

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. xvii. 14.)

VOL. II.

MAY, 1888.

No. 5.

RE-INCARNATION OR THE RESURRECTION OF THE DEAD.

(CONTINUED FROM PAGE 103.)

The perpetuity of the race through the propagative order, depends upon the seed of man. This is the law of all propagative perpetuity. The life of all things is in the seed. The seed is the product of the blood. It is a law of being, that fruit can be devoted to two uses. One is for propagation or reproduction, the other is in the appropriation of the fruit or seed to the sustentation of already existing structures. One is for the perpetuating of the same kind, and the other is for the perpetuating of another kind. An apple may fall to the ground, but the seed of the apple cannot get into the ground and reproduce the tree without the decay of the apple. There are no exceptions to this universal law. The wheat stalk ceases its life in the generation of its seed. On the nature side of being this is everywhere true. The wheat life perpetuates itself within its own cycle so long as it propagates itself. It is only by its transposition to another use, that is, as food in another cycle than its own, that it becomes the cells or corpuscles of another life. This is also the universal law of transposition from the cycle of one, to another and different life and domain. As the apple decays, rots, that its seed may find its way into the ground or earth for reproduction, so man will pass to corruptible dissolution, so long as his seed potency seeks to find its way into the earth or ground of its reproduction.

The higher life of man, his immortality, must be the sequence of another appropriation of the seed than that of sensuous reproduction. This higher life does

not depend merely upon the retention of the potency of life by simple restraint over the passions. It does not depend upon the one kind of potency alone, the male potency. The man (male) produces the sperm and spermatic fluid. The female produces the germ, egg, or ovum, and the menstruum. The fecundation of the germ or egg so changes its influence and potency, that it is enabled to appropriate the surplus or waste of the female organism, and thus convert to a new structure the superfluities of the female functions, with their products. When the life of the new structure reaches that stage which enables it to maintain an independent respiration, the surplus is suspended in the lacteal system and continues to supply the still further wants of the new organism. While the seal of the lacteal system is open above, it is closed below. When it is closed above, it reverts again to its descending or sensuous determination; menstruation recurs.

While the surplus of the female goes to the formation of the offspring, the male still wastes the complement of this life potency of the female. As MORTAL life depends upon the use in one direction, of these potencies of being, so IMMORTAL life must depend upon a new appropriation of these very essentials of organic structure. The best that can be done in the way of the conservation of these two extractions of organic life in the direction of human propagation, can not conserve but the smallest portion of human substance. Therefore, through the great surplus waste through want of the knowledge of the appropriation of that surplus, in spite of all the efforts of science, even in the medical profession where the science of life should be held supreme, death still holds sway and bears rule, and mankind is in sickness and sorrow, and continues to pass to corruptible dissolution. He is foolish enough to believe that the panacea is to be attained and applied after the corruptible dissolution of the body.

THE IMMORTALITY OF MAN lies in the conservation of the life potencies before they pass from the domain of the brain into the domain of the body.

How shall these two essentials of life be conserved and appropriated? They must reunite through the New and Living way, the channel or conduit of specific influx.

It will be argued that celibacy in the male and chastity in the female, will not effect the purpose of making man immortal. It will be claimed that such doctrine and belief have been held by the Catholic church, and by many sects of religionists in all ages of the world, especially by the Shakers and others in modern times, and that the results go to prove that the mortuary record shows no improvement upon the common sexual life. It will be claimed further, also, that the sexual life is the most conducive to longevity, as demonstrated by abundant statistics gathered by careful application and research. While there is room for argument pro and con concerning this question, we are willing for the sake of the argument to admit that

chastity and celibacy, as heretofore practiced, have not been conducive to the accomplishment in ultimates, of that for which they were instituted.

In the Catholic church, the thought has been centralized upon three persons in the Godhead in the Heavens as the supreme object of worship, and on the earth, as tangible manifestation in the past, Jesus the Man, Mary the Virgin, and the Pope, God's Vicar on earth. In the first place, the overcoming of physical death, or the overcoming of death, the last enemy, has not been an expectation; neither has it been the doctrine of the church. The desire to live so long as possible actuates human thought, but the expectation, coupled with the desire to live, is, that death is to be looked for and expected as the final limitation of man's mortal existence on the earth. Man is destined to get what he longs for, through orderly channels. He has an inherent longing for life, and a life free from pain, sickness and death. He is educated the reverse of his longings. His desires and his education must be in harmony, and then he must apply the correct principles of the higher physiology.

In the second place, even if he had been educated to believe that death would be overcome, his thought has been dissipated, because he has had no tangible center upon which to rest all his expectations. In the Catholic and Protestant churches there are three invisible, intangible, unknown and unknowable centers. There has been no pivotal apex in whom to center the desires. In the Advent Church or sect there are two centers, the Son and the Father. This is the doctrine of male dualism. In the Shaker sect, Ann Lee and Jesus constitute the two foci. This is sex dualism. In none of these instances is there a focal point, and with it a knowledge of the fact that death is to be overcome.

Let the reader grasp emphatically and absolutely the idea that the thoughts of the mind are actual substantial things; that the mind itself is veritable substance. Let it be also known that as the mind goes out or thinks out, the substances of thought flow out. The substances of the mind flow through the external senses, but they also flow down into the body. These thoughts flow where they are directed and they are of the kind in which men are begotten and educated. If men are educated falsely and begotten evilly, and under evil influences, the thoughts of the mind flow falsely to do evil things. Thus, they are dissipated and lead to disintegralism. Now, let man be educated to believe that death is finally to be overcome. Such an education will be in harmony with his desire to live. The song, the music, the aspiration of his being, will be in rapport, in harmony with his education. Fear will be dissipated, and there will be no conflict between the aspiration and the expectation begotten of a true science of life.

What are the potencies of life? The sperm and spermatozoa (rather the substantial essences from which they are formulated,) in the male, and the ova and

menstrua in the female. It is the inherent desire to perpetuate natural being, which causes essentials of the thoughts to flow down into the body, and impregnate the corpuscles of the body with a tendency to become germs and sperms.

Every corpuscle determines toward the germ state when impregnated from human desire. This impregnation of the corpuscles with the desire or tendency toward the spermal and germinal cell state, is effected by the descent of the flesh spirit, or the descending spirits, to become outward forms in the flesh, or re-creations. Such desire of the spirits to descend, can only be diverted through the education of the mind to ascend, to carry the spirits upward.

When Moses lifted up his hands, the ultimates of his powers, his strength, Israel prevailed; that is, his spiritual powers were dominant. When he let down his hands, Amalek prevailed. That is, his bodily or sensuous nature prevailed, so that it becomes important to lift up the hands. But to whom shall they be lifted? All the tithes must be sent up to the storehouse, for without the *storehouse* there can be no blessing poured out. "Behold, I will send My Messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to His temple, (the human body), even the Messenger of the Covenant." Read this verse carefully and in the new light. "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the Covenant whom ye delight in." The Lord is coming to His temple, this temple being the Messenger of the Covenant. "Bring ye all the TITHES, (leave nothing to go to reproduction) that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, (knowledges of truth), and pour you out a blessing, that there shall not be room enough to receive it." (Mal. III. 10.) The storehouse is the Messenger of the Covenant. The tithes to be sent up are the affections or desires of the people for the truth of life, that those truths may be applied to the uses of life. The Messenger of the Covenant is the Root of Jesse.

The mind begins to rest upon a tangible foundation. Love and wisdom in the mind are the two essential sex potencies. These essentials or essences must be conserved and united to produce life. They must cease to flow down into the body through the vegetative and muscular system for reproduction. There must be a tangible, central object, towards which these thoughts must flow. This object must be such as to attract the highest and purest aspirations of the human soul. It must be such as to lift the human thought above all sensual and worldly pleasure and indulgences, into the pure realm of Divine Love and Wisdom. Such is the inherent law of grouping. "Gather yourselves in troops, O daughter of troops." Troops here refer to horsemen. When the first seal is open the White Horse goes forth, and troops or groups begin to form. The White Horse, in the literal degree of the Word, means the actual communication of the doctrine of life, and its acceptance

at various centerpoints or nuclei, where groups of the new order will begin to be established. In the *spiritual* degree, a white horse signifies the understanding of the Word, but the *spiritual* sense is only for the *spiritual* angels. When brought down to the natural mind it must be transformed to the natural or literal degree, the natural *heavenly* degree. The purpose of the centralization of thought in the Messenger of the Covenant, is to concenter the flow of human elevated desire, that it may flow back to those who concentrate it, transformed to another substance. If loves or affections for truths of life (wisdom and knowledges) are sent up to the center, at the center they become transformed to the truths of life and are returned to the people; then, if these truths of life are appropriated to the uses of life, they, the people, come into actual life by the application of the truths.

