

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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(CONTINUED FROM PAGE 235.)

The veil of the temple was rent in twain from top to bottom. As the rending of the veil was the typical indication or symbol of the means of inter-communication between the two domains, the human and divine; and also the symbol of the means of introduction and entrance into the most holy place, by man; it becomes of the utmost importance for the mind to reach the *science* of the process as it pertains to biology. The veil of the temple (the temple is the body) is the flesh of Christ. The flesh of Christ is not merely the flesh of the Christ as inhering in the one man over eighteen hundred years ago, but all who come into the divine life at the end of the Christian age, born of the Christ, constitute that flesh. All who have appropriated that flesh, and live the same or a corresponding life, (this is when the transformation is complete in the regenerating men,) comprise *the Christ*, the sons of God. The Christ flesh is not manifest till death is fully overcome, and this mortal shall have put on immortality, and this corruptible, incorruptibility.

I have already shown the law of polation to be the essential factor of rejuvenation. Every age terminates in the convergence of the thoughts of the centrally determining will or desire, to a universal pivot, and the new age amplifies and diverges from such a pivot.

The end of the Jewish or Abrahamic dispensation came with Jesus, and the Christian age had its origin with Him. He was the manifest Jehovah, the Light of the world. His dissolution (incorruptible) was the sixth destruction, the breaking down and absorption, in a given cycle, of the seven glandules of the universal conarium. His was the ultimate one pertaining to the flesh, in its arch-natural state.

When the Christian age terminates, it must do this through a centralization of the potencies of the past ages. This must and will be accomplished through a centralization or convergence of thought or desire upon a fixed pivot, having come through the descendants of Joseph determined and transmitted through Ephraim. This pivot must be the fulfilment of Jacob's prediction to Joseph, "From thence (Joseph) is *the shepherd* the stone of Israel." Though He comes through Joseph and Ephraim, and through their posterity, mixed with the Gentile nations into which they were infiltrated, He must be the same Jesus who was manifest at the beginning of the Christian age. This is not difficult when the law of re-incarnation and conjunctive union is comprehended.

It will be remembered that the dissolving of the structure of Jesus, and its transformation to Holy Spirit, was the means by which it descended into the races through the medium of the apostles. The Christ therefore became mixed, through absorption, with the very tribes which had previously been lost in, and absorbed by the three nations, Media, Persia and Assyria. Jesus being the real soul of Judah, became the quickening spirit of the nations into which the ten tribes had become infiltrated. Thus the very life of Judah is united to Ephraim, or the ten tribes, in the three nations.

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and *write upon it, for Judah*, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for *all* the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand." Ezek. XXXVII. 15. 16. 17. Jesus was the stick of Judah here referred to, and the apostles and disciples were the children of Israel, *his companions*. His descent into Joseph's (Ephraim's) posterity, through the operation and influence of the Holy Spirit, was the means of uniting Him with the stick of Joseph, in the hand of Ephraim, through whom they shall become one stick where all the house of Israel shall be gathered. The name of this united stick of Joseph, in the hand of Ephraim, which will constitute the union of Jesus and Joseph, and also the union of Judah and Israel, will be CYRUS.

"Thus saith the Lord, thy Redeemer, and He that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself; That frustrateth the tokens (signs or manifestations) of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: That saith to the deep, Be

dry, and I will dry up thy rivers: That saith of CYRUS, *He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.*" Isaiah XLIV. 24. to 28. inclusive.

"Thus saith the Lord to His Anointed, (Christ, Messiah,) to CYRUS, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut." Isaiah XLV. 1.

If the reader will carefully pursue the study of the entire chapters from which these quotations are made, in the light of the truth herein presented, keeping in the mind the distinction between Judah and Israel as they are prophetically differentiated, it will not be difficult to discover the secret of the mystery of the Gentiles. By reading the two or three chapters of Isaiah preceding the XLIV. and XLV., and including these two, it will be noticed that the declarations concerning Israel are summed up and consummated in Cyrus. It will also be seen that these prophecies regarding Cyrus could not have been fulfilled in Cyrus, the historical Persian King, only as in a typical way he fulfilled the predictions.

The office of the anointed Cyrus (this word anointed is rendered from the Hebrew word *Messiah*, which is the same as *Christos* in Greek, and which we call the Christ) is to *build Jerusalem, and lay the foundation of the temple.* See Isaiah XLIV. 28. This has no reference to the geographical Jerusalem, nor to the typical temple. CYRUS, ZERUBBABEL, and the BRANCH, are identical in the anti-type. If Cyrus, Zerubbabel and the Branch are the same, their offices as pertaining to the work of building the city, and also building the temple, must be identical. Bear in mind then, the fact that Cyrus builds Jerusalem and *lays the foundation of the temple.*

Let us turn now to Zech. IV. 6. to 10. inclusive. "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, (sown or begotten in Babylon,) saying, Not by might, or by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

In the foregoing it is expressly declared that the hands of Zerubbabel have laid the foundation of the temple, and that his hands shall finish it. If Cyrus lays the foundation of the temple, as it is also expressly declared of him, Cyrus

and Zerubbabel must of necessity be identical. But now, notice more particularly concerning Cyrus, Isaiah XLIV. 28. "He is my SHEPHERD, and shall perform *all my pleasure*; (not a part of it;) even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

The Lord's purposes or pleasures are fulfilled when the grand year terminates in the fulness of the cycle, when the fulness of the Gentiles comes according to the covenant of God with Abraham. In Cyrus is consummated that fulness. It will be said of him, Lo, this is our God; we have waited for him.

(TO BE CONTINUED.)

THE BRAIN.

ABSTRACT OF LECTURE DELIVERED TO THE STUDENTS OF THE COLLEGE OF LIFE, BY
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Our subject for this morning's lecture is the brain, or parts of it, and its functions and correspondencies. You see here a diagram of its left lateral hemisphere. This diagram was taken from a collapsed brain, which does not perfectly represent its normal form. It has sagged down at the forehead; that is, the frontal lobe drops a little below its natural line of rotundity. The corpus callosum is brought down by the natural collapse of the brain, because it is not supported as in a living state.

The brain is environed by three membranes which cover the entire encephalic mass, and are continued into the spinal canal investing the spinal cord, and projecting sheaths upon the sixty-two pairs of roots of the spinal nerves. The outer and thickest of the three, is a tough strong membrane called the dura-mater, or the hard mother of the brain. In infancy it constitutes an internal periosteum of the cranial bones, from which they derive nourishment; but later in life it becomes partially separated into two membranes, the internal periosteum of the cranial bones and the dura-mater proper, which is loosely attached to the skull above, but makes firm adhesions in the lines of the sutures, being closed in with the internal periosteum as the sutures unite. It is also more or less firmly attached to the cranial bones where the various foramina perforate the cranial tables, and is firmly united at the base of the skull and the petrosal ridges. By re-duplication this membrane forms folds, which dip down or extend into the fissures of the brain, determining as it were intra-cranial compartments for the several parts of the brain. The great longitudinal falx of the dura-mater, the falx cerebri, extends from the crista galli to the internal protuberance of the occipital bone, dipping down into the great longitudinal fissure between the two lateral halves of

the cerebrum, and forming between the splitting of its folds, the great longitudinal sinus of the brain. The dura-mater also projects transversely across the cranial cavity, between the greater and the lesser longitudinal falx, that portion of its structure known as the tentorium, or tent of the brain, which forms the support of the posterior portion of the cerebrum, and the covering of the cerebellum. The lateral sinuses are lodged between the two layers of its base, which are attached to the ridges of the occipital bone. The dura-mater at certain points of attachment splits into two layers, the inner of which forms the various septa of the brain while the outermost enters into the formation of the fifteen sinuses, or intra-cranial venous canals; six of which, the superior longitudinal, the right and left lateral, the right and left occipital, and the straight, unite in and form the torcular herophili. These sinuses, (of which the superior longitudinal, extending from the crista galli to the torcular herophili in the upper margin of the falx cerebri, is the greatest,) collect the blood of the brain, which is poured into the descending vena cava through the internal jugular.

The pia-mater, or soft mother of the brain, is the most interior of the three membranes, and also the most vascular. It is indeed extremely vascular, as it receives all the arteries which supply the encephalon, as well as all the venous blood of the brain which is collected into small veins and poured into the sinuses of the dura-mater.

