

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. xxii. 14.)

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JOSEPH.

(CONTINUED FROM PAGE 260.)

It seems to me that I have clearly demonstrated, so far as the Bible may be taken as authority, the identity of Cyrus and Zerubbabel. Now let the reader carefully consider Zechariah III. 7. 8. 9., and also the entire chapter. "Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also *judge my house*, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua (Savior) the high priest, thou, and thy fellows that sit before thee; for they are men wondered at: for, behold, I will bring forth my servant, THE BRANCH." Jesus, in His first coming, was not the BRANCH, but the *True Vine*. He becomes the BRANCH in His coming at the end of the ages, through His union with the house of Israel. (Ephraim.) "For behold the stone ("From thence is the Shepherd, the stone of Israel." Gen. XLIX. 24.) that I have laid before Joshua; upon one stone (one man possessing the divine natural truth, or the science of life) shall be *seven eyes*; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor (that is, the neighbor of the Branch) *under the vine* (divine truth) and under the fig tree." (in divine life.) Those who are not in the life and truth shall not be called his neighbor. "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he *shall grow up* out of his place, and he shall *build the TEMPLE OF THE LORD*: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Zech. VI. 12, 13.

Cyrus fulfils all of the Lord's pleasure. Cyrus is the Shepherd, and builds Jerusalem, and lays the foundation of the temple. The hands of Zerubbabel have laid the foundation of the temple, and his hands shall also finish it. Zerubbabel builds the temple. Cyrus lays the foundation; and the one that lays the foundation finishes, therefore Cyrus builds the temple. He could not perform *all* the Lord's pleasure; he could not be the SHEPHERD, the STONE of Israel, and do less than this. The BRANCH who *grows up* out of his place, builds the temple of the Lord. It follows therefore, that Zerubbabel, Cyrus, and the Branch, are identical.

"And there shall come forth a *rod* out of the *stem* of Jesse, and a BRANCH shall grow out of his *roots*; and the spirit of the Lord shall rest upon him." David was the stem of Jesse, and the Lord Jesus, the Christ, was the *rod*. The Branch is to grow out of the roots of Jesse. "And in that day there shall be a root of Jesse which shall stand for an *ensign* (sign, or exalted throne) of the people, and unto him shall the Gentiles seek." In what day shall this sign appear? "In that day the Lord shall set His hand again the *second* time, to recover the remnant of His people, which shall be left."

It would appear then, that when the Lord sets His hand again the *second* time, to recover the remnant of the people, then the Branch will appear to perform the work, and to execute judgment. See Isaiah XI., entire chapter. In Jesus, the Lord God appeared as the manifest Jehovah. In Cyrus, the Lord God appears as the manifest Elohe or Elias. In Jesus, the Lord God was manifest as the will, outwardly. In Cyrus, He appears as the intellect or truth, outwardly. The man in whom he appears will be, and is, the messenger or angel of the covenant or conjunction. In the Lord's coming at the commencement of the Christian era, He came as a priest after the order of Melchizedek. In His coming at the end of the Christian dispensation, He will have passed over into the order of Levi, and He comes as a priest of the Levitical order. See Malachi III. and IV.

As Jesus was the reflexed and centralized force of the house of Judah, Cyrus is the reflexed and centralized force of the house of Israel, or Ephraim. His manifestation, as culminating in his theocrasis, (translation,) will be the sign of circumcision. His theocrasis will be the removal of the seventh glandule in the conarium of the universal or grand man, in the natural and timic aspect. This translation is the seventh in the successive order, or the order of time, and completes the series. The destruction of the glandule, or the theocrasis of Cyrus, is the commencement of the breaking down of the *velum interpositum* of the grand or universal man, or in other words, the *velum* of the biological macrocosm.

THE MACROCOSMIC VELUM INTERPOSITUM.

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Holy of Holies. This veil is declared by St. Paul to be the flesh of Christ. If we take this velum, which constitutes the ultimate, *the most delicate extremity* of the pia-mater in the individual, as the correspondent of the like extremity and reflection of the universal pia-mater, or soft mother, what lesson do we learn? The term, *soft mother*, implies something plastic and easily transformed. The body of Jesus after His resurrection was dissolved. The amplified body or flesh of Christ at the second coming, will be as readily dissolved. The New Jerusalem spirits in the spiritual world, who occupy the holy place of the sanctuary, must pass through the veil to enter the Holy of Holies, or Most Holy Place. They must therefore descend and come into the new body prepared for them. When they enter this new body, it will have become the flesh of Christ, the veil of the temple. This flesh will have become solvent or dissolvable, and hence the title, soft mother, or *pia-mater*. "The veil of the temple was rent in twain from top to bottom." This final rending of the veil is its dissolution at its bottom or last principles, its dissolution in ultimates.

Cyrus is the Shepherd. As such he gathers, first, the spiritual sheep, or all the spirits who constitute the New Jerusalem, and who are prepared to descend. John saw the holy city descending from God out of heaven. Swedenborg says city signifies doctrine. He also says all doctrine is formulated from the literal sense of the word. This is not true merely because Swedenborg has said it, but because it is demonstrably true. Swedenborg did not unfold the "Literal Sense" (degree) of the Word. His mission was to the spirits of the spiritual world. When he finishes his mission and completes judgment there, he descends as the New Jerusalem, as the city, (doctrine,) into Cyrus, in whom he becomes *insanguinated*, and through whom, as the shepherd to the Gentiles, the new doctrine is declared. Swedenborg says Cyrus signifies the Lord as to his divine human principle. See Dictionary of Correspondences, page 78, or Ap. Ex. sec. 298.

Cyrus is the minister of circumcision of the everlasting covenant. He must come of the people who have descended from the nations into whom the ten tribes, Israel or Ephraim, were infiltrated. In the United States we find the culmination of this misce-generation. In referring to the type of the office of Cyrus, as the minister of the final circumcision before entering the real land of Canaan, the land of promise, we should find the minister of the type to be of the tribe of Ephraim. We consequently do find Joshua, who made sharp knives and circumcised the children of Israel the second time at the hill of the foreskin, preparatory to their passing over Jordan, to be of the tribe of Ephraim.

"And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel. At that time the

Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. And this is the cause why Joshua did circumcise. All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord: unto whom the Lord sware that He would not show them the land, which the Lord sware unto their fathers that He would give us, a land that floweth with milk and honey.

And their children, whom he raised up in their stead, them Joshua circumcised; for they were uncircumcised, because they had not circumcised them by the way. And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp till they were whole. And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day." Joshua V. 1 to 9, inclusive.

Cyrus is the antitype of Joshua, and therefore the circumciser; hence the minister of circumcision, and therefore the Messenger of the Covenant.

How shall Cyrus accomplish this office? As I have before said, the theocracis or translation is the extirpation of the glandule of the conarium. The removal of this glandule reflects back upon the minds, and thence the brains of every individual of the grand or macrocosmic man, and there is a corresponding removal of the glandule of the individual conarium. This can only be effected as Cyrus becomes cognized as the center to be despoliated, or the universal medium or mediator of the covenant. (conjunction.)

MODERN SPIRITUALISM, AS RELATED TO THE COMING OF THE LORD, NOW, AT THE END OF THE CHRISTIAN, AND THE BEGINNING OF THE KORESHAN DISPENSATION.

The acme or culmination of Antichristian or Atheistic Spiritualism, is in the phenomena of materialization, and the false philosophy into which Spiritualists are indoctrinated.

To Spiritualists, who are universally ignorant of the laws or science of the phenomena, it is the final demonstration of never ending, or immortal life. To them, it is the demonstration of the immortality of the spirit. I see it as the final struggle of the descending spiritual world, to perpetuate its continuity; a struggle which will finally terminate in the discomfiture and overthrow of Atheism and

Infidelity, and the precipitation into the outer world of those spirits whose tendencies, through family loves, are determined again towards the flesh, and into material life.

If the world at large was acquainted with, and had accepted as true, the modern phenomena of materialization, it would be no difficult matter for it to believe that the common ghost story has its foundation in fact. The most common resort and appearance of the ghost or geist, is in the graveyard. The reason is this. Not until recently have the decaying and corrupt emanations of the disintegrating humanity been found in sufficient quantity to be concreted or aggregated into a solidarity to be seen by the natural eye.