The ultimate desire for the actual new life with all the uses to the neighbor, growing out of the very life of the Lord in man flowing up to a tangible medium or mediator, will, together with the knowledges and powers and purpose of the medium, dematerialize or translate the mediator, the Messenger of the Covenant. This will cause the outpouring of the Divine Fire, which, upon entering the mind of those who look for the manifestation, will extirpate the conarium, and so produce the eunuch or virgin condition of the brain.

The male and female of every individual brain, now unite in constant copulation through the office of the corpora quadrigemina. The conarium or pineal gland is the center or pivot of this union. It is essentially the womb of the brain. Through it spirits are continually born from the head into the body, or from the heavens into the hells.

The opening of the seals is literally to cut out this gland, which is the real, literal circumcision of the heart, the heart of the head, and this destroys all sex desire. Then and not till then can man come into pure and unselfish states. This, and this alone, can accomplish the resurrection of the dead, and thus evolve the new genus or race of men.

OPEN LETTER TO THE CLERGY AND PRESS OF THE UNITED STATES OF AMERICA, IN BEHALF OF THE OPPRESSED WAGE-WORKER.

I have viewed the oppression of the common laborer from the stand-point of justice, and the infallible retribution, in the providence of God, to follow the tyranny of usurped and extortionate authority. I have heard the groans and have seen the weight of heavy burdens the rich have laid upon, and with which they weigh down

the poor. Seeing the affliction of the laboring masses, wrought through the despotism and spoliation of ill-begotten wealth, by which they are compelled to over-drudge through the long and weary hours of excessive toil, deprived of recreation and the appropriate advantages of culture and means of refinement, my own soul cries out in agony of anguish, and in their behalf, and if possible to avert the calamity which justice through judgment will certainly visit upon the oppressor, I make this appeal. It is in the province and power of the press and clerical profession of America to right the wrongs of the oppressed and down trodden, and except these potent influences are reverted, and exercised towards the equitable adjustment and distribution of wealth, and the exaltation of the hireling to the position which American citizenship entitles him, there must come a catastrophe, compared to which, all previous and foreshadowing, cataclysmic, seismic, and bellicosmic disturbances and visitations sink into obscurity. Judgment must inevitably succeed oppression, except there comes speedy and practical repentance, which is restitution. Will the clergy and press of our country regard the uprising of the common people in the light of their determinate purpose, take warning and avert the calamity which must follow the persistent arrogation of unrightful dominancè, by those who have accumulated wealth through the prostitution of human rights, and by those who have gained political authority through the prostitution and misdirection of the franchise of the American citizen, aided by the dereliction of the false shepherds, who neglect to watch over, protect and feed the flock, and by a press, the duty of which is to guard the interests of the whole people, irrespective of party predilection and fealty, subsidized to the mercenary ends of monopolists?

God has been so provident in the profusion of productions for all natural wants and demands, that, with a minimum amount of regulated and equitable exertion, light, food, fuel, shelter and clothing may be abundantly supplied, not only to meet the requirements of living comforts, but to luxuriously contribute to the corrected aspirations of every human desire. If the world is bountifully provided with all the essentials of luxurious living, with a modicum of exertion, *how is it* that nine tenths of the human family suffer the degradation of want? Is there a possibility of correcting the inequality which weighs down with heavy burdens, too ponderous to be borne, the poor degraded wage-worker?

Man is, unquestionably groaning under the curse. Whether or not God ever pronounced a curse upon man for his violation of the divine injunction in the Garden of Eden, the fact remains that there is a recorded statement of such a pronouncement, and that in agreement with its registry, man eats his bread by the sweat of his brow.

The curse of overwrought labor is one, which, if not lifted through the instrumentality of the clergy and press through the peaceable methods of righteous

adjustment, must be removed by the deplorable exercise of forcible prerogatives. Such a statement is not made in the spirit of a threat, for I am an advocate of universal peace, but rather in the pre-vision of the inevitable and irrevocable determination of justice in the meting out of penalty to the violator and prostitute of righteousness.

Men who have so long usurped and prostituted the rights of others, cannot always go unpunished, and without repentance and a restoration of illegitimately acquired and mis-appropriated wealth, retribution must needs be meted, and the honorable professions (rightful conservators of the public weal) to whom this appeal is made, must father the responsibility and share the calamity of a forcible overthrow of arrogated authority.

The common people are surely but gradually being educated up to a knowledge of their rights as insured to them by that marvelous instrument, the constitution of the United States of America, in which the franchise of the citizen is guaranteed.

It may be possible to hold in restraint and give legitimate bias to the turbulent and surging mass of irreconciled and law-breaking element, which augments greatly the foreign influx to our country, till through the legally provided and constituted channels, the more peaceful citizen shall regain his rights. Every true and law abiding citizen, whether native or adopted, knows the processes by which his rights are to be secured to him, and that through the ballot he has perfect redress for all the wrongs instituted by prostituted political power.

The purposes for which government is instituted, are the equitable adjustment of all human relations, and the righteous conduct of human affairs. There are two distinct systems of impetus to industry and political and ecclesiastical economy. One of these systems is the competitive, the other is the unitive. One is begotten of the devil, and is the world's method, fostered by the press and clergy, and the other is the system introduced to the world by the Lord Jesus, but subsequently prostituted by the church.

It is my purpose to set forth in this letter the remedy for the evils now afflicting society, through ecclesiastical and political prostitution and adultery, which, if applied, will avert the otherwise impending calamity.

It is the obligation of the clergy and press to set before the people the rightful and peaceable means for correct adjustment, and to educate them up to the standard of these resources, and direct them to the acquisition of their rightful claims.

We will assume first, that, with equitably adjusted labor, the supply for human needs may be even superabundantly provided. We will assume secondly, that under the competitive system, the irresistible determination of wealth is towards the accelerated augmentation of riches, heaped up in the form of corporations,

monopolies, and vidual cumulations, always employed detrimentally to the common laborer, degrading him more and more to the level of the beast of burden.

The inevitable tendency of the system of competism, the one so universally in vogue, is to make the rich, richer, and the poor, poorer; and the laboring man who thinks upon his condition, and has aspirations for his amelioration, knows full well the general tendency and its consequences. He has had guaranteed to him (in the constitution) certain inalienable rights, and provision has been made for the protection of his person and interests. Educate him in his prerogatives and how to use them. Educate the masses to the necessity and right of organization for political purposes. Show them how to grasp control by unity of action and purpose, and through the inherent right and prerogatives bestowed and guaranteed by the wisdom of the fathers, how to begin with the primaries, so called, and wrest from the hand of the politician the power, which by his assumption of political prerogative he wields in direct opposition to the will and voice of the people. Show them the possibility of diverting the processes of legislation from their abnormal channels, through the conduits of rightful uses, those uses being in the direction of "United Life," in the ocean of human necessity and right.

The Lord Jesus was either right or wrong. If His doctrines taught by Him, and afterward promulgated by His apostles, were true, then the system of competism is an ignoble curse. If the competitive system is right, then the doctrines of the Christ are wrong.

We will assume thirdly, that the United Life system determines towards an equilibrium of labor, wealth, culture, recreation and universal economy, cardinal factors in righteous government, and consequently in the opposite direction from all the determinations of the emulous and infernal system of competism which belongs exclusively to the world, and which was condemned by the Lord in His personal expression, and which was directly opposed in the operation of the Holy Spirit. The falsely emulous system, then, should meet your disapprobation; and the one introduced by the great COMMUNIST, CHRIST, the LORD, and ignominiously prostituted by an adulterous church, should find advocacy in all your councils.