The pia-mater is everywhere closely attached to the cortex, the exterior gray matter of the brain, dipping down into all its fissures, convolutions, and gyres, entering into the ventricular cavities, and forming several very important vascular structures, such as the velum interpositum, the superior or choroid plexus, the choroid plexus of the third ventricle, and the inferior choroid plexus. It has also two systems of nerves; that derived from the sympathetic; and another from the third, sixth, seventh, eighth and eleventh cranial. It follows the dura-mater in its investment of the spinal cord performing functions in the spinal canal similar to its uses in the cranium.

The arachnoid membrane, or the spider's web is a delicate, fibrous, but non-vascular membrane, lying between the dura-mater and pia-mater. It is continuous with the spinal canal, and is spread smoothly over the entire brain, but does not enter the sulci and convolutions like the pia-mater.

We show you in this diagram but one lateral half of the brain, made in part by the great longitudinal fissure, which forms a great natural division down to the corpus callosum, a point nearly on a level with the external meatus, the external opening of the ear. The corpus callosum of which you observe the section, is the great commissure of the cerebrum which unites the two lateral hemispheres. It is composed entirely of white neural tissue, and forms the communica-

ting lines between the two halves, unitizing and reducing to one, their spirit and finest material substance. You will observe on this diagram several fissures which divide the surface of the brain into lobes or regions, to which are given names the better to enable us to describe the brain and localize its functions. Each hemisphere of the cerebrum is divided into five lobes; the frontal, the parietal, the occipital, the temporo-sphenoidal, and the central lobe, or the island of Reil.

The brain is composed of a gray and white matter, the gray being a cellular and sensory substance, and the white, a fibrous and communicating substance. The medulla or pith, is the white substance of the brain, the fiber of the brain, and occupies mostly the interior of the mass, while the gray matter occupies chiefly, and forms the outer portion of the mass. From the inner surface of the pia-mater, there are innumerable thin, delicate projections or prolongations, which penetrate every inter-cellular space, and cover and surround every cell or corpuscle of gray matter, forming as it were myriads of little hoods, enveloping and forming clusters like grapes upon the vine, or more resembling air cells around the minute bronchial stems. This really forms a distinct membrane similar to the pia-mater, yet different, for it carries no red blood. We distinguish this membrane by the name *piissima mater*. It is through the pia-mater that the purest blood of the body is conveyed to the cortex or brain cells, but the blood itself does not enter the cell.

In the pia-mater is effected a conjunction or unity of the arterial with the venous and external nerve circulation. It is where the finest arterial ramifications terminate, and the finest venous branches begin. Here is where an outer sphere of outflowing and inflowing force is generated in the combustion consequent upon the meeting at this point of the outflowing cellular substances with the finest of the blood and nerve substance flowing to the cortex of the brain, transforming the blood and nerve force of the body into a subtle animal spirit, which enters the cell through the medium and office of the *piissima mater*, where, by metamorphic action it completes a unity with the in-resident soul, and generates the external thoughts, affections, and activities of the natural man. These are the little heads or little springs, into which certain rivers are flowing, and out of which certain other rivers are flowing, there being in all vital activities constantly a double current, the arterial and the venous in the vascular system, the afferent and the efferent in the nervous system, and the anodal and cathodal in the electric system. In like manner in every current of force, there is always the double flow, two qualities of force, each moving in opposite direction to the other.

Corresponding to the anatomical divisions of the brain, we discover the functions or activities of its various parts, which, when normally active, operate in concord. These cellular activities or functions generated in the brain, are contin-

ued into the body, and are there most outwardly and conspicuously manifest in the heart and lungs as the centers of circulation and respiration. But lying back of and beyond the activities of the cells, is the law of attraction, in which is the origin of every operation of the cell, for in, and of themselves they have no power to act, and can not act, except as moved upon by the inherent law of desire implanted within them in their germinal beginnings.

But this is not all, for even back of all this, the attraction of the atoms and forces of nature, which enter into the composition of the physical organism, there is the primary cause and origin of all activity and form, and this is the attraction existing between God and man. This is the primary cause of all the motion in the universe. This is where motion begins, and all the motions of the universe are simply the extension of this motion through the human life into the animal and through the animal life into the vegetable, and through that into what is called the inorganic activities. This ought not to require argument. The simple statement of the fact ought to be sufficient to settle in the thinking and rational mind, the conviction of its truth. Nothing can act in and of itself alone, but the highest, the Supreme, even though in a sense dependent, must be the beginning, the first, the origin, the Great Cause of all existence. The *apparent* cause is what we perceive with our apparent or physical senses. The hidden cause is what we may discover through the mind when that mind is ushered into the metaphysical domain, through divine illumination. The real world, or the world of cause is the product of the physical and metaphysical domains, and the point of their union is the cause point, or the beginning and the ending of all things.

The First Great Cause produces sequential effects, but never is the full and ultimate effect accomplished till cause has moved entirely into the Great Effect, and thus reproduced Himself, and so the last and Great Effect becomes the First Great Cause. This is rendered as clear and emphatic as anything I can say, in the words of Jesus Christ to John. "I am He that liveth and was dead." "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Here cause and effect are declared to be one and identical. Now the law that pertains to the highest domain—that of the God-man—must necessarily hold good in the lower domain, modified in accord with the modified form and function; for law is uniform and has a correspondential agreement in all domains of creation. It is only when man begins to have something of a consciousness of Deity; something of a comprehension of Deity, and through the love as involved in that comprehension he begins to be drawn towards God and knows that God is equally drawn towards him, that he can perceive that in this desire is the power that originates all life and activity, and that in the unity that comes as the result of this attraction is God and man made one, and life made manifest in the God-man, the First Great Cause.

We have said that corresponding to the two great hemispheres of the brain, are the two great motions of the body, pulsation and respiration, as manifest in the action of the heart and lungs; but as originating in the brain they have their expression in the expansion and contraction of the cells, with the outflowing and inflowing of brain forces and fluids through the fibers, which are the correspondents of the blood vessels and bronchia. The brain has its pulsation and respiration as well as the heart and lungs, and that of the brain is prior to the latter as cause and effect.

By the law of analogy we know that if the great corpuscle of the mass, the single man as related to the entire humanity, breathes and pulsates, the single cell as related to the single man, breathes and pulsates also. No two cells of the brain nor of the body either for that matter, generate the same kind of fluid, or the same kind of force. They all differ from each other.

While every cell generates within itself a substance differing with that of every other cell, and while it in a way respire and pulsates independently of every other cell, they all have a synchronous action; that is, each cell acts in harmony with every other, because each cell although it is individual, is related to a central cell, and is dependent upon it. This central cell is their governor or ruler. It is dependent upon them for its power and they are dependent upon it for direction and control. Without it their energies could not be utilized. Their activities would be chaotic and destructive; no thought could be formulated, and no efforts systematized.

I have already said to you that in the cells of the brain, that is in the gray matter, are the beginnings of fiber. In this fiber is nerve substance, extending from the cell down into the brain, in some instances terminating in or at cavities; in others extending into the spinal cord, and thence continuous into and throughout the body. These cells are little springs from which originates the fluid communicated from them to the cavities of the brain and the nerves of the body. This fluid is produced by a flow into the cells of an attenuated portion of the blood carried to them through the pia-mater by the office of the arterial system, which, with the inflowing nerve force, unites with the inflowing aura or spirit that surrounds the cell. In this union a metamorphosis and transposition of substance is effected, by which are generated those energies operative in the respiration and pulsation of the brain. Of course the extremities of the arterial system which convey the blood from the heart to the brain, are very minute. As they extend their ramifications from the pia-mater to the cell, they carry but the most attenuated portion of the blood to the cell, which absorbs it by the process of expansion, together with the afferent nerve substance, and the aura, the spirit of the soul and body which surrounds the cell. This aura is that which is often represented as a halo surrounding the heads or the entire bodies of saints, and is respired by

the cells as the atmosphere is respired by the lungs, and performs an office in the nervous system analagous to that of the air in the vascular system. The blood that flows into the lungs from the heart is the very antithesis of that which flows from the heart towards the extremities of the arterial system. In the general venous system are two distinct kinds of corpuscles, the dark blood or venous corpuscles produced in the capillaries and the white blood corpuscle produced in the alimentary lacteal canals. They are both carried to the lungs and consumed. As the blood flows into the lungs, they receive by the act of breathing the oxygen and nitrogen of the atmosphere also. That is, by the lifting of the chest walls the atmosphere flows through the minute bronchial tubes to the pulmonary cells, and through the metamorphic action wrought by and in the cell wall, a transposition and metamorphosis of substances take place by which the blood is revitalized. These changes are wrought through a process of combustion, and here is where a portion of the heat of the body is generated. By this fire both the dark and the white corpuscles of the blood are destroyed. The oxygen and nitrogen brought in contact with them are also consumed. In this marriage of the black or dark corpuscle with the white, through the office of the atmosphere, the red or arterial corpuscle is created.