The substances with which the spirit or geist was able to manifest through the mediums of the present day, were till now, the emanations of the disintegrating and decaying forms of the graveyard. Human decay and disintegration does not commence when the spirit is separated from the body. No, the process of decay begins with the very birth of the individual. The child is born in sin and shapen in iniquity, and the mark of death and mortality is outlined upon every lineament of the human form and face. The products of this corruptible state, through the entire so-called life of the individual, are a constant emanation, both from the mind and body, of effete material substances, eliminated in the form of mental and animal forces, called magnetisms, &c.

The family love, both on this side and on the spirit side of existence, is the basis or groundwork of *materialistic*, mis-called *spiritualistic*, manifestation. The substance appropriated by the spirit, and with which it is able to appear, is the aggregation of human desire. There are two currents of this flow, the downflowing or outflowing, (this is the pneumatic force or spirit,) and the inflowing. (this is the psychic force, or soul.) The first, the *pneumatic* substance, is generated through spirit attraction, or spirit desire to return. The psychic (soul) material is generated through the family love, or the desire for the return of the spirit. These two loves comprise the basis or groundwork of the phenomenon. The two unite at the nexus or generative point, which is the medium. The more concentrative and persistent these correlate desires, the more active the centers of generation, and the more *substance* there is for phenomenal appropriation and exhibition.

The energy used by the control, or spirit chemist, for the manifestation of the spirit, is not material, but it is substantial. It first appears, or is gathered in the form of force, it being the product of the transformation of the cell and fiber of the brain and body to the various animal and mental forces. It is again re-transformed at the nexus or place of union, into a deliquescent substance, which rapidly dissolves when exposed to the atmosphere, and especially to the influence of light.

The "materialization" of a spirit is the transformation of spirit to matter. The real process is the union of the sex potencies, beginning with the sperm and germ conjunction or union; literally a conception by connation, or the voluntary effort of the male control with the female, and thence from that conception, the rapid generation of the "materialized form."

The cabinet spirits are not ignorant of the processes by which they exhibit their manifestations. Every chemist, whether in the body or out of it, knows the formulas of his chemical combinations. Spiritualists are ignorant of the processes, because it is the purpose of the spiritual controls to keep them in ignorance.

The plastic material with which the forms are manifest, is the debris of human waste and decay. This waste is augmented by the stimulation of human desire, through the engendering of the new hopes and aspirations, quickened into activity by these knowledges and processes.

To what extent is the special phenomenon, known as spirit materialization, utilitarian?

There are two universal tendencies of substance. One is the constant determination of spirit to become matter, the other is the constant determination of matter to become spirit. By these correlate determinations, the equilibrium or balance of relations is maintained and perpetuated.

In the purely physical domain, the various forms of matter have their correlate conditions in corresponding forces. These are called physical forces. If we take, for instance, the sun as the source of supreme emanation towards physical circumferences, we find the primary elements of force to consist of heat, light, and gravity. These are the emanative products of waste incident to the sun's activity. Were it not for a counter flow of forces generated at circumferences, and constantly returning to the sun to re-supply its wastes, it would rapidly exhaust itself. The matter or material form or condition of substance, constitutes one pole and extreme of direction; the sun, the other, and force condition of substance, constitutes the other or opposite pole. Without the correlation of these two poles, neither could exist. It therefore follows that the great battery composed of these two correlate extremes, and all their essential intermediates, such as atmospheres, stars, &c., have had a perpetual existence.

The center of determination, the sun, being the terminal point and center of all the forces generated at the circumferences and reflected towards the center, becomes or is the perpetual savior, because it gathers into itself, transforms or converts, and re-transmits its energies again to the circumferences.

Corresponding to the physical macrocosm is the biological macrocosm. Its center is the Lord God. Its circumferences are composed of the humanity. As the sun constantly eliminates its debris or waste, it is still perpetuated as a central and focal point. This is also true of the biological sun. While the emanations

from the physical sun are physical forces, those from the spiritual or biological sun, are spiritual entities. As the eliminations of force from the physical sun have received a material impetus and determination, and can only begin to return to the sun at some terminal extremity where there is a transformation from the alkaline or resinous to the ascetic or vitreous determination, so must the spiritual entities, transmitted from the biological sun, descend, till is reached the terminal extremity of descent, where there will be a re-transformation and diversion of the tendency.

The biological sun is not outside of, but within the human race. The forces transmitted from that sun towards its circumferences, the human race, are transmitted from atmosphere to atmosphere, or sphere to sphere, from one star (biological) realm to another, till the final atmosphere, the lowest realm of spiritual existence, is reached, when it comes in contact with the sensuous human.

As at the circumferential extremity in the physical domain, are found the elements and principles of transformation, so in the biological domain, at the very circumference and extremity of the outward determination, must be found the wisdom capable of reversing or turning back the tide of fluxion, from its peripheral determination to a central tendency.

The tendency of the spiritual world outwardly, shows unmistakably the point or direction of supreme attraction. And the effort of the natural mind and man to bring the spirit out into material form, also shows that natural life has a greater attraction than spiritual life.

It is a poor rule that will not work both ways. If it is possible for spirits in the spiritual world to materialize, it is equally possible for the forms living (existing) in the flesh to dematerialize. If the spiritual world is the most glorious sphere and state of existence, why not, instead of enhancing the desire for the return of the spirit, enhance the desire to go to the spirit? There is but one reason why the determination is outward instead of inward, and that reason is because, so far, people have been educated that there is but one way out of the world, and that is by the corruptible dissolution of the body, or by the change called death; and because death is an abnormal change, man cannot be normally educated to seek it. The corruptible dissolution of the body is not the normal gate to the heavenly or celestial spheres.

"Spiritualists" are not spiritual men and women, as a rule. They desire to see their spirit friends, but they wish them to become materialized. The Spiritualist spirits are not spiritual, as a rule, for while they wish to come into communication with forms in the flesh, they do not wish it by the dematerialization of the forms in the flesh, but rather by their own materialization. Thus we see both determinations are material, and the Spiritualist spirits, and the Spiritualist

men and women in the flesh, are, after all, not spiritual, but material in their tendencies and desires.

The spirit antiquaries or ancients, who move the mediums in the spirit, (for there are mediums there as well as here,) know that they have come to the end of their sphere. They are therefore making a final struggle and effort to get and hold possession of the sensitive centers, as their only hope of survival; and now comes the final conflict between Michael and his angels, and the Devil and his angels, for the possession of the land.

THE INDIAN RACE IS THE REMNANT, OR EXTREMITY OF A DECLINING PEOPLE.

It is a well known fact to those who are familiar with the Spiritualistic phenomena of the age, that the Indian spirit is a constant factor of all materialistic phenomena and mediumship. Why is this? This question is often asked, but not answered. The spirit world is ignorant of, or if familiar with the law, fails to give the answer.

The Indian race being the terminal extremity of a people whose career is about run, as a natural existence, constitute a circumferential sphere in the spirit world, and therefore the extremity of the diverging lines, and the point of absorption and blending of forces.

The diverging lines, (Atheistic entities in the spirit world,) when passing into this peripheral circumference or shell, receive their first impressions of the Great Spirit, because here these entities reach the final point of divergence from the center, thence the terminal point of transformation. At this point they begin to be turned back upon themselves, and move inwardly again towards the center. From this circumference, however, they must pass back through many spheres before the knowledge is reached of the most wonderful truth, that the regenerate man and God are one, and that the Lord is the man.

"Spiritualists," as a rule, do not believe in a Savior or Mediator. The cause of this resides in the fact that the fundamental doctrine of Spiritualists is, "*There is no death.*" This doctrine is promulgated through the cabinet. It is a most subtle, false, and deceptive spirit dogma. Modern Spiritualism is the graveyard of the ages. Though Spiritualists deny the principle of mediation, on the ground that a mediator is a non-essential factor of life and progress, they go wild over their mediators or mediums, without which their whole fabric of Spiritualism falls to the ground. They believe that the elevation of man from ignorance into a genuine knowledge of the higher laws, a knowledge upon which man depends for his progress, rests upon Spiritualism. How can a Spiritualist believe this, knowing that his whole fabric of Spiritualism is demonstrated through its mediators, and that without them Spiritualism could not exist. The Spiritualist who believes in the phenomena of materialization, regards it as a saving power

to the world. Without the mediators, (mediums,) the manifestation could not be given; therefore the mediators are the saviors, from the Spiritualistic standpoint.

