

THE RUBICON IS PASSED!

THE SCIENCE

OF

Development of the Human Family:

DISCOVERED, CLASSIFIED, SYSTEMIZED, AND EXPLAINED,

By ELISHA CHASE.

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Man need not longer dwell in darkness,
For he may rise to joy and happiness:
Because a light from above has come,
To guide him to a more brilliant home.



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INTRODUCTION.

THE AUTHOR of this work can imagine some of the objections that will be raised against the facts he has assumed, because he can see it is not in accordance with the preconceived notions of many persons. But let every one take into account that, in reality, there is but one way to develop the human family to a pure religious condition, consequently there is but one true religion, and but one kind of heavenly felicity—although different grades of it, yet all from the same Lord. And as there are so many different notions and ideas on the subject of religion, let all then consider that they are not all right, and others all wrong, but that among the multiplicity of minds every one may have some good about them as well as themselves; that the Tree of Knowledge, Wisdom, and Religion has many branches, and that they occupy only their particular branch, and that under the present state of development of man, one can see but very dimly from one branch to the other; and that a day is coming when the eyes of the people will be opened, so they will see clearly all the branches of it. They will then, to them, be blended in one great body of the Tree of Knowledge, Wisdom, and Spirituality. Also that, in order to open their eyes, it may be necessary that some new discovery is needed to effect it—which is no doubt true; hence no one's notions on the subject are correct, thus all may need improvement, some more, some less, as the case may be.

This discovery is the one needed to show the true Science that will unite all the branches of the Tree of Knowledge, Wisdom, and Spirituality, because there is no other science that will effect it; and this is made so plain here, by the

classification of its branches, and the elucidation of them, that no one need err therein.

It is a well known fact that almost every new discovery in science and philosophy, or anything that would improve the mental and spiritual condition of the human family has been opposed, at its first introduction. Instance: The Patriarchs and Prophets of old lived and died amidst a strong opposition. Christ and the Apostles—the Saviour and salt of the earth—were persecuted and put to death for teaching their new truths. Galileo had to retract his sayings when he discovered the world to be round. Columbus met a most violent opposition in carrying out his plans of the discovery of America; and almost every Christian denomination that has ever been established have had to do so through opposition and persecution. And, as Christ said, a prophet is not without honor, save in his own country and in his own household; especially, where persons are acquainted, they meet with the strongest opposition in case of new discoveries of this nature.

That was the case when Christ was in the flesh, and it is so in this age. And the Author has hesitated whether it would not be better to go among strangers to get his discovery published; but, upon consideration, he concluded the stronger the opposition it met with, the greater would be the reaction in its favor, because truth is mighty and must prevail.

This feeling that prevents the best gifts of persons from being appreciated, and that underrates them at home, is a plain case of the lack of knowledge—it is a feeling the Author is at a loss to find words to describe. It must be a combination of jealousy, prejudice, and misdirected spiritual gifts; and such a disposition in persons prevails at the present time to an alarming extent, because it prevents almost all persons from cultivating and improving their talents. And as the Author is aware of such a state of things existing to oppose the introduction of his discovery, he expects therefore it will meet with opposition: that some will call it a humbug; others, delusion; others, imagination; and others will say the Author is insane.

Let those who think it a humbug, read it before they call it so, and then they will be better able to qualify it, so they can tell whether it is a little or great humbug.

Let those who think it a delusion also read it before they call it so, and then reflect upon it and inquire of themselves, and let their own impressions decide whether it is a delusion; and they will discover the delusion lies in another direction.

And let those who think the Author is insane, read it, out of curiosity to see what can come out of a crazy man.

Reader, no one need to try to pass off the principles and truths presented in this pamphlet as a delusion, imagination, or the result of insanity, because in the main it is as true as that you breathe. If it is not, then our very existence is a delusion—an imagination—a phantom; for if we exist there is a Science to develop us from the instinctive condition to an intellectual and higher spiritual one. We discern in every direction persons possessing gifts and talents far superior to others; and we all can discern, in all things and persons, progression and improvement, and that the gifts are divided among mankind, and each one profits by them, according to their goodness, as St. Paul said. But earnestly covet the best gifts, and he would show a more excellent way. Therefore there must be a Science to develop these gifts, or else it would be useless for persons to seek to improve them.

Then, what is this Science if it is not what the Author has elucidated? Let the one who can, gainsay it; or discover and explain the true one, if this is not; and if there is no one that can, let the fastidious hold their peace.

Read it, everybody, out of curiosity, if for nothing more. If it is a delusion it is a gigantic one: or if it is a truth, it is also a gigantic, sublime, and all-important one. The Author does not claim that he has got this Science perfect in all its details, but that he has only given some of the outlines of it, which, for all intents and purposes, are as perfect as any discovery or invention has been when first discovered or invented.

The following should have been inserted after the description of the organs in the Chart, on the last page, but was omitted in the hurry of publishing:

“The other divisions in the engraving are branches of the main organs, and derive their power and faculties from them, as may be; which are explained in a separate Chart, in the possession of the Author, in which he has made a subdivision of the departments and organs.”

THE SCIENCE

OF

Development of the Human Family.

THE AUTHOR of this book claims to have made the most important discovery in science that ever was made by man, and that which will be of the most benefit to mankind of any discovery that ever has been, or ever will be, or ever can be, made, because it is the discovery of the science that develops man to a perfect condition, even as our Father in Heaven is perfect. It is the discovery of the meaning and explanation of the vision recorded in the first chapter of Ezekiel, where was represented to him the appearance of a wheel in the middle of a wheel, which, elucidated and connected with other portions of Scripture and their elucidations, and all compared with modern science and manifestations, will show that the appearance in that vision was the representation of a science within a science, and that they constitute the great Science of Development of the Human Family in all its departments, Mechanical, Musical, Pictorial, Intellectual, Moral, and Religious, and their subdivisions. And, therefore, to present to the world this great and all-important discovery, and let the joyful news be spread over the world, and to let it be known that the science that will develop man to the millenium condition has been discovered, is the object of this book.

And in doing this, the writer will first show that the sciences in Ezekiel's vision united constitute the Science of Religion, and that is the great Science of Development of Man; that one wheel represented God's Science, and the other Man's Science of Development; that man was made after the image of God, and has, by his acts, alienated from Him, and that the development of Man's Science will bring him back to God, and unite the two Sciences, and thus produce a harmonious condition of man, and

also bring him in affinity with God, when all shall know the Lord, from the least to the greatest. And also show that man can develop his science so that the present generation may increase in knowledge and wisdom, some an hundred, some sixty, and some thirty fold; also the *modus operandi* of its development.

The remark has often been made by men of learning that improvements and reforms have become so general that nothing new presented to the world should be disputed until investigated by competent persons to judge of its merits; and this being something new, all are earnestly requested to read before passing judgment thereon. And to proceed to that task, the writer will first present such portions of Ezekiel's vision as he may think necessary for the purpose of his elucidation of it, for the purposes thus stated.

Hence, in the first chapter of Ezekiel, beginning at the fifth verse:

"5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

"6 And every one had four faces, and every one had four wings."

* * * * *

"10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

"11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

"12 * * * whither the spirit was to go, they went. * * *

"13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

"14 And the living creatures ran and returned as the appearance of a flash of lightning.

"15 ¶ Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

"16 The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel."

* * * * *

"18 As for their rings they were so high that they were dreadful; * * *

"19 * * * and when the living creatures were lifted up from the earth, the wheels were lifted up.

"20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels."

"22 And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above."

"24 And when they went, I heard the noise of their wings, * * * as the voice of the Almighty, * * * as the noise of an host:" * * *

"26 ¶ And above the firmament that was over their heads was the likeness of a throne: * * * and upon the likeness of the throne was the likeness as the appearance of a man above upon it."

"28 * * * This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake."

Now the author can not learn that any person has ever undertook to explain this vision of Ezekiel, but that theologians have generally passed it off as a vision, without trying to explain it. But of all the visions recorded in the Bible, this one far exceeds in importance to man any other, and in beauty and sublimity, as it, when expounded, will reveal to man the Developing Science of his progressive development, and open to his view the brightness of the glory of God, and consequently develop the human family to a harmonious and god-like condition, or, in other words, the millenium condition.

The reader will perceive this is a vast and complicated subject, and to go into the whole explanation and interlining of the whole of it would make hundreds of volumes. The writer, therefore, will only pretend to give some of the outlines, and send the first communication upon the wire, as Professor Morse did, and leave it for others to assist him in further elucidations of the great and mighty work which it will present to the world for improvement.

And, with these preliminaries, the writer will proceed to the work he has promised in his manifesto.

First, Ezekiel saw in his vision "the likeness of four living creatures"; and they "had the likeness of a man," "and every one had four faces"—one was the likeness of the face of a man, another that of a lion, another that of an ox, the other that of an eagle. Now, these were the representatives of the four Developing Departments of Man's Developing Science of his nature. First, that face which had the appearance of a *man*, was

the representation of the Spiritual Department, because man was made after the image of God; that which had the appearance of a *lion* the Intellectual Department, as intellect and knowledge is power, and the lion is a powerful animal; the third the appearance of an *ox*, the Domestic Department, as the ox is a domestic animal; the fourth, that which had the appearance of an eagle, the Selfish Department, as the eagle is a devouring bird, and well represents the selfishness of man.

But in regard to these sciences that constitute the Science of Development of the Human Family, the author will first state that all modern improvements and reforms have been founded or built upon inventions or discoveries made by others. For illustration, when Morse invented the sending communications upon wires, long and long before that time some person or persons invented how to manufacture copper from the ore into wire; and many other things necessary for that purpose, and thus a great foundation was laid for him in making his great invention and discovery. And so it is in regard to this discovery. Theologians and Phrenologists have got the wires manufactured; and the author claims by his discovery that he has learned to send the communications upon them; and, as Professor Morse's invention has annihilated time in sending communications, and nothing can be discovered whereby it can be sent in a short time, and only the manner of doing it can be improved upon—that is, different machinery to do the work faster, &c.—so the author claims his discovery has sounded the bottom of the Science of Development of Man; that no more soundings are necessary to find its foundation, but it only needs building upon to rear the temple of the Developing Science of the great family of Man, which will produce the millenium condition. Thus, Theologians have only got as near to the true science of religion as those who had learned to manufacture the wire to the sending communications of the speed of lightning upon them. So it is with Phrenologists; they have only got the wires made.

Or, to illustrate in another way: The author claims his discovery is as much improvement upon the present Theology and Phrenology as the telegraph is in speed over that of railroad speed; and as the telegraph speed is the fastest that can be, and thus is the ultimatum of speed in sending communications. But it may be improved upon to send more at one time, &c., so the writer claims his discovery has reached an ultimatum of the Developing Science of Man.

But as a wire stretched out a long distance, standing at one end it would look much smaller at the other, but by traveling along toward the other end it would be of the same size its whole length, thus it is with this Science;—by this discovery, the extreme end and ultimatum of it can be seen—it appears smaller

in the distance, it can be traced as well as the wire can be followed, and its full size made visible to its end and ultimatum, as the wire would appear the same size by traveling along by it its whole length. Therefore, the author only claims that he has discovered how to send the communications upon the wires which have been manufactured by Theologians and Phrenologists—that is, that it is as much an improvement upon Theology and Phrenology as the telegraph is, in that of speed, over railroads; which will be made apparent to every intelligent reader of this book.

The two sciences the author has called, one the Science of God, and the other Man's Science of Development of the Human Family, but in reality, both are God's sciences; because He is the author of all sciences, as of every thing else; but as man has to act, and to do a certain part of the work to accomplish his development, that part which is assigned to him by the Maker of all things in the great work of his development was represented to Ezekiel as the wheel in the middle of the wheel. The greater wheel represented the spirit of God, throwing influence on man to develop in him wisdom, and the other represented man in the attitude of asking of Him wisdom—as Christ said “Ask and you shall receive, knock and it shall be opened unto you”; that is, man has got to put himself in a condition to receive influence from the spirit of God, because His spirit is continually striving with man, to develop in him wisdom, and when he is seeking for it in the right way he will surely receive wisdom from God.

