

THE
PHILOSOPHY
OF
CLASSIFICATION;
BEING
A BASE FOR THOUGHT,
A MEASUREMENT FOR MORALITY,
AND
A KEY TO TRUTH.

BY
FREDERICK J. WILSON.

The way successfully the plan to serve
Is "mix your powder with some sweet preserve."

LONDON:
F. PITMAN, 20, PATERNOSTER ROW.
1866.

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NOTICE.

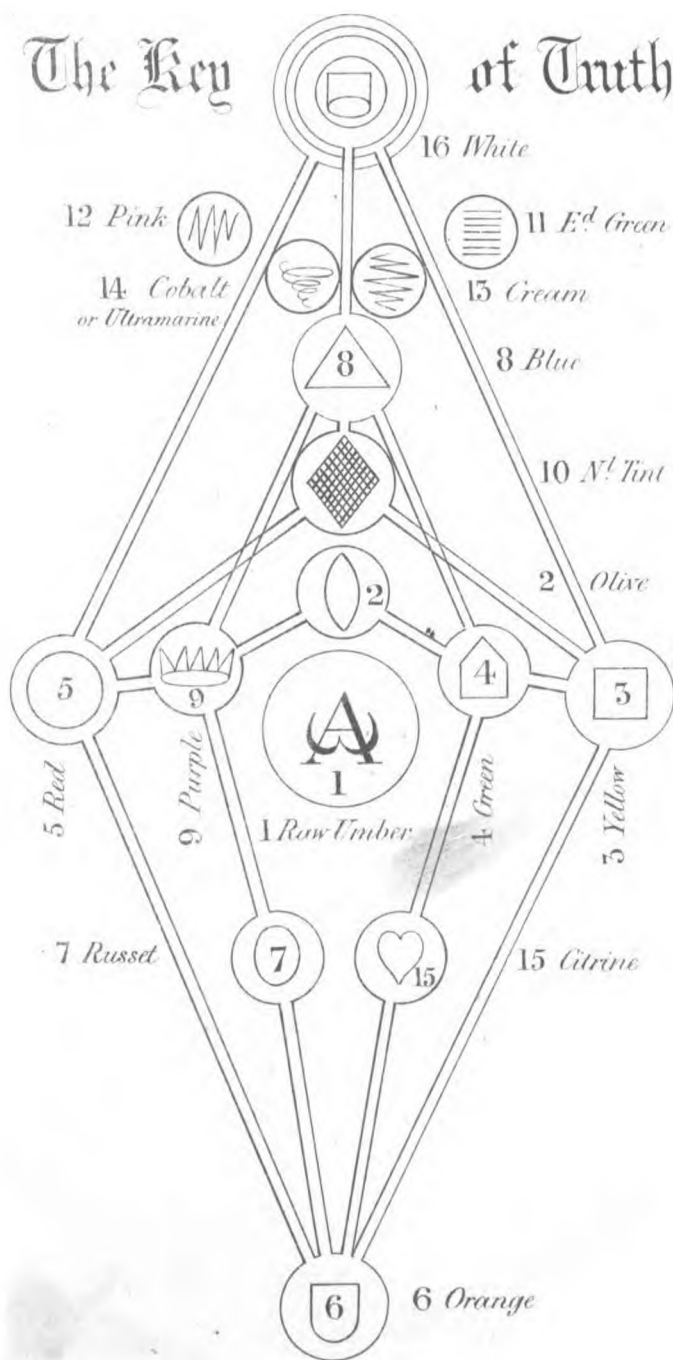
As this publication is confessedly imperfect, any letter containing a suggestion, enquiry, or information, will be thankfully acknowledged by Frederick J. Wilson, Leamington.





The Key

of Truth.



THE KEY OF TRUTH.

This diagram is of a kite or diamond-shaped form, representing flight, value, and as it is also the proportion of the human figure, it is taken as the harmonic base on which the tabulations can be arranged, and in the arrangement dependently related. As representing flight, we have the ideal conceptions conformably expressed; by value we have the mental, social, and material considerations appropriately balanced; and in the similitude of humanity, we have the physical organization of creation in the full acceptance of the comprehensive intention displayed as a mathematical simplicity. This diagram is therefore intended to illustrate every successive round in the tabulated ladder, and as all their successions accept the suitability; the colour, number, and figure are simply given as a guide to assist examination. The lines or channels that unite the several colours, show the flow of colour to produce the secondary and tertiary formations, proceeding from the primary, according to the directions given in the diagram of colour published by the Government, Department of Science and Art.

The diagram is lithographed on paper that will admit of colour being applied so that any one desirous of studying the subject can by this means materially assist the explanation of the intention.