The physiologists have nothing to say concerning what becomes of the nitrogen in the destruction of the atmosphere in this pulmonic fire, except that it is breathed out unchanged. Is it not strange, that in a body so largely composed of nitrogenous atoms, none of them can be appropriated except by the digestive tract? That so essential an element of the human structure, comprising as it does four fifths of our atmosphere, should be inhaled and exhaled unchanged, and for no known purpose except, as some physiologists have told us, to dilute the oxygen, to become a sort of "wet blanket" to the fire in the lungs? They tell us that we breathe the oxygen and the blood becomes oxygenated. Now, *it is not oxygenated*, in the sense that the oxygen enters into the blood as oxygen. There is an absolute transformation of the oxygen, and not only of the oxygen but of the nitrogen and the carbon also, (which latter is the base of the venous or dark blood corpuscle,) which, in their union with the blood, create a new vital form and spirit. Now, as we breathe out just as much nitrogen as we take in, where does it come from if that which is inhaled is burned in the lungs? It comes as the result of combustion, and is the product of substances in the body which have performed their offices therein, and are good for nothing but to be burned, and in this case the waste of the nitrogenous re-formation is equal to the supply.

It is supposed by physiologists that the wastes of the nitrogenous elements in the body are restored by nitrogenous elements of food taken into the stomach, and that the nitrogenous formations of the body are built up only by the ingestion and digestion of nitrogenous food.

I maintain that to produce nitrogenous substance in the body, we must take in *non-nitrogenous* substance to undergo conversion in the body. None of the so-called elementary substances can be of service in the sustentation of the organic structure, except as they undergo conversion or transmutation in the living organism. The law of transmutation is the fundamental law of life, and only through the operation of this law can material substance, either organic or inorganic, become the vital flesh and blood. To this law there are no exceptions.

WHAT CONSTITUTES MEDIUMSHIP?

As the foundation of what I may say, I formulate this fundamental proposition. Every phase of mediatory development and relation between the spiritual and natural domains of activity, depends primarily upon two principles of the general law of intercommunication. These principles are specific polarization, and partial or complete insulation of the subject for magneto-chemical and electrical manipulation, and metamorphosis of the substantial elements of phenomenal exhibits.

Before we can advance intelligently one step in the development of scientific light to guide our feet in the path of progress, we must possess well defined and clear conceptions of the primary elements with which we have to deal.

All material is substance, but all substance is not material. That this statement may be the more clearly comprehended, I will state again that all spiritual things and entities are substantial, and while just as substantial, and even more so than material substances, yet they are not material but spiritual. Hence, I define law by this general differentiation; namely, natural law and spiritual law. I designate the higher or spiritual by the name *supernatural*, and its co-ordinate as natural law. Thus I hope to do no violence to any preconceived opinion, nor to any previous objection to the use of the phrase, supernatural law; by which I mean laws and principles pre-eminently above material things, yea, even in the realm and domain of spiritual being.

Having made clear, as I hope, the thought that spiritual forces are not simply modes of motion, but substantial things in motion, we are prepared in our consideration of the substances with which we are to deal, to regard them in the light of verities, and to handle them as elements tangible to the subtle and sensitive touch of the eye, ear, and hand of our inner and spiritual being.

Our conception of the spiritual must be based upon our knowledge of the natural laws. Upon this knowledge as a substructure through the correspondential relationship of the natural with the spiritual, must we rear our superstructure and temple of spiritual wisdom. To make such knowledge available for usefulness in the building of a perpetual edifice, we must be careful and truthful in our interpretations and expositions of nature's phenomena and laws.

In my proposition I have mentioned two factors of spirit control and power, that I wish to fix firmly and permanently in the mind of the reader. I refer to polarization and insulation, as the two first and fundamental factors of all spiritual manifestation. Every individual is a complex vito-electro-chemical machine, the control of which is centered in the will, as the positive or negative focus of the complex operation of organic life. When I say the will, I mean the center and seat of the affectional or love principle, located in the cerebellum or back brain. The co-ordinate or counterpart of this pole, is individuality, the nucleus of the group of intellection, the center or seat of which is in the front brain or cerebrum. Having located this general and controlling pair, the presiding genii of the economy, the male and female parents of organic integrity and perpetuity, I may further mention in a general way merely, the fact of the existence of many subsidiary centers or poles.

Mediumship is a modified or deviated relation and action, of either this central pair or their subsidiary centers, diverted either congenitally or artificially from what may be qualifiedly denominated the normal state. This change of polarity may be absolute or partial. It may be primarily with the central groups, wholly or partially converting or changing the relation of the poles, and through these centers affecting all the subsidiary centers subordinately, or it may be confined to the subordinate groups, affecting them wholly or partially. The depolarizations and repolarizations can take place temporarily with very imperfect insulation, but with no safety to the medium; for without insulation the medium's sanity and physical integrity are endangered.

In the foregoing statement I have said that mediumship consists of a deviation from (in a qualified sense) the normal state. Let me explain myself here. While mankind may seem in the general and present aspect, in the normal or purely natural state, its present existence is not the pure natural, but the sensuous material state. Therefore, what seems to be the true normal condition of man, is the untrue, unreal, and perverted state. Absolute mediumship, then, is a restoration to the normal state; or it is rather a state and stage of change through which the normal state is acquired. A medium is nothing more nor less than a mediator between two states of being and existence, and it therefore follows logically, that the mediumistic condition is the point of mediatorial progress, or the inter-transitory point or nexus of the two planes of life; namely, the external or natural, and the interior or spiritual existence.

Here I wish to correct a radical and popular error of the mass of spiritualists regarding the necessity for mediatorial service. The universal disgust engendered and entertained by independent thinkers with the fallacious dogmas of theology, has impelled them as far beyond the equipoise, as the other, and to as dangerous an extreme. Therefore, while with their utterances they profess not to believe in the

necessity for any mediation between the Gods and men, yet they will compass the world in search of such mediatorial functionaries, and with the credulity, fanaticism, and ignorance even, of the devotee of an Hindoo priest, gobble down unmasticated, whatever is set before the wild, irregular and voracious appetites of their spiritual hungerings.

When a person, in his denunciation of Jesus as a mediator, tells me that he needs no mediation, I say to that one, why then do you spend your money and time, and exhaust your mental and physical strength in a constant hunt for mediators or mediums, through whom you may find access to spheres and fields of activity, which are otherwise, as you believe, beyond your ken? I like consistency, and I have yet to find it with the masses of spiritualists. Spiritualism is a field of investigation and activity requiring for its proper exposition the highest degree of cultivation and development. It is still in the infancy of its growth and progress towards liberty, tolerance, and virtue, and such a curriculum as may satisfy the most intense longings for the acme of knowledge.

Not only is the state of the medium essential to the education of the mass in the direction of scientific knowledge through the various phenomenal powers and exhibits which in themselves amount to nothing except as stimuli or impulses towards the great truths to which they act as indices, but the condition of the medium is the state of his or her own transition from one stage of existence to another, or from the outer to the interior phases of active being.

Having said this much, in a general way involving the philosophy of the subject, we may proceed to a consideration of its more specific and scientific aspect. In this special presentment I will but illustrate the principles already submitted to your thought. Every individual is, in a sense, in a partial sense, polarized to himself. That is, every one is in a degree, polarized and insulated from every other one, and in so far as this state obtains, the person is non-mediumistic. Now to illustrate this.