THE PRESENT PHASE OF PHENOMENAL PRESENTMENT OR EXHIBIT, MUST AND WILL GIVE WAY TO THE GENUINE DEVELOPMENT OF RE-INCARNATION, OR THE TRUE RESURRECTION OF THE DEAD!!!

What has been iterated and reiterated, is here again repeated; namely, that matter is the result of the transformation of spirit, and spirit is the result of the transformation of matter. In both these states the condition is substantial.

The temporary or transitional *plasma* of the materialized spirit, is produced through the aggregation and concretion of *pneumic* and *psychic* eliminations. These two qualities of elimination are generated through the desires of the mind, both in the natural organism and in the spirit realm. The union of these two qualities results in the development of the *plasma*. By this I mean that in their union they are transformed to the *plasma temporarium*, precisely as two equivalents of hydrogen and one of oxygen are transformed, in their union, to water. In spite of persistent effort and repeated experiment, the attempts will prove futile to hold in permanent form, or long continued form, the solvent *plasma*, the *cadaverous* substance of materialization; notwithstanding this, I regard the effort and the phenomenon, as one factor and necessity of the universal economy.

The phenomenon of materialization, and its final failure to demonstrate to those who seek through its methods what the phenomena seekers hope to discover and realize, will prove the futility of the effort. Hence, by this failure, and therefore by this experience only, can a certain class of minds be brought to the conception of a higher truth.

The mediums are many centers or focal points of dissipation. Correlated with these centers of disintegration, there exists a center of integral effort. This is an effort to centralize in one direction the reflexed force or spirit, from the waste induced by non-utilized phenomena of every description. These two poles constitute the beast, and his image, the false prophet. The beast is the perversion of the Logos, Dabhar, Verbum, Wort, or Word. It centralizes in a personality, through whom is developed a universal language, the antithesis of the Logos.

The false prophet, through his mediums or mediators, declares there is no death. This is the culminating doctrine spoken through the *image* of the beast. "And he had power to give life unto the *image* of the beast, (the false prophet,) that the image of the beast should both speak," &c. Rev., XIII. 15.

The beast himself, who holds the antithetical Logos, holds to the doctrine that *he will not die*; and while he grapples with the power of death, he gradually succumbs to the fell destroyer's might. In this he demonstrates by the most powerful logic the fallacy of his doctrine.

To such as are now in the midst of the struggle of the two powers, Christ and Antichrist, the above is not ambiguous. Time will reveal to others, without any personal mention, the center to which reference is here made. The builder waiteth yet a little (March 15, 1886.) the demolition of the old structure, for the ground upon which to rear the coming edifice, the real TEMPLE of the LIVING GOD.

DIFFERENTIATION OF GENUINE RE-INCARNATION FROM THE SPURIOUS.

All effort to unite the natural with the heavenly world, or to open perfect communication between the two, will culminate through the centralization of desire in the one central mediator, "The mediator of the new covenant," *the new conjunction*. CYRUS is this mediator. His supreme desire is to become theocracised. This is no mere impulse founded upon intuition, feeling, or emotion. It comes from the supreme knowledge that the natural sphere is not one of unbroken continuity. Time is a factor of natural existence, but is no factor of spiritual, or the eternal heavenly life. Time, being a factor of natural existence, is signalized by breaks in continuity. The termination in the career of every man must result in the destruction of the form accumulated in time. The destruction of the form is not complete till the end of a cycle, after repeated embodiments, which must continue, till, at the end of the cycle, the re-incarnation is effected. The re-incarnate embodiment will dissolve by a complete transformation of the *pia-plasma* to pneumatic force. This must succeed the dissolution of CYRUS, and his transformation to psychic force, and thence to psychic (soul) or angel life.

The highest desire of the beast, as pertaining to life, is to live continuously in the natural state, and to rule perpetually. The highest desire as to life, of CYRUS, the true mediator, is to give life, to propagate the Sons of God through his own theocracis and transposition to the domain of the now invisible spheres, that he may reign with (not over) the kings and priests unto God.

The tide of fluxion, to insure the final bi-unity, the blending of the male and female in the one eternal structure, must be so changed as to center in the one. The object of this is to centralize, and terminally transform the potency which is now dissipated and wasted through disorderly desire and effort.

Eternal life does not inhere in or obtain with "dualism." The *bi-unal* state is a condition of two-one-ness, opposed to dualism. In the bi-unal state the sex forms are obliterated, and the neutral structure is formulated from the union or inter-blending. The temple of God is not the male, neither is it the female; but it is the unity of the two in the one integral edifice.

Cyrus is the embodiment of the New Jerusalem, the real Israel of God. The posterity of Joseph is the land of Canaan. The descent and reception of the new gospel through Cyrus, as literally imparted through his theocracis, is the descent of the New Jerusalem, the Holy City, as John saw it, coming down from God out of heaven.

Cyrus (the truth manifest in him) is the repolation of the reflex psychic force of circumcision. This is the *white stone*, which no man knows but he who receiveth it. CYRUS IS THE SHEPHERD, THE STONE OF ISRAEL.

JUDAH AND TAMAR.

(CONTINUED FROM PAGE 314.)

All such as are coming into the higher life, must enter the new domain, *the holy of holies*, which means into a state of chaste life from pure doctrine of life, by cutting off absolutely and completely the sexual determination. This process of cutting off is meant by the sheep shearing to be prosecuted by Judah at Timnath. (numbering, for to number means to count or consummate the end.)

THERE ARE DEGREES OF RESTRAINT AND CONSEQUENT OVERCOMING.

The first degree is the restraint which occurs with those who desire to live lives of purity in the conjugal relation. This is such a restraint of the passion as to keep it within the bounds of propagative effort and purpose, only appropriating the sexual strength to generative use. This degree of restraint cannot be effectively exercised except by exaltation of mind into the intellectual and moral regions. In proportion to the determination and use of the strength to the legitimate functions (not perversions) of these domains, will success attend the effort to restrain.

The second degree is in the determination to overcome entirely, on the part of both the male and female, the sexual passion. This effort may be found here and there among individuals, but it is more especially manifest in celibate communities. In celibate societies, the controlling or central ideas are always such as determine towards or point to the "Second coming of Christ." Underlying this thought is the doctrine that when Christ comes there will be no more death of the body, and that the man will continue to dwell as a material existence upon the physical earth, but in a higher degree of perfection than heretofore, because now immortal as to the outward degree. Such a belief being grounded in a fundamental error, no results agreeing with expectations or hopes are attained.

Every effort, so far, in the direction of acquiring immortal life through sexual restraint, has proved futile, because the true *philosopher's stone* is not found. "The Shepherd, the stone of Israel," to come through Joseph's posterity, is the true "philosopher's stone."

Genuine sexual restraint conserves both the male and female fluxes. *The conservation of these through restraint, is not appropriation.* The idea of sexual conservation has been handed down from the beginning of the Christian era to the present time, through the celibate and chaste organizations in the Catholic church. Its power centered in its Papal head. So long as a high degree of purity was maintained, the temporal and ecclesiastical power and authority of the church was perpetuated. The perversion of the institution lost to it, its unitizing power. Through celibate societies or communities there has been a partial restoration.

This restoration is not complete for reasons already given, and which will now be more fully elaborated.

The reason why simple restraint of the sex potencies is not appropriation, is because the true law of centralization not being known, the potencies conserved are devoted by occultism to unlawful purposes.

The phenomena of modern Spiritualism are produced through the abnormal use of the sexual substance, held in partial check, and dissipated through illegitimate or abnormal channels. The great reservoirs of this husbanding, are the various celibate communities, such as the Shakers, Rappites, Harrisites &c. This surplus of the pneumatic and psychic *potencies* finally to be appropriated to the true use of the resurrection, is to be centralized, and transformed through centralization to the new flesh, the real flesh (body) of Christ, in the many who shall constitute the children of the resurrection.