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EXPLANATION.

The object of this publication is to classify and arrange ideas under certain heads, so that on hearing an expression you could at once discover its root and relational value; and when this attempt at classification shall have been proved correct, as "like conduct produces like consequences," a base may be formed for the expansion of thought, a rule laid down for the mathematical measurement of the moral sentiments, and a key be discovered for comparing the eliminations of a truth.

PREFACE.

Having experienced the uncertainty that attaches to expressions, I have here attempted so to arrange and classify their significations as to destroy the volatility of their isolated ideality and to produce a harmonious arrangement of relational tabulations where ideas can be severally placed in such positions as to form a part of an intelligible structure, instead of being a conglomerate of inconsequent comprehensions.

APOLOGY.

I may be permitted to say that the groundwork of the intention has for some years occupied my attention, and I now publish the tables with their explanations, believing the arrangement to be presentable, though fully aware that a considerable number of alterations may yet be required before anything like such a satisfactory arrangement can be obtained as to justify enquiry accepting the successions without due consideration.

I am also aware that the language used in the explanations may not be altogether strictly grammatical, the expressions primitive, and the sentences unpolished, but feeling I should lose in force of meaning what might be gained in euphony, I would prefer being clumsily comprehensible rather than unfelicitously refined.

A complaint has also been urged that "words of seeming length and thundering sound" pervade the publication, but I would respectfully urge that in the comprehensiveness of their meaning they may resemble carpet bags, which, on viewing their well packed appearance, at once convey to the mind a full inventory of their contents, so as to render a detailed enumeration unnecessary; for to say, "Brown has brought his carpet-bag, should be as intelligible as to say, "Brown has brought his shirts, shoes, shaving things, and socks," and as it will also be in accordance with Mr. Ruskin's direction: "to think slow and speak quick," I therefore trust this will be a sufficient apology to the dissapproving reader.

ADVERTISEMENT.

I may also state that though this publication is complete in itself, yet it will also substantially form a part of a work that is intended to embrace the full and exhaustive comprehension, vibrative organization, and relative signification of the laws that regulate, the principles that eventuate, the subjects that subordinate, and the substances that intimate, all that science can enumerate as pertaining to Mind—in its social or expanding influence, Force—in its latent or active influence, and Matter—as a solid representation or invisible visibility; all of which being proved by the Laws of Colour, Geometry, and Numeration, illustrated by symbolic correspondences, and delineated consecutively through the medium of Formative Metaphysics, will be incorporated into the ramifications that attenuate from the various institutions established by an imaginary community living in the unknown country of Edenia; the description of which will be introduced to the reader through the popularly accepted medium of a vision or dispassionate dream.

OBSERVATION.

I may observe that 27 of these Tabulations, with their consecutives, have already been diagrammed, two of which, painted in oil, were exhibited in Class 38, International Exhibition of 1862; also at the Architectural Exhibition, Conduit Street, but as they did not excite either attention or remark and are on a large scale and very elaborate in their construction, also taking into consideration the slight interest this work will obtain, inasmuch as the Busy Public will not care for it, Metaphysicians are engaged in riding their own hobbies, and Invalids though possessing the will, would probably be deficient in attention. I can therefore only look contentedly for support from persons who are undergoing confinement without hard labour, consequently only two hundred copies have been printed, and as the diagrams are not necessary for the explanation of the tabulations and if reproduced and introduced into this publication would add considerably to the expense, this explanation will I trust be a sufficient reason for their exclusion.

DEDICATION TO THE WINDS.

Now—off—My little boat thy rudder true,
 Thy track across the Serpentine pursue;
 Fear no *Leviathan* wherry skimming past;
 Or 'gainst a *Post* abruptly to be cast;
 No *Telegraph* will tell thou art in sight;
 No *Star* will guide thy course through foggy night;
 The *Globe* moves round; the *Sun* no rays impart;
 The *News* details not even thy first start;
 No *Standard* waves thy presence on the pond;
 The *Press* pass by; *Observer* sees beyond;
 The *Reader* reads; no interest to *Examiner*;
Lloyd's underwriters know not what we cram in her;

No *Builder* prophesies thy keel will sedges stir;
 And *Record* name or cargo will not register;
 The *Advertiser* too, disdains to chronicle;
 The *Guardian*—*Churchman* thinks thee uncanonical;
 No *Photographic* lens thy course pursues,
 For *Illustration* in the *London News*.
 Away *Pall Mall*—*Opinion* turns to mark
 The *Saturday Review* attract the Park.
John Bull at *Athenæum*, stops *Spectator*,—
 And I've not time to be my own tide-waiter.
 Blow gentle gales, and grant *some* shore it find,
 Birds pick up bread that's given to the wind,
 So launch my crust in silence on the waters
 And trust to thinkers as my best reporters.
 So gales direct its course to where the land is
 More thickly peopled than Juan Fernandez;
 Direct it so that wisdom spread the sail,
 And that its cause may usefully prevail.