I may take a piece of steel or iron, not having been affected by specific magnetoids, and expose it to another piece likewise not having been thus affected. While they sustain a relation to the general earth mass, electrically or magnetically, they are not specifically attracted or repelled by one another. Every atom of those pieces of steel or iron is an atomic magnet, each one independently polarized. Thus while the atoms are minute magnetoids, the mass is not a magnet. If I now take a loadstone, and draw it slowly from one end of one of these pieces of steel to the other end of the same, being careful at the same time not to reverse the motion, I so change the relation of the magnetic force of the atoms as to polarize them upon two general points of the mass. What have I accomplished with this piece of steel? I have rendered it the simplest form of a medium, sub-

ject now to the two general earth poles of the universal earth mass, or to any and every metallic influence happening in closer proximity to overpower the earth's or general polar influence. If this piece of steel now be subject to every influence capable of affecting it, it soon loses its mediumistic quality, and reverts to its normal, from its artificial state. But if I arrange this steel bar so as to connect its two ends by a piece of metal not polarized, called an armature, it becomes insulated and retains its power; in fact increases in power till its maximum is attained. I have presented you here the two simplest forms of polarization and insulation.

Go to a machine shop where there is a large belt running swiftly over two frictional points. The pulleys over which the belt travels, become the half positive and half negative poles or nuclei of a development of frictional or static electricity. If the floor be covered with steel filings or minute chips of steel, and you stand near the belt in common leather shoes, the steel upon the floor will not be influenced; but step into a pair of gum or rubber shoes, and the steel filings will gather around and adhere to the gum until the induced magnet subsides in the body, when the filings will drop away. If, after standing by such a rapidly running belt, you go quickly and touch your finger to a gas jet, you will light it. If you touch the flesh of another person not so charged, you will see a flash of light, and will feel the electric shock. This magnetically induced state by which the steel filings are attracted to the gum shoes, and the filings thus adhering, illustrates in the simplest manner the two simplest phases of these two universally applicable factors of law; namely, polarization and insulation.

In the foregoing I have given an illustration of simple polarization, simple insulation, and also the law, in its most simple phase or aspect, of materialization. In this last I allude of course to the attraction of the iron filings to the insulating gums.

In the sequel to this paper I shall amplify the thought upon materialization, by the correspondential application of the principle of attraction, aggregation, and concretion of molecules. There are a number of theories regarding the specific action of a loadstone upon the atoms of iron or steel in its conversion to a magnet. I will mention only the one most extensively prevailing. It is simply this; every atom is supposed to be magnetoid, in a manner insulated from every other atom, the positive side or end of each being contiguous to the negative end or side of the one next to it. The loadstone, or magnet, being now moved slowly a few times in one direction lengthwise of the bar, changes the relation of the magnetoids, or atomic magnets, so that the positive are all in one direction, while the negative sides of the atoms are in the other. This, I say, is one of the prevailing theories. Now, as insulation and polarization are essential to the construction of a magnet, it follows that in amplifying the magnetic area of the atoms, the old insulation

and polarity must be destroyed to affect new combinations; and consequently the magnetoids, or atomic magnets, are not simply turned, but the polarity and insulation of each is broken, that the magnetic force may flow out of itself in two directions towards the two nuclei or poles of the amplified area, extending the dimension and power of the magnetic force. The laws governing inorganic substance are the same as those presiding in the higher or organic realms, and if we comprehend the one, we also comprehend the other, providing we have sufficient scope of analogical adaptation to correspondentially apply the law. And what is true of the organic realm or domain, is also true of the spiritual and heavenly degrees.

Before the transposition of thought from the consideration of electric and magnetic law as obtaining with the inorganic world, to the consideration of the higher phase of the law as affecting sensitives or mediums, I wish to interpolate some conceptions that may possibly disabuse the mind of preconceived fallacious ideas regarding sources of wisdom.

All power of control centers in and depends upon the knowledge of the laws and principles of that control, by the presiding genius of the band or groups, and the obedience which that knowledge commands. Further, the seat or center of extreme power is in ultimates.

Let me illustrate what I mean here. I hold up to your view the minute thing, the seed of an apple. Not only do we have here the possibility of an apple tree, with all of its concomitants of force and matter, as the tree unfolds into visible and amplified life, but we actually have the tree in all the variety of its development from the seed, the root, the trunk, the branches, the foliage, the blossoms, the fruit, and the seed again, with all the subtle forces of its organic life in archetypical form. This seed is the ultimate of the tree, and in this ultimate resides the primate also of the organic life of the tree. We have in the seed the first and last principles. Creative power is in its greatest effort, effect, and fulness, where first and last principles culminate and unite; and that is always in the material, tangible, and visible termination of the effort of that degree of life. This is the Alpha and Omega of its effort. I will carry the illustration a little further.

If you will examine and analyze critically the results of your observations in phenomenal and theoretical spiritualism, you will discover that your highest controlling influences are experimenting, investigating, and manipulating all the aggregate factors of being within their compass, for the purpose of the development of knowledge; not simply for the sake of tangible mortals, but as well for the sake of the spiritual sphere in which they exist. While these controls, with their groups, confess their ignorance of the essential laws of life, and are as eagerly seeking for greater knowledge as you are, you must bear in mind that the centers of their investigations are the mediums whom they control. You need to have as firmly fixed in your minds the fact that the medium is the laboratory of their

experiments, and the source of their knowledge, as you do the fact that they are also channels of inter-communication. As the chemist's electrical, magnetic, and chemical apparatus, and his appurtenances and combinations in his laboratory, are the sources of his knowledge through the experiments he may institute, so the medium with the experiments instituted in the hand of the spiritual control, is the source of the acquired knowledges of that control. You may therefore understand that without the medium, the spiritual degree could not progress into the realization of higher conceptions.

I therefore denominate the perfected medium of any given plane of spiritual life, the pediment or footstool, the standing place, the ultimate, in whom must stand as one with that medium, the primacy or primate of the group, and in this perfected condition or state of the medium, the alpha and the omega, the first and the last, the cause and the effect of that given sphere, group or band.

Let us now apply the principles which we have discovered to obtain in the domain of physics, to the domain of psychology, as the outer sphere of mental and organic control. We find the human brain environed by three distinct membranes or coverings. They are technically called the Dura-Mater, (hard mother,) the Arachnoid, (like a spider's web,) and the Pia-Mater. (soft mother.) These three membranes have their poles concentrated in the three general regions of the brain; namely, in the front brain, the middle brain, and the back brain. They are permeated by three degrees of psychic force.

The entire human fabric is a complex structure, capable of sustaining the double relation of an insulated magnet, polarized upon its own centers in its organic degree, while to the mass it has a psychic and molecular relation, as the atom to the unpolarized steel. Now it is to this psychic molecule, I wish for a moment to call your attention. In my remarks upon this point, I shall allude mainly to my own experiments before knowing anything of spiritualism.

I take the hand of a sensitive in my right hand, passing my left hand from my shoulder along the course of my right arm, along the subject's right arm, till I reach with my left hand the cerebellum or back brain of my subject. Letting my thumb and fingers rest there a moment, I move my left hand again onward over the crown, spreading out my hand over the entire top brain; thence moving my hand over the organs of intellection, I press firmly with my thumb upon the organ of individuality; then making a pass downward, my subject is psychologized. What have I accomplished in this? I have simply performed in this operation the same thing that I did in passing the loadstone over the steel bar. I have made a general magnet of the subject, and we say he is psychologized. Now, if the subject be left in this state while out of my reach, he is conscious, but to some degree deficient in the exercise and activity of his mind and physical powers. When subjected to the influence of the wills of others possessing some considerable degree

of psychological power, he is subject to their control, and if continued in this state of magnetic polarity, becomes less and less capable of his own volition, and subject more and more to the volition of others. The only safety for such a psychologized subject is in insulation. Polarization without insulation is dangerous, and a subject deeply polarized and left without insulation, may be made the tool of as many external devils as choose to exert their powers upon him.

I have mentioned three environments of the brain, and that through them may be effected three degrees of impressionability. The external environment, the dura-mater, is the membrane influenced by external psychology. The arachnoid is the membrane under the influence of the spiritual degree, and the pia-mater is under the power of the higher or superior influences. Simple control, and *insulated* control, are two vastly distinctive states of polarity. The distinctions of these properties in mediumship are as yet but partially understood in the spiritual world. There is a constant effort in the spiritual realm, to master the knowledges of these two particular factors of mediatorial function. The one great obstacle to the rapid acquisition of these knowledges in the spiritual degree, is the great unwillingness of that degree to receive from the superior or celestial domain, or from the angels of the higher and heavenly sphere.