That man has a certain work to do to effect his spiritual and intellectual development is very apparent, because in material things they are left by God in so crude or uncultivated state that man has to labor and manufacture them to make them useful to him. As for instance, He has given us the seed for our grains and food, wool and cotton for our clothing, but we have to cultivate the ground to raise them; and so with all the material things we use—it requires labor of man to prepare them for his use; it is God's science to cause them to grow when man has put them in a condition to receive the influence of God's spirit, which is the life-giving and the life-preserving element that pervades and permeates all space and substances. And this is the element that is thrown upon man to develop him both physically and spiritually by God with his angels; and this is God's Science of Development, represented to Ezekiel as the wheel and another wheel within it. And this is shown by St. Paul, in the 12th chapter of I. Corinthians, where he says there are diversities of spiritual gifts and of operations, “but it is the same God which moveth all in all.” “To one is given by the Spirit, the word of wisdom: to another the word of knowledge,

by the same spirit; to another faith * * *; to another the gifts of healing * * *; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues: but all these worketh that one and selfsame Spirit, dividing to every man severally as he will." Now, these gifts St. Paul only casually mentioned without explaining them; he only endeavored to show they are from the same Spirit. Had it been revealed to him how to explain them fully, and he had done so, the world would not have remained in the dark condition it has to the present time—mankind would a long time ago have been intellectually and spiritually developed; but St. Paul had not an organization through which the Spirit could give the explanation—he was therefore inspired to write about the manifestations only he had seen; and there never has been a person that had an organization sufficiently developed, whereby an explanation could be inspired through it, previous to the beginning of this discovery, equal to the explanation which is about to be given here; and the reasons why St. Paul, or any other person has not been enough developed to be inspired to give the explanation, will hereafter be elucidated in this book.

These gifts which St. Paul mentions are the gift of God, and constitute His Science of Development, and has four departments, which were shown to Ezekiel as the likeness of four living creatures, with their four faces that had the appearance of a man. And the departments of these gifts, as given by St. Paul, are divided as follows:

The Outward Demonstrations.

1. The Gift of Faith.
2. The Gift of Divers Tongues and of Interpreting Tongues.

The Onward Demonstrations.

1. The Gift of Knowledge.
2. The Gift of Performing Miracles.

The Inward Demonstrations.

1. The Gift of Healing.
2. The Gift of Prophecy.

The Upward Demonstrations.

1. The Gift of Discerning Spirits.
2. The Gift of Wisdom.

Now, it can not be otherwise than true but that persons were possessed of these gifts in the days of the Apostles, because St. Paul spoke of it as a general thing, and the gift of prophecy was very common, and there were well-developed prophets for many centuries previous to St. Paul's time, and that there has been in all ages those who had the gift of prophecy, and also persons who have had the gifts of wisdom, faith, and all the gifts spoken of by St. Paul. And the same gifts persons have now, but they are not so much developed now as they have been in some ages of the world, because the intel

lectual and selfish departments of man have become more developed in him; thus, they have power over the spiritual, and prevent that from being developed to that degree it has been in some former ages. God is the same yesterday, to-day, and for ever; and if persons had these gifts then, persons have them now; and this is true. The author has seen demonstrated through each gift plain and unmistakeable manifestations, and those that are identical with those mentioned by St. Paul; hence there is as much proof that persons had those gifts then, and that persons have them now, as that animals existed then, and that they do now, because it is mentioned in the Bible, in numerous places, that there were animals in all ages of the world, and unless they had existed when the Bible was written such a record never would have been made; and with such proof, and the fact that they do now exist, proves the former existence without any doubt, even if there were no fossil remains to prove it. So it is with these spiritual manifestations; if there had not been such gifts, St. Paul would never have thought of them—even *he* could not have thought of them; and the fact of persons having those gifts at the lifetime of St. Paul, and that persons have the same kinds of gifts now, is positive evidence that there are such gifts.

The author has said this much to convince those who may dispute the truth of the Bible, and show to them that St. Paul's account of spiritual gifts is true as that animals existed then. But as St. Paul did not explain the operations of those gifts, they have not been understood, therefore his casual mention of them has done but little good to the present time; but when they are explained and understood aright it will have the effect to enlighten the world, and eventually develop the human family to the millennium condition. The elucidation and the *modus operandi* of the development of these gifts is the foundation the author's discovery of God's Science of Human Development. And in order to do it, it will be necessary to explain the operations of the different departments, which are as follows:

I. *The Outward Demonstrations.* The Faith Gift is a demonstration of the Spirit upon the person possessing that gift, and causing some outward movement of that person to prove that it is a manifestation of the Spirit;—in other words, it is a proof gift. In Speaking Divers Tongues and Interpreting Tongues, the Spirit takes control of the speaking organs of the one having that gift, in a way that a movement of them is visible to others. Hence, the manifestation of these gifts are *outward*, because the operations of them are visible upon the persons having those gifts.

II. *The Inward Demonstrations.* In the Healing Gift the

influence of the Spirit passes *within*, and is thrown out and upon the disease by passes of the hand. And in the Prophecy Gift, the intelligence, or the information, is derived by its being impressed by the Spirit within the organization, and the organ of language imparts it.

III. *The Onward Demonstrations.* The Knowledge Gift is one that is improving, because the influence of the Spirit is imparting by the aid of that gift more knowledge; thus it is, as a consequence, an *onward manifestation*. The Gift of Performing Miracles is also *onward*, because those having it can improve the gift by cultivation and development.

IV. *The Upward Demonstrations.* Discerning of Spirits is an *upward demonstration*, because the influence of the Spirit is thrown into the organization from *above*, and thus opens the spiritual sight. And also with Wisdom Gift, the Spirit throws an influence from on high that impresses the wisdom within the organization, and the organ of language imparts it. The *modus operandi* and operations of these gifts, and their development, will be explained hereafter.

The influence of the Spirit of God is imparted to man through these gifts, to develop him, and the *modus operandi* of imparting it for that purpose is God's Science of Development of the Human Family.

Thus having shown what God's Science of Development is, the author will proceed to show what is Man's Science of Development.

As has been said, man has four departments to his organization, the Spiritual, the Intellectual, the Domestic, and the Selfish, which were represented to Ezekiel as four faces.

The *Spiritual* is that which directly receives the influence of God's Holy Spirit, and are the organs immediately surrounding the receptivity, which are—1. Veneration; 2. Conscientiousness; 3. Benevolence; 4. Firmness; 5. Hope; 6. Self-Esteem.

The *Domestic Department* are those organs through which the influence of the Spirit passes after being received by the Spiritual, and its character is in accordance with the prominence of the organs of each. The organs of this Department are—1. Amativeness; 2. Inhabitiveness; 3. Philoprogenitiveness; 4. Affinitiveness; 5. Tune; 6. Time.

The *Intellectual Department* are those organs which the influence of the Spirit is thrown into when they are in a condition to receive it, and are—1. Order; 2. Calculation; 3. Causality; 4. Form; 5. Comparison; 6. Constructiveness.

The organs of the *Selfish Department* are those which receive the influence of the Spirit only when they are in a condition to; and they are—1. Vitativeness; 2. Acquisitiveness; 3. Secretiveness; 4. Destructiveness; 5. Combativeness; 6. Cautiousness.

Now it is necessary to have all the organs of these four Departments rightly developed, to receive the influence of the Holy Spirit in the right way to bring man to a harmonious condition, and the *modus operandi* and operations to obtain a harmonious condition is Man's Science of Development of the Human Family. And in order to elucidate them, it will be necessary to go more into detail of God's Science of Development of Man.

It has already been said that St. Paul only casually spoke of these Spiritual Gifts, without explaining them—therefore left the matter almost wholly in the dark; yet the little seed he then sowed will at some distant day yield abundantly, and do much towards enlightening the world. And St. Paul only gave in his account of the gifts the four principal arms to the wheel of God's Science of Development, and the mere details will be to describe the filling-in work of the wheel, as follows: The Science is composed of twenty-four Developing Gifts; six Outward, six Inward, six Onward, and six Upward Demonstrations, as follows:

Outward Demonstrations.

1. The Proof Gift.
2. Speaking Divers Tongues.
3. Interpreting Tongues.
4. Telegraphic Gift.
5. Personating Gift.
6. Manipulating Gift.

Inward Demonstrations.

7. Speaking Gift.
8. Healing Gift.
9. Writing Gift.
10. Prophecy Gift.
12. Psychometric Gift.
11. Psychological Gift.

Onward Demonstrations.

13. Musical Gift.
14. Poetical Gift.
15. Mechanical Gift.
16. Developing Gift.
17. Moving Gift.
18. Pictorial Gift.

Upward Demonstrations.

19. Clairvoyant Gift.
20. Impressional Gift.
21. Clarative Gift.
22. Raising Gift.
23. Tipping Gift.
24. Vibratory Gift.

And these four departments were represented to Ezekiel as four wings to each of the living creatures that had the appearance of a man, and gave it the appearance to him of a finished wheel, in the operations of their development. These gifts in their operations are only the same that St. Paul spoke of; as may be seen by comparing them. For instance, the first department of *Outward Demonstrations* relates more particularly to the faith or proof, and divers tongues and interpreting tongues gifts; and the *Inward* to that of prophecy and imparting an influence to heal: the *Onward*, to that of learning knowledge and of performing what is called miracles: the *Upward* to that of discerning spirits, and learning and imparting wisdom. Thus he says that some had gifts of knowledge and others of wisdom;

but did not say why they had them, or how many ways those gifts were bestowed upon man—or how they were divided to every man severally as he will, as he expressed it. But this classification shows the diversity of the Developing Gifts of Man in their scientific order. And this classification embraces all the main spiritual gifts and all the principal timbers of Ezekiel's wheel that was upon the earth with his four faces, which represented these four departments of the developing science.

But the operations of this science has many phases, which will be described hereafter.

Next in order will be to explain why there are a diversity of spiritual gifts and powers—why one has one gift and others other kinds, and given to every man to profit withal by the same spirit.

The diversity is in consequence of there being different organizations. Certain organs being prominent in one person gives that person one of those gifts, and certain others being prominent in another person he has another gift, and so on. But before explaining and showing what organs are prominent to make the different gifts, it will be necessary, in order to have it understood, to mention them in their order, and their relative influence in their office of development of man.

1. *Left Intuition.* The receptivity of spiritual power and influence.
2. *Right Intuition.* The receptivity of knowledge and wisdom.

The Spiritual Department.

1. *Veneration.* Love of God, and to worship Him—the preponderating spiritual organ.
2. *Conscientiousness.* Love of nobleness of character; truth; innate feeling to do right.
3. *Benevolence.* Desire to see and make others happy; willingness to sacrifice for that purpose; kindness and sympathy for distress.
4. *Firmness.* Decision and stability of character.
5. *Hope.* Anticipation of future happiness and heavenly felicity.
6. *Self-Esteem.* Self-respect; manly feelings; pride of character.

Intellectual Department.

1. *Order.* Harmony; system of things.
2. *Calculation.* Ability to reckon figures, compute numbers, &c.
3. *Causality.* Power of receiving and discerning principles, and of showing the relations of cause and effect.
4. *Form.* Recollection of shape and configuration of things.
5. *Comparison.* Perceptibility to compare, illustrate, criticise, and generalize things.
6. *Constructiveness.* Mechanical ingenuity to invent, build machinery, &c.

Domestic Department.

1. *Amativeness.* Love of the sexes and connubial attachment.
2. *Inhabitiveness.* Love of home; attachment to the place where one has lived; a good feeling towards mankind.

3. *Philoprogenitiveness*. Love of children; fondness for pets; parental attachment.
4. *Affinitiveness*. Attachment and love for the opposite sex; having like affinity.
5. *Tune*. Sense of melody, and musical faculty.
6. *Time*. Memory; and internal faculty.

Selfish Department.

1. *Vitativeness*. Love of existence; dread of annihilation.*
2. *Acquisitiveness*. Desire of possessing property and to keep it for selfish purposes.
3. *Secretiveness*. Cunning; artful and deceiving propensity.
4. *Destructiveness*. Energy and forcible power, and destroying disposition.
5. *Combativeness*. Resisting, resenting, fighting propensity.
6. *Cautiousness*. A selfish disposition to guard self, property, and general interests.

These are the principal organs in the wheel of Man's Science of Development, but a subdivision of them shows a large number in the wheel, of a less magnitude, but necessary to make it perfect. But these minor organs will be exhibited in a Chart prepared for that purpose.