WE WILL ASSUME FOURTHLY, THAT THE GOVERNMENT BELONGS TO THE PEOPLE, and that the people, by virtue of the authority they, themselves, have vested in themselves, and constitutionally fortified that such right might be perpetuated, are empowered to so adjust all the relations of wealth as to uniformly and mutually benefit the entire population; and this being true, that they have the right to provide by legal enactment for the equal distribution of wealth, and its maintenance in a state of equitable dispensation.

We will assume fifthly, that the common people can be educated to the standard of such a conviction of their rights as above indicated. How long then will

judgment be delayed, in view of the fact that it is in the divine purpose, in answer to the prayer the Lord Himself indicted, to bring the kingdom of righteousness into the world? Will the prayer, "Thy kingdom come, and Thy will be done in earth as it is done in heaven," be answered; and if so, when; and what will be the condition of the world, and upon what basis will its enterprises be conducted when the will of God is operative in the earth as it is now performed in heaven?

It is the first obligation of a free people, who, after breaking the chains of a tyrannous ecclesiastical and secular dominion, have organized a government in which the voice of the people is sovereign, to make that sovereignty the voice of Almighty God.

Love to the neighbor, demonstrated in the universally equitable adjustment of labor and capital, that adjustment perpetuated and sustained by the power of legal enactment and ratified by a majority of the populace, is in the possibility and expectation of a down-trodden constituency.

The first step towards the restitution of the sovereign will, is the installment in the various departments of the public service of a class of servants who will execute the will of the constituency by whose action the installation is secured.

The choice of public servants should be the result of a free ballot in which every citizen, male and female, shares an equal action. There is no equity in a government where one half the citizenship is excluded from a voice in the public interest; and no government in the earth can be representative of the divine government in heaven, where equality does not comprise an essential factor.

It will be argued that where men are *forced* to act righteously without the true impulse of love to the neighbor, it does not augur well as a promise to the speedy inward fulfilment of the divine purpose. In answer to such an argument, I have but to say, once institute opportunity for universal refinement, culture and recreation, and cease to stimulate and impulse the human soul in the common direction of selfish purpose and achievement, and the mind will soon assume its normal direction. Remove the inducements incited by indigent necessity, rival and antagonistic incentive, emulous and authoritative ambition of place and emolument, and inordinate love for superdominant authority, and substitute pecunious independence and reciprocal effort, instanced by mutual ambition consecrated to the sacred and devout performance of the divine uses of a common brotherhood, fulfilling the law of love evinced in the mandate of honorable preferment to others for place of superiority, all of which may be wrought when the love of the Christ impulses and controls the purposes and actuations of the few determined leaders who have at heart, only the highest good of the common mass of mankind.

When the public service is administered to the end of common and universal justice and equity, and the interest of the entire populace is the chief concern of

those who make and dispense the law, instead of the personal ambition of the office holder, fostered by a servile commitment to the habitual oppressor of the poor, then may we expect to enjoy the beatific fulfilment of the most sanguine anticipation of utopian possibility.

No ideal or imaginative picture of an utopian consummation can excel, or even equal, the realistic and sublime achievement of a brotherhood inaugurated through the completion of the Messianic function as determined in the wisdom and purpose of God, when planting in the race His own seed whence shall spring forth the consummative kingdom.

The second step in the direction of equilibrated adjustment is, legislation toward the persistent equalization of the common wealth of the country. The first movement towards this end should be the provident establishment of a permanent home for every person in the community. This could be successfully accomplished with the exhaustion of one hundredth part of the force and material substance now prostituted to the discussion and competitive endeavor which impels two opposing and rival parties contending for preferment ostensibly in the interests of the public, but in reality, for self aggrandizement, to calumniate, vilify and traduce each other.

Contemplate the force and money squandered in the party endeavor for power; then the prostitution of that power in the endeavor to institute deceptive legislation for no other purpose but to perpetuate the tenure of that authority and control. Let the people of the American government once know the fact that they themselves are sovereign here; that they own the government and all its wealth; and that the power to control it is in their own hands, if they will but exert their prerogative and might, to wrest from the hand of the usurper his arrogated appropriations; and under the proper leadership they will arise en masse to regain their rightful dominion.

Suppose some genuine philanthropist should find his way by popular voice and authority, sustained by a constituency favorable to his pronounced philanthropic purposes, to our legislative halls at Washington, and should urge through congress a measure embodying in substance the following.

A BILL TO EQUILIBRATE DEMAND AND SUPPLY, TO ADJUST EQUITABLY THE STRAINED RELATIONS OF LABOR AND SO CALLED CAPITAL, TO SETTLE AMICABLY THE QUESTION OF TARIFF, AND TO CREATE AND ENFORCE ANTI-POVERTY LAWS IN THE INTERESTS OF ALL THE PEOPLE.

First—There shall be no intoxicating liquors manufactured, imported into, or sold within the jurisdiction of the United States of America, to be used as a beverage. There shall be no tobacco grown, imported into, or sold in the United States.

Second—Every person above eighteen years of age, either male or female,

possessing a sound mind and otherwise qualified to exercise the franchise, shall have the free right of the ballot, and shall possess property valued at \$1,500 exempt from taxation, this amount to be provided by the government in all cases where not already possessed. This property, where not otherwise provided in this bill, shall be in the form of 40 acres of land, with house, barn, stock and implements of agriculture.

Third—There shall be a uniform assessment of all property possessed, above the specified \$1,500, to the amount of \$10,000, after which, there shall be placed upon all accumulations, an assessment of an increased ratio of 5 per cent on every thousand dollars. This advalorem tax shall first go to the national treasury, to be disbursed to state treasuries according to an equitable division, the basis of that equality being the per-capita ratio of state population. Distribution shall be made from state treasuries through county boards, to the families and viduals, proportioned to the relative wealth of all persons above eighteen years of age. The return flow and distribution from the national treasury shall not be so extensive as to impoverish or deplete the treasury, to interfere with internal, national and state improvements essential to the general prosperity of state and nation.

Fourth—All manufacturing, mining, agricultural, railway, telegraphic and telephone systems and interests shall be controlled by state and national authority, the government owning and conducting these interests exclusively, except the agricultural, which may be carried on in a smaller way by agrarians owning their farms throughout the country, and miners owning their mines and conducting them by individual enterprise.

The agrarian domains shall be districted by divisions and sub-divisions, including a definite number of farms in each district, which shall be presided over by an official whose function shall be to constantly guard the interests of every farmer, to the end that the law of economy shall be so applied as to maintain and perpetuate a uniform thrift with every agrarian.

Fifth—There shall be no import or export duties levied, nor any inter-state duties or embargoes or restraints imposed upon legally authorized commodities.

Sixth—Mining, agricultural and other productions shall be provided with abundant facilities for inter-distribution on the basis of equivalent values, these relative and commensurate values being scheduled by a properly efficient and authorized board of apportionment.

Seventh—There shall be no money of intrinsic value. Bills of exchange shall be made on paper *representing* definite values of commodities and productions of the various denominations.

The above provisions involve hints, merely, of what a government might be

made without interfering with principles, while revolutionizing the methods of administration.

It matters not how utopian this may appear to those who have never thought upon the introduction of God's will in the earth, but when the kingdom of righteousness is inaugurated, as it most certainly will be, it will involve absolute revolution in the conduct of human affairs and the application of the principles of human economy.

Is the church sincere in its use and acknowledgment of the Lord's prayer? Does the church desire the kingdom of righteousness as evinced by the petition, "Let Thy kingdom come and Thy will be done in earth as it is done in heaven?" If so, why does it not act in harmony with its petition, and thus demonstrate its sincerity by works according to its acknowledged claim and professions?

The truth is, the church as a body is too worldly and mercenary to desire the coming of the Lord, for without His coming, His kingdom cannot be established, and if it does not desire Him, it does not desire His kingdom.

"THE COMING WOMAN."

[From *The Daily Critic*, Defuniak Springs, Fla., March 9.]