INTRODUCTION.

In accordance with the advertised intention, I now propose to introduce the Philosophy of Classification and the description of the tabulations by the aid of sleep in terrestrial forgetfulness.

{	Bang	ANG	ng	g	bang	ang	ng	s
	Clang	ANG	ng	g	clang	ang	ng	s
	Twang	ANG	ng	g	twang	ang	ng	s

{	SOUNDED —the Gun, by the Bombardier, from the Rampart.
	TOLLED —the Curfew, by the Bellman, from the Steeple.
	BLEW —the Trumpet, by the Bugler, from the Citadel.

As I was sitting on a rail, contemplating with feelings of astonishment the extraordinary rapidity with which the horizon ascended to obscure the sun from my sight,

Revolving change around itself revolves
 The secrets of to-day, to-morrow solves.
 Yes! fervent soul

When the symbols of sunset sounded in the absent ear, impelling poetry to pause as I listened to the race of vibrations which hummed,—echoed,—and hummed.

The Bell, I thought, had the last of it in a delicately pulsated wave of circumambient sonorificence, when,

Echo, echoing echo, echoed, echoes still

with the diminutive toot of the trumpet, as if to top the quiescent perturbation. Here, thought I, are three voices that truly publish the great and

incontestable truth that should be impressed on all, both in trouble and in joy,

The world goes round, The world goes round.

How long I unconsciously sat on the rail meditating on the mutability of human affairs, is a mystery, but on looking upwards I saw the moon in such beaming beauty that every shadow it cast appeared as an open grave, into which the intervening substance seemed ready to descend. Slowly, one foot advancing to be alternately superceded by the other, my attention was inwardly occupied in witnessing the wrestle between thought and difficulty,—The world goes round.—with it, yesterday is the same as to-day, to-morrow the same as the day after, or this day three weeks. With us are the slow cycles of our periods synonymous? Is the improvement the blue eye observes a displacement? Is the Energy of one community, dilating the red eye of encouragement, but the stolen cloak of another's enervation? Is the preponderance of poverty the produce of a system that inculcates a passive resignation to imperative circumstances, or the voluntary acceptance of imbecility? Is the origin of causes determinable? and are the bubbles that ascend to the surface the indication of a gaseous submergence or the ebullition of idle activity? Is there root, reality, and upwardness?—or to come to the point,—Is the last new system now being promulgated to the world sound and progressive? or, Is it our old cow, with its horn scraped and tail cut as an heifer, we are buying back again? the Mumbo Jumbo, with a new coat of soluble paint, we hasten out of breath to honour? Occupied with these thoughts, I eventually reached home, and following the usual practice when tired nature seeks a sound repose, I went to bed. To bed, where more than a third of our lives are passed—bed, the battle ground of our mental conflicts—bed, the feathery foundation of our fitful resolutions. Pressing the pillow in premeditated forgetfulness, I enjoyed the delightful and dreamy feeling that my bed was slowly descending into an apparently bottomless pit, the sides of which being padded with wool, gave an agreeable rebound to the almost imperceptible concussions that impeded my progress.—I now found myself gradually awakening, sitting up, and peering into nothing, being surrounded with impenetrable darkness, which gradually dispersing under the powerful influence of electrical action, revealed a magnificent exhibition of the Aurora Borealis. As my bed had conveniently inverted its natural position, I witnessed this sumptuous display of ethereal fireworks, which in the resplendency of their corruscated paroxysms, the dazzling vividity that distressingly delighted, and the illimitability of their illumination, would have surpassed the expanded conception though stimulated by an imperient imagination of the most visionary pyrotechnist. Compelled at length to shut my eyes, in wearied, though enraptured contemplation of this unbridled brilliance, I perceived the complimentary reaction on my excited retina had assumed the form of a circular delineation of eight heads. I say delineation, for they appeared as outlines, their features being formed of a continuous line of blue lightning. In the centre ornament of their coronas I observed the motto—a word being visible in each of them, “Awake and work if you would earn repose.” Twinkling me to follow, I found myself in an ill-drained, uncultivated, and fibrous district, causing great detriment to progress. Foregoing the description of many interesting details, surprising adventures, and marvellous appearances, I at length found myself in a