Next in order after this classification of the organs is to elucidate what makes this diversity of spiritual or developing gifts — which are one and the same thing, because it is the Spirit of God influencing man, and striving with him to develop him to a higher condition of intellect, and learn him wisdom.

It has already been said that the difference in the organization of persons was the reason of the diversity of these gifts. And to explain this fact, the author will take up the different gifts in order, and give the organs that are prominent to each gift; but before doing that he will say that by actual observations he has ascertained the great and important truth that to have *one* of these gifts a person must be blessed with prominent spiritual organs; that no one can be developed to a degree that they can be the medium of any spiritual manifestations that will be observable by any one without them; and that spiritual gifts are inherited, that the blessing of these gifts in the fathers extend to their children, even to the third and fourth generations; and on the other side, if the forefathers have conducted in a manner to have grieved away the Spirit, and become so material that these gifts can not be developed, the curse will extend to their children, even to the third and fourth generations. This is the meaning of the Scriptures where it says the iniquities of the fathers are visited upon their children, even to the third and fourth generations; that grieving away the Spirit is the seeking after selfish and earthly things to that degree that the selfish and intellectual organs become so prominent the Spirit can not influence the spiritual ones to produce any spiritual manifestations, or develop them so the person can have any

spiritual gifts. This is the way man has alienated from God, because he has not kept his spiritual faculties developed in proportion with his intellectual faculties, and in proportion to the expansion of his selfish propensities—thus producing an inharmonious condition of man's development, and bringing him more under the influence of evil than that of God, which is good. And the development of the spiritual organs will bring him back to God—that is, in a condition that will be under the influence of the Good Spirit, and consequently in affinity with God and his holy angels, when all shall know the Lord, from the least to the greatest. And the great thing that is necessary to be learned is how to develop the organs of each department of man's phrenological organization to a harmonious condition, which will be a Godly condition. This is the great Science of Religion and Spirituality—the process or *modus operandi* and operations of such a development. This was what Ezekiel saw in his vision—the influence of the Spirit falling upon man, and influencing the organs which constituted his spiritual gifts. It is a great misfortune that all men do not possess these gifts, but in consequence of the lack of knowledge of this Science many have got far from the spiritual principles of God, and have consequently alienated from him and become so materialistic that the holy influence of God's angels can not reach their spiritual organs that constitute these gifts. This is the condition of about one-half of the people of the enlightened portions of the world at the present time. They have become so material their spiritual organs can not be developed enough to produce any spiritual manifestations, and consequently they must leave this world without the blessing of a spiritual development; but if they will learn this science of religious cultivation, they can improve their condition much here—some thirty and some sixty and some a hundred fold. Those who have the organs that can be cultivated enough to develop these gifts, if they will but learn this Science they can improve their already spiritual faculties, and grow in grace and wisdom—some an hundred, some sixty, and some thirty fold. And this is the way the world is to be enlightened and man developed to the millenium condition.

When this Science is understood, men will improve their condition by cultivation, and become more pure and more wise and religious, and consequently the next generation will partake of its blessings, and be more pure and more wise; and the next still more; and so on, till a harmonious development is reached; and as harmony is the first law of nature, when man has obtained that state he will be in harmony with nature and with nature's God, and thus be in affinity with Him. Thus, this Science is the great plan of salvation, because it is the plan of the

Author of man's existence to develop him to a condition with Himself. Then the first thing towards bringing man to this condition is to learn this Science; therefore the author will return more particularly to that branch of the subject.

Then, first in the classification of these gifts, is the *Proof*. In order to possess this gift, the Left Intuition must be large (it may be well here to state many persons have strong powers of several of the gifts—some more and some less—but that one of them predominates; and the organs which predominate and are prominent to make that particular gift, is only proposed to be given, because to elucidate the whole of its diversity would take volumes), because it requires strong spiritual power and influence to give a test or inspire faith, and as the Left Intuition is the receptivity of them, it must be large to make that gift. And the organ of *Benevolence* is next prominent in this gift, because no person can have any of those gifts unless some of their spiritual organs are prominent, and as Benevolence is a good feeling towards our fellow-man, which is one of the commands of God—to love your neighbor—consequently it draws strongly from God, the fountain of all power and love, through the receptivity of spiritual power and influence. The organ of *Form* is next in prominence for this gift, because it gives a tangible character to the manifestations made by this gift, and inspires confidence in their reality.

It may be well again here to state that it is not proposed to give all the organs that are prominent to make each gift, but only three or four of those that are most prominent to each gift; nor to explain why it is necessary they should be prominent to make that particular one, except some of those which may be easily understood when they are so explained. Therefore some of the organs will be stated that are prominent to make some of these gifts without explanation, and others will be explained to a certain extent. This course is taken, because there would be too much sameness about it, and because of the great length of matter it would make, as this is only intended for a beginning of a great end.

The next gift in the classification is the *Speaking Divers Tongues*. For this the organ of Comparison predominates, next Individuality, and next Causality, from which emanates the power of language; and next Hope, which draws the spiritual power. In *Interpreting Tongues* Veneration predominates; Order and Causality next. For the *Telegraphic Gift* the Left Intuition must be large, because it requires much force to produce the demonstration of telegraphing, and requires large Comparison and Individuality, in which is the power of Concentration; also a large Hope. In the *Personating Gift* Order predominates, in which is the power of imitation; and

Benevolence and Form. *Manipulating Gift*: Constructiveness—the seat of the power of labor, and from which is derived the appetite for food—predominates; because the act of manipulating is labor, and that increases the appetite for food, hence Alimentiveness is prominent in one possessing this gift; Marvelousness and Benevolence are also next prominent. These gifts all have Outward Manifestations prominent.

The Inward Demonstration Gifts are, first the *Speaking*. Causality, from which the power of language is derived, predominates in this gift, and Veneration is next in prominence and Intuition large. It may be well to state here that there are four prominent phases of this gift. 1. The speaking by impression in the conscious state; 2. By impression in the unconscious state; 3. By the Spirit controlling the organs of the person to speak in the conscious condition; and, 4. In the unconscious condition: and that the first phase mentioned is the one in which the organs stated are most prominent.

The *Healing Gift* comes next in this classification; and this being one of so great consequence, for not only the benefit of the body, but of the soul, it may be well to explain it somewhat extensively.

The healing power or influence is derived from God, who is the Great Physician, both of the body and the soul. He is a spirit, and that is an element, and pervades and permeates all space and substances, so that the sparrow can not fall to the ground without falling through it, and every hair of our heads is numbered, because it is filled with this all prevailing element, the Holy Spirit. In this element the healing influence of God is, and if a certain quantity is rightly applied to the disease of the body, or to the soul, it will, in consequence, heal in proportion to its application; hence it requires the right or certain conditions to apply it for that purpose. These conditions require certain organs to be prominent in persons to give them the Gift of Healing. And these are, 1. Inhabitiveness, which predominates; and next, Veneration, and the Left Intuition large, because one having Inhabitiveness large has a good feeling towards his fellow-man, which is one of God's great principles, and one of those of the Golden Rule, "Love thy neighbor as thyself"—"Do unto others as you would wish them to do unto you"; and Christ said, "Love one another," &c.; and if man loves his fellow-man, he will surely love God, and love his home. Veneration being next prominent, which is that which inspires love for God, and a feeling to worship Him, and thus it will attract influence from his Spirit. And the Left Receptivity being also large, and thus giving a large quantity of the influence and the power required to apply it to the disease. Thus the love of home and of man and the love

of God draws largely from the healing influence of the Great Physician Himself, and by the power received from Him, through the receptivity of this power, it can be applied by manipulation or the laying on of hands, and the sick thus be cured of all curable diseases.

The *Writing Gift* is next in order. There are three prominent phases to this gift. First, the mechanical in the conscious state, is that in which the spirit takes control of the hand, and moves it to write, and does write the handwriting of the spirit having such a control. For this phase of this gift the organ of Constructiveness predominates, because it is a mechanical operation to write, and Left Intuition is large; and Veneration is next most prominent, for this phase of this gift. Another phase of the Writing Gift is the impressional in the conscious state; and the knowledge and wisdom imparted by it is as purely inspiration as is given through any other gift. It was by the means of it that Moses wrote his writings in the Bible. The other phase is the mechanical writing in the trance condition, whereby the writings is in the hand of the spirit having control of the medium.

The *Prophecy Gift*. For this Time predominates, from which the power of recollection emanates, which gives the faculty to tell the past. And the next prominent organ for prophecy is Hope, which gives power to look into the future.

The *Psychologic Gift* is next in order. This is the power of mind over mind and of spirit over spirit. One gets the control of the other, consequently the organ of Destructiveness predominates, which gives force and energy, and, with the organs of Veneration and Firmness, which are next prominent, with a large Left Intuition, they give the person possessing them a spiritual power over those who are susceptible of spiritual influence to a certain degree, and who have not got these organs as large.

The *Psychometric Gift*. This is the power of the delineation of the character of persons, or, in other words, to measure the mind or soul of man. For this gift, the organ of Calculation predominates, from which the power to individualize and measure character emanates, thus giving the faculty to measure the minds of persons. As it requires wisdom to do this, the Right Intuition must be large; Comparison next, and also Hope. It will be seen that these organs, by referring to the Chart combined, are of such a nature as to give one power to tell the character of man, because Individuality gives power to imitate, and Intuition power to receive, the information necessary for the purpose, Comparison to classify it, and Hope to see the future character.

All these organs of the Inward Demonstrations, the influ-

ence of the Spirit passes within the organs, and flows out thence, to produce the manifestations and to impart the wisdom received through them. This will answer the question that may be asked, Why are they classed as the Inward Demonstrations?

The next being the Onward Demonstrations, it may be well to state here why they are classed so. Because they are all of that kind which may be improved and cultivated more rapidly than the others, and thus they are called the *Onward*. For instance, every one having a gift for music or poetry or mechanism can improve them by seeking to do so.

Then, first, the *Musical Gift*. For this Veneration predominates, because music requires harmony, and that is one of God's highest laws, and thus it needs influence from Him, and it being a phase of worship of God, it naturally draws influence from Him who is all harmony. The organ of Tune being next prominent gives melody and a faculty to impart it to make the music that with Time, which is next prominent, and which gives a faculty to measure it.

The *Poetical Gift*. For this, the Right Intuition is large, which gives the power to attract the wisdom it may contain. The organ of Order is also large, from which the power of system in it, and concentration of thoughts and harmony, are derived. Veneration is next, and large, which gives it its beauty, sublimity, and its attractive charms.

The *Mechanical Gift*. For this gift the organ of Constructiveness predominates, from which the power of inventing and ingenuity to build is derived. Causality is next prominent, from which the power of judging of the beauty in nature and art is derived, and Form being large, and next prominent, gives the power of concentration, which is necessary to combine the thoughts and bring them into the juxtaposition to each other necessary to invent things of art.

The *Developing Gift*. For this gift the organ of Veneration predominates, because it requires an influence as directly from God as may be, for the reason that the operation of this power is the throwing of influence from the Holy Spirit on to others, to develop them, and for such a purpose the more pure the influence the stronger will be the effect, and those who have the largest Veneration have the purest influence, and most directly from God; thus it has the most developing power, and consequently when Veneration predominates, and Causality and Order is next prominent (and which is the case in this gift), the person possessing them has power to throw so strong an influence upon persons having spiritual gifts, it has a powerful influence upon those who are not developed. From Causality is derived the power to infuse knowledge and wisdom

into the element used in developing these gifts. Order carries harmony with it; hence, grace, wisdom, and harmony are the great qualifications for a developing gift.

The *Moving Gift*. This is one that has an onward and progressive movement; and a person possessing it exerts an influence upon others, to improve their conditions; that is the natural tendency of it. For it the organ of Constructiveness predominates, which gives the power to make improvements, and consequently a progressive faculty, and hence a desire to be moving onwards in the path of progressive development. The Right Intuition is large, which being the receptivity of wisdom, it supplies progressive minds with wisdom that stimulates them to keep moving in the direction to acquire more and more. Benevolence being next prominent, gives a desire to have all others moving in the same direction. Hence, the main tendency of this gift is the principle of moving the whole family of man onward towards a pure and harmonious condition.