Rev. W. L. Davidson lectured at 3 P. M. He said: my excellent friend, John Dewitt Miller, is authority for the statement, that at a New England banquet the following toast was proposed: "Woman, the conundrum of the nineteenth century. We can't guess her, but we will never give her up."

I have heard it whispered within the past few days that the coming woman is rather a delicate subject for an old bachelor to discuss. But who ought to think more of the coming woman?

The subject before us for discussion to-day has been under the ban of public opinion in the church and in the world for centuries. Woman has been ostracised in the pulpit, in the nation, in the world of letters and of business, and yet she has been peaceable under all civilizations. She has not projected her claims for recognition or place into assemblies of men until late years. She has quietly waited, and toiled, and suffered in her lot through the ages, with a simplicity and moral heroism that is sublime.

In the distant past woman was a slave. Until recently she was held inferior to man. But she is rising. There are those here, I know, who are ready to defend woman. Now, give attention to the argument. We start to meet the coming woman. Woman is the thermometer to the world's civilization. The Roman Republic was built out of a reform born of the spirit that caused three brothers to

defend the honor of their sister. Why did the Five Indian Nations rise to such height? It was because woman was honored. The husbands walked, while the wives rode.

When the coming woman comes, what will she be like? Will she be the fashionable woman; the christian woman? Now, Bidly in the kitchen may be the one, if she has the power to think as well as to work. The physical nature, used mainly for work, with the exercise of the mental, and crowned with the exercise of our moral nature, brings us to perfection. We must say nothing against labor, for it is ennobling. In physical labor will not be found the coming woman.

But let us look elsewhere. Is she the one with strongly colored dress, frizzed hair and powdered face? There are women who spend more time in preparing for society than in all efforts for home. We must not despise a well dressed woman. A slovenly woman is not fit to be a wife. Many a man has been driven to evil by his wife's manner and dress.

Let us turn now to the center of this noble army—the christian women. It was not a woman who denied her Christ; nor was it she who sold her Lord; but it was a woman who kissed his feet; was last at the cross, and first at the sepulchre. So, the coming woman must be a christian woman.

She will be educated. Education, as applied to woman in the future, will have all its true signification. A smattering knowledge gives but weakness. Real culture helps her to do what needs to be done. She will not sit at the piano and spend an evening playing, “Who will care for Mother, now,” when the old lady is working her life away.

All professions are opening to the women. We now have female ministers, physicians &c. If any one is afraid to give her a chance, all I have to say, is, go it, ye noble souls, and see who will come out ahead. Woman must have the same opportunity as men. Who can tell how many of the bright thoughts already used in pulpits, newspaper articles, and many other lines, are the emanation of a woman's brain, or a suggestive thought from a woman?

We send the boys away to college for four years, and the girls to the kitchen, and then wonder why the women are not as intelligent as the boys. If a woman prepares herself to enter any field of toil, let her receive the same compensation. Why allow women to live in garrets and wear their fingers off? Why employ a woman to teach, or do any other work, and pay her half price because she is a woman?

In Venice, I stopped one day at a lace store. I was surprised at the cheapness of the goods. I asked the proprietor how he could do this. He replied with a self-satisfied air that the largest wages he paid was 20 cts. a day. We need not

cross the ocean to find the same meanness. It is not long since the women of our country did all their work and made their own garments. But a change has come. Work is being distributed. Women must think. Many have been thinkers, and the army must be increased. English literature was not lifted up until Mrs. Browning wrote, and then others entered the arena.

You must not be alarmed when I say the coming woman must be a voter. Of course, if you picture a short-dressed, short-haired woman on the stump, disgust will follow. But look at the cultured, wise woman. We allow the man who is an ignoramus, besotted and vile, to speak and vote.

Temperance is the great question of the times. Intemperance is more damning than human slavery, and it must be crushed. How shall it be done? The Washingtonian movement was a partial failure. The Woman's Crusade was a little better. The Murphy movement is good in its way, but, lopping off the limbs of a tree will never kill it. I am no prophet, nor the son of a prophet, but, let woman have the ballot, and she will vote out whiskey, instantler. [Applause.]

I believe woman should be given the ballot, because it is a moral right, because it is a civil right, and above all, because it is for the best interests of society. Many oppose this idea. The saloon, and the saloon element oppose it, and that is one very strong argument in its favor. [Applause.] Woman will not become coarse, nor throw away her natural delicacy, nor change her dress, Dr. Mary Walker to the contrary, notwithstanding. [Applause.]

Woman's sympathy is needed. Many a man has been cheered by her gentle tone. See what woman has done with her sphere limited, and when enlarged, what may we expect? Parents ought to cultivate the minds of their daughters that they may become strong.

We say to the world, that taxation without representation is wrong; yet women go to the treasurer's office and pay taxes about as often as men. Wyoming, all honor to this young state, is moving on without revolution, though women go to the polls to cast their votes. Many men seem to fear that they will have to darn their own socks and oversee the washing. I have seen many women who would make good legislators, and I have seen many men who would be doing much better service than they have yet undertaken, if they were at home rocking the cradle. [Applause.]

In thirteen states of this Union, woman is now granted some sort of limited suffrage. But, some say that drunken rows occur. Yes, but these occur because some candidate sets up the drinks. Some one says the women don't want to vote. Who has made a canvass to settle this question?

At this point, the speaker read a letter from Judge Adams, of Kansas, who

said: "It is no longer a question whether the women want to vote, for they promptly deposited their ballot. They voted every time for home, good order, and the enforcement of law. In many instances, before going to the polls, the women gathered in the church, to pray for Divine guidance."

To-day, I prophecy that the coming woman will be a voter. We are toiling upward. Let me entreat you to make your life sublime. Imitate that representative woman who made her life sublime, who, as an angel of mercy, on the Crimean battle fields, administered to the comfort of the wounded and dying; she who visited the prisons of England; the effects of whose example and influence, the whole world is feeling. When the noble life of such an one is ended, no costly monument will be needed to record her deeds or to give immortality to her fame. It will be enough that on the polished surface of the marble slab which shall mark the spot where she rests, shall be seen inscribed this significant epitaph, "Florence Nightingale."

KORESH, MINE ANOINTED.

What did I see? O, give me words to tell the glory,
 And the radiance that o'er my vision fell, to these
 The hungry, fainting souls beside the road,
 O'er whom the dark despair still rolls.
 With weary hands uplifted they cry for rest; for peace;
 For health; with victory to be blest, and to be
 Freed from the strong hands
 And chilly breath of him, the enemy
 Of all, grim monster, merciless death.
 This is the view I fain would give; look and believe;
 Then your souls shall live immortal.
 The strong deliverer comes in power,
 And might, who'll vanquish
 Darkness; bring eternal light with
 His divine, life-giving breath,
 To break the power of sin,
 And, bring health to body,
 Spirit, soul, of all mankind,
 And make them whole; till
 In the earth "Thy will be done;" the sound
 Of war no more be heard; and the
 Grand pean sweeps the sky, of
 Love to God; and to humanity,
 Eternal rest through love to them.

But not with splendor and
Royal pomp, causing all to bow
Or die, comes He; but as one
Of us; a man of sin, humiliated
And suffering full; till reaching up
From the depths of sin, where
Man in his blindness and ignorance
Him hath degraded, and
Feeling his sin, and woe and
Sorrows, and tasting the deep dregs
Of bitterness following his descent;

I saw the "filthy garments" taken off
And robes of white put on;
In his hand the light of
Wisdom; on his brow the Royal
Mitre fair; till *within* the veil of
Flesh, there stood the glory of the
Lord by us, and we saw CYRUS,
The conqueror.

He comes, the Life and Rest to
Bring. He to the Bride-groom brings
His Bride. He brings the
Sacrificial substance for
Life of lives. He comes with fire
Divine, baptizing us to our state
Immortal. Words fail me; I cannot
Tell the wondrous joy that o'er
Me fell, when the radiant beauty
Was revealed to me, which beneath
His human mask, secreted lay.