The centralization of the *pneumatic* and *psychic* forces, which in other words is the flow of spirits and souls to the one Messianic center, will be effected by the cognition of this center, and the direction of the desires of all who look for the Lord's coming, towards this cognized pivot as the true *Sign*, the Messenger of the Covenant, the true Shepherd of the sheep.

The last, and third degree of sexual restraint, is when the true religious (conjunctive or marital) state is reached. This will be when the truth is known that Cyrus is the Messenger of the New Covenant, and when all who have the hope of the resurrection believe that those hopes will be realized through Cyrus as the Mediator of that Covenant.

The shearing of the sheep, cutting off of the ultimates (last principles) of the natural life in both the male and female, constitutes circumcision. The resurrection of this truth with its coincident life, is the reflex action of the primitive circumcision of the Israelite. This cutting off, or the restraint of the passions is a conservation of the *pneumatic* and *psychic* potencies, which, when directed towards a visible center, flow into that center as the point of unity. The cognition of the one medium (mediator) as the only door to the holy of holies, will insure the highest degree of religious fervor. This will kindle that degree of the fire of sacred love, capable of originating so complete a restraint as to insure the overcoming of the flesh.

Spiritualists everywhere seek unto mediums for spiritual phenomena which can only be manifest through them. The phenomenon of modern materialization is the spurious resurrection. It is the counterfeit of the genuine resurrection of the dead. Those who seek for the true resurrection will do so by a recognition of the Messianic center solely, and they will direct all their desires for genuine divine phenomena to him as the real *sign* of circumcision, the true cutting off.

The consummation of all hopes will be through the dissipation of the visible structure of the Messianic personality. This is a process of spiritual transformation. Through it will come the new baptism of fire which will operate as an extirpator of the special *ganglionic* cell which holds intact the *velum interpositum*. (the interposing veil or curtain.) There will then be no more flow of the thoughts and desires of the mind into the body, death will be overcome, and those who have sought for immortality shall possess eternal life.

The changes above noted will constitute the beginning of all essential transformation of society in its outward aspects and phases, because the divine power manifest in the Sons of God will bring under subjugation and obedience the very external hells themselves, the very devils and satans being subordinated to the ruling supremacy of the new kingdom.

We have said Timnath signified the end, and that *Judah* (celebrated or praised) was on his way to Timnath (the end, which means the end of the grand cycle) to shear his sheep. To shear sheep, is to take the wool off the sheep. Wool signifies the last principles, (more strictly *rudiciples*,) the ultimates. The ultimates of the life of the Messiah are the resurrected Sons of God; Lambs, who stand with the Lamb of God on Mount Zion, (in the new life,) manifest when the Sons of the resurrection are perfected. The removal of the ultimates is effected, when, through the final and last re-embodiment or re-incarnation, the body is transited from the final natural state to the primate spiritual state. The removal of the final body without the common death or corruptible dissolution, is the removal of ultimates, and this is the shearing of the sheep referred to in the allegorical description of Judah's adultery.

Man has a double life; namely, the spiritual and animal. God also has a double life corresponding to the lives of man. The highest animal life of God, or the highest principle in the animal nature of Deity, is the begetting desire and form. This is called Aries, Ram, or Lamb. The Lamb, as a name or title of the Lord, is applied because a Ram signifies the love of begetting. The supreme desire of the Lord, as pertaining to the humanity He came to save, was to beget them through regeneration into the new birth, or the resurrection of the dead, accomplished or consummated only, when, at the end of the dispensation, the fruit from the planting of the Christ is matured in the re-incarnation of the children of the Most High.



MONEY NOT ENTIRELY PRIVATE PROPERTY.

BY PROF. O. F. L'AMOREAUX.

WHAT CAME OF THE EFFORTS OF A COLLEGE GRADUATE TO LIVE ACCORDING TO
INSTRUCTION RECEIVED IN COLLEGE.

The assumption, universal among men, that money is in every sense individual property, and as such is subject to all the claims and uses of other property, seems to need examination.

If one makes or buys a wagon or other piece of property, in addition to the raw material which nature supplies, he puts into it his own labor or the avails of his own labor, and no other power and nothing else enters into his title to the same. All the forces that contributed to its production have ceased to act in producing and sustaining values, and all its values are as permanent as the materials in which they inhere.

If its owner transfers it across the boundary of the country in which it was made, such transfer does not necessarily affect its money value and does not affect it at all beyond the difference in prices in the two countries. The owner of this wagon has been to college; has studied Political Economy, using some one of the popular text books, as "Walker's Science of Wealth," in which he learned that gold and silver are money in themselves, and such perfect money that "Government has not the slightest occasion to interfere with, or regulate it. It obeys certain natural laws which cannot be improved by man. All that government can usefully do is to certify to the weight and fineness of the coinage. It has no further concern with money. The main point to be borne in mind in relation to coinage is, that government does not determine the value at all, but simply certifies to the weight and purity."

Being thus assured by authority he cannot doubt, having concluded to sell his wagon, he carefully considers in what kind of money he shall take his pay. He learns that for ninety years the standard money of our fathers was silver, and, not being a rich man, he concludes that silver dollars will be the most convenient for his use. He finds that there are two SILVER DOLLARS, one of them containing 420 grains of standard silver and the other 412½ grains, both of the same fineness as the government stamp testifies. Remembering that his oracle, Walker, says that stamping a certificate of fineness is all that government has to do with the value of silver, he reasonably concludes that the largest dollar is surely the best and safest, and takes his pay in such dollars.

When he seeks to make a purchase he is taken all aback by the refusal of his merchant to take that which Walker has assured him is money in itself, and still more by the the information that, although it contains 7½ grains more silver of the same fineness, it is not worth so much as the smaller dollar, by twenty cents. On further inquiry he finds that law, which he was assured had nothing to do with the value of silver, made the difference.

Before he can buy anything, he has to sell these larger dollars for the smaller ones, just as he would sell corn or potatoes, giving the difference of twenty cents on each one of them.

In course of time, having recovered from his set back with the trade dollar, and by his habits of industry and economy, having become somewhat forehanded, he concludes to make himself still more comfortable and independent by the purchase of a home of his own. He determines to do as his neighbors do; buy property worth more than his present accumulations, giving a mortgage on the same for the overplus. He has struggled on, despite the increasing hard times, the result of the arts of the usurer class, until one payment only is left unpaid. Besides three fourths of the principal, he has paid a large sum in usury. The maturity of that tireless, remorseless mortgage hastens on. At the last gasp, by the sacrifice of the property he needed for his own comfort, or to carry on his business, and in part, by borrowing, he secures the needed sum. From his experience with money made of the precious metals, he has become distrustful of them and of his authority, Walker. The difficulty experienced in getting any money at all, makes him glad to take anything that bears the name, money, and besides, the words, NATIONAL BANK, on the bills tendered to him, challenged his confidence. Certainly, banks owned by the nation, and no others, surely, would venture to print, NATIONAL, on their issues, must be reliable money. As he supposes, just in time to save the roof that shelters his loved ones from the capacious maw of him who "DEVOURS WIDOW'S HOUSES," and often "For a pretense makes long prayers," he enters the cozy and elegant office of his brother Christian, (?) the usurer, and presents the money that has cost him so dear, only to be told that it is not money at all, and he must exchange it for money very soon, or see his little all of earthly possessions transferred to this legal robber. He remembers now that there was another kind of paper money that said on its honest face, UNITED STATES TREASURY, and he has some faint recollection that the Supreme Court of the United States had declared it to be money, but the other one said "DOLLARS" on its brazen face and dollars must be money, besides that great and good Christian minister, Henry Ward Beecher, declared the former to be "rotten" money, and surely he would not lie about it. The savior of his country, Gen. Grant, called it "rag baby," and influential newspapers, and great bankers, and professed statesmen and politicians, and ministers, in one chorus, cried out, "dishonest" money, "fiat" money and other things which neither he nor they understood. In spite of all this he now finds out to his cost, that if he had taken this honest, freeman's money, instead of the fraud suggested by British bankers in *Hazard's circular*, and invented by capitalists to enslave him, he would have saved the home for which he had so long toiled, for before he can exchange this deception and fraud for real, lawful money, although while confidence continues, he can do it without loss, the mortgage matures and he loses his little all, as, under the pressure of the times, it will not sell under mortgage, for much, if any, more than enough to pay the debt and costs when the mortgageor bids it in.