The *Pictorial Gift*. For this the organ of Order predominates, from which is derived the power of imitation necessary to draw likenesses, which is the only office of this kind of medium. Veneration is next prominent, and this draws influence more directly from the Author of nature and all things, and hence gives power to imitate nature's works. Conscientiousness is next prominent, from which the power to give beauty and sublimity to the drawings made by this gift is derived, because there is beauty in a noble character.

The next are the Upward Demonstrations. The manifestations which are made through these gifts are all produced by the spiritual influence coming from above, and thrown directly upon the spiritual organs, which are upon the uppermost part of the organization, penetrating it and producing the kind of manifestations corresponding with the general form of that organization. As they differ in persons, consequently they have different gifts, thence showing why there are six different kinds of them when the influence comes from the same source. This will be made more plain as each one is explained separately, and the organs that are most prominent to constitute each gift is given and elucidated.

Then, first in order is the *Clairvoyant*. This gift has three grand divisions, as follows: First, The independent clairvoyant is a kind that when the person is in the spirit condition, the knowledge, or wisdom, received through one fully developed comes independent of the mind of the medium, and the spirit of the medium can rove in the spirit world, and collect knowledge and wisdom for itself in an independent manner, but can only get a grade of it in purity, in accordance with their spirit-

ualized and harmonious condition. For this phase of the Clairvoyant Gift the Left Intuition is large, from which the spiritual power is derived, because it requires much and great influence to put a person into an independent spiritual state. Conscientiousness is next prominent in this gift, because it gives one a good feeling to do right with his fellow-man; and if persons have that feeling they have it towards their God; hence they are permitted by Him to rove in the spirit world wherever their affinities will permit them to go. The organ of Calculation is next prominent in this gift, from which the power to collect the knowledge and wisdom that is found in the world of spirits, and to arrange it into an intellectual form, is derived; hence the independent clairvoyant is capable of getting much and valuable knowledge in the spirit land, and bring it back to the inhabitants of earth.

The next branch in order of the Clairvoyant is the *Natural*. This kind of mediumship is the discerner of spirits. When one having this gift is well developed they will be possessed of spiritual sight so they can see spirits at all times, and may converse with them at any time—that is, those who have a certain organization, which will be more fully explained. For this phase of the Clairvoyant Gift, the organ of Veneration predominates, because it is one of the most natural ones, and hence the influence comes more directly from God, who is the Author of all nature, of all light, and of all sight, both material and spiritual, and thus Veneration, being the preponderating spiritual organ, it gives the power to obtain a spiritual sight. The organ of Benevolence is next prominent for this branch of the Clairvoyant Gift, because God is the Father to the poor and the afflicted; and if persons have this good trait of the character of God they receive an influence of grace from Him, and are permitted by His goodness to take upon them the spiritual sight. Amativeness is next prominent in this connection, because it is the most natural propensity of the Domestic Department, and partakes so the principle of affinity, which is one of the natural attributes of God—that is, that one of the laws of Nature is affinity, and that all true love of one sex for the other results from this law, because affinity seeks affinity, and those who have the most spiritual development will attract the purest and most natural affinity, and mankind being of two sexes, when they have a God-like or heavenly development, they will have a stronger love for each other, and love is the attraction of affinity; hence, Amativeness being a propensity of love of the sexes attracted by affinity, which is a natural principle of God, the natural clairvoyant draws an influence, by the aid of that propensity, from the natural fountain from which the spiritual sight is received. Some of this kind of mediums have the power of spiritual

hearing, and for this faculty the organ of Affinity must be next prominent, which attracts aid from the opposite sex to draw influence from the fountain of the social sphere, and hence open the spiritual hearing of the medium to enjoy sociability by words; that is, affinity attracts one of like affinity of the opposite sex, which increases the social feelings, and hence the combined seeking of the two attracts an influence from the social fountain of God, sufficient to supply their desire for sociability, and thus open the spiritual ears.

The *Common Clairvoyant* differs from the other branches of this gift in these particulars: 1. There are many more of them—so many that they are quite common, and that is why the author calls them so; 2. They have not got the independent powers to go into the spirit world, and obtain knowledge for themselves; and, 3. They have not the discerning powers to see spirits in the normal condition, but they can see them with less clearness than the natural clairvoyant when in the spirit state, and in that condition the spirits can influence them to speak and write and make some other manifestations. The main difference from the other branches is in the organization of the persons. For this, the organ of Benevolence predominates, because that is the second spiritual power—to love God is first, and love thy neighbor is next; therefore, this being secondary to the the Natural Clairvoyant, and since Veneration predominates for that, and Benevolence is love for thy neighbor, it is consequently the predominating organ for this class of clairvoyants, which is secondary to the Natural. The organ of Order is next prominent for this gift, because harmony is nature's first law; and as the manifestations through this gift are so various, they require some power to keep them in order. The next organ that is prominent for this gift is Destructiveness, because it requires a certain degree of force and psychological power to make the manifestations, for the reason the spiritual organs are not generally large enough without, with this kind of mediums.

The next in order is the *Impressional Gift*, for which the Right Receptivity must be large. By the power of this gift, the highest grade of wisdom that can be given to man is received and imparted; therefore the spirits, by the impressional operation, can, by their magnetic power, impress the medium with the knowledge and wisdom through the natural organ for its reception; and that must predominate to give persons this gift. The wisdom imparted by this gift is more purely inspiration than is received through any other one. Veneration is next prominent for this gift, because it derives influence more direct from God than any other; and hence

more wisdom, which is from Him. Hope is next prominent in this gift, because it gives the medium power to anticipate the future wisdom age, when all will become wise, by which means the faculties for learning wisdom are increased in development, because the desire to arrive at that fountain of wisdom in the future is made stronger; hence, the power of receiving and imparting wisdom is strengthened by the organ of Hope.

The next in order is the *Clarative Gift*. This partakes of the nature of the clairvoyant, because the medium, when in the spirit state, has a spiritual sight, and can look back into the past and see what has occurred (and in this way see the past acts of persons), so as to describe them, and can also look forward and see things that are to come to pass. It was by the aid of this gift Daniel was enabled to interpret the handwriting on the wall, and Joseph, Pharaoh's dream, because he could, when in the clarative condition, see to a certain extent, into the future—that is when he was seeking to do it in the right way; that would be when he sought for a purpose that would advance the spiritual condition of God's chosen people—that is, the most spiritual-minded—or to improve the spiritual development of any person or persons. But as Joseph did not understand the nature of his powers, it is probable he did but seldom seek for an influence from God to put him into a condition to see into the future; hence there is but little account of his clarative powers. And Daniel was enabled by this power to look back; thus he saw the king's past acts, and that they had been bad, and saw he had been weighed in the balance and was found wanting, and that his kingdom was to be destroyed in consequence of it. For this gift Veneration predominates, and the reason why is the same as has been given for the Natural Clairvoyant powers; and Hope is next prominent, because it gives the power to look forward, as it has a bearing on the future, but with certain conditions its powers may aid others to look back into the past—to wit, the organ of Form is next prominent, and that of Time next; therefore, by the aid of the power of these, which is to recognize the configuration of things at a distance, and out of the natural sight, and a memory of the past, the medium has power to look back when in the Clarative condition.

The next in order is the *Tipping Gift*. For this Locality predominates, because it is confined to particular localities, and that is when there is a large quantity of electricity, because it is with the application of it that the tipping is performed, and it requires more than it does for some other manifestations. Form is next prominent for this gift, because

it gives the medium power to form a battery with the electricity. And the Left Intuition is large, which receives the influence and power that does the tipping.

The next in order is the *Raising Gift*. For this, the organ of Constructiveness predominates, because the power that performs the raising of things is a combination of machinery made by the spirits that can be used for the purpose where there is a medium with the mechanical powers sufficiently strong to do so; hence Constructiveness being as mechanical power it forms a basis to erect the machinery with. Firmness is next prominent for this gift because it requires great decision of mind and fixedness of purpose to aid the power of the spirits to erect so powerful a machinery as it requires for the manifestation of raising things of the magnitude that can be raised through this kind of medium. The Left Intuition must be large for this gift, because it requires great spiritual power to produce the raising manifestation. And Veneration is next prominent because all power is from God, and the larger this organ the more power may be received from him when seeking for it.

The *Vibratory* or *Rapping Gift* is next in order, and the last of the whole number of the twenty-four as classified by the author. For this gift the organ of Form predominates, because the spirits have to form a battery to make the raps or vibrations with, and it is not made by any particular rule but by the recollection of the shape of it, as a blacksmith hammers out a piece of iron the shape he wants it—in order to do that, well, he needs a good organ of Form. But all who have that are not rapping mediums, unless they have certain other organs large also; and one of them is Firmness, which is next prominent for this kind of manifestations, because it requires decision of mind to strengthen the judgment, which is necessary to form a battery. Self-esteem is next prominent for this gift, because from it the propensity of Cautiousness is derived, and that has the effect to strengthen the stability of the mind, and hence the faculty to form the battery that is necessary to make the raps.

Now, in giving this explanation of the predominating organs to each gift it is only to show something of the nature of the gifts, and show why one person has one and another some other kind of these gifts, and only those organs have been stated that are most prominent for the gift that predominates in the person, and only three or four of those organs have been given, because, as has been said, it is so complicated in its very nature it will take more matter to explain it all than is intended for this book. There are twenty-four organs, of which the writer could explain their relative bearing, or in-

fluence, upon each gift, and classify them in order as connected with each gift; but as he considers that those he has elucidated will give the reader a sufficient idea of the great magnitude, beauty, and sublimity of this, the most important subject and science that was ever presented to man, and enough to induce him to investigate it for him or herself.

Altogether, under the present uncultivated and undeveloped condition of the human family, this is the most complicated and diversified science that comes within the province of Nature's laws; and well it may be said, "great is the mystery of Godliness," because great has been the mystery of this science, of which the philosophy emanating from it has been understood, but the science has not. Let us look a little farther into its operations, and see its complexity. Many of these persons who have spiritual gifts, not only have one of them, but many have strong powers of others, although one predominates. The writer has seen those who had powers and phases of as many as five or six of them. To illustrate: he knows a person whose Natural Clairvoyant powers predominate, and yet the raps are made through that person in a plain and distinct manner, communications rapped out, and writing and speaking done by the spirits, through the same one. These powers are in addition to the one that predominates, because certain other organs are large. The writer has seen persons who have strong powers of as many as five or six gifts, such as the Rapping, Writing, Speaking, Psychologic, Tipping, and Musical. To constitute these powers, there must be certain organs prominent for each, and different ones. To go through and explain each one and the bearing it has towards giving the medium those different powers, it requires much labor, in consequence of its great diversity and complexity; and perhaps it is not necessary, because every intelligent person will see that enough has already been said here to learn them the rudiments of this science, and that they will only need investigation and personal study to gain the knowledge of it, because one might as well undertake to teach the science of Chemistry or Botany, by writing it, and it is well known that that would be almost impossible, and therefore persons have to study it for themselves, to learn it. Hence it becomes incumbent on all persons to work and learn for themselves, and as God has arranged it for them to do. Because He has so made things, it becomes necessary for man to cultivate them for his use. He has not made our implements of husbandry, &c., but has only given us the materials to make them of in the crude state. So it is with the food we eat; the seed He has given us, and we have to cultivate it for

ourselves. So it is with the arts and sciences; we are not born with the knowledge of them, but have to learn them for ourselves. And the same is true with this, the Science of all Sciences. We have got to learn it by actual labor; and if all who have these gifts will only commence to learn it, and apply them in the right direction, the condition of the people would be improved, some thirty, some sixty, and some an hundred fold, before this generation passes away; because about one-half of them have these gifts that can be developed to be useful in cultivating and elevating the world of mankind, when a large proportion of their talents are buried beneath rubbish and corruption that is choking them so they can not grow, but are decreasing to a great degree. It is only necessary for this Science to be understood, to induce all persons to seek to raise themselves to a higher plain of intellect and religious purity, and for heavenly wisdom. Surely the harvest is ripe, but the reapers are few; that is, the field for investigation and improvement is now open, and but few persons are prepared to improve the opportunity to do so, because of the great distance they have alienated from the religious and Godly principles. The reason of this alienation is because this, God's true Science of Development, has not been understood.

But as it has now been discovered there is such a science, and the *modus operandi* of the operation of its development has also been discovered, it will be like putting leaven in a measure of meal that remained there until the whole was leavened. It must, and will, enlighten mankind in all the branches of science, because there is but one science, and all others that are called sciences are but branches of that one; and that is this, the Science of Progressive Development of the Human Family; which will be more fully explained hereafter.