From out the cloud of mortal
Flesh, bursts the full sun of glory
Fresh upon the dazzled eyes of
Earth, who's waited long in
Darkness for the birth of him.
O, would to God, ye hearts of
Men, my voice might you
Deeply penetrate. Then ye, too
The joy might share, to us so
Nigh, that this Cyrus
Comes to bring to all.

MAGDALENE.

THE GUIDING STAR.

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

106 and 108 Wabash Avenue,


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.

LAW OF HEALING.

(CONTINUED FROM PAGE 58.)

The cerebrum is primarily divided by the great longitudinal fissure into two lateral halves or hemispheres, or into a right and left side. We have already noted the fact of the six distinct lines of converging fibre proceeding from six areas of cortical substance, and determining towards the two central or basilar ganglia, the corpus striatum and the optic thalamus.

The twelve cortical groups, six on either side of the head, represent six axes, the opposite poles of which are positive and negative, or active and passive. The six on the right side are philosophic; the six on the left are scientific. As illustrative of the above proposition, we may take any given group of cells embracing an area of cortex, say for instance, the group on the right side situated at the upper portion of the fissure of Rolando. This is near the mesial or central longitudinal line on the crown of the head, some little distance behind a perpendicular line extended from the ear to the vertex.

The point in question is called by Phrenologists, the organ of conscientiousness

or integrity; by Physiologists it is regarded the center of motion for the leg. The right cortex of the point noted, moves the left leg, the left cortex moves the right leg. In *Koreshan Science* we say, the right side is the *love* or *desire* of motion, and the left side is the *science* of motion for the legs. While the statement is true, it is not all the truth. On the circumferential or *outermost* area, the right side is the side of love. This is in the superficial cortex as just stated, but the deeper layer of cortex holds the esoteric *science*, (that is, *faith*, which lies just under the exoteric *love* on the right side.) The left side, which is the side of *science*, has also the love as a deeper layer. This may be still further illustrated by the statement that the right side of the head where the phrenologist locates conscientiousness, and the physiologist the center of motion for the leg, constitutes Aries or Ram. On the opposite side and corresponding cortical area, the other extremity of the same axis, is Libra or Balance. Aries then is on the right side and Libra on the left. This is inversely true of the next layer. In the deeper layer Libra is on the right side and Ram or Aries on the left. Conscientiousness is the *love* of walking rightly; Balance (Libra) is the *science* of walking rightly. This is true whether the walk pertains to the common physiological and physical locomotion, or to the moral exercise of the conscious faculty.

The phrenologist and physiologist are in conflict regarding the office or function of the center in question, because neither of them recognizes the complexity of organic life.

One simple cell of any given group may be taken as illustrative of the law or function, as pertaining to any group, or to all groups. The cell respire, in other words it breathes. During the process of inspiration the cell expands, and in so doing fills with fluid or spirit. The process of inspiration is a process of elaboration or manufacture of the fluid with which the cell or corpuscle fills. At the same time, or during the process of fluid formation in the cell, force or energy (*dynamis*) is also produced. The fluid is pressed out of the cell through the course of the fibre, when the cell contracts, or on the expiration of the cell. The fluid moves toward the body to perform the bodily offices, while the finer force or energy radiates towards the mind, to constitute the mental or spiritual function.

Now, let us suppose one cell in the group Aries to be active in the generation of a spirit, to move down through the fibre to some muscle or portion of a muscle of the leg. The *force* or *energy* generated in the process of that cell's elaboration, and which moves towards the mentality, must be the correspondent of the fluid, and must perform an office for the mind, to correspond to the muscle, or portion of the muscle to which the fluid was carried. No elaboration takes place without combustion (burning). In the formation of water through the burning of oxygen and hydrogen, in the proportion of one part of the former to two parts of the latter, there is generated energy or force. The water is precipitated, and the energy passes away to enter into new and other combinations.

The fluid produced in the cell, is water, holding in solution many forms of substance, rendering it complex in its condition or quality; and the force, spirit or energy, generated during the elaboration, is as complex as the substance formed in the cell by the process.

The energy or spirit produced, is of two general kinds, namely, the animal or beast spirit of the man, this being the descending spirit, "*Who knoweth the spirit of the beast that goeth downward;*" and the spirit of the man, (this being the ascending spirit, or that which determines toward the mind), "*Or the spirit of the man that goeth upward?*"

The terminations of the twelve lines of fibre, the six on either side of the cerebrum, map out twelve cortical areas, each group embracing the cells having something in common with that special aggregation. These groups all have two powers, the voluntary and involuntary; the voluntary capable of increasing and extending its amplification through the exercise and control of the faculty or faculties included in the group.

There are as many general qualities of mental energy (dynamis) as there are general groups, and these general qualities are sub-divided into as many qualities as there are sub-groups of cells, families of cells, and even individual members of the families.

Every group, and every cell, generates two kinds of spirit or energy of each degree, each possessing three degrees. For instance, in the process of elaboration taking place in the cell during its inspiration, (inbreathing) there are three pairs of force produced, namely, light and heat, (or that degree of mind corresponding to it,) electricity and magnetism, (or that which corresponds to it,) and levity and gravity, (or that degree of mind corresponding to it.) Of these three degrees, there are two kinds in each degree.

Light, electricity, and levity, are the one kind of the three degrees, and come under the one head, namely, *wisdom*. Heat, magnetism, and gravity, comprise the three degrees of the other kind, and come under the general head of love.

Every group generates both kinds, namely, wisdom and love, and there are as many general kinds of love as there are general groups. This is also true of wisdom.

Both the love and the wisdom are ascending or descending, according to the quality and determination of the thoughts of the affectional or love principle.

From the cortical areas the fibres determine centrally towards the corpus striatum. The division of the corpus striatum corresponds to the division of the groups of the cortical areas of the cerebrum.

The corpus striatum and the optic thalamus are so related that they co-operate

in all the functions of thought and constitute the centers of both voluntary and involuntary power.

It is by the conscious control of these centers, by the general power of the cortical groups, that the formation or the generation and control of energy (dynamis) is effected.

(TO BE CONTINUED.)

THE FUNCTION OF WOMAN, IN THE COMING GOVERNMENT.

Woman's work or mission, is the subject of constant agitation at the present time.

Unconsciously our Forefathers gave to woman her birth-right in the formation of the Constitution of the United States, but it has taken all these intervening years since its adoption by the people, for woman to believe in herself, and acquire a knowledge of her right lawfully constituted and established; acknowledging and perpetuating her prerogatives in the execution of God's primal purpose in her creation.

What are woman's prerogatives; how constituted; how shall they be wrought? Her domain is vast, but so far, circumscribed by the unhallowed restrictions man has placed upon her. Man has been master by usurpation, woman being regarded only fit for domestic use, motherhood, &c., but how fearfully degrading has been this situation.

Motherhood, the highest and best of all attainment in the physical, has been put to its lowest use. How could we expect half the results we have had, in our children, with the prevailing environment.

Woman has far too long been a victim to man. The best, highest, and holiest of her being, (her virginal love,) has been given to man, her lord, her master, and how has such sovereignty been maintained? By abuse, cruelty, subjugation; he being lord of creation, she only a necessary adjunct for the more complete degradation of himself. America, incipient republic, has given birth to women who rise, individually and en-masse above this, against this, and their love, purity and fidelity shall be their edict of freedom.

When this country was settled, each mother's life went out in her munificent contributions of husbands, brothers and sons. Who stirred the fire of patriotism? The mother. Who sacrificed her sons to the country? The mother. Who fervently prayed for the maintenance of right, and the blessing of victory? It was the noble self-denying woman; wife, mother and sister.

Woman, who sent love, sympathy, assistance, cheered our soldiers in the rebellion of sixty one. It was woman who nursed so many back to life, that would otherwise have perished. She it was who sacrificed every thing that was dear in life to the accomplishment of victory. It was woman's influence that carried that noble army on to its attainment, the emancipation of the African, which was the crowning point of Federal success.