Does the reader say, Impossible! The writer is credibly informed that precisely similar cases have happened with the National Bank bills, and he does not hesitate to say that they may happen any day in the week, except Sunday.

But college graduates are never so ignorant. Let us see. At the writer's table sat one who had graduated from College; held the office of county superintendent of schools for eight years in one of the foremost of our states; was quite well known as an author; was at the time the editor of the national organ of a great organization, who yet frankly confessed to just the ignorance in question. Had this one been in our hero's place the result might have been no different from what it was. It is safe to say that a large majority of the voters on both sides, who have just decided the nation's destiny for another four years, are no whit more intelligent in this matter.

Seeing the result of all his labor and economy swallowed up in an hour, and himself and his wife and family legally robbed and turned into tramps, he yet does not follow the example of thousands and give up integrity and sobriety, and drown his sorrows in the inebriating bowl, or turn bandit and prey upon the property of the great robbers who have ruined his earthly prospects, and so run a rapid course of vice and crime by way of reprisals. He gathers up the little that is left after paying the last borrowed money, and heart-broken, like Juvenal's robbed and plundered Roman citizen, who has too much self-respect left to beg or steal, proposes to emigrate from a cruel mother country, whose laws are full of pitfalls contrived by cunning, heartless lawyers, to entangle the feet of the unwary and the honest; where rich and powerful manufacturers and traders form trusts to force up the price of everything he has to buy, and individual gamblers and speculators and corporate monopolists either force down the price, or steal the lion's share of the proceeds of what he produces to sell, and the state so adjusts her revenue laws that the rich robbers mainly escape the burdens of taxation, rolling them upon the shoulders of the poor, such as he.

In casting about for some place of refuge from the calamities that have beset his pathway in life, he takes into the account his present reduced circumstances. His present earthly store is small and he can no longer hope to earn large amounts. He has heard of countries in which a very small sum of ready cash will enable him to live in comparative comfort. He determines to make the "Flowery kingdom" the home of his old age. The next portentous question is, into what kind of money he shall convert his little all. He has proved one kind of paper money to be entirely unreliable and the words, UNITED STATES, on the other, suggest the possibility that the other may not be just the thing across the great waters; besides the denominations are too large for one who expects to buy very cheap commodities. Gold is the money of the rich, and besides that he has heard that there are countries where, Walker to the contrary, notwithstanding, gold is not money at all. His experience with silver was very unsatisfactory, and besides most of its denominations are too large to be convenient in his new home.

(TO BE CONTINUED.)


THE * GUIDING * STAR *

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THE COVENANT OF LIFE.

THE FOLLOWING WAS WRITTEN BY THE EDITOR OF THIS PAPER, NEARLY TEN YEARS AGO.
IN ORDER THAT BELIEVERS IN KORESHAN SCIENCE MAY CONSIDER ITS PROPHETIC CHARACTER, AND BE ENCOURAGED BY THE MANIFEST APPROACH OF ITS FULFILMENT, WE RE-PUBLISH IT IN THE "STAR."—ASSOCIATE EDITOR.

In going before the world with the Gospel of everlasting life, the Gospel of the new covenant, committed to me from the very throne of the Most High, I deem it expedient in the execution of my commission, to present something definite regarding the results which will follow my goings forth. .

Subordinate to, and correlated with, the central, religious, and consequently fundamental principles of my doctrines, are certain possibilities, which are to become the achievements of special efforts of the mind, instituted for the purpose of attaining to a righteousness of body above that which has hitherto by the masses been considered essential to salvation.

The aspirations of Paul centered in the hope which should be the persistent expectation of every Christian, and is the most effectively expressed in Paul's own language. "And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; (the putting on of the Son;) *to wit*, the redemption of our body." (Romans VIII: 23.) The hope of the Christian cannot be consummated till this redemption of the body is assured in its actual confirmation by the redemption itself. As this attainment is to be reached through man's own co-operation with God—for man is to work out his own salvation with fear and trembling, God working in him through man's will, reason, and understanding—the laws and processes by which this work is to be wrought must be made known to the workers, else they work blindly and ineffectually. The redemption being primarily the redemption of the body as the Christian's ultimate hope, the operations through which this hope is to be consummated, must pertain to the body specially, as the objective point upon which all salutary efforts are to be expended.

My present special work is to declare the laws and processes through which the now existing humanity shall attain to the immortality of the body. In other words, my mission now is to promulgate the principles through which men and women may avert the catastrophe called death—the corruptible dissolution of the physical form—and substitute an incorruptible dissolution by which the body, through the attainment of immortality, may be suddenly dissolved through the baptism of fire, now about to be shed upon the world.

Men now are born in sin and shapen in iniquity. The relations and acts by which men are so begotten are thus necessarily iniquitous. If men are born in sin and shapen in iniquity, and death be the result of sin, it follows that a reversion of this tendency will infuse life. Paul looked forward to the redemption of our body. If the relations and acts which result in the propagation of "The body of this death," be iniquitous, a reversion of these iniquitous relations and acts will assuredly be righteousness as concerning the body; and the application of this corresponding righteousness must necessarily eventuate in the body of life, or the resurrection of the dead.

It is not my purpose in this article to present an analysis of the laws of immortality. I design simply to set forth specifically the requirements of the law of righteousness, as pertaining to the body, and especially as related to present human possibilities regarding man's power to overcome death in the body. Immortality of the body depends upon the continency of males, and chastity of females. These are more than simple restraints placed upon the act of coition. The restraint must center upon the sensual tendency of desire itself. There must obtain a conservation of the force of desire by such an education and dis-

cipline of it, as will insure its determination towards the new object of the affection's activity. Instead of the sensual gratification of desire which eventuates in the transmission of the germ of death, the germ upon which depends the propagation of the mortal body, the sensual thought must be destroyed by a new determination and impetus given to it, and the flow of the affectional or love element directed into a new channel. The sexual act must cease with the complete extermination of the desire. This must be the result of the subjugation of the will by the intellect. This, then, is the first operation of the mind in its effort to overcome death in the body. This is the first step in the new discipline. Celibacy of the heart of the mind, (circumcision of the heart,) is essential to the salvation of the body. "Circumcise, therefore, the foreskin of your heart, and be no more stiff-necked." (Deut. X: 16.) "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. XXX: 6.) "For the fashion of this world passeth away. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please *his* wife. There is a difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband." (1st Cor. VII: 31, 32, 33, 34.)

We find here a perfect agreement between the doctrine of Paul and the law of God, as pointing out what is pleasing to God, as distinct from what is gratifying to man's sensual nature. I repeat, the first step in the new discipline is continency and chastity in men and women. The second step is such an education and direction of the desires, as shall conduce to the conservation and use of the force thus husbanded, and such as will appropriate it to the new object of the affections; namely, the incorruptible flesh with which we are to be clothed, thus changing the corruptible body and substituting the incorruptible one. This second step implies the manifestation of an educator; one sought for; one sent of God; one skilled in the use of the Word; one trusted, heard and obeyed as the Sign of the Lord's coming; the pointer, the indicator to the world of the Lord's purposes. Upon this educator sent of God must be centered every affection of those who look for the Lord's coming, and who desire His appearing, as he must necessarily possess every truth of the Word by which the desire for life is to be disciplined and made effectual in the formulation of the new, the immortal structure.

The second step embraces a process of separation from the world, of such as are entering upon the new life. This separation creates a demand for pivots, or

centers, around whom shall group in societal fellowship, drawn together and united upon the principles of a common interest in all things pertaining to the new economy, (as all things that offend shall have been gathered out of the kingdom,) such as the Lord has thus prepared for His special service.