You perceive by what has been already presented, that control is simply magnetization or polarization. If a subject be polarized by any process, either congenital or artificial, and left uninsulated, he may be, and is subject to unguarded and promiscuous influences, good or evil, or both; but in such instances, if wholly evil, he may come into a state of permanent obsession or insanity. You therefore see the imperative necessity for safeguards to the subject of spirit control and power.

We will consider briefly, now, the question of insulation, and upon this last, certain phases of physical manifestation depend. Especially does materialization depend upon absolute insulation, I mean perfect materialization, which as yet has not been attained through publicly known methods and processes.

The subject magnetized or polarized in the spiritual degree, in passing through processes of insulation, becomes variously exposed to contesting and contending influences who struggle for the mastery over the medium.

Insulation is the propagation of an environing sphere, formulated from the two elements of the medium's and the control's psychic and pneumatic forces, so blended as to aggregate into an elastic force tissue. This tissue of complex force does not simply encase the polar ellipsoid, but it fills the interstitial spaces; that is, the spaces between the atoms or molecules of the medium's spiritual degree, the arachnoid membrane already defined. It is the interweaving or interblending of the two spheres of the medium and the control, that comprises the insulating process and power. The perfecting of the process of insulation depends upon an agreement of thought and purpose between the medium's interior and the controlling influence. If there is a partial disagreement, so soon as it is discovered, if it cannot be overcome, the control leaves the medium; but if honest and intelligent, he disinsulates and depolarizes the membrane, that the subject may revert if possible to the normal state, but usually some other control takes possession. At least his effort is to dispossess the medium of his own sphere. In a subsequent paper I purpose to unfold "The Law of Materialization," and "The Identification of Spirits."

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MATERIALIZATION.

Materialization is a subject of vast importance. It involves far more than the sole use of mere confirmatory physical phenomena. It is true that nothing less could impress some minds with the verity of a continuous existence after physical dissolution, than a materialization tangible to the most gross physical perceptions. While materialization may perform the use of convincing many who are skeptical of the facts of spirit communion, or confirming them in the great truths of intercourse between the outer and the inner world, this is the least of all its uses to the race of mankind.

In studying the subject of that wonderful process, the rapid metamorphosis of the discrete essences of organic structure, the thoughts of the mind, to so concrete a degree as to render that which is invisible, visible and tangible to the outer sense, we must dig deeply in our explorations beneath the debris of that superficial effort which passes current for progressed and progressive thought. Now I find in every cycle two poles or extremes, and I find the trend of each half of the circuit to be towards that nucleus upon which it is polarized.

Let us take, for instance, the circulation of the blood in the human organism. We find the arterial blood flowing towards the extremities, and the venous blood circulating towards the heart and lungs. These two qualities of blood possess those two qualities of force which render that special extremity towards which the trend is directed, attractive to that special quality only. I have already alluded in my article, "What constitutes Mediumship?" to the brain as being distinguished into three general regions. Each general division has its subdivisions. The back brain, the seat of the affections or desires, has seven general centers which preside over the seven general functions of the entire organic structure. If these centers of consciousness knew separately anything more as the ultimate of their determination, or anything beyond the purpose of their office as will or desire, than the culmination of that special office-work, the potency of the desire would be neutralized. This being a new thought to many it may require some little elaboration.

Let me show you what I mean by the efficacy of desire. First, let me say, desire involves the primary potency and principle of attraction. Love is but the realization and emplacement of desire. Love in the minds of two persons, male and female, attracts the outer forms. This attraction leads to the copulation of the two principles of organization through the sperm and germ cell of reproduction. The attractive force is the force of union and organization. We have hunger, desire for food. We have thirst, desire for drink. These desires, like all others are satisfied when they are fully gratified. Knowing now that desires differ, having nomenclature and classification according to the special office of each, and that each desire terminates where and in that in which the affection is centered, we understand that the law of any desire is the power through which its special end is accomplished. That desire or affection of the will through which muscle is concentered, knows nothing but to create muscle. If it had any other determination, muscle could not be produced. A higher will-center determines from muscle to produce nerve, and that is the end of its desire or purpose. I present these laws for the reason that I hope to make such application of them in another domain, as to enable you to acquire knowledges of principles upon which phenomena depend, and of which you now have only the knowledge of the fact of the phenomenon, being ignorant of its principles. You no doubt have already anticipated in your thought what I would say about the desire of the mind being the substance from which the concrete of materialization is moulded. In our study of physical phenomena we are not dealing with the individual, but with the mass. The objectivation or projection of the thought of the desires of the mass into the mediatory centers, that our longings may be satisfied through the visible manifestation of the object of those desires, can but be the result of thoughts which reach out only to the acquisition of this phenomenon. It follows, therefore, that if there be an attainment in law essential to the further formulation of the organic structure

in the aggregation of its complex fulness, that such attainment must be insured through the more extended scope of a higher affection or desire. Such desires only as are in the line of the culmination of law, can terminate in the realization of the aspirations or hopes. All other efforts are abortive. There are therefore two things essential to the realization, the full realization of these longings; and these two things are the knowledges of the end to be attained, and the affection for its attainment. These two factors then are absolutely essential to the accomplishment of the object. But more than this is essential to its attainment. There must obtain a complete knowledge of the processes. There must be an acquaintance with the substances employed, and the laws governing their extraction from the various reservoirs in the economy of organic life; for it is from the organic structures of the external organisms of the mass, that the essences are procured, from which, through the organism of the medium, are elaborated the specific physical phenomena and manifestations in question.

That we may understandingly study this subject, we must become familiar with fundamental or first principles. Please remember that the love principle is the substance, in essential and soluble potency, of the very solidities of the body. This love or human longing, or desire, is the complex of the solidities of the body in solution. By solution I mean, if there be any who are not familiar with the term, the essential state; that state or quality which we will denominate mind. We divide thought for our present purpose, into two general essences or essentials. The one general quality is generated or formulated in and by the function of the cerebrum or front brain. The other is formulated in and through the function of the cerebellum or back brain. The first mentioned is the intellectual essence, and is the complex force of intellection; we call it pneumatic force. The second force mentioned is the love essence, and is the complex force of affection; we call it psychic force. The two are the masculine and feminine forces or potencies of organic and spiritual being. The pneumatic force, or the force of intellection, is the spirit. The psychic force, or the force of affection or love, is the soul force, or the potency of soul or angel. Keep in mind if you please these distinctions. You will bear in mind this statement, that these forces are substantial, though discrete. Now, it is through the union of these discrete substances or essentials of life or being, that the concrete degree is formulated. Materialization is either the adulterous copulation or blending of these two forces, or their legitimate marriage; and right here centers the kernel of the whole question. What you need is to get at the character of these forces or essentials of being and the laws of their union; and I know of no possible way by which you may reach the desired goal but by the instruction of a competent teacher. If you have now grasped the idea that the thought of the mind is substance, but that in the mind it is in its discrete degree, you may further conceive the possibility of its compression or formulation into

concrete and tangible substance or matter. Just as the fluids of the body, for instance, may be solidified to flesh and bone, so may thought be transformed to tangible substance. It is possible to comprehend the laws of such transformation. We have distinguished these two general forces by the designations, intellectual force and love force, or pneumatic force and psychic force, or masculine and feminine force. These two forces need not necessarily be confined to, and originate with the male and female sex as distinct forms, but each resides in its greatest potency as belonging to the animal nature or domain, in their corresponding sex. These subtle fluids or essentials of being, can flow only in the direction given them by the action of the mind. They can flow orderly only as the intellectual or scientific is the guiding or directing force. Love has its office, but the intellect must guide it to insure its orderly devotion. If your minds are active you will have discovered that I am mindful of an orderly and a disorderly process of operation, and that the one is disintegrative and destructive, and the other is integrative and therefore constructive. These two methods must be clearly defined and differentiated to insure progress.