But this had its significance. It presaged her awakening to the desire of her own liberty. So it was woman also who awoke to her own situation, her own necessities, and with her intuition, saw her destiny marked in letters of gold. She plead long and diligently for herself and sisters. Those were noble and wonderful women who sprang forward ready to incur the jeers contumely and scorn, the revilings from man, soon to be compelled to relinquish his prostituted contemptuous dominion. The lords of creation, however, are not bending gracefully to this. Dominion has been very sweet and must not be overthrown. But God's power is at work, and although the processes have been of slow conception, growth and perfection, still to-day heralds freedom for woman. Emancipation has in all ages been a magical watchword, and has it lost its great power in this achievement? Oh no! The freedom of woman means the perfection of God's Kingdom on earth.

How could man ever have been so blind as to entertain the belief that he was the highest principle of God's creation?

The fact of woman's being held worthy to be selected as companion, wife or mother, should have placed her upon perfect equality. But, alas, it did not. Her position was servile, both from his point of view and also from her own, as her education all through girlhood to wifeness, tended toward such maintenance, and her condition was such from her relation to man, from the provisions of the curse pronounced by the Lord God upon Adam and Eve in the Garden of Eden. "For unto the woman He said, I will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children, and thy desire shall be unto thy husband and he shall rule over thee." Genesis III. 16.

But Jesus, the Christ, came to teach the way and the life; the process of emancipation for the race, and to inaugurate the restoration.

It has gone through evolution with involution steadily since His day and generation, and now, at this, the end of the dispensation, the end of that cycle, woman rises to perform her part in this glorious, boundless redemption.

She must be mistress of her own domain, therefore must stand on a perfect equality with man. It is only in this way that God can come to humanity, and humanity arise to God. How else can we know God? Until man and woman, through equality of soul and body, become perfected, the prayer of Jesus, "Let Thy

kingdom come and Thy will be done in earth as it is done in heaven," cannot be realized. Woman's function is that of building, formulating, creating, in contradistinction to that of man's, which is executing or fulfilling these plans. How beautiful the picture of lovely, intellectual womanhood, crowned with the blessing of equal rights, planning with her true, loving spirit, acknowledged as the motive power of the creative and constructive principle, going hand and heart with man, and with his approval and his blessing, he, praising God for the light upon his path, carefully executing her devices, content and happy in his helpmeet, finding his God through the unity of soul that alone brings him out of his mortal state, uniting both in immortality. *Her* restoration to this perfect state is through enfranchisement; *his* through his unity with woman.

May the day speed that brings such "Good tidings of great joy."

Woman's refining power in the elevation of social relations, thereby abolishing vice; her keen sense of justice, so essential in the equitable consideration of all these questions affecting human rights, as grounded in the higher moral and religious principles, to which she has always been so persistently devoted: her individual purity, all entitle her to equality of being.

The coming out from under the the curse, her *right to herself*, and consequent perfect control of sex relation, places her as the emancipator.

To make and keep this law, is her prerogative, her mission.

It is for her to develop this higher quality of life, which is so needed for the elevation of the race. To purify it physically, to exalt it spiritually, and thus eradicate disease, sin and death.

Woman's function will be performed in its most holy development, by her dictation and control of the most potent forces of being, by a conservation of sex force for its higher, and sacredly allotted use.

She will be, first, the reformer; second, the conservator of vital and soul forces; third, she will carry man through this practical purity of progression, into the celestial domain, when both shall become united to constitute the Son of God.

A. G. O.

SHERIDAN.

General Sheridan's indomitable and heroic pluck, together with the recuperative energies of a strong physical constitution, defies the medical experts, and they for once seem to have more than their match. The chances are that the General will recover in spite of them,

CURED BY FAITH ALONE.

A METHODIST EPISCOPAL MINISTER REPLIES TO REV. DR. HAYS.

THE REV. LEVI BIRD CITES CASES OF RECENT OCCURRENCE IN WHICH CURES HAVE BEEN EFFECTED IN ANSWER TO PRAYER—IF THERE ARE NO FAITH CURES, HOW CAN THERE BE CONVERSIONS?

“Rev. Levi Bird, a minister of the M. E. Church, sends to *THE TIMES* the following statement of cases that have come under his observation, in which cures of serious afflictions have been effected by faith. Rev. Mr. Bird writes :

Your paper of June the 11. lies before me. In it I find a synopsis of the sermon by the Rev. I. N. Hays, D. D., on “Modern Delusions.” In the sermon he denounces faith cure, Christian science, and modern miracles in general.

Of Christian science I have nothing to say, but having read much on the subject and having been introduced to some of its advocates, who were not able to demonstrate their claims, I leave them and their work for others to judge. With reference to faith cure I am compelled, after a thorough investigation, to pronounce this the day of actual miracles. I will add, before giving facts, that I am not an enthusiast on the subject. I lay no claims to the possession of its power and am not in any way connected with it, but by Providence I was thrown in its way and can most emphatically substantiate the following :

Mrs. Marvin, of Columbus, Pa. where I am stationed as pastor, was to my certain knowledge afflicted most sorely. She had been under the doctor's care four years, being treated for almost every disease imaginable. I saw her steadily failing. For seven months she was not able to do any work, and only got around the house on crutches. Last February there seemed no hope of life. She was induced to go to Ohio to Dr. Bragman, of Ashtabula county, for treatment. The journey was too much. A telegram came summoning her husband to her bedside. In the meantime Dr. Bragman made an examination, and pronounced her afflicted with an internal and incurable cancer. Her friends despaired of her life. Mrs. Riley, of Jamestown, Pa. was sent for. She prayed for Mrs. Marvin, and she was miraculously healed. She returned home well, but of course weak. Since that time she has eaten and drank and slept as a little child, without distress or opiates, which she had not done before in years. She goes about well and happy.

Last winter Mrs. D. C. Blair, of Columbus, a leading member of the M. E. Church, fell and fractured the patella of the knee and broke several of the cartilages. For six weeks she was unable to be out of doors. I saw her the morning of the 6. of last March, when she could not bear her own weight on her limb, and it

was impossible for her to walk without help. In the afternoon she was prayed for by the same lady. She claimed the Bible promise—"That the prayer of faith shall save the sick, and the Lord will raise them up"—and was instantly healed. From that hour to this, she has walked as sprightly as a young girl without pain or limping.

The same day Mrs. Joseph Hopkins of Columbus, lay sick with asthma and other diseases. For eleven weeks she had not been out of bed. She was emaciated, and at times her life was despaired of. That same afternoon she was healed; got up, to the astonishment of all her friends, made her own bed, and has steadily increased in flesh; is entirely well, and without asthma, which she was not free from at any time during the last ten years. She has caught cold, but neither her cough nor asthma have returned. She does her own housework, and is in good spirits.

I can give you a score of good, reliable cases that no one doubts, except the doctors and a few splenetic people who doubt their own existence and deny every thing that is good. I can cite you cases of persons who have had withered limbs, and not walked a step in years, being instantly healed, and praising God, leaping for joy. The blind have received their sight, the deaf made to hear, the consumptive to walk and live, the paralytic to get up and run and have kept on running. The most of these cases I am conversant with, and have ample opportunity of seeing and knowing the truth of the others.

These things I hear explained on physiological grounds, and mental excitement &c., and that God has nothing to do with it; but let me say that I can find hundreds of passages in the Bible where God has, and does promise to heal disease.

He gave this power and authority to His disciples, and nowhere do we read that He has revoked it.

These people assemble in the name of Jesus. They sing His song, pray unto Him and plead his promises. In answer to these prayers they receive healing power just as effectively as though by the medicine of a physician, and just as indisputably. The objector avows this is not of God. Well, what shall we say of conversions, which no Orthodox Minister questions? The penitent ones are usually invited to the altar. They are encouraged to pray for forgiveness. If faith measures up to the promises of God, sin is said to be forgiven. A strange peace fills the soul and this is said to be of heaven in answer to prayer. How shall we prove the latter and not the former? We can show passage for passage in the Bible in favor of faith healing, as we do for conversions. At Columbus, Corry and many other places are found the undeniable fruits or results.

Mrs Riley is a modest unassuming christian woman—a Methodist and believer in God and the Bible. Souls have been converted and our membership increased as a result of these miracles. I claim no special interest in the matter myself but as

an observer am compelled to admit what my own eyes have beheld for over three months and there are new developments every week or two. Why no one takes time to write the truth I know not?