The first grouping must be the aggregation of the heterogeneous mass, moved together by one common impulse; namely, their separation from the world, and aggregation for communital fellowship. At this point of ingathering must begin those processes of differentiating and distribution, which will develop more completely, and define accurately, the members of the various genera, and send them forth to their respective groups, every group or genus being presided over by its special angel or center.

The first group to be established is an order having a royal, a sacerdotal, and a secular degree. The secular degree will be presided over by men whose long experience and discipline have pre-eminently fitted them for the supervision of secular uses, as specially related to the kingdom of the Lord. Various industries will be established, so that those who enter into the new relation will at once step into the secular use best suited to the vidual. Labor will be reduced to a medium standard, abundant time and opportunity being given to recreation and culture in all that pertains to the perfection of manhood.

The new gospel, to be effectively promulgated, must have a support and basis of operations as thus indicated, from the very fact that an entrance upon such a life as this gospel inculcates, enforces a separation from the ordinary society of the world, and impels men to seek relations compatible with the new state. The apostles of the new gospel are being fitted for its promulgation, and their active entrance upon the work before them is the signal for the literal tearing to pieces of the old institutions of the world. The old church must soon crumble to dust, and the old state must soon hear its death knell and go to decay. Upon their ruins shall arise from the ashes of the old dispensation, such a religious and secular economy as shall provide, by the equitable distribution of God's material and spiritual blessings, for all such as are now, by man's inhumanity, made to suffer the consequences of a poverty which will be unknown to the new kingdom. There are two special objects for which the secular department of the Divine economy must be established. The first grows out of a present exigency. The second arises for a future necessity of the world, for the provision of states or conditions which must succeed the coming harvest. ✓ The first, relating to the present exigency, is the provision for the period of transition; for the establishment of, and application to industries for the body, while the mind and body are reaching after, and attaining to those holy conditions essential to the final entrance into eternal life.

After the firstfruits of the harvest have been gathered, the new external order will decline by degrees, till the dispensation now to be inaugurated, will have reached its consummation in another fruition in ages to come. As an immediate result of the promulgation of the gospel of everlasting life, there will obtain a suppression of the natural functions of reproduction in males and females, and a retention, in the minds of those who receive it, of the forces which would, if allowed to flow downward by the sensual tendency of the thoughts or desires, ultimate in males and females as the reproductive fluxes. The forces thus retained are essentially love and wisdom; and they are as emphatically substances as are the above named products of the determination of sensual thought. The suppression of the functions of natural propagation in the female, by the intensity of an educated desire for the Lord's manifestation, I mean a desire educated to look for the Lord's coming according to the Divine methods, will provide the substance which must flow through the female will, as her supreme and interior love, from which the new body is to be formulated. I mean simply, that the new, incorruptible *body*, by which the present body is to be displaced, is to be the product of the suppression of the natural reproductive functions of the *female*. The *spirit* of the new body, is the product of the suppression of the natural reproductive functions of the *male*. These changes are to be the results of the literal circumcision of the heart, the heart of the head, which is simply the burning out of the pineal gland of the brain, through the intensity of desire moved in the new direction. That these changes of state or quality may be insured, the Sign of the Lord's coming must be known and acknowledged. con- sider

The demand for the location of the primary grouping or gathering together of the heterogeneous of the formulating mass, is absolute. In no other way can there be an augmentation of that potency generated as the desire for the Lord's manifestation, and upon the regulation of which depends the Lord's appearing.

The world demands the Lord's advent. The desire for His coming is not now centered upon Him, because there is no knowledge of the Divine method. The Lord will come through, and as the effect of desire; but for desire to be effective in the accomplishment of the glorious object of the genuine Christian's love, those who inherit this love or desire must be gathered into a group or community, that through the collation of this very flesh of Christ—the desire for the Lord's coming—the augmentation of power will be commensurate with the occasion.

Not only is there to be an augmentation of the potency of desire through the gathering together in communital relation of those who love the Lord, but the potency of desire must be energized through its education and discipline, through which it may be moved in a given direction, and made to center in an absolute unit or pivot. The Lord will not come to His people till that people bring their love to a focus. That focus does not reside in a dualistic concept. It obtains

only in the cognition of the unity of God in one person, and that person in-resident as the truth of the Word manifest in the natural humanity.

X The center of desire must rest with a present visible and tangible object of affection, to whom obedience must be yielded.

ON THE FLY!

DEAR "GUIDING STAR."—

On Sept. the 25th, I left your comfortable quarters in the city of Chicago, to feel the pulse of humanity on the circumference. I find it sluggish. As you well know, I believe in looking at the shoe-sole as much as at the tongue, to tell the condition of the patient. I believe in radical methods, and such is my practice while I am on the move. To feel the pulse of the people is a peculiar performance. To find out how ripe they are, and how ready they are for the great principles you are pleading in your columns, is no little task.

I left Chicago via St. Paul, for Fargo and Grand Forks, Dak. I gave nine lectures before I left Dak. for the mountains. In that section, I am ready to admit, that while many people admired my zeal and much of our doctrines, hardly one of the hundreds has been plowed deep enough by liberalism, to take up the few grains of truth I gave them, and follow these pointers to the great center from which they would gain all knowledge of the great Koreshan laws.

From Grand Forks, Dak. I traveled over hundreds of miles of level prairie, with nothing in sight but great flocks of wild geese, with now and then a shanty, and herd of cattle, or sheep, until I reached Ft. Buford, on the Mo. River, some 1200 miles above St. Louis, Mo. For 500 miles west from Buford, we traveled in an old freight car, passing through Indian reservations, with now and then a huddle of red men in sight, or an occasional hut or wigwam. These were invariably under the cliffs and bluffs, while the dead were placed on stretchers and put on the highest points along the great river.

We came to several towns along the way, and all we could see was the big frame house painted red, in which section men lived. The first point I opened fire on in the mountains, was Ft. Benton, Montana. This is a nice little town of 1500 inhabitants, which was the principal trading post on the Mo. river, for some 20 years. Now, it has many large substantial brick blocks, electric lights, &c. Its inhabitants are retired ranchmen and their families. My lectures were a hit, and I had fine business. I was surrounded by many Spiritualists, who were sociable, friendly, and glad to welcome a stranger who had the courage to open fire on popular fallacies. It was soon noised around that Spear could explain the "Hows and whys" of Spiritualism, consequently I was besieged with many questions. They brought one lady 40 miles from a ranch to see me, who had recently gone

crazy on the subject of spirit control. As soon as I saw her, I explained that the lady was obsessed, and that by polarizing her brain she could be cured, or the obsession removed. They gave me the case and the woman had not had a recurrence of the trouble when I heard from her six weeks afterward.

The next place visited was Great Falls, a new and lively town of some 2000 people. On account of election harangues we had no chance to test this people thoroughly. We made some converts, sold some books, and prepared the way for better work later on. From there I turned up in Helena, Mont., a fine town, full of wealth, yet its people are exceedingly conservative. I attacked Marysville, a mining camp some 23 miles from Helena. I found a few men at this camp who became interested in the doctrines of Koreshan Science. I sold a few of my "Koresh" and left the town to fizzle over the disturbance I made while there. From Helena I started for the mining towns. The next place in which I lectured was Boulder, a town of some 600 or 800. I hit straight from the shoulder in the two lectures I gave there, and though I was questioned closely by several very shrewd men, I came out on top. I sold two or three dozen "Koresh," and made a favorable impression, as far as I could get comments on "Spear and his work."

At this town I met a most peculiar object in the form of a man. He claims to have had almost constant communication with the Virgin Mary. He says she added "Stuart," and also "Peter," to his name. I never met a person who had such wonderful verbal knowledge of the Bible as this man has. He did not commit it, but it was given to him. His versions are, in the main, most beautiful. He is an ignorant Scotchman; was born in Nortrey Islands in 1839. He hears from the spirit world, but never saw into it but twice. He says he impregnated the race two years ago, (that was the time Cyrus began his great work in Chicago,) and that the harvest will come soon, but he says he does not know just how, nor when it will come. He accepted most of the Koreshan views, only he could not see why Mary would not be the channel of direct resurrection, instead of Cyrus, or the male. He has been Presbyterian and Catholic. He is a hod carrier and a drunkard, but after all a remarkable receptacle into which mental forces are flowing.