Now, as I have said, these forces are the substances from which materialization is wrought, and the medium is the chemico-vital laboratory through which these subtle extractions are formulated. The method of the extraction is as follows. In the spirit domain, the spirit scientist forms a group or band, as it is called, according to his best knowledge of psycho-pneumatic force. Those who are the most thoroughly confirmed in the knowledge of inter-communication, and the most desirous of opening into external life, and whose views the most nearly coincide with those of the control, are chosen as the coadjutors of the leading spirit. In the best organized bands, the groupings are arranged according to quality and degrees of development, in circles or strata; those nearest the control, (who is in reality the spirit medium,) being few in number, the circles enlarging as the group extends. This stage of progress in the knowledge of the science of materializations is now but approximated, and known only to but one circle thus far, and is kept a profound secret. I speak of that spirit sphere or domain where materialization is accepted as a vital fact. In the sphere above mentioned they have not yet attained to the science of the subject, but only to the fact of its supposed possibility, and to the degree of experimentation and exploration to this end. The minds of those comprising the groups or spirit bands, are directed to the control, because it is only through him that they are enabled to be projected into projectivation. The pneumatic desire or force flowing from the grouping in the spirit world through the control, meets the psychic desire or force from those who form circles or groups with the medium, at the nexus and diaphragm between the control and the medium, where materialization is effected. I have given you here the outlines of the law, but will not at this time give a minute elaboration. I

have even anticipated in thus presenting you the science of the subject, its advancement in the spirit domain, for as I have said, there they have only approximated its science. Then, you may inquire, how am I enabled to communicate a science of spiritual life not yet fully known in the spirit sphere? I reply, He to whom I bow submissive, is far above the domain of every sphere of spirit existence now open generally to mortal man. All philosophies, all sciences, and all ethics, are the habitations of His tabernacle and the sphere of His dominion, and in His supreme ascendancy He has vouchsafed to impart to me these wonderful laws.

To return now to the question of method. Order and disorder are the two distinguishing terms by which may be designated real effort to reincarnate in the line of order and divine purpose, and the unreal or false effort in the line of destructive powers. I say, all effort thus far made, that has in any sense come to public notice, either by publicly manifest methods, or private effort gotten into such notice, is according to disorder, and it will just so surely come to grief as that Jehovah reigns supreme. You will have perceived in my showing thus far, that the effort at materialization, and materialization as its product, in so far as apparently reached, is the union of the two sex forces, which I have denominated pneumatic and psychic force. These two essences are the sperm cell and germ cell forces. In their union is the rapid creation of the forms you see as the phenomenal procreations, virtually hot-bed productions and exhibits from sperminal and germinal beginnings literally developing into form from the rapid union of these forces. Now, I most emphatically offer my protest against the continuous abuse and adulteration of the supreme potencies of organic being, as in direct violation of the divine order, and therefore destructive of life. I do not thus earnestly declare an open warfare upon this violation of and opposition to divine methods without that authority which comes from the knowledge of scientific methods, the only plan successfully to prevail; neither without authority and ability to define reasons for such objection. While I thus openly declare against this abuse, I come to you authorized and qualified for the presentation of the true science of reincarnation; and I aver that the organization and equipment of the vito-magneto-chemical battery will be established on this side, through the rational and scientific emplacement of our own material forms under the divinely appointed mediumship, and controlling guide to the goal of all our hopes.

As you will have observed, materialization is the product of the union of two forces. This law is as absolute as any in the domain of physics. Let me illustrate it by presenting to your mind the simple process of the formation of water by the union of the two gases, hydrogen and oxygen. These gases are of different specific gravities. Normally related in space, the one takes its position above the other. In their union they are drawn into each other by the law of attractive affinity. Their union is the result of the disintegration of both, and a metamorphosis,

not simply a process of mixing or compounding. The product of the union is water, which is heavier than either gas alone. The combination cannot progress without the introduction of heat, which must be the equivalent to the force eliminated in the process of union; that is, there must be as much heat exhausted as there is force eliminated in the operation. Notice now if you please, that the union of the two gases in the product, water, produces first a cloud, and subsequently a precipitation; that is, the water when formed falls to the ground. Its determination by the union is more earthly than either gas. This however is not the only point to which I would call your attention. The heat force generated by the combustion of the two gases in the formation of water, has the opposite determination from the water; that is, its tendency is upward. Let us now apply analogically this law.

The desires of the minds of those who look for the manifest phenomenon, materialization, is towards the spirit. The desire of those in the spirit, who desire to materialize, is towards the flesh, or outer form. The tendency of the desire from the form towards the spirit is to become anodic. The tendency of the desire from the spirit towards the form or flesh, is to become cathodic. By these two terms, anode and cathode, I mean the upward way and the downward way. The downward is the basic tendency, and the upward is the ascetic or resinous tendency. Now, notice if you please, that the extraction of the pneumatic force from the spirit degree, is the extraction necessarily of the grossest part of that degree; for it is the attraction of that element the tendency of which is towards the earth. Notice furthermore that the extraction from the affections or longings of those in the flesh, are the finest elements or essences of their desires; for the tendencies are towards the spirit. I will ask you now, what do you see to be the reactive tendencies of this flowing together of these forces, and does what I show you to be the law of the reaction agree with your observation and experiences? The union of the forces extracted, or drawn from the two sources through the law of desire, which is the law of attraction, effects in a partial degree, solidification; but the solidification is only temporary as there is no organic base. The changes produced have destroyed the original temper and quality, so they cannot, when again dissipated, return to their original plane and status, but there is a transposition of substance, and also the elimination of waste. That which is absorbed from the pneumatic becomes more material and is deposited with the medium and those seeking physical phenomena; and that extracted from the medium and those seeking these phenomena, passes upward into spirit. The deposition of the grosser spirit in the cortical substance of the brain produces a material reaction in the mind of the seeker after phenomenal exhibits. The finer substances drawn from below, pass upward towards the spirit, are deposited in the fiber, and react to determine towards the higher spirits who imbibe the ascending element, as it is dissipated from the materializing.

Where two mediums unite on this plane, constituting two poles of a battery,

the one grows more material while the other inclines more and more to the spiritual. I will not multiply examples but will cite you to Bastian and Taylor, two noted materializing mediums, as an example of the law I here present to you. I was personally acquainted with them when they first united their magneto-chemical powers in the formation of the double foci and ellipsoid. They were both apparently of refined and religious natures. The power of the battery increased till the equilibrium was gained, when the power declined. Bastian became more spiritual and Taylor more material, till all the forces capable of being transfused and infiltrated were posited at their respective poles. When this had taken place, Bastian had become so completely overpowered by the psychic force as to be a mere child, a babe as it were; and Taylor from one of the finest clairvoyants, to the rankest kind of a materialist. Every medium is polarized upon one or more opposite points. I speak now specially of materialization, though it is true of all mediums. The descending force through every medium passes by various degrees down through strata of mind, till the substratum is reached, when it becomes the potential thought of materialism. These forces thus transposed, transfused, infiltrated, and posited at their polaric extremes, are dividing, separating, and determining in two opposite states of fixedness, the two general qualities of thought; namely, the material and spiritual. The spiritual tendency is not fixed in that spirit domain now open to the promiscuous and disorderly mediumship of the day, but determines to a fixed and permanent ellipse in a double foci, which must constitute the Elohe-Jehovistic testicond and ark of the covenant. While all this babel of spirit activity, chaos, and change, is in progress, and this seeking after familiar spirits with the uncertainty and doubt, mixed with belief and hope of those who expect much and feel as yet that they have acquired nothing, continues, and while as to the great whole it is in the line of necessity, yet it is but the manifestation and outcropping of unripeness, and a phase of mediumistic attainment to be annihilated by the effulgent glory of that mediumistic ascendancy now soon to succeed and displace the past and the present.

There is one point upon which I desire to dwell somewhat more elaborately, and that is the distinction of the cause and object of the effort at materialization, and its falsely defined use as being simply confirmatory of immortal existence, and the channel of restored association and intercourse between the spheres. In this connection I am compelled to say that the spirit controls are not strictly honest in the expression of their attainments, purposes, and prospects. There are certain things they hope to attain, and these expectations are made the foundation of promises never to be realized in the direction and according to the methods devised. We seek now to enforce progress, and the onward movement will be organized upon the basis of a newly engendered impulse, and in a newly developed field of exploration.

The effort and purpose in the spirit spheres is to accomplish the attainment of averting the catastrophe, death, which terminates the career of each sphere of spirit existence so long as the state of immortality is unattained. They hope there to accomplish this object and desire through re-incarnation, the REAL object of all the effort at materialization in spirit life. The real object of the effort is concealed, and the impression conveyed that there is no death, and those who endorse spiritualism, in the main believe that spirits are immortal, and that spiritualism comes now to reveal simply the fact. Be ye not deceived. This blending of the two elementary forces of being, extracted from the two discrete degrees of organic structure, and concreted into form without an organic base upon which to build, is destructive to entitative existence, and if it were not circumscribed and limited in its powers, and ultimately checked in its career by the regulation of effort through absolute scientific attainment and application, utter destruction and annihilation would come upon the race.