Now, the operation and process of the development of this Science, was what Ezekiel saw in his vision. He saw one wheel upon the earth by the living creature with his four faces, representing Man with his four departments of his nature—his Spiritual, Intellectual, Domestic, and Selfish. Man being made after the image of God, the departments of his nature had the appearance of a wheel; and Ezekiel saw the influence of God's spirit descending upon man, when he was in the attitude of seeking and asking for it, to bless him and give him wisdom. And the work of God, when thus by His science of educating man in wisdom and harmony; and the work of man, when thus seeking by his science of obtaining wisdom and harmony from God, the two sciences thus being worked in concert in their mission

and purpose of teaching man intellectuality, morality, and spirituality, and preparing him for a higher, more elevated, and more pure condition, and fitting him to enjoy a heavenly abode among the angels of God, was represented to Ezekiel in its work as a wheel in the middle of a wheel, which really was God's Science and Man's Science of Development of the Human Mind actually in their united work for that purpose. And the work was God influencing man to develop him when man is asking for it, because God's Science has always been harmoniously developed; and when Man's is finally so developed, then he will be brought back to God, and in affinity with Him. This was what Ezekiel saw,—God in His work of developing man to a plain where He could teach him knowledge and wisdom, and consequently to an independent condition, where he can seek and find wisdom for himself from the natural element from whence he derived his instinctive power, because that power, to all appearance, is a natural one, and the wisdom obtained is the result of cultivation of the mind. Hence, when he becomes to a certain extent spiritualized, his spirit can glide into that element to the wisdom spheres, and explore them and read wisdom from the very depths of nature herself. But in order to spiritualize man to that extent, it requires the united work of God, by his angels and man, and the love that God has for all mankind is sure, in accordance with His promise that he will assist those who will ask of Him in the right way to do so, when man is thus seeking and asking aid of Him.

The rings that were shown to Ezekiel, which appeared to him so high, was the influence of the Holy Spirit descending upon man when in a condition to receive it, and thus spiritualize him, that he might learn wisdom through the natural channel of obtaining it. And he saw the spirit of God acting on the spirit of man; for the spirit of the living creature was in the wheels. The wings shown to him were the representation of the four departments of the organs of the body, because those of the head extend to the body; as he saw each creature had four wings, two of which covered on this side, and two of which covered on that side their bodies, and those organs of the body correspond with those of the head in their office of development.

This great work, which was shown to Ezekiel, was that of the Author of all things, and whose ultimate work of creation was that of man, and which ultimate of his destiny will be the noblest of all His works and His labor to cultivate and develop man to that ultimate that he may become perfect as God is perfect Himself, is the most glorious work

of God. This work being shown to Ezekiel in his vision, the great sublimity of its glorious scene was presented to him as the color of a beryl and a crystal, and the likeness of a firmament, and as having the noise of great waters, as the voice of the Almighty, the voice of the speech, as the noise of a host, and the likeness of a throne as the appearance of sapphire stone, and brightness round about, &c., and the appearance of the likeness of the glory of the Lord. All these representations were to show the magnitude of the beauty, the grandeur, the magnificence, and sublimity of the great work of the Creator of all things, in developing and cultivating the noblest creation of His hands, which surely is His highest glory, and which was shown to Ezekiel, whilst He was thus at this great work, as the glory of the Lord. And, Reader, what can be more glorious than the work of Him who made the heavens for a happy and eternal abode of numberless of intelligent beings, in cultivating and preparing them for the highest enjoyment of that habitation, in a house not made with hands, but eternal in the Heavens, there to sing praises to God and the Lamb for ever.

The voice that Ezekiel heard, that spake, was the voice of the Angel of the Lord, and represented the voice of Nature herself expressing her delight to see the great and noble work of reform and spiritual development of the intelligent family progressing by the work of her God.

This explanation of Ezekiel's vision may seem to some to be imagination, or a theory without proof to support it. That may be so; but the manifestations we get by means of these spiritual gifts present sufficient facts to substantiate the theory to be in its main features correct and truthful; and from the writer's experience and observations in investigating the whole subject, he is fully convinced of its truthfulness.

The writer will now enter into an elucidation of the application of this Science to the development of persons, and its relation to its branches.

In the sixth chapter of Matthew, and thirty-third verse, you will find these words, spoken by Christ himself: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." These words have a wide-spread meaning, and apply particularly to the results of the development of this Science. Because if persons have these gifts to increase their usefulness, they must seek to cultivate their spiritual organs in a way to increase in righteousness, and the more they do, the more they will develop all of their good faculties, and those which are most useful to them in all departments of the duties necessary to

be performed to make them comfortable, righteous, and happy, in all the relations of this life and that to come. That is, if persons have got the spiritual Gift of Speaking, the way to cultivate it, is to seek for influence from the Holy Spirit, and for its righteousness; and by doing so they will not only increase that gift, but all the faculties of their nature, some an hundred fold, some sixty, and some thirty, in accordance with the prominence of their phrenological organs; and the same will apply to all the spiritual gifts.

Reader, the way to learn whether you have such a gift or not, is to seek, with sincere desire and honest heart, an influence from Heaven, through the pure angels of God, and they will demonstrate it to you. If you have a mechanical and inventive one, your powers may be increased, by thus seeking, to an extent that would be astonishing beyond measure. It can not be imagined how much talent lies buried beneath the rubbish of undevelopment, and useless to the world, that can be cultivated and released from confinement, and made useful to man in all his occupations, by thus seeking for aid from the spirit world. Persons, almost too numerous to number, have poetical faculties, that now slumber, that could be brought out in this way, so there may be made almost any number of Lord Byrons and Poes.

But it is unnecessary to particularize on the improvement that can be made by this mode of cultivation of each gift, because what applies to one does to all. And by this mode of cultivation of mankind, the millenium condition will be brought about, when men will become perfect, because this is the harmonial science, and the knowledge of it, once promulgated, will produce a harmonious condition of man, when all will have spiritual gifts, and will covet good ones, and know how to obtain them. Hence all will seek the kingdom of God and his righteousness, and thus receive wisdom and influence from Him who will give them a Godly development, thus fulfilling the prophecies of the prophets of old, who foretold that all should know the Lord from the least to the greatest; when the things seen by St. John, recorded in the 21st chapter of Revelations, will be consummated. But these things can not be this generation, because the organization of those now living can not be developed to that condition necessary to produce it, but it will be brought about in this wise: This Science will begin to be understood in this generation, so much so that very many will begin to seek its benefits and become more wise and spiritual; hence the next generation will inherit its benefits, and consequently will be more spiritual, and the next generation after will be still more so, and so on until that condition is

arrived at, thus solving the mystery how the millenium is to be produced. Of the truth of this theory there is no more doubt than that there is a science of any kind; the facts to substantiate it have been plainly demonstrated in the experience of the writer. Hence, the Rubicon is passed, because more than one half the work is done towards developing mankind to a harmonious condition, because the foundation that has been laid by the promulgation of religious philosophy, in all ages of the world, has so prepared the human mind that the knowledge of its science, of which the principles are already known, will be learned in a comparatively short time, and the cry will go forth, "Repent ye, for the kingdom of Heaven is at hand."

The branches of this Science are those that are now called sciences; for instance, that of Chemistry can not be learned without a spiritual aid, and any person having a prominent organ of Causality, which is the leading faculty necessary to learn science, and also spiritual ones, by seeking with an honest and sincere heart aid from God, through his angels, and thus obtain spiritual development, can learn that branch of science, in proportion to their spiritual condition thus obtained. The same thing applies to all branches of science. In order to learn them right and well, you must first seek the kingdom of God and his righteousness, and in no other way can they be learned to perfection, only by the aid of this spiritual Science, as the mother of all science. Hence, it is a plain fact that the theory here assumed, that there is no other science but this spiritual one, and all others that are called so are only branches of it, therefore it is plain truth that to develop mankind towards the millenium state, and finally to perfection, this Science must be first learned, and its principles and philosophy practiced.

The truth of this Science of Development may be tested and proved, perhaps, more readily by the Musical Gift than any other; because that is one that is more separate from the others, and is now more developed than any other; and to he that hath shall more be given; that is, those that have talents can more easily get more. Music is a heavenly worship of angels as well as one of men, and it has a tendency to harmonize the mind, and thus cultivate harmony, which is Nature's first law. It is also a faculty that its improvement would be more readily noticed and experienced, and have a tendency to lead the mind more towards heavenly and divine things. Hence, if those who have this gift will seek and ask for influence from God to assist them in developing it with pure and holy aspirations they can improve it some thirty, some sixty, some a hundred, and perhaps some five hundred fold. What a sublime and beautiful truth! Reader, you who have a desire to improve

your musical faculty, do not fail to try the experiment, and see how soon you will be rewarded for it. Oh, how much the worship of God could be improved and elevated, if those who sing and play music at altars of worship would but take this method to improve their musical faculties! And, oh, how soon it would establish the truth of this Science in all its departments, and show what the writer has said on it is but the key to its great and important truth, and thus give a new impulse to all the improvements of man and the world, and hasten on that time when there shall be no more wars, or rumors of wars, but all shall be peace and harmony, and all shall worship God. Teachers of music, and those who sing in choirs, by all means, try it, especially those who have not done so, and do not resist the influence of angels to assist you to make angelic music. By this mode many may become Thalbergs and Jenny Linds.

It may be asked how the writer has obtained his knowledge of this Science, and what is the great discovery he claims, more than has been already discovered. The knowledge has been received mostly by the power of Intuition, which he has very large, particularly the right division of it, which is the receptivity of knowledge, and that his Philoprogenitiveness is next prominent; which derives its qualification from that of human nature, and this gives the knowledge thus received the direction to learn human nature; and the power of Concentrativeness, being next prominent, deriving its power from the faculty of Order, which is prominent, together with certain other organs that are in harmony with them, to such an extent that they give him power to get knowledge of things appertaining to this Science. The writer might give his organization in full, but does not think it best to do so now, and therefore he has only given enough for his purpose here. By this power of Intuition he has the faculty to look into the past, and see and trace the progress of the promulgation and dissemination of the principles and philosophy of religion, or Spiritualism, which is one and the same thing, and by the aid of these powers he has made this discovery. In looking back, and tracing up its progress from the depths of antiquity, it creates a mystery and wonder that the philosophy of a science should so long be known and taught for so many centuries by so many seers, sages, theologians, and philosophers, in so high a degree of sublimity and perfection, without the science of it ever being discovered; but such has been the case with this Science, as will be here shown and proved, as follows:

The most ancient philosophers taught the philosophy of religion, and one of them was Confucius, who taught some of the principles of the Golden Rule, which was so emphatically preached by Christ many centuries afterwards; and by that

philosophy which was given through Confucius by inspiration, he built up a denomination which has existed as such to this day. In that time the people had but little development; they were, to a great extent, under the power of instinct, which is an undeveloped natural and spiritual state. But in that time, as in all other ages of the world, there was an unequal cultivation and development of man. There were philosophers, statesmen, and scientific men, and a middle class, and what was called the lowest class. The greatest among the first was Confucius, who had spiritual gifts that gave him the power of inspiration; and the character of it was in accordance with his organization, and that agreed with the age he lived. By this power he wrote a philosophy of religion, and upon it he established a denomination that has been perpetuated until this day, and the worshipers of it ever since have been of a similar type to him; that is, not only the particular style of philosophy, but their organizations have also taken after his so much that they never have improved the philosophy he taught; they are therefore but a little more advanced in progression than their antiquarian ancestors. This is because they have never had a knowledge of the Science which is the mother of that philosophy. The spiritual gifts of Confucius differed from other philosophers because his organization was different, and it being as one that gave him far greater power of inspiration, was able to establish a religion for his people, which has piloted them and their posterity through the dark ages that have been since, and until now, when the rays of light just begin to gleam up through the darkness that surrounds the world, which will soon become visible to them.

The predominating gift of Confucius was the Impressional. He also had the Speaking, Psychologic, Poetical, Mechanical, and Raising spiritual powers. To constitute these powers, certain organs were prominent. First, his Intuition predominated, and the right division was the most prominent, which gave the wisdom that was in his philosophy. The next was Veneration, by which means that wisdom received by him, was a pure and heavenly kind, and this carried with it a holy influence of a character much more pure than they had before experienced, so their natural religious nature was brought into action, and consequently the formation of a religious sect.