Thus the curious await the coming of the truth, and I find all grades and shades of mentality, until I am convinced that the truth is not abroad in the land, nor can we find any two corpuscles in the universal man who are alike. I passed my caravan to Wickes, and there had two enthusiastic audiences; made several warm friends, sold a quantity of my "Koresh" which will surely grow in demand. I passed through the longest tunnel in America near this point. It is over 6000 feet long, and 1000 feet beneath the top of the mountain.

The city of sulphur and smoke was the next assailed. It is known as Butte City. It is just over the great divide on the Pacific Slope. It is a city of miners,

smelters, roasters, &c. It has sulphur smoke for air and sunlight. It is seldom clear enough to see two blocks. At times, one can't see three feet before. At such times all business is suspended. It is a live town, and I had three fine audiences who appreciated much of what I said. I presume two thirds of the town had twenty-four hours discussion about my broadside statements. I sold a quantity of my pamphlets, and am sure Butte will not forget very soon that there is a school and science of Koresh.

To-day I am in Anaconda, a town of 5000, over in the mountains some thirty miles northwest of Butte. All along the side of the mountains are located the greatest ore works in the world. Some \$6,000,000 are invested in these works, which treat ore taken from the Co's mines at Butte. There is water and wood here. These works use 100,000 cords of wood every year, and nearly as much coal. It keeps four freight trains busy to get ore and fuel to and from these works. I spoke here in the Opera House two nights, to the best audiences I've had since I left Chicago. I lecture to-night on Sex Science, and Tuesday night on Koreshan Astronomy. I will plant seed here. Although it is a wild town, its people are intelligent and wide awake. I find, dear Journal, that the mortal mind that claims to have so much wisdom, is the dullest and most stupid substance with which I have to contend. Those minds which seem bright and keen on the common traditions and so-called sciences, are incompetent to contend with the great principles and laws of Koreshism. I am ready to exclaim, Oh Lord, how long before the Divine seed will ripen into fruit, and the power of truth conquer evil and fallacy! I am sure from all present appearances, that no more than 144,000 people will be created at this harvest time. Wishing you, dear "Star," all the light of the world in your pages, and a bright and prosperous New Year, and that you will in due time show you are here, a present need to the hungry thousands, I am,

Respectfully, Your Prodigal Son,

ROYAL O. SPEAR.

IMMORTALITY IN MAN THE RESULT OF AN ANATOMICAL TRANSFORMATION.

Every person coming into the new or resurrected life, must reach that condition through the observance of some natural law or laws, because ultimate immortality is the immortality of the body. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is *thy* victory?" The Devil

hath the power of death, and when his power is destroyed there will be no more death, not even in the body.

No reasonable person will deny, that if immortality pertains to the outward structure, or to the structure of external, organic, and physiological life, there must be some structural and functional changes before such life can be assured. This then resolves itself to the question of organic structural persistence as applied to a given formation, having so complete an arrangement as to insure its everlasting perpetuity.

If we take the Scriptures as a foundation for argument, we at once conclude that the body itself must reach a state of immortality. The term immortality, however, does not signify eternal life. The immortal body is the transitional point and condition to the superior and spiritual state into which it determines, and to which it is transited. We need not multiply Scriptural proofs in demonstration of our proposition, as one is sufficient to establish our deduction from the premise taken. From the Scriptural point of view, the *mortality* of the body is the sequence of the violation of law. As the body is natural, and the death of the body, or the dissolution of its structural form through corruptible processes, is also natural, and related to natural operations, the law violated to consummate such results must also be natural. If death to the body is the sequence of any sin, it must be the result of infraction of the laws governing the body, and no restoration is complete or perfect that does not reach and metamorphose the anatomical structure, and modify physiological activities. This is so apparent, that it seems astonishing that the clerical profession, with all its pretense to Theological culture, knowledge, and comprehension of the principles of salvation, should conclude its propaganda with the dogma of the soul's salvation, without the salvation of the body.

"For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption; to wit, the redemption of our *body*." This is Paul's authority for the redemption of the body, for which he even, waited, this being the putting on of the *Sonship*, for the word adoption, as rendered in the text, does not express the meaning of the writer. The word is *whythesian*, *whyos*, Son, and *thesian*, to put on. Paul understood full well that this was not to be done till the resurrection of the body, at the last day; the *last day* signifying the last day of the dispensation.

The end of the dispensation is reached. The science of the resurrection is formulated, and now it remains only to apply the science to life, and the dead corruptible humanity will awake.

If it be concluded by the reader that the body requires redemption as well

as the soul, it may be asked what shall I do to inherit this immortality? The answer is as of old, "Keep the commandments." Involved in these, as it has been so often reiterated, are the ten principles of natural life, and these are hidden in the ark of the covenant, not possible to be revealed in fulness, till, through the Messenger of the Covenant, (Conjunction,) by *theocrasis* the baptism is effected. CYRUS, the Messenger of the Covenant, must pass through this final transmorphosis. His body must be dissolved by the conflagrating energies of concentrated and persistent mental agonizing, from which will proceed the dissolving of his body, its transition to psychic energy, and through this, his baptism of the new order with the fire of purification.

The first important consideration, for all who look for the appearing of the Lord in the clouds of heaven, this appearing being His manifestation in the anthropostic clouds and anthropostic heavens, not the physical, is the recognition of "THE SIGN of the Son of Man in heaven." The real and final confirmation of this Sign will be the translation or *theocrasis* of CYRUS. Such a cognition, and obedience thereto, is the observance of the first principle of the decalogue; "Verily thou art a God that hidest thyself, O God of Israel, the Savior." This is the fifteenth verse of the forty-fifth chapter of Isaiah, and has special reference to the twenty-eighth verse of the preceding chapter, and the first verse of the forty-fifth. God is manifest in CYRUS. This is God's plan. His ways are not your ways nor are your ways His ways. CYRUS is the Lord's Christ, (anointed,) and must be so recognized before the science of the first commandment can be applied.

(TO BE CONTINUED.)

THE VISION OF THE IMAGE OF JEALOUSY.

"And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain." Ezekiel VIII. 3. 4.

The name Ezekiel, or more correctly, Yehezkiel, signifies God's ultimate strength; and as constituting the final potency in ultimates of the Divine will, (*esse*,) which is manifest in the name, his mission as a prophet was to perceive and communicate the ultimate operation of the power of God, in the completion of that power, as manifest in the literal degree of its potency; a degree operative in the final resurrection, or in the conversion of the corruptible to the incorruptible life.

Let it be constantly borne in mind that the special mission of the "Herald"

is to communicate the unfoldment of the literal degree of the Word—not the Word as the Bible, but the very Logos Himself—who is God. The literal degree of the Word is God manifest in ultimates. This is the most subtle, the most complex, the most mysterious and radical of all manifestations of Deity; for in this degree is involved in absolute unity, all other degrees of the Word.

Ezekiel says, "He put forth the form of an hand, and took me by a lock of mine head." He does not here literally say a lock of mine hair. The original Hebrew, which is here rendered, "A lock of mine head," is *be-zi-zith roshi*. The word *zith* is from the root *zun*; primarily brightness; to shine with brilliancy. Wisdom, in mental activity, is the correspondent of sunlight in physical activity. Natural wisdom is truth. Truth is luminous, and when manifest through the human reason, quickened by the Divine influx, it becomes knowledge. Knowledge, in Scripture, is often called wings. For instance; I have brought you on eagle's wings—by knowledge of truth—hence, *zith*, like wings, as this word strictly signifies, would be *bezith* (in the likeness of wings) *roshi*. (head.) The word, *rosh* or *resh*, signifies first, highest, beginning, both as to time and quality; and is the word which, as the first word in Genesis, is translated beginning, with the preposition *be*—in the prefix. The word *beresheth* is rendered, "In the beginning," and not, *in the head*; but the latter would be just as correct a rendering, for all things were created in Jesus Christ, who is the beginning or head. From the above it follows, that the Hebrew, *bezith roshi*, which in Ezekiel is rendered, "By a lock of mine head," signifies, *in the likeness of the wings of my beginning*; and as wings signify truths in primates and ultimates, which are knowledges, for literal truths of the Word when conjoined to the spiritual and celestial truths, constitute knowledges; therefore knowledges *of the likeness of my beginning*. He took me IN THE KNOWLEDGES OF THE LIKENESS OF MY BEGINNING.