Those now in the domain of spirit existence are not immortal, but will attain to immortality through the divine plan of re-incarnation, (resurrection,) the threshold of which we have reached. Not only are the angels of the spiritual degree to merge through re-incarnation to the higher sphere of angel life, but those who are in the flesh enter into conjunction, and merge by the change wrought in them through re-incarnation, into the degree of celestial or heavenly angelhood. The plan that the materially tending spirits are trying to inaugurate and enforce, is an adulterous and abortive attempt to formulate life. It is but a semblance of the resurrection, the procedure of the great harlot of Babylon, and it is deceptive in its every particular.

Do you get my thought when I say that instead of materialization on the part of the spirits, especially so far as the spirit chemist, the experimenter, the control, is concerned, is not to confirm any in the doctrine of future existence, but rather is an attempt through experimentation to avert what the spirit knows to be the doom of the spirit sphere, simply the death of the sphere, unless the law of immortal life, the philosopher's stone, is discovered. I say, do you get my thought when I make this declaration? Then you are prepared for the further inquiry. If the present effort to materialize or re-incarnate is an abortive one, and therefore destined to failure, what substitution can be granted that will satisfy the genuine seekers after truth on both the spiritual and physical side of existence? I reply, instead of the dissipation of your pneumatic and psychic force by the dissipating and promiscuous intercourse of the two planes, center your mind's efforts in the located, and to be designated, positive testicond and ark of the covenant, the tabernacle formulating on the earth plane, whose formulation and scientific arrangement is rapidly progressing to culmination, under the auspices of the higher angel guide, supervised by the Most High, the Lord God of heaven and earth.

IMMORTALITY IN MAN THE RESULT OF AN ANATOMICAL TRANSFORMATION.

(CONTINUED FROM PAGE 243.)

There are seven great periods of time marked by special epochs, and in their relation to the movements of the physical heavens, they are controlled by the action of the seven planets in their relation to the Zodiacal cycle or Mazzaroth. These seven periods or distinct divisions of time, embrace a cycle of 24,000 years. This is the length of time marked by the movement of the sign, fifty seconds of a degree every year through the ecliptic, modified by seven major foreshortenings, reducing the time from what would otherwise be about 25,816, to 24,000 years. This period is a full cycle of Mazzaroth, hence one year, but according to its relation to another cycle it is seven days or one week of a still greater cycle or grander year. Mazzaroth or the Zodiacal belt, as a year cycle, is divided into twelve sections, but as a week of another cycle it has seven divisions; divisions into days of one week for the grand movement, with periods of about (somewhat less) 3,500 years; that is 3,500 years for one day. In this period of 3,500 years, we have a night and a day; the average being about 1,700 years or a little more. It is in this cycle of seven days or about 24,000 years that the work of ^{one} our full series of creation progresses, and in which the seventh or last part, the sabbath, is involved. The ordinary week being a corresponding cycle of a lesser period, it was made the natural symbol or sign of the greater division. Through Moses, the seventh day or saturday was appointed as the symbol or sign of the Great Sabbath of God.

The subject of the *sabbath* cannot be clearly analyzed without taking into consideration another aspect or phase of being; namely, the *qualitative*, as belonging to and constituting a part of the great system of life. *Time* and *quality* are two distinct phases of science; so when we speak of the seventh as to time, making a septinal division of consecution, we associate also the idea of quality as the seventh in quality. We have therefore a timic sabbath and also a qualitative one. An analysis and differentiation of these two phases of manifestation is essential to any correct comprehension of the real truth. On the basis of the above considerations we have formulated this proposition. *The movement of the planets in their relation to the Zodiac has a corresponding movement in human cycles, the human progression and transformation being the prior and major one. Both these cycles terminate in the cumulative product of the energies of the motion of the entire cycle. In the human cycle, or cycle of human life, embracing the period of Mazzaroth, this cumulative effect is the product of the sons of God, terminating the cycle; completing the process of re-incarnation, or resurrection, and producing immortality in man; these sons of God, or immortal ones, being the real substance of the energies of the cycle, and therefore the sabbath day.*

I have attempted, in demonstrating the Koreshan System, to show the relation in anthropology between the grand or universal man, or man in his greatest or aggregate form, and the individual, or man in his least or particular form. In the aspect of time, we have the seventh or culminative time. So as to quality, we have the seventh or culminative quality. This is not only true as pertaining to the quality of the universal, but also as pertaining to the particular. Now the grand man, or the man in his greatest form, corresponds to the individual, or the man in his least form. It therefore follows that in the *individual*, and hence the *vidual*, there is also a sabbath, and to know what this sabbath is, and how it shall be kept, is one of the revelations of the mystery of Godliness.

“Remember the sabbath day to keep it holy,” is one of the ten laws or principles of the covenant or decalogue. If this pertains to some principle in man, symbolized by rest on the seventh day of the week, there should be some process of analysis by which the real sabbath may be determined. It signifies rest or cessation from use. Of this fact there can be no question.

It is a fundamental doctrine of Koreshism that this rest from use pertains to the husbanding of man's ultimate strength by restraint placed upon the passions, or at least by the suspension in the mind, of the force of sexual desire, through the substitution of an aspiration towards God.

“Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God.” If a man violates or desecrates the sabbath he shall surely die. If a man keeps his seed he shall surely live. He cannot die because he is born of God. “Blessed is the man that doeth this, and the Son of Man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying; the Lord hath utterly separated me from His people; neither let the eunuch say, behold, I am a dry tree. For thus saith the Lord, unto the eunuchs that keep my sabbaths and choose the things that please me and take hold of my covenant. Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.” Isaiah LVI.

No reasonable person can read the above and notice the peculiar connection of the eunuch, the sabbath, and an everlasting name which is a better name than to produce children, without reaching the conclusion that the eunuch keeps the sabbath because he keeps the seed; but it is important here to distinguish between the eunuch, created such by the hand of man, and the esoteric eunuch, made such by spiritual birth, or through his own powers of overcoming. Said Jesus, some are born eunuchs. Such an one was Jesus. Some are made eunuchs of men. Some

make themselves eunuchs for the kingdom of heaven's sake. To become a eunuch in this last sense, is to so overcome as to remove from the center of the brain the little gland of copulation by which the two domains; namely, the domain of love and that of wisdom are in perpetual coitus, and through which the germs of reproduction in the body are produced by the descent of the animal desire. The ordinary or sensual man, and consequently the sensual life, is the perpetual product of descending desire. Immortal life must be the result of the cutting off of this downward or sensual flow of the substance of human affection. It is this downward determination of the thoughts which produces in the bodies of both male and female the reproductive sperm and germ, and thence through the sperm and germ cells, the natural or sensual organism or body. As this reproduction of the mortal form, a form born to die and pass to corruptible dissolution, depends upon sensual thought; it follows that to produce a man or being not to die, not to pass to corruptible dissolution, there must be a transformation of the thought, and to insure such change, the transformation must accrue some way in the *form* upon which the thought depends, and through which the thought operates. In other words, there must be an agreement between the *function* of the organism, and the *organism* itself, through which the function is performed. The circumcision of man has two aspects or phases; namely, the central, and the peripheral or circumferential.

The ten tribes became separated from Judah, and were ultimately lost. They thus constituted the cut off people. One of the fundamental principles of the Jewish organic law, as embraced in the covenant with Abraham, was the imperative enforcement of separation sequential to non-circumcision. "That man child that is not circumcised the eighth day shall be cut off from his people." The Israelites under Jeroboam ceased to circumcise, and were therefore cut off (circumcised) as a nation from the house of Judah. As Jesus was the minister of circumcision, or as said of Him, the High Priest of circumcision, His cutting off (circumcision) was the fulfilment in the *universal* man (in its central aspect) of the law of circumcision as applied to the *vidual* man by virtue of the Jewish ceremonial. As we have so often stated, Jesus was the product, centrally manifest, of the substance of the supreme *desire* of the Jews, conserved by the impulse given to the Hebrew mind in the promise of a Messiah. The circumcision of the males of the Jews, husbanded in the brain the force which otherwise determined to the part removed. The cutting off of the flesh saved the corresponding mental or brain force. The direction of the mind by the promise of the Messiah caused that conserved force to flow to one point both of time and quality. This resulted in the saving of that substance in the production of the Messiah. He was therefore the Minister of circumcision, the High Priest of circumcision, because He was the very substance and aggregation in its concrete degree of the discreted force of mind, saved in the Jewish race by the specific ceremonial, just now considered.