For his Speaking power, Language was large. For Psychologic, the organ of Destructiveness, which gave force and put in action the spiritual power received through his left division of Intuition, and enabled him to throw an influence over an audience that had an effect to make them believe him. For Poetical Gift, Imitation was large; and for Mechanical, Constructiveness was large. He had large spiritual faculties, and development, and had a corresponding development of intellect, and a right domestic one.

He might have been impressed with the science as well as the philosophy of religion; but he lacked Order, Calculation, and Causality; and without these being large, no one can be proficient in science. The organization he had gave a like character to his philosophy and to his people, which has only been improved with the natural progression of the world of matter, because they have had no newer and higher phase of philosophy taught to them.

The truth of this theory is apparent when we come to follow up the progression of others who have had a higher phase of philosophy taught them. Thus, take that of the Bible, of which Moses was the first who was inspired to write, and the character of his writings was in accordance with his organization, which was of that nature it corresponded with the development of the age in which he lived; that is, the condition of mankind was such at that time that no better or harmonious organization could be found than that of Moses, hence no higher grade of the philosophy of religion could be taught to the people than what was given through Moses. That being peculiarly stereotyped after his organization, and consequently that same philosophy gave character to the religion of the descendants of Jacob, until the expiration of the Mosaic dispensation, and the commencement of the Christian dispensation. But even that new religion and more mild philosophy did not entirely do away with it, because some of the descendants of Moses hold on to it yet, and reject the new, which was taught by Christ. Hence the organizations of those who have done so, partake of the particular type of Moses, and, of a consequence, are but a little changed from those living in his era; and what little they have, has been produced by the circumstances thrown around them by the influence arising from the Christian dispensation.

Moses' predominating Spiritual Gift was the Impressional, which gave him power of inspiration; and he had strong powers of the Clarative, by which means he could look back into the past, and thus see, as it were, the commencement of creation; and by his impressional power he was impressed to write an account of it, in its proper language. He also had large Psychological, Mechanical, and Vibratory Gifts, by which the rod was made into a serpent, and all his other wonders were performed. His Combativeness predominated, and Veneration next, which gave him confidence and courage, and a spiritual power of the resisting phase; but he had Firmness enough to keep it within the bounds of reason. Altogether, he had very strong spiritual powers, which appear to have been well adapted to the age in which he lived,

especially for the purpose of delivering the children of Israel from their bondage, which was principally done by means of those powers, and to which a large part of the Christian nations, in all human probability, owe their present existence; because if they had not been brought out of Egypt, the great spiritual powers they possessed would never have been developed in their posterity to that degree required to produce the Virgin Mary, hence the coming of Christ would not have taken place when it did, and the world might have been without the Christian dispensation to this day. But, thank the Lord! a Moses was raised up to prevent so great a blessing being lost to the world; and by the coming of Christ a new and perfect religious philosophy was given to the world by his teachings, and the peculiar type or character of it has been stereotyped more or less in his followers.

Christ had all the Spiritual Gifts combined; hence, in him dwelt the fullness of the Godhead, bodily. And as he said, "I and my Father are one," meaning that they were one in spiritual attributes—that is, any manifestation performed by God, if done by Christ, would be done by the same power as that of God; if he performed a miracle of any kind, he would do it with the same power that God would; but not that he could do all his Father could, because he says, at another time, "I go to my Father who is greater than I"—which, explained, means that Christ had all the spiritual gifts of God, and thus the same kind of powers, but not so strong, because God had unlimited power, and Christ only in proportion to his organic structure; hence he and his Father were one in spiritual principles, but not one in strength of spiritual powers. This plainly shows the character and personage of Christ, that he was God in the sense he said himself, which was, "I am the vine, and my Father is the husbandman," to be found in the 15th chapter of St. Luke, which was said to his members; and further he said, "As the Father hath loved me, so have I loved you."

It is not the writer's intention to multiply words to show the personage of Christ, because he has said enough already to convince every intelligent mind of the fact he has stated, but to repeat it, lest it should not be understood. Christ possessed all the Spiritual Gifts of God, which endowed him with all His spiritual principles, and that Christ had power to impart those spiritual principles to the extent of his power, and, in that sense, he was God; but that Christ only had spiritual power in proportion to his organic structure, and God having unlimited power, in that sense the Father was greater than Christ.

This fully explains why he called himself and his Father

one, and at other times representing his Father to be greater than himself; and also calling himself the son of God, and the only son of God, which was also a plain truth, when explained. He was the only one that ever dwelt in the flesh, that had all these spiritual gifts; hence, he was the only true son of God, and the only one that ever could be called God, living in an earthly form; and thus he was truly the only son of God. Therefore, the religious philosophy he taught was perfect, to all intents and purposes. It has been the means of handing down the true spiritual principles through succeeding generations until the present time, which has been done upon the principle of inheritance—that is, persons having the blessing of spiritual gifts would extend that blessing to their posterity, even to the third or fourth generations, more or less, according to atmospherical changes and conditions, which is the reason that persons are not alike—that brothers and sisters are not just alike in form and intellectual attainments. But as salt will only lose its savor so will children lose the gifts of their fathers. As the salt is mixed with other ingredients, and its savor absorbed in them, it becomes less; so posterity will lose the gifts of their fathers only as they become mixed in succeeding generations. Thus, if a father and mother have spiritual gifts, their children will surely have them of some kind, but may not be the same kind; yet they are more likely to have those that are similar than otherwise, but will not be lost to them entirely until after the third or fourth generations; and then they may be perpetuated in the posterity of succeeding generations of other families. Upon this principle of this Science of Development, those spiritual gifts have been handed down and perpetuated.

In this sense did Christ call his disciples the “salt of the earth,” because through them the religious philosophy he taught them would be taught to the people, and written by them, and thus the nations of the earth would eventually be salted with it. But through all the multiplicity of changes of these gifts in the succeeding generations, from the Christian era they remain ever the same in kind, and only vary in phase, and that as the organizations of persons change. Therefore, the spiritual gifts to-day are the same kind they were in the days of St. Paul and of Adam, but differ in their operations, because the organizations of those living now differ from those of that time; and that main difference is they had then more of the spiritual power and stronger domestic propensities, and less intellectual faculties and selfish propensities. This the writer could elucidate fully, but as it would take many pages to do so as fully as he would wish, he will leave it for some future time.

But to throw out one hint, he would say that the great check to Spiritual Cultivation and Development now, is the overgrown, hydra-headed selfishness that pervades, and is prominent among all people at the present day. It is what Ezekiel called, in the second chapter of his book, a "rebellious house and a rebellious people."

The spiritual manifestations now, compared with those in the time of the Patriarchal, Mosaic, and Christian dispensations, prove the great truth of the existence and the immutability of this Science; that it was instituted by God, in His plan of the salvation of man; that it never has been changed, nor ever will be; but that the wheel which belongs to man has been separated from that of God's by the acts of man, and which is termed the "Fall of Man," and that Fall was that he was induced by the influence of an evil spirit to partake of food that caused the development of his intellectual nature to the degree that he learned earthly knowledge of good and evil. And here the writer approaches another theory for elucidation—that is, that of the Fall of Man, which would also take many pages of matter to do it, and he will leave it for some future time.

Although Christ had a harmonious organization, and taught the true religious philosophy, yet he did not teach the religious science. Because, as will be found in the 10th chapter of St. John, these words—"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber," and that he is the door, meaning that there is but one way to Heaven, and that is by first developing the Spiritual Department of the organization, and by that way it can be reached; but that way will require some climbing to effect it, that is, it will take some labor to do it. That Jacob's ladder was a true representation of the way Heaven must be reached; that is, by a process of development that would take one there, step by step, and that would require climbing; he that tried to get to Heaven without that labor of knocking or seeking the same, was no better than a thief or robber. That he was the door because he represented God, in organization and image; that all that ever come before him, none had ever had such an organization, hence they had all been wanting in Spiritual Gifts and Development; that he was going to lay down his life for the sheep, that is, for the people of the world, because it would be necessary for the purpose of giving a notoriety to his mission, and create a sympathy for him that would not die out; hence the principles he taught would, by that means, be perpetuated, because so apparently an unjust act would not be forgotten, and the history of it being so connected with his teachings of

religious principles it would have the effect to keep the salt from losing its savor, and that the people of the whole earth would eventually be salted with his principles, when they would all hear his voice, and there be but one fold and one shepherd. But the people did not understand him, because he did not tell them how these things were to be done; that is, the *modus operandi* of the science of doing them. The reason was because his Spirit was in the flesh, and therefore the Holy Spirit could not teach it through him; therefore he said, "His Father would send the Comforter, which is the Holy Ghost, and he would teach them all things, and bring all to the remembrance whatsoever he had said unto them"; that was, that the Holy Spirit would be with the people, to impress them with the principles he had taught them, until a more enlightened age of the world, when the people would be enough enlightened, to understand how these things could be done, to develop the people to that condition they would be prepared to learn the science of doing them, and that the Comforter could and would then teach them all things; and that would be the *modus operandi* of seeking the Kingdom of God and his righteousness; so when that was obtained, all things could and would be taught them by the Holy Ghost, and they would then all be fed and clothed with wisdom and righteousness by the Holy Spirit.

It may seem strange to many that the Holy Spirit could not teach all things through Christ. But when such persons come to understand the Science of Development of humanity, they will at once see how that could be. Was not Christ, God manifested in the flesh? Was not that flesh, like other human flesh, and nourished and sustained by earthly food, before his death, similar to that of all human beings? Was not He once a child so small, that little or no intelligence could be given through his organization, also like all others? All which is true and can not be disputed; hence, He grew and was developed similar to others, and was surrounded by the influences of others, and to a certain extent subject to them; therefore, the Holy Spirit could not control his spirit in a manner to teach the Science of Development of Man. For the truth of this, it is only necessary to take his own words, as follows: St. John, Chap. 16th, speaking to his disciples, he says: "I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, of righteousness, and of judgment." The meaning of this is, that the Comforter is the Holy Spirit; and to reprove the world of sin he must have a spirit that had perfect spiritual organs, that was not trammelled by human flesh, and to get such a spirit it was necessary to have the

spirit of Christ leave the flesh, and then the Holy Spirit would have a perfect spirit that had been borne in the flesh, and been developed in the flesh; and the only perfect one that ever had been so borne and developed was Christ, because the buds of his spiritual organs were all perfect when in their germinal state, and they grew and became developed to a fully grown and unfading blossom of the image of God before it left the flesh. Thus he became the mediator between God and Man, because the Holy Spirit could, with his spirit, produce a more powerful influence upon those having spiritual gifts, and by that means persons that had more intellectual development could be converted to believe in God and his only begotten Son.

St. Paul was, soon after, miraculously converted by this means, which was a great help to the cause of God in carrying out his great plan of salvation of man; and without there had been a Christ it would not have been effected, and the inhabitants of the world would have increased in selfishness and wickedness, and finally got into that materialistic condition they were before the Flood, when they could not be developed out of it. Hence, the Comforter would never have come without the people had all been destroyed again, except some of those who had spiritual gifts, as was the case with Noah and his sons, and the Holy Spirit would have had to commence again with those, in order to have effected the salvation of the world by a spiritual development to a harmonious condition.

But God saw that there would be conditions when persons having spiritual gifts would be born and raised up, and that his great work of spiritualizing the world through their powers would be finally accomplished, and He told Noah He would not again curse the ground, for man's sake, nor any more smite every living thing as He had done, neither should there any more be a flood to destroy the earth; but why the earth would be no more destroyed the Holy Spirit could not tell through Noah, because his organization would not admit of it, since his organs of Order, Calculation, and Causality were not prominent enough; therefore he had not system enough to learn science. Hence he was only told the fact, that the people of the earth never would be destroyed again. But could God have told him why He would not destroy every living thing again, He would have said it was because the angels in heaven had become so well developed in spiritual powers they would, by the assistance of the Holy Spirit, finally succeed in producing a spiritual condition with the inhabitants of earth, to a degree that a male child would be born that would possess all the gifts of God, and that those gifts would be cultivated to a mature condition before his spirit left the form, by which means he would have power over all spirits in heaven and those on earth

who had spiritual gifts to a certain extent, and there would be enough of them whom this spirit could influence to eventually spiritualize all the inhabitants of the earth so they would all, by his spiritual powers, be saved, and there would be no more necessity for destroying the people because of their wickedness, ungodly and lost condition. And He would also have told him how this was to be effected. But for the want of sufficient spiritual medium powers in man, he could not.