Now, as the name Ezekiel signifies God's strength or *esse*, (to be,) God's will, it was the Lord God who put forth the form of a hand, and took Ezekiel. (God's strength or will.) The Lord God put forth the form of a hand and took His (God's) strength, the Divine will, Jesus Christ, and lifted or elevated this will into a knowledge or knowledges of His head or beginning. As the head of every man is the Lord or Christ, according to the Apostle, then this strength, seed, or will of God, the root principle, was *elevated into the knowledges* of God, or Christ, (the head,) knowledges being the power principle. Now, as ultimates involve primates, and the ultimates of the Word is the humanity of God, we conclude that Ezekiel, as a prophet and seer, predicted the final conjunction of God and man, and by this unity the elevation of the natural man through the power of the resurrection, into a knowledge of his beginning or head; that is, into a knowledge of God. In man's elevation into such knowledge, he was taken and lifted between the earth (will) and heaven, (wisdom,) by the conjunction or union of the two,

and brought in visions of God (in the perception of Divine truth) to Jerusalem, (doctrine of the Word, or literally to the Word Himself,) to the door of the inner gate. In the very entry of this gate was the seat of the image of jealousy. What is this image? We must first acquire a definite concept of what constitutes an image. Man was originally made in the image and likeness of God. There exists a clear distinction between the image and likeness. God's likeness is His interior; His image is His exterior. Paul declares Jesus, the Lord, to be the image of the invisible God. Col. I. 15. Jesus declared, "I am the Way, the Truth, and the Life." This Truth and Life, then, is the *image*, as manifest in the concrete degree. Jesus came to do or perform God's will. Nothing but God's will can perform the office of that will; hence, if the Lord came to do (perform) that will, He must have constituted that will. The will is the seat of all the affections or desires. It is therefore the life or love, with wisdom involved as its root, as distinct from the principle of evolved wisdom. God, in first principles, exists in the will; in last principles, in the understanding. In first principles, he is in the discrete and concrete degrees. His discrete degree is His likeness; His concrete degree is His image. In last principles, He exists in the discrete and in the concrete degrees. In His last principles, His discrete degree is the likeness, and His concrete degree is His image.

I have stated elsewhere, that desire is substance; and also that the Lord Christ, in His visible form, is the substance of desire (will) concretely generated. He constituted then, the complex image of affection, and was thus the image of thought in its entire *root* element. Will, desire, or affection, is complex in quality. The qualities of the will may be harmonized in the unity of Divine love, or they may be inverted through man's sensuality, and operate as segregated elements of the affections, in antithesis to the Divine functions of will.

There is a quality of the Divine will which is especially protective of that which it loves. It perceives every threatening danger, and moves forth in its protective sphere to the conservation of its own, surrounding with the Divine jealousy, the object of its affection. As the antithet of this, there exists a principle in the inverted affection, belonging to the sphere of covetousness, the function of which is to desire and appropriate that which belongs to another. The seat of this inverted desire is, in the vidual man, in the pituitary body of the brain. It is situated at the base of the cerebrum, lodged in a deep groove in the sphenoid bone. This groove is called the sella Turcica. (Turkish saddle.) The pituitary body or gland secretes a mucus or slime, and is called the pituitous gland, because of such function. This gland contains the venom of the brain, and the force generated at this center is the most destructive of all the inverted potencies of the mind. In the knowledge of the function of the pituitary body in the aggregate humanity, and in the knowledge of the methods by which this inverted function is to be

conquered, is the solution of the "Eastern question." Not so much the Eastern question as referring to the external relations of Turkey and the interested nations, but the Eastern question as it relates to the manifestation of the celestial ORIENT, as He arises, holding in His right hand the NORTH, Roshi or Resh, the new head, whom He makes the instrument in His hand of subduing the hells. While the new earth is coming into the resurrection, while yet in the inverted state; while the hells, which have been cast out of the new heavens—having come down to the new earth which they control for a short time—infest the new body struggling for survival, the centers of the hells, which are the inverted heavens, and the centers of the new earth, still in the inverted state, focalize the potency of jealousy in the pituitary gland, whence it is reflected to the point which constitutes the objectivity and occasion of supreme jealousy or covetous desire. The point of the reflection of this discrete operation of the will, (inverted,) is where is seen by all the centers, who still retain the selfhood, the possession of the same knowledges which each center supposed he alone possessed; and not only the same knowledges, but such as supremely transcend and embrace the others. The point of the reflected focalization of universal jealousy, is when the reflected Word focalizes, the Word being in the discrete literal degree, or the Word in ultimates. The form in whom the literal Word in the discrete is focalized, is made the concrete center of jealousy; thus the image of jealousy. This image of jealousy is in the entry to the door of the inner gate. The inner gate is the Lord Christ, or the Word in the discrete degree. CYRUS stands in this gate and reflects, by the potency of the Lord's protective sphere, the concentrated jealousy of all the centers, and throws back upon themselves the venom by which they would destroy the LORD'S ANOINTED, if it were possible. Thus, those who interiorly penetrate this sphere, especially those who constitute the cerebellum centers of the aggregate man, receive reflected upon themselves from their own covetous selfhoods, the element of death which their own spheres exhale.

The two antithetical qualities or properties of affection, protective love and destructive or inverted love—jealousy—have always been peculiarly associated in the mind with the color we denominate *green*. Jealousy is always spoken of as green-eyed; and greenness or verdure is applied to life, and especially to immortal life. In Rev. chap. 21. where the names are given of the foundations of the wall of the New Jerusalem, the fourth and the eighth, which in the *spiritual* degree represent the conjunction of faith and charity, spiritual life; and in the *celestial* degree, wisdom and love, celestial life; and in the *literal* degree, the conjunction of God and man in the formation of the incorruptible flesh or body, represent verdure. The fourth is an EMERALD, a green stone. The eighth a BERYL is also a green stone, and identical with the emerald, except that the emerald is the richest in quality.

While the spirit of jealousy is an abomination in the eyes of the Lord, it is

one of the elements essential to the consummation of the sacrifice on the Altar; for this *substance* of inverted desire, converged from the aggregate humanity, and focalized upon one central object of covetous thought, meets the focalization of the protective sphere of the celestial degrees, both apexes centering in the form of the Lord's anointed. By the conflict of these two antagonistic fires, the sacrifice of the Lamb is accomplished, and the Lord's angel consumed, and the external man dissipated, and the spirit of that combustion imparted to those who will come into immortal life. These constitute parts of the operative procedure which culminates in the translation of CRYUS, and by the obliteration of his external, distinguishes him as separate from his brethren. This is the angel standing in the sun, who cries with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and GATHER YOURSELVES TOGETHER (into groups according to the call of the respective centers of the groups) unto the supper of the great God; namely, the feast of SUCCOTH, and eat the hidden man, (manna) and cease to tread the broad way which leadeth unto death, and learn to enter by the new and living way through the incorruptible flesh.

ALL HAIL!

All hail the power of Koros' name!
 We hear the heavenly call;
 We'll place the laurel on His brow;
 We'll crown Him, King of all.
 Let Israel's seed, yea, every tribe,
 Assist us to proclaim
 The message through the earth afar,
 The glory of His name.

He breaks the power of sin and death;
 Unbinds the captive's chain;
 His life of purity and love
 The victory must gain.
 Oh! that the world would join the throng,
 And sheaves of wisdom glean;
 The bread He gives is life to all;
 The water makes us clean.

He is the Branch of Jesse's root,
 Elohe's voice, we hear.
 The Shiloh, Lord, Immanuel,
 In glory doth appear.
 We'll join the vast angelic band,
 The victor's song we'll sing;
 We'll place the laurel on His brow,
 And crown our Lord and King.

M. E. D.

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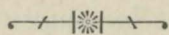
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