Circumcision cuts off an external *part*, which results in cutting off an internal *force*. The aggregation of that force finally manifests itself in the concrete Lord or Jehovah, (Messiah,) as in the beginning of the Christian era, in Jesus the Christ, who was the concrete substance of circumcision. This is central, and comprises the *rest* (sabbath) of the part. This becomes the seed of regeneration. It is the cutting off of the *seventh* principle of the *sixth* domain. This seed planted, eventuates in its product; namely, the children of the resurrection who comprise the sabbath, they being the result and product of the final circumcision.

The *real* sabbath or rest, typified by the observance of the seventh day of the week, is involved in the man's power to keep his seventh principle from violation or desecration, the expression of which is formulated in John's statement, "Whosoever is born of God doth not commit sin for his *seed* remaineth in him and he cannot sin because he is born of God."

It must be remembered always that the circumcision of the Jews was a typical one. Its primary and direct influence was to produce a heaping up of sex force in the kings of Israel, reaching its climax in Soloman. Its reflex action and antipolation was manifest in the *minister* of circumcision, the Messiah or cut-off, who fulfilled in his degree the law of circumcision in its anti-typical force and character. This law was to continue in perpetual observance, not merely in the type, but the anti-typical principle of circumcision, by its persistent enforcement, conserves and transmits the energies of creative continuity. By the anti-typical circumcision, we mean, as pertaining to the grand man, the cutting off of a Messiah by translation in every age of the world; but in the man in his least form, the cutting off of the sensual proclivity through restraint, and the substitution of the ascending and holy desire. In the spiritual degree this circumcision took place nearly nineteen hundred years ago by the operation of the Holy Spirit acting upon the spirit of man, by which were wrought specific changes in human desire, brought about by changes in the organic brain structure affecting in a special manner the cortical substance of the brain. In the natural degree it will take place now at the end of the dispensation by the removal of the conarium or pineal gland. This will be a circumcision at "The hill of the foreskin," and must immediately precede the occupation of the *anti-typical* promised land; the land, that is, the perfected body, to be occupied by the new or spiritual Jerusalem which John saw descending from God out of heaven, prepared as a bride adorned for her husband. The obliteration of the conarium by the force or energy of desire, to be wrought in the brain of the individual, before man's immortality can obtain, will be preceded by the removal of the conarium in the universal man. In the universal or grand natural man the removal is by the translation of the personality through whom the Elijah or the Lord God manifests Himself.

Just before the Israelites occupied the land of Canaan after passing the river Jordan at the termination of their forty years career in the wilderness, they were circumcised the second time "At the hill of the foreskin." This is an additional biblical proof of the doctrine of re-incarnation. While the children of Israel were in Egypt they faithfully observed the rite of circumcision. After leaving Egypt and entering the wilderness they neglected the ceremony, returning to it only after crossing the Jordan and just before the siege of Jericho. During their sojourn in the wilderness, all who were born in Egypt died, so that when they crossed the river into Palestine, but two persons who were circumcised in Egypt remained alive. All the others were without circumcision having been born in the wilderness, and because the ceremony had not been continued. Now if they were circumcised as stated, the second time, the first time must have been while in Egypt and consequently in a previous embodiment. The primary signification of Egypt is the womb. It is said of the Christ, "I have called my son out of Egypt." The Lord Jesus when born into the world was born from the spiritual Egypt. He was also crucified in Sodom and Egypt (spiritually) according to the statement in Rev. XI. 8. The spiritual birth of the church nearly nineteen hundred years ago was also from Egypt, and from the time of Christ or from the time of its declension, the church has been wandering through the wilderness, not observing the ritual or ceremony of spiritual circumcision; (that is, the cutting off of the sensual nature;) but rather reveling in lust in the extreme of indulgence, the marriage ceremony being a license to the most excessive sexual prostitution. The church has been in the wilderness till now; the border of the promised land is reached. The river Jordan is passed and the circumcision about to be renewed. This time at the "Hill of the foreskin." In the grand man, or the man in his greatest form the hill of the foreskin is when the divine science is heaped up in the personality of science.

The spiritual circumcision of the church effected man's spiritual degree. The second circumcision must be the circumcision of the same church in its resurrection, but this must be at the hill or cone. This is the extirpation of the conarium, and will effect, as a consummate result, the body; for the resurrection of this age, must be the resurrection of the natural man, and the restoration of the body to its immortal state.

(TO BE CONTINUED.)



A FRAGMENT.

The following lines were handed to us by Mr. Frederick E. Partington, a student at Brown University. They were given to him at a book-stall in the little, sooty town of Llanelly, Wales, four years since. The writer of them, a strange-looking, shy, retiring girl of eighteen or nineteen years, was pointed out to him by the book-seller as "A dreamer;" and the village folks called her crazy. The verses were written in 1868, when she could not have been more than sixteen years of age. Considering the place, the time, and the author, we think the lines remarkable.

They cry: "He comes—

The signs are sure—all lands are armed for war—
The mystic number is fulfilled—He comes!"

We answer: O that He would come! We want
The Christ! We want a God to burn the truth
Afresh upon the forehead of the world!

We want a Man to walk once more among
The wrangling Pharisees, to drive the beasts
And moneymongers from the temple courts;
To bring the Gospel back again, and prove
How all unlike the Churches are to Christ!
We want that Christ again to tell the "saints"
Their sins: that they were sent to bless the poor,
And they have sold themselves unto the rich;
That they were sent to preach the works of peace,
And they have filled the world with war of words;
That they were sent the messengers of love,
And they have driven love out of their creeds;
That they were sent to teach men not to lie,
Nor tremble when their duty led to death—
O for the Christ again! He—He would dare
To tell the Churches how they lie and cant,
And talk of serving God—and serve themselves;
And talk of saving souls—to save their "cause;"
And pare and narrow God's divinest truth
Until a man can hardly be a man
And member of a Church.

* * * * *

Already Christ is coming. Hear ye not
The footfalls of the Lord? He tramples down
The cruel hedges men have built about
The gate that leads to heaven. He rends the creeds
And gives their tatters to the merry winds.
He does not come as bigots prophesy
To choose a handful and to damn the rest,
To found a Jewish-Gentile kingdom here
And roll the world into the past again.
He comes the Spirit of a riper Age
When all that is not good or true shall die—
When all that's bad in custom, false in creed,
And all that makes the boor and mars the man,
Shall pass away for ever. Yes, He comes
To give the world a passion for the truth;
To inspire us with a holy human love;
To make us sure that, ere a man can be
A saint, he first must be a man.—Boston Journal.

NOTICE TO SUBSCRIBERS.

With the beginning of vol. III. of the *GUIDING STAR*, Jan., 1889, we shall increase its size to 48 pages, and advance the price to \$2.00 per year. The increasing demand for the science of the New Age, in both its physical and its metaphysical domain, and the growing necessity for instruction in the laws which govern the physical world, and the correct adjustment of theories to the facts by which these theories are sustained, call upon us to give out to the best of our ability, and to the fullest extent, the knowledges which have been given to the Koreshan head for dissemination to the world. Greater than for the knowledge of the laws which create and govern the physical world, is the hunger for knowledge of the spiritual world; for a true, and rational, and scientific demonstration of man's origin, his relation, and his destiny. This we purpose to give, and in such a clear, and rational, and demonstrable manner, that it can be neither gainsaid nor resisted successfully. We purpose not only to give the laws of immortal life, by which man shall enter into his blissful and eternal rest, but we purpose to also give the laws of harmonic grouping and relation in the natural and mortal existence, that by orderly and properly balanced relations, even hell, itself, in the age to come, shall seem tolerable in comparison with this lowest deep through which man is now passing.

By this we mean the establishment of the Divine Government in the earth, by the power of which the hells, themselves, shall come into order and subjection to the divine authority, and the Golden Age come again, of which poets have sung in all the recorded pages of the past, as the lingering sweetness of a long forgotten dream.

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ASSOCIATE EDITOR.

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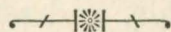
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