This has been the great battle of the Lord—to effect a development in man to a condition that He could teach him the Science of his development, so he could understand it. To effect this great work, He has had to work by means; and in doing so, He has had to produce famines, plagues, wars and rumors of wars, and death, almost without number.

And first we have of note after the deluge was the Lord sent Abraham from Haran to Canaan, a land of promise, with the promise of the Lord that he would make him a great nation, and bless him and make his name great, and that, through him, all the families of the earth would be blessed (Gen. 12). Now this was for this reason: because Abraham had prophesying spiritual powers; and a prophet is opposed in his own country, and in his own household, and he must go away from that opposing influence, so he could be more influenced by the spirit of the Lord to cultivate those powers.

Again, Sari, his wife, had also spiritual gifts, and she was kept barren for the purpose of having them developed to a certain degree before she had a child, so that it would have strong spiritual gifts, that might be inherited by his children.

And, again, Sodom and Gomorrah had to be destroyed, because the people had become so material it prevented the spiritual development of man.

And God, to strengthen Abraham's faith, and to make an impression on his son, had to show him a manifestation when he told him to sacrifice his son as a burnt offering, and He stayed his hand, and produced him a ram for the offering.

Again; Joseph had to be sold into Egypt, that he might prepare the way for Israel and his posterity to go there to become a people, and be enslaved, so that their selfish propensities would be kept in check, that they might not become too material like the people of Sodom and Gomorrah, who had to be destroyed for their wickedness. And for the same purpose they were kept in the wilderness forty years, and fed on manna—spiritual food from heaven—which kept them in a more spiritual condition than earthly food, and also kept them from entering into business of trading in earthly goods, and also in a condition that they saw spirit manifestations; but even then, God had to send serpents to bite them, to keep them from rebelling

against Moses, their spiritual leader. The Lord had to raise up Moses—a man with spiritual powers—to bring the children out of Egypt, and to effect that it was necessary to impress Pharaoh, the king, to have the male children born of the Israelites to be thrown into the river, so the child Moses would be hid where the king's daughter would find him, because she could be impressed to adopt him, and thus he would be educated; and he, having the Mechanical and Raising Gifts, which give one strong spiritual power, he would be thus fitted for the great task of bringing the children of Israel out of Egypt. And with the aid of Aaron, his brother, who had a spiritual gift of Speaking, they delivered them out of Egypt; but finally, the Lord, in order to succeed in doing it, brought plagues on the Egyptians, and caused one to die in every family. When they had finally got delivered out of the power of the Egyptians, the Lord, through Moses, had to make very stringent and severe laws, to keep them in the right spiritual condition; and, when they finally arrived at the land of Canaan, it was necessary they should fight and conquer, and even destroy the people of that land, and the Lord helped them fight the battles, because it was necessary to carry on his great work of finally developing the inhabitants to a spiritual condition, and to build up His kingdom on earth. Thus it has been in all ages since the deluge this work of His has been going on; and it has been necessary, to effect it, that there should be wars, pestilences, famines, and earthquakes, and all has been to keep the Intellectual Department of man, representing the Lion, from getting power over the Spiritual; and of the Selfish, representing the Eagle, from getting power over the Domestic and Spiritual.

Among the descendants of the Israelites were the prophets, Christ and his apostles; thus showing that the work of the Lord with the Israelites was the means of giving the world a spirit whose spiritual powers will save the people of the world from being lost in the pit of materialisms and undevelopment.

The knowledge of this science of religion gives one an understanding of the Bible, and of the whys and wherefores of it, and makes it so plain that all which has been a mystery can be explained—not only a part of it, but the whole. Christ's miracles, and why he taught in parables, is no mystery when this Science is understood, nor the Revelations of St. John. And all the miracles, or what has been called so, can be explained by this Science.

Abraham's spiritual gifts were, first, the Impressional, and next, Prophecy, Psychologic, and Moving, by which power the spiritual manifestations were produced through him by his God. Isaac and Jacob had similar gifts, by which their God produced the manifestations through them; and Joseph had the gifts of Faith, Prophecy, and Clarative.

The Psychologic Gift predominated with David, and the organ of Destructiveness was his principal one, and Veneration next; his Left Receptivity was large, which gave him power to kill the lion and the bear, and to slay Goliath, because his organ of Destructiveness put into force the spiritual power received through his receptivity, and his Veneration being large, drew it more directly from God, the fountain of all power. Thus the spirits could psychologise with his spiritual powers the strongest of wild animals, and make them subject to his will; and also, by these powers, he threw the stone that killed Goliath.

By the Psychological powers of Daniel were the lions' mouths shut; as he said, "God hath sent his angels and shut their mouths," and they had done him no harm.

The Apostles all had Speaking and Healing spiritual gifts; and some of them had as many as six different kinds of those gifts. That was the reason why they were chosen, because they had those gifts; and when they were enough developed they were sent forth to heal, and to preach the Gospel of Christ. But they did not teach the science of it, because they never had learned it. Christ had taught them the principles of it, which they could understand; but the science he taught in parables, and those they never understood whilst in their bodies. So it was with St. Paul, who wrote more than one-third of the New Testament, which was made up of exhortation and philosophy; and all the Christian theological teachers since have followed after him in preaching, in that respect more or less, without teaching the science. They have said, "Seek, and pray to God to bless you, and he will; and seek for grace, and you will find it"; which is true, but never have they taught the *modus operandi* of its operations—that is; how to cultivate the spiritual gifts in a way that all the faculties may be developed so as to produce harmony of development, and the principle upon which the blessing will come, or the right mode to produce harmony, which is necessary to prepare one to receive the necessary blessing, and to find the right grace to fit them for a high condition in heaven. The teaching of the principles of this Science, and the exhortations which have naturally followed, have preserved its savor to that extent it has been the means of spiritualizing many to a more or less heavenly condition, and brought the inhabitants of earth into a condition to learn this, the Harmonial Science of Development. Hence, as this great work of the Lord is accomplished, the discovery of His plan of salvation, and the manner and mode of perfecting it, His great work of cultivating the spirits of mankind to a harmonious condition, and of learning them His plan of salvation, is more than half done. Therefore, the *Rubicon is passed*!

Man, therefore, need not much longer grovel in darkness, but may arise to joy and gladness, and become what nature designed he should—a Spiritual, Intellectual, and Happy Being!

The knowledge of this Science will learn persons what is the cause of evil influences and temptations that lead them to do evil, how to resist them, the great importance of doing it, and show why, if you resist the devil, he will flee from you. Also, it will learn them the true reason why it is that as you sow you will reap, and the important need of sowing good seed, and upon good ground; and as our aspirations are, so will be our inspirations.

But the elucidation of these things would be so lengthy, it would make too much matter for what the Author intended for this book. He will therefore leave it for some future time.

The Author, in making up his Chart, has taken the form and adopted the localities of the organs with but little alteration of those of O. S. Fowler, who has done a good work towards manufacturing the wires of this Science, by teaching some of its philosophy, which he has done mostly by means of his Impressional spiritual gift, which my Intuition tells me predominates with him. But as he did not understand the Science of Man's Development, he has not got his Chart in accordance with it, because the science proper has but twenty-four organs, which are six in each department, but which may, in teaching its philosophy, be divided into a very large number, upon the principle which Christ taught, symbolically, in his parable of the grain of mustard seed. The seed represented the Science, and the herb and its branches the philosophy—that is, the principles of this Science are widespread and broad-cast like the branches of the mustard herb; and this is the meaning of that parable. The grain of seed represents this Science of Development, and the herb and its branches the out-growth of it, which are its principles, and which are the greatest of all principles, so that the birds of the air, representing men, can light upon them—that is, that man can embrace its principles, and hold on to them as all the religious persons of the world have, and by so doing will keep enough of those principles in mankind to finally, by progression, bring them to a condition they can and will learn the Science, and understand what the grain of seed represents, which will have the effect on them of a quickening spirit upon the branches, or its principles. All the religious persons of the world now sit either upon a smaller or larger one, as may be, and it is not known by any one here which of them occupies or sits on the largest branch. Be that as it may, there are

branches enough for all who have a spark of religion to hang to; even the savage of the forest occupies his branch, though it may be small, but those who have the most spiritual development occupy the largest and highest branches.

And Christ spoke another parable thus: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The explanation of this parable is this: One measure of meal represents God's Science and one Man's Science of Development of Man, and the other their philosophy, and the leaven the Holy Spirit, which is constantly working and influencing man to develop his Science to a degree of harmony with God; and it will continue so to work until the sciences are blended in one, and all mankind are leavened with its principles, and that will produce the like of heaven.

It will be perceived that in this Chart the Receptivity is located by the word Intuition, and which location is immediately on each side of the organ of Veneration, and, as the Chart shows and indicates, those are the seat of the receptivity of spiritual influence of grace and power. This is an addition to Mr. Fowler's, and, as the Author thinks, a very important one, because it shows by what power and influence the faculties are cultivated.

A beautiful representation of the twenty-four organs of man were shown to St. John, and recorded in his Revelations, fourth chapter, where Christ was represented to him as a throne, and one sat on it, and round about the throne were four and twenty seats with four and twenty elders sitting, having on their heads crowns of gold. The four and twenty seats represented the twenty-four organs of His organism, and the twenty-four elders his twenty-four spiritual gifts, and the crowns of gold was the influence of the Holy Spirit which sat on the throne, that was thrown on those organs. And the four beasts, with their six wings each, represented the four departments of that organism in the same manner it was to Ezekiel, which has been explained. Christ is here represented as the representative of mankind, or acting as the mediative power to develop them. He is now coming in clouds, because the inhabitants of earth are clouded in darkness by undevelopment, and can not be seen by them until they are cultivated out of that darkness—then they may behold him in all His glory, of which the greatest is His work of developing man. The Revelations of St. John are a symbolical representation of the Progressive Development of the Human Family from the Christian era until the millennium, through all fluctuations of good and evil times, dark ages and more enlightened ages, which were represented to St. John as woes that the inhabitants of the earth would have to experience

before that great and notable day of the Lord will come. But as it would make matter enough for a good sized book to explain the Revelations of St. John in full, it will therefore be left for some future time.

Now, to sum up and see what has been discovered by the Author, that is new to the world.

First, He has discovered the great and all important truth that there is a complete and perfect Science of Development of the Human Family; that, in order to effect this perfect development, it requires a co-operation of action of man with God; that if man does act by seeking for God to influence him with holy aspirations and with sincerity of heart, God will send his angels to throw an influence upon him to learn him knowledge and wisdom; and that there is no other science that will develop man to that condition, because he has most conclusively shown that its operations of development have been going on in all ages of the world—that it corresponds with all the phases of development recorded in the Bible;—in fact, that it is a perfect triumph over all other discoveries ever made, because there was never one made before by which perfection could be arrived at, but this is one that will enable man to carry all discoveries in art and science, that have ever been made, to perfection—not only one of the arts, but all of them, and also all the sciences, not only of an intellectual nature, but of a moral and religious one. Glory be to God for the great wisdom in His Science of Development and plan of salvation of the children of men!

Second, By this discovery, not only this Science of Development has been discovered, but the *modus operandi* of the operations of its development, which will insure an ultimatum of it. And also the fact and great truth has been discovered that this is the Mother of all Sciences, and that what are called sciences are only branches of this Mother Science; that in order to develop any that are now called sciences to perfection, it has got to be effected by the operations and power of this Science—that is, by seeking and asking of God, with holy aspirations, spiritual influence and aid to develop the spiritual department of our nature, we will receive it, and thus, by making the right application of it, which all may understand how to do by the study of all the departments of this Science, by which an equilibrium of the organization can be effected, and then the Comforter can and will teach man all things whatsoever. But, as a consequence, this generation can not develop themselves to that condition, but may do much towards it, some more and some less, and they will be taught all things in proportion to their development and condition.

Third, By this discovery all the mysteries of Godliness have

been unveiled and opened to view to all except those who are blind because they will not see.