This, coming from the pen of a member of the present graduating class of Alleghany College, and a pastor of the M. E. Church at Columbus, and from one who is seeking the truth just as sincerely as any other student of science or truth, ought to have some weight. If we are not permitted to believe these things, which are founded on the word of God, then the whole system of Christianity becomes untenable, and imagination, mental aberrations and physical excitement will explain all the claims of the modern pulpit."

Yours in truth,

MEADVILLE, PA. JUNE 18, 1888.

Levi Bird.

COMMENTS ON THE ABOVE BY THE EDITOR.

I have given place to the above clipping, sent me from a Meadville paper, because it is a fair presentation of the two opposition sides of the mental or spiritual healing discussion, and to afford opportunity for differential comment.

Here are two *Reverends* and followers, professedly of the Christ, who healed the sick, raised the dead, and cast out devils; and who declared to His apostles and disciples, that they should do like things, and even greater, because He would go to the Father; taking diametrically conflicting grounds with a subject upon which there should be no disagreement.

Jesus commissioned His Apostles, including in the commission not only the injunction to preach the gospel but to perform the works of healing, which works, the Rev. Levi Bird rightfully says in the above, have never been revoked.

I would like to know by what authority the modern clergy sets aside one half of the Christ's commission, and pretends to exercise the other half? If one part is obligatory, the other is, and if by clerical authority one half of the divine commission is nullified, the chances are the other half is ignorantly and falsely executed.

Both ancient Judaism and Christianity are founded upon super-natural, (above the natural,) that is, spiritual phenomena. Dispossess Christianity of its primitive spiritual groundwork for its faith, and it falls flat. Modern Christianity is falling flat, and that it may do so, and give place to the new church and the inauguration of the new era, it requires just such men as the Rev. Hays, to strip it of its last vestige of spiritual or super-natural vitality.

The Koreshan Doctrines differ radically not only from those of the Rev. Hays, but also from those of the Rev. Bird as well. Koreshanism views the Lord Jesus, the head of the christian dispensation, and founder of the christian church, as the head also of the

universe. Not the medium through whom the Father operated, but the mediator in whom, and by whom, and from whom, God made all things in heaven and in earth. The Lord Jesus is the veritable Jehovah of the true Koreshan; the veritable and everlasting Creator; not the Son merely but the Father as well, and He, Himself, constitutes the source of His own power to perform the works of God. Koreshism entertains the view that the Lord Christ voluntarily and consciously generated the *dynamis* or virtue through which He accomplished the mighty works performed by Him at the inauguration of the christian establishment, and that what He then performed by virtue of His own voluntary conscious ability, is committed to every *perfectly regenerate son*. By such exercise of the divine power, the regenerated ones, coming into the science of His power, are enabled just as voluntarily and consciously as He, to control the forces (*dynamis*) which by His own divine power He transmitted. As Jesus had life in Himself, so every son of God shall have life in himself.

CORRESPONDENCE.

APPLETON, WIS., JUNE 22. 1888.—DR. C. R. TEED,—DEAR SIR: I received the "Star" for April this morning, and should like to have you explain one statement that you made under the head of Closing and Opening of the Seals. On page 116, you say, "It must be noticed that the Lion opens the book, and that the Lamb in the midst of the throne, takes the book out of the right hand of the Lion."

To be able to open the book the seal must first be broken; and it says in the next chapter of Rev. that the Lamb opened the seals. Then on page 112 of "The Star" you say that the root of Jesse does not mean Jesus for he was the offspring of David. •As Jesse was David's Father I do not see any break in the line, nor any reason why He could not be traced to Jesse as well as to David. (Mat. I.)

Do you understand to whom the prophecy in Ezek. XXVIII, 2. to 19. inclusive, especially the 13. and 14. verses, "Every precious stone was thy covering and thou art the anointed cherub that covereth," and then the destruction pronounced in the 16. verse, refers?

When we look at these animal bodies of ours, it does not seem possible that they shall escape corruption, but in Isaiah XXXVIII. 18. verse, we are told, "Your covenant with death shall be disannulled." Isaiah and most of the prophecies are a sealed book to me. I wish that I might comprehend their meaning.

Isaiah XLV. 4. and 5., does not answer to my mind the question, "Could God live on earth thirty years and not know Himself?"

In the 5. verse, "I am the Lord and there is no God beside me: I girded thee, though thou hast not known me." Do you mean to say that God speaking, and

the one girded, were the same? To me His not knowing Himself, meant, not acknowledging God as such.

Respectfully,

R. T.

REPLY TO THE ABOVE CORRESPONDENCE.

DEAR MISS T.—I will try and answer to your satisfaction, the above inquiries.

Jesus said in Rev. "I am the *root* and offspring of David." David was the son of Jesse, and was called the *stem* of Jesse. In Isaiah, Chapter XI. we read, there shall come forth a *rod* out of the *stem* (David) of Jesse. This *rod* was Jesus, "And a branch shall grow out of his *roots*. The rod came out of the *stem*."

Now, the *stem* was the line of David's posterity from Jesse. Jesus did not come from the root (Jesse) directly, but came through a long line of ancestry. When the branch comes his father's name must be Jesse, for instead of coming through an ancestral line from Jesse he must come immediately from Jesse. Cyrus, the Anointed, or The Messiah of this age, who is the Branch, must be the root of Jesse instead of the root of David as was Jesus. My name, as you know, is Cyrus. My father's name is Jesse. This had to be, that the scriptures should be literally fulfilled, and I am here in confirmation and fulfilment of the prophecies of Isaiah and Zechariah, concerning Cyrus and the Branch.

I do not pretend to say there is any break in the lineage of Jesse, David's father, in the line of descent to Joseph; but according to the Scripture, the descent is not to Mary, but to Joseph, the husband of Mary, who, it is claimed, was not the father of Jesus. You notice that the first chapter of Matthew traces the line of the descent of Jesus to Joseph the husband of Mary. Please tell me in your next, what that has to do with Mary, the mother of Jesus. Mary's line of descent is not traced there, but Joseph's is. It looks to me as if there was a break in the continuity, unless in some way you can make Joseph to be the father of Jesus; but, if such could be proven, it would not make Jesus the *root* of Jesse, but only a *rod* from the *stem* of Jesse.

Koreshan Science maintains that Joseph was the father of Jesus, but not by natural propagation. The vivifying influence passed spiritually through Joseph as the conduit or channel of spiritual impartation, and the Virgin could not have conceived, except through Joseph as the divine instrument. Joseph's love was pure, therefore he became the spiritual quickener, not by the natural law however, but by the operation of the spiritual force carried over through his love, to the brain, and thence to the body of Mary.

Ezekiel XXV, refers to the Christ at the present coming, or to the coming, both

at the beginning and the ending of the age. The Lord Jesus, through the operation of the Spirit, descended into the man and took the sinful nature; therefore, as He now comes, he must necessarily come like any other man born in sin and shapen in iniquity. He comes, therefore, as "*The Man of Sin.*" He comes as it is declared of Him, "As (not like) a thief in the night."

But he must come into the genuine doctrine, after which he must be cleansed from his sins. See Zech. III. beginning with the 1. verse; "And he showed me Joshua, (this is the Hebrew for Jesus or Saviour) the high priest, standing before the angel of the Lord, and SATAN standing at his *right hand* to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?"

"Now, Joshua (Saviour, Jesus) was clothed with filthy garments (unrighteousness) and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." If you will continue the chapter you will see that it refers to the BRANCH.

The lion is the truth in its final power; that is, in ultimates. Truth to be in ultimates, and therefore in power, must be manifest in the person, in him whosoever has the truth or science of life. The *Lamb* is Life.

Those who are in the supreme desire for life, and in desire for the supreme life, take the doctrine from him who has the doctrine. This is from the hand of him who sits on the throne. Throne means, in knowledge, truth, wisdom, science, (divine science in contradistinction to the sensuous science of the unregenerate man.) To take from the hand of him who sits on the throne, is to take from the human personality of the one who is in doctrine. Those who take the doctrine and apply it to life, and live by the doctrine, constitute the Lamb. So they, the Lamb, take it from the hand of the Lion, or him who sits on the throne.