thick and umbrageous forest, the trees of which were as straight as masts, and their leaves as large as dishes. At length, emerging unexpectedly into an open space, I found myself in a garden, where after walking about its well-trod gravel walk, I reached the exact spot from whence I started. On looking beyond I observed an old man, standing at the doorway of a quaint cottage in pleasant contemplation of my perplexity. Why I had not seen him before, was the curious fact that this was the only spot in the whole garden from which I could obtain a view of the Cottage,* and my interest on first entering it had prevented my looking beyond. Beckoning me towards him, I went through the aperture of observation, and finding myself on the banks of a stream, I crossed it, and coming up to him, he at once gave me a suit of new clothes of the Knickerbocker pattern. Having also provided me with every comfort I could wish, we sat down in the porch, when he commenced as follows: Impressed with the desire for Wisdom, you have been led here by an instinctive direction. How that process was accomplished I will not at present describe, but will ask your attention to a few observations and axioms that will be necessary for you to be acquainted with before we enter the Circular Lodge that you see adjoining the cottage, and which contains a series of Tabulations and Explanations, that when comprehended will enable you to test each statement, and from its proof to simplify the scheme of Creation and see the obstructions that surround the social organization of society.

It has been the practice of mankind from time immemorial to draw comparisons between colour, visible objects, sounds, contortions, and mental ideas, &c.—which is called the Science of Correspondence. The advantage is that it enables the mind to grasp as a reality, that which floated before it as an impalpable idea. In illustration of my meaning, the animals of *Æsop's Fables*, have invariably a character attributed to them; the language of flowers represents each flower as the personation of a sentiment; the Bible is full of symbolism, and poetry partakes largely of comparison. The object I propose now is to classify and subordinate ideas, through the medium of Colour, Geometry, and Numeration, and also by an objective or visible similarity, so that a positive position and value shall be obtained for each, instead of being presented to the mind as confused and isolated conceptions. Referring for the present to the scale of Colour and commencing on the Inductive principle of building up and then proving the structure, assuming also the division into three parts that every idea of a visible or invisible nature, does or can be made to take; and applying this principle of enquiry to the Diagram of the Government Department of Science and Art, which divides Colour into the three primary viz, Blue, Red, and Yellow,—the three secondary,—Purple, Orange, and Green,—and the three tertiary,—Russet, Citrine, and Olive,—and accepting the popular sentiments in relation to Colour as an arbitrary rule, we understand Blue to represent Heaven or the sun's influence; Red, to represent Man, and Yellow, the Earth. Commencing the second story of the building we have in accordance with this law of Colour, Blue and Red making Purple, or heaven acting on man elevates and dignifies him, clothing him in purple (the colour of royalty); Blue and Yellow make Green, or the Sun acting

* You could not see except when you came in at the gate, because you must forsake and return by the old path, before you can enter on the new.

on the earth covers it with grass, trees, and green vegetation; Red and Yellow make Orange, or man acting on the world by labour, produces corn, fruit, ripeness. Commencing the third story of the building, we find Purple and Orange make Russet, or dignified man, having applied labour, earns a harvest and repose; Purple and Green make Olive, or dignified man, on a carpeted earth, obtains the oil of gladness that encourages the affections; Green with Orange make Citrine or the cultivated earth, as grass produces flowers, and the ornaments of life.

The diagram further states that 8 parts of Blue, 5 of Red, and 3 of Yellow, destroy each other, or make White—this is also the proportion of colour in a ray of light; therefore, we suppose that 8 parts of heavenly qualities, 5 parts of manly qualities, and 3 parts of earthly qualities will make a perfect character, and consequently any other proportion will make an imperfect one.

To more fully understand this combination, I will describe a popular diagram which any one can make for himself. Divide the rim of a circular disc into 16 parts, draw lines from the divisions to the centre of the circle, and fill up these sections with the following washes of colour, viz., Red, Blue, Red, Blue, Yellow, Blue, Red, Blue, Yellow, Blue, Red, Blue, Red, Blue, Yellow, Blue. Put a spindle through the centre of the disc, turn it round as quick as you can by hitting the rim with your finger, and if the disc has been properly coloured, it will appear a muddy white, which would be pure white, if the earthy particles could be separated from the colour.

To more fully enter into this correspondence, these colours should receive a wider significance; therefore, Red not only represents man, but the attributes of masculine power, as courage, determination, activity, &c., the Hebrew Adam is Red in English.

Blue not only represents heaven, but the heavenly, feminine, and elevating qualities, as benevolence, affection, love benevolent and confiding, amiability, &c.

Yellow not only represents the earth with all its marly, sandy, mouldy, stony, chalky tints of yellow, but also the earthