the projectile energy? The earth must have received both its centrifugal and centripetal forces at the same moment; and if so, how and why? If she did, the projectile or centrifugal force must be as constant as the centripetal force, or else the earth would at once roll into the sun. If the projectile force of the earth be not continually applied, the resistance of the medium through which it passes, however tenuous it might be, would finally bring it to rest. If the centrifugal force is continuous, what is its source? It will not do to say, it originates in God, for the very

theory which makes space illimitable, demonstrates the non-existence of a God.

I am forced to conclude that there is no fact as a basis from which to demonstrate axial and orbital motions. I deny that the earth has such motions. No great truth depends on just one law or fact to sustain it. If the universe is constructed according to the theory of Copernicus, its existence in the past and future must of necessity depend on law. It must have centers and circumferences of interchange of substantial energies, and must have points of generation, and centers of transmutation, to perpetuate it; and if there is no direct interchange of these substantial energies which go to perpetuate the kosmos in its greatest form, then there must be some unknown, unseen, and inexhaustible source from which worlds are supplied with new forces, new life, and new materials. From the law by which existence is substantiated, the existence of this unknowable source is impossible. The sun is in a state of constant combustion. It gets its heat from some source. Where? It is not consumed, and there is no astronomer who has named a law by which to demonstrate the possibility of its final consumption. The worlds in space, for billions of miles according to the theory, depend on this central sun for light, heat, and gravity; yet what is the burning orb? Of what is it composed? What radiates from it? What produces its heat, or sustains its combustion, if it be a combustible center? These are vital questions, to which theory alone has made a reply. There is no light or heat from any planet or rolling orb, except what they receive from this sun.

It is said that the sun is ninety five million miles from the earth, and some three billion miles from Neptune, (that this is all false I will prove later on,) and is about eight hundred and fifty thousand miles in diameter. It has axial and orbital motions which sustain it in the heavens. It makes its grand revolutions around some other sun which is trillions of miles distant, and whose diameter must be correspondingly multiplied to sustain its power of attraction, yet observed with our little eyes which can see only a very limited distance on the earth, where said distance can be measured. Its orbit is great. So are the orbits in which our planets sweep through the grand round of earth life. This is all theory with no facts as a foundation.

There is a much more sensible theory which answers every possible question, and which obeys the law of inter-dependence of centers and circumferences. I do not have to hunt in space to find an imaginary being on whom the worlds depend for power and life, so I deny the whole theory for the second time.

The law of geometrical increase as applied to the present astronomical method of computing the power of attraction, or the centripetal force of the central sun, demonstrates that the size and density of the central sun of one system, must increase in proportion to the diameter of its orbit in its revolution

around another and increasingly distant central sun of the more aggregate system, and of necessity compels the ludicrous conclusion that all the space in the universe would be filled, and more than filled, by the infinite and incalculable augmentation in the diameter of the successive spheres, through the operation of the geometric law of increase.

## WHAT IS MEANT BY THE LORD'S SUPPER?

THE QUESTION ANSWERED BEFORE A MEETING OF THE SOCIETY ARCH-TRIUMPHANT, BY A STUDENT OF KORESH.

The life potency, or power to reproduce in any domain, whether in the vegetable, animal, human, or the Divine, is in its *seed*. Even the universe itself, must gather all its energies or powers in a focal point, in order to re-create itself. This focal point, or seed, must embrace both the spiritual and the natural, or the subjective and objective degrees of life, that the one may again involve all the power for future life, and evolve the outer expression or form in which the function resides. Hence, in every domain of nature we have seed time and harvest as a law of being. The cycles of seed development vary in length, being long or short, according to their kind. When the harvest is gathered we have seed to sow again to reproduce the same life, or by the eating or appropriation of which, the life of the higher order may be sustained.

The seed which dies at each sowing in order to reproduce again, for that is the universal law of propagation, now dies entirely as to its former life, in its passing over (*passover*) to its higher or lower appropriation, and is by transformation and assimilation blended both as to its spirit and its body with the structure which appropriates it, and they become *one*. St. Paul understood this when he said "Thou fool, that which thou sowest is not quickened (brought to new life again) except it die." (as to its former life.)

As at the end of the shorter cycles, so at the end of every age or dispensation there is a harvest or gathering of the fruit of that age, and after the gathering or harvest, there is an appropriation or eating of the fruit, hence, a *supper*. And as there are twelve kinds of fruit on the Tree of Life, which yields its fruit every month or age, these periods or ages being marked on the zodiac of anthropotic life, corresponding to the markings on the physical zodiac by the twelve signs, there are twelve harvests and consequent appropriations of the fruit, or *suppers*. The Lord's supper was one of those eatings together, or appropriations of the fruit of the age. The fruit or seed was Jesus the Christ, for He was declared to be the Promised Seed, and also the First Fruits, and as such was eaten or appro-

priated by the church at the baptism of the Holy Spirit, when His flesh was dissolved at His translation, and was converted to spiritual force, and went out into the people who received the baptism. This was symbolized by His calling two of His apostles, and sending them to find a man bearing a pitcher of water, who should show them an upper chamber where they should prepare the passover. When they had assembled, "Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this my body," showing by the eating of it, where His flesh or body should go, which was into the race, or people who received it at the baptism, to produce life in them whom He should raise up at the end of the age, by virtue of the life in them from Him, after it had gone through the process of assimilation and transformation, which has taken nearly 1900 years, that being the time of the cycle of that kind of fruit or seed.

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke XXII. 20. By these symbols He portrayed not only that this was the eating together of God and man, the *real passover* of the substance of His flesh to them at *that* time, but also the symbol of the one to come at the end of the age, when the fruit should be eaten again.

The man bearing the pitcher of water in his hand, is His coming again in a personality who should bring the Divine Science (Truth, when brought to the natural degree) of which water is a symbol. The hand signifies here the power of life in ultimates or the Divine natural life. The *upper chamber* in which the last supper was prepared, symbolizes the truth in the intellectual domain of the brain, thence to be carried into the affectional domain where the concrete degree or flesh is formed, thus constituting the *real passover* from the *one*, to the many Sons of God.

Christianity lays great stress on the *blood* of Christ, but not so much on the *flesh*. After the supper He took the cup and gave it to them; so that the flesh should have been appropriated first. By its transformation it becomes the blood, or wisdom, (truth in the natural degree,) which focalizes in the discrete degree by insanguination *now* in a person. (the Christ of the age.) When appropriated at the coming baptism, it will in turn be transposed to the concrete degree, or Divine flesh in those who receive it, giving immortal life. This will constitute the final eating, or supper of the Lord, the consummation of the twelve, successively and simultaneously, by which God appropriates man as the fruit, and man appropriates the Godhood; becoming *one*, precisely as food eaten becomes one with the person who eats it. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

M. R.

---

## WHERE TO FIND HEAVEN.

There was a Methodist minister who preached one day on heaven. The next morning, he was going down town, and he met one of his old wealthy members. The old friend said: "Pastor, you preached a good sermon about heaven. You told me all about heaven, but you never told me where heaven is."

"Ah!" said the pastor, "I am glad of the opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of your church. She is sick in bed with fever; her two little children are sick in the other bed, and she has not got a bit of coal or a stick of wood, or flour, or sugar, or any bread. If you will go down town and buy \$50 worth of things, nice provisions, and send them up to her, and then go up there and say, 'My sister, I have brought you these nice provisions in the name of our Lord and Saviour;' then you ask for a Bible, and you read the twenty-third Psalm, and then you get down on your knees and pray—if you don't see heaven before you get all through, I'll pay the bill."

The next morning he said: "Pastor, I saw heaven, and I spent fifteen minutes in heaven as certainly as you are listening."—New York Graphic.

---

BERKELEY, CAL., OCT. 4. 1888.—DR. C. R. TEED: DEAR TEACHER,—I received your kind invitation to attend the Koreshan Convention, to be convened on the 8th inst., in Chicago. Am happy to be remembered; it gave my heart one great throb of joy to know that Koreshism had life enough to call a convention. I hope the results will be glorious. God speed the day when the "Money bags" will be opened sufficiently wide to place Koreshan literature before the people; then all may come to the fountain of living waters and drink freely. I long to be with you, but have not attained the power of levitation, so must wait for the meagre and unsatisfying reports of your sayings and doings.

FAITHFULLY YOURS,

M. A. HASKELL.

---

## ERRATUM.

On page 281 in fifteenth line, read, for *our* full series; *one* full series.

## THE COLLEGE OF LIFE.

### DEPARTMENT OF POLITICAL ECONOMY.

In the College of Life we have organized a department called The Demonstration of Political Economy. It is the purpose of the College to practically set in operation the perfect development of a political system, to be extended throughout the United States, and subsequently the world. Any who may be interested to learn the Economic and Governmental principles which the Lord purposes to establish as the basis of the Divine Government, now soon to be set up, can obtain a descriptive pamphlet of the same, which will soon be in print, by enclosing three, two cent stamps to Office of The Guiding Star.

The following pamphlets on Koreshan Topics may also be obtained from Office of The Guiding Star.

RE-INCARNATION, OR THE RESURRECTION OF THE DEAD,  
By C. R. Teed, M. D. Price 15 cents

#### THE IDENTIFICATION OF ISRAEL.

Have we among us the spirits of the ancient Jews? Have we Israel incarnate and manifest in the Anglo-Saxon peoples?

By A. W. K. Andrews, M. D. Price 15 cents.

#### EMMANUEL SWEDENBORG; HIS MISSION.

By C. R. Teed, M. D. Price ~~10~~ cents. 15

#### KORESHAN SCIENCE AND ITS APPLICATION TO LIFE.

By C. R. Teed, M. D. Price 10 cents.

#### NATIONAL SUICIDE AND ITS PREVENTION.

By Prof. O. F. L'Amoreaux, (Lumry,) Price: Cloth \$1.00. Paper 50 cents.

#### KORESH THE CENTRAL SUN OF BEING.

By Prof. Royal O. Spear. Price 25 cents.

The following pamphlets will follow later.

IMMORTALITY IN MAN THE RESULT OF AN ANATOMICAL TRANSFORMATION.  
BY C. R. TEED, M. D.

THE LAW OF HEALING; BY C. R. TEED, M. D.

THE CLOSING AND OPENING OF THE SEALS; BY C. R. TEED, M. D.

VITAL AND NON-VITAL RUDIMENTS AND FORCES; BY C. R. TEED, M. D.

WHAT IS KORESHAN SCIENCE? BY C. R. TEED, M. D.

JOSEPH; BY C. R. TEED, M. D.

JONAH AND THE WHALE; BY C. R. TEED, M. D.

## LANGUAGE DEPARTMENT.

The foundation of all education is *language* or *word*. There can be no correct knowledge without a correct understanding of the roots or origins of the words, phrases, and sentences, upon which are built our system of oral or articulate, and written expression. In view of these self evident truths, the COLLEGE OF LIFE has instituted a Language department. O. F. L'Amoreaux, for 31 years a practical teacher of Languages in the Wheaton College, at Wheaton Ill. is identified thoroughly with all the purposes of the College of Life, and is in charge of this department, which will embrace English, German, Greek, Latin and Hebrew.

For special terms and arrangements for study, Prof. L'Amoreaux may be consulted, at Nos. 2 and 4 College Place, Chicago, Ill.

C. R. TEED, M. D. President.

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