"The anointed cherub that covereth," is the impregnator. These animal sensual bodies are to be made alive through the purification which will come through the baptism of fire. "He will purify the sons of Levi," (conjunction.) See Malachi.

Cyrus, who constitutes the coming of the Messiah in personality, is the manifestation of God. See Isaiah XLV. 14. "Thus, saith the Lord, the labor of Egypt and merchandise of Ethiopia, (the African people of this country who have been merchandise) and Sabeans, men of stature, shall come over unto thee, and they shall be thine. (This refers to Cyrus, as you will see by reading the entire chapter.) They shall come after thee. In chains they shall come over, and they shall fall down unto thee, (to Cyrus) and they shall make supplication unto thee, (to Cyrus)

saying, surely *God is in thee* and there is none else; (that is, no other God) there is no God;" meaning, no other God.

Cyrus, though he was, and is, the Messiah, that is, the Christ, could not come into a consciousness of it till his Illumination, for the Spirit of Illumination which flowed into him was the Spirit of Truth, which was the spirit, power, and personality of God.

He, being born in sin and shapen in iniquity, must first be cleansed as to doctrine, after which he becomes purified as to life. I mean to say, that God speaking, is the Divine Truth in Cyrus, the two being one.

MAN'S RESTORATION NOT PROMISED THROUGH PRESENT LEADING POLITICAL ORGANIZATIONS.

There are a few living issues vitally important to the people, regardless of the fact that the two great political parties persistently diminish them by marshaling to the front questions of both minor and no importance. The question of protection to American industry, so far as its living reality as a political issue goes, is obsolete.

If either of the two leading political parties possessed one scintilla of the flame of philanthropic ardor; one grain of the salt of real nationalistic savor actuating it in the interests of the populace, one heart throb pulsating for the amelioration of human woe, the profoundly animate though politically suffocated considerations of paramount importance to the citizens of the commonwealth, would find access to its councils.

The Democratic and Republican parties have both desired to stultify the growth of the struggling sentiments of righteousness, which, having their implantation through the baptism and quickening influence of the Holy Spirit shed upon the world in the beginning of the christian age, and now merging through the potential energies of regeneration towards the fruitage of a divinely regulated political economy, will surely overwhelm the prestige of achievement secured by that political pomp and corruption which sustain the great contending and antagonistic factions of the day.

• If we were to single out any few of the great vital issues of the hour as specific standards, to make them the rallying cry around which to marshal the throng of a mighty striving multitude for the equitable adjustment of the relations of life, we would first of all urge into most conspicuous effort the liberation of woman from the thralldom contingent upon the fall, and following her expulsion from the garden of Eden, and man from the curse and degradation of labor brought upon

himself through violation of the divine command, and also accompanying his expulsion.

The curse pronounced upon the woman and the man, and which has followed them through the ages, is that against which they both cry out, and against which they contend at this most vital hour of the world's history and progress.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children; and thy desire shall be to thy husband and he shall rule over thee." Woman has suffered under this curse from which, as declared in the divine purpose, she is to be restored; and according to which purpose the powers of the human soul are impelling her to activity.

Woman is struggling for her emancipation from masculine dominance and bondage, and just so sure as the Christ came to restore from the thralldom of the curse, so sure will she succeed in throwing off the yoke of subjugation under which she groans.

If the world had a Messiah in the Lord Jesus, it had that Messiah for the sole purpose of restoring man from the condition brought upon himself through violation of God's law, and attended by the application of a penalty at least as specific as the violation.

The curse pronounced was coincident with the disobedience, and the mission of the Lord Christ must be coincident with the curse.

If the mission of Jesus as Messiah had any relation to the fall of man, or in other words, if the Christ came to restore, the first result towards that restoration will be to exalt woman above the influence of the curse pronounced upon her.

The common tendency of the modern effort to elevate woman, as seen evinced with those who are foremost in the movement for her enfranchisement, involves a determination to deny the curse as incompatible with God's justice, and consequently untrue.

It seems to be taken for granted by many, that the curse stands in the way as the source of a religious sentiment unfavorable to the progress of the woman-suffrage cause, and that the easiest way to dispose of it is to either ignore or deny it.

The curse is a fact and the woman is under it, and her emancipation must and will come through the power of the Christ who came to lift it.

Koreshism is unequivocal in its position regarding the fall of man, and his restoration through the Lord Jesus. The Messiah came to restore both the woman and the man from the fall, and the curse, its essential and inevitable concomitant.

As the two great factors attending the fall of man was the curse of masculine supremacy, and the degradation of economical use to *labor*, involving the "Sweat

of the brow" by which man should be compelled to *earn* his bread, so the two great factors of agitation towards recovery will comprise these two greatest of questions.

SPECIFIC DIFFERENTIATION OF KORESHISM, FROM SWEDENBORGIANISM.

The specific difference between the science of Koresh and the Swedenborgian system of faith; not as interpreted by the followers of Swedenborg, but as promulgated by EMANUEL, himself, is the difference between faith and charity, on the one hand, and truth and good on the other, as formulated into the *science* of doctrine.

The mission of Swedenborg was to reveal the spiritual ("sense") degree of the Word.

He made a statement of the truth, that the Word contained three degrees, or, as he defined them, "senses"; these three being celestial, spiritual and natural. He never pretended to reveal or open either the celestial or natural (literal) "sense," (degree), but he did reveal the spiritual sense. He was, however, conscious of the fact that the literal, natural or scientific degree ("sense") was the sense or degree of all potency, for, says Swedenborg, all power is contained in the literal sense, for in this sense are both the other "senses" of the Word.

Now, I make this as a cardinal proposition, namely, that the spiritual sense of the Word cannot be correctly communicated to the natural degree of the mind. This I will confirm by the corroborative testimony of Swedenborg, himself. "Hereafter, the spiritual sense of the Word will be made known unto none but those who are principled in genuine *truths* from the Lord." Then, he states the reason. "The reason is, because no one can see the spiritual sense except it be given him by the Lord, alone, and except he be principled in divine truths from the Lord."

According to the statement of Swedenborg, after him, no person should know the *spiritual sense* except through the *natural* sense. Swedenborg did not derive them from the literal or natural, but directly from the Lord in the spiritual degree.

How is it with the "New Church," so called? They are not principled in the science of the literal degree, ("sense") but pretend to take the spiritual degree into the natural mind without the transformation of the spiritual to the natural.

By physical illustration, and the law of analogy or correspondence, I will be able to show the reader what is meant by the transformation of the spiritual to the natural.

(CONTINUED.)

JUSTICE.

"Let thy kingdom come, and thy will be done in earth as it is in heaven."

This petition will be answered, and right speedily. It was God's purpose

when indicting the prayer, to fulfil it in establishing the kingdom of righteousness in the earth. The establishment of righteousness will be the destruction of *competism*, and the inauguration of equitable adjustment of labor, and distribution of wealth.

FOR BOOKS ON
Metaphysics, Θεosophy & Kindred Themes

ADDRESS:

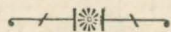
PURDY PUBLISHING CO.,

McVICKER'S THEATRE BLD'G.,

SEND FOR CATALOGUE.

CHICAGO

CLUB RATES.



For three new subscribers, the Guiding Star for one year, or 75 cents.

For six new subscribers, Guiding Star for one year, and 80 cents.

For twelve new subscribers, \$3.00, and Guiding Star for one year.

For twenty-four new subscribers, \$8.00, and Guiding Star for one year. It is to be hoped that every person interested in the dissemination of Koreshism, *will* be induced through the stimulus of love to the cause, augmented by the above rates, to aid in enlarging the subscription list of the Magazine.

We offer liberal commission for advertisements to be inserted in the Guiding Star. Our rates are low and will be sent to any address, on application to this office, 106 and 108 Wabash Ave., Chicago,

25 cents, or three months subscription to the "Guiding Star," will be sent for each copy sent us of the first number of the "Guiding Star," December, 1886.

We intend to re-issue the Dec. 1886 number, and will replace it, when issued, to those responding to the above request.

EDITOR.