The Author expects that many will oppose this Science being learned by the people, and being promulgated among them, because they will think it will be a disadvantage to the business of persons in their various avocations, in procuring a living. But if any should think so, they would be greatly mistaken, because it would be the reverse: it would assist persons to feed and clothe themselves. The farmer could learn how to cultivate his land with the greatest ease and advantage, and so as to be successful in all his undertakings in raising his crops, by learning this Science, and seeking the kingdom of God and His righteousness in the right way, which he would understand how to do when he had learned it. So it will be with mechanics of every kind: the knowledge of this Science will learn them how to do their work to the best advantage, by learning them wisdom to invent things of every nature necessary for that purpose; and this can be done by first cultivating the spiritual organs, which is seeking the kingdom of God and His righteousness, by which means their mechanical gifts may be developed to the greatest degree of perfection, and hence, as all have not got mechanical gifts in this generation, nor will not have before all will pass this life, those who have them may procure a living with much more ease than now, and at the same time learn wisdom, obtain righteousness, and add greatly to their happiness which will be everlasting. And the same will apply to all business persons who are engaged in trade. The same improvement may be made, with the like results.

But perhaps, some Preacher may think, "What will I do for a living, if all become righteous? There will be none to preach to, and my living will be taken away from me!" But how short-sighted such an one must be. Because if he would but cast his eyes abroad over the land, could he not see a vast multitude of uncultivated people that need teaching and the learning of knowledge to prepare them to understand this Science and its philosophy, who would be longing and ready to do so as soon as they were told there was such a Science, so that there would be a call, for that purpose, for ten thousand times as many preachers as there is now in the world, throughout the time of this generation, and perhaps for many more to come. Therefore all those who have the advantage of an education for a Preacher, and experience in speaking, would have all they could do in teaching those who are not educated and are without experience in these things. And as the knowledge of this Science will certainly have the effect to check the growth of the selfishness of mankind, they will open their purses more freely, and every laborer will be considered worthy of his hire, and be paid liberally for it.

Some Lawyer may say "What shall I do for a living, if all become righteous? There will be no disputes or contention among them, consequently there will be no law suits, and hence my profession will be worth nothing, and what will I do for a living?" But, O thou of little forethought! has not God cared for all His children, and therefore has he not cared for you, by giving you a capacity to procure, and education and strength to use it, and obtain an experience that has made you a public speaker, and thus fitted you, to a great extent, to learn and understand this Science of Development of Man and its philosophy, with but a little study, and to be a public teacher of it? Surely the harvest is great, but the reapers are few: therefore there is labor for many times more teachers than there are those that are prepared for it, of every profession and name, and the call for them for teachers will be great, and their wages high.

Be ye therefore, preachers, doctors, lawyers, and all others, not dismayed, but be glad and rejoice, for you stand on good ground, and by always abounding in the works of the Lord you can make it holy ground; that is, by seeking for spiritual power and influence to develop your spiritual gifts, you will advance the cause of God in His great work of cultivating and developing his children. And only think how much more enjoyment and happiness there would be in laboring to elevate mankind to a higher and more glorious condition than would be in doing something that will keep you still in a lower state of existence, for the purpose of making earthly dross, which is worthless, except to gratify a misdirected and perverted self-esteem. Because what profiteth a man if he gain the whole world, and lose his own soul; or what is man without cultivation and development? If he possess ever so much of earthly goods, he can not associate with the righteous—although he may be in their midst, yet he will be unhappy there. "Blessed are the righteous, for they shall see the kingdom of God."

But, say some, You must not seek to develop these gifts, because it produces evil; it causes some to become insane, others to commit crimes and to commit sin in various ways. If this is so, it is because it is not understood, and therefore it is not the fault of the Science but of the people; because they use its power in the wrong direction. It is a principle in nature that goes backwards and forwards. It can be carried one way, so one can perform necromancy, sorcery, and lead on to the lowest degree of degradation; but this will be perverting the use God intended we should make of it, and that which he commands us not to do; because He says, thou shalt do no evil, but live righteous all the days of thy life. Thus, this would be working it backwards. But it can be worked forwards, and be carried to the highest degree of cultivation, sublimity, and purity, so

that all evil may be overcome, as was virtually shown to the Egyptians in the manifestations of Moses, when he cast down his rod, and it became a serpent, and the magicians cast down their rods, and they became serpents also, but that of Moses devoured those of the magicians, because his was produced by one who was in condition to receive the influence of the Holy Spirit, and on a mission the object of which was to elevate mankind so they might, and would, eventually, overcome evil. And the magicians were under the influence of the Evil One, which is to be subdued by good, and will be devoured by it, as the serpents of the magicians were by that of Moses. The truth is that the reason that some persons who have these gifts do not conduct themselves right is because they lack the right cultivation of mind and a knowledge of this Science.

The discovery and promulgation of the true principles of this Science will produce a great change in all the affairs of mankind. Men everywhere will soon be striving and seeking for intellectual, moral, and religious cultivation, instead of seeking and scrambling for the "almighty dollar," for the purpose of earthly aggrandizement, which only has the effect to deteriorate the growth of their spiritual gifts, and make them miserable and unhappy. There will soon be new systems and modes of education, that will have their direction towards learning this Science, so when it is understood persons will seek the kingdom of God and his righteousness, that they may arrive at a condition so that the Comforter can teach them all things.

Objections may be raised against the style of the Author's composition, or its grammar. There may be good ground for doing so, and there may be too much repetition in it; nevertheless, if it does not suit the taste of the fastidious, that will not affect its truthfulness. The Author's excuse is the want of experience in writing composition. The truth is that the organization of us all were moulded with philosophy and not science; hence the latter must be learned to understand it, therefore the Author has had to do so as far as he has got it; and of a consequence if he has got the Impressional Gift, he needs practice and cultivation to make it more perfect, and unless it is so he will have, like all others now in the form, more or less imperfections. No spirit in the body is perfect—no, not one. And there is a certain principle with spiritual gifts that is not easily learned, because of the great diversity of organizations among persons. One may have nearly a perfect Impressional Gift, and if that person's Causality and Order are small, the composition impressed through that person would not be likely to be perfectly grammatical nor in the best style, but practice and cultivation would, of consequence, improve it. Therefore let all who are disposed to find fault with imperfections of others, first

examine themselves, and see if they are out of darkness before assailing others' imperfections.

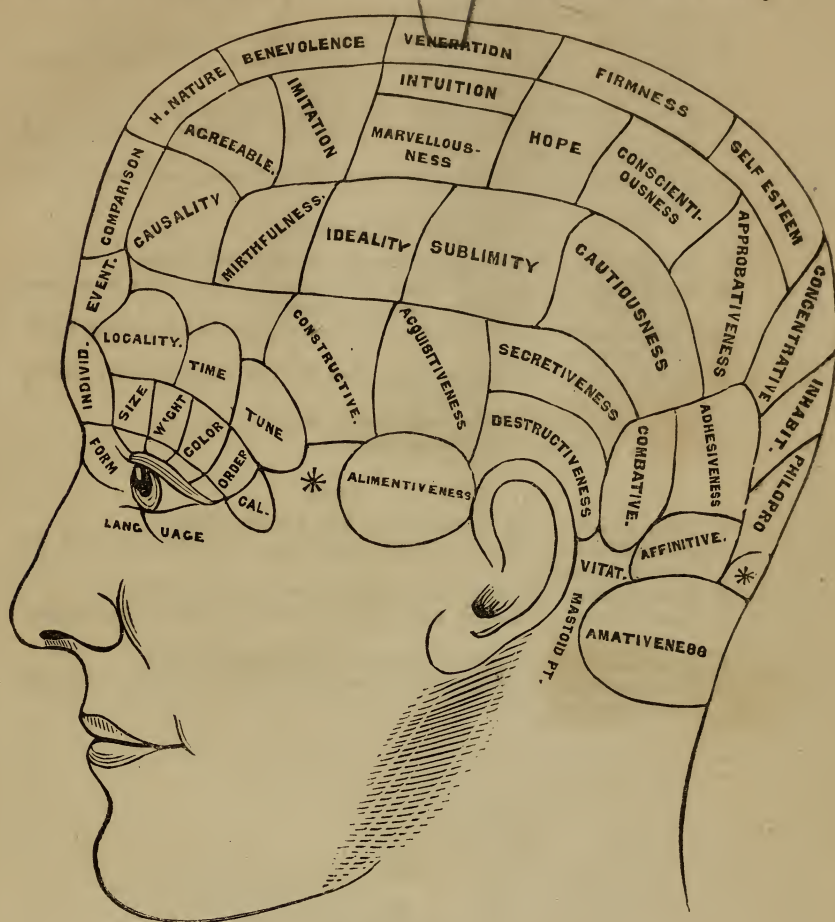
Since then there are none who are perfect, every one should be looking for the good sayings of persons, and not that which may not be of the best kind or in a fashionable style; and by so doing the talents of all may be appreciated, and thus improved; because it would give persons confidence to try to do so, so long as it is the habit or ways of people to underrate the talents of others, and make derision of them because the style of their composition does not suit their ideas of that which they think is a fashionable style, or strictly grammatical.

It has been too much the habit, perhaps, in all ages, and is at the present time, among all people, to criticise the writings and sayings of others to such an extent as to deter many and many from cultivating their gifts of knowledge and wisdom, that would, if they had been encouraged to do so, or if they had not been afraid of critics. This is one great reason why the people have not become more enlightened. If it had been more the custom to appreciate talents, and encourage their cultivation in the past, is it not reasonable to suppose that the whole human family would have been far in advance of what they are now in intellectuality and spirituality?

But all the acts and operations of mankind that are done, which are wrong, are the results of undevelopment and lack of knowledge, and the remedy for this is now at hand, and that is this Science—the discovery of which and its operations, prescribes the remedy. And if all that read this pamphlet, and understand it, will apply the remedy it teaches and explains how to apply, to advance their development and gain knowledge as their consciences will dictate to them, they may soon see the glory of God, shining with all its brightness that was to Ezekiel, which was as the color of a beryl, a crystal, and a sapphire stone; and Nature will speak to them the voice of wisdom. Therefore,

*Man need not much longer dwell in darkness,
Because the Lord has triumphed with goodness,
So that all who will, may hear His voice.
Rejoice! Rejoice! all the world, Rejoice!*

SPIRITUAL CHART.



The Receptivity.

1. *Left Intuition.* The receptivity of spiritual power and influence.
2. *Right Intuition.* The receptivity of knowledge and wisdom.

The Spiritual Department.

1. *Veneration.* Love of God, and to worship Him—the preponderating spiritual organ.
2. *Conscientiousness.* Love of nobleness of character; truth; innate feeling to do right.
3. *Benevolence.* Desire to see and make others happy; willingness to sacrifice for that purpose; kindness and sympathy for distress.
4. *Firmness.* Decision and stability of character.
5. *Hope.* Anticipation of future happiness and heavenly felicity.
6. *Self-Esteem.* Self-respect; manly feelings; pride of character.

Intellectual Department.

1. *Order.* Harmony; system of things.
2. *Calculation.* Ability to reckon figures, compute numbers, &c.
3. *Causality.* Power of receiving and discerning principles, and of showing the relations of cause and effect.
4. *Form.* Recollection of shape and configuration of things.
5. *Comparison.* Perceptibility to compare, illustrate, criticise, and generalize things.
6. *Constructiveness.* Mechanical ingenuity to invent, build machiney, &c.

Domestic Department.

1. *Amativeness.* Love of the sexes and connubial attachment.
2. *Inhabitiveness.* Love of home; attachment to the place where one has lived; a good feeling towards mankind.
3. *Philoprogenitiveness.* Love of children; fondness for pets parental attachment.
4. *Affinitiveness.* Attachment and love for the opposite sex; having like affinity.
5. *Tune.* Sense of melody, and musical faculty.
6. *Time.* Memory; and internal faculty.

Selfish Department.

1. *Vitativeness.* Love of existence; dread of annihilation.
2. *Acquisitiveness.* Desire of possessing property and to keep it for selfish purposes.
3. *Secretiveness.* Cunning; artful and deceiving propensity.
4. *Destructiveness.* Energy and forcible power, and destroying disposition.
5. *Combativeness.* Resisting, resenting, fighting propensity.
6. *Cautiousness.* A selfish disposition to guard self, property, and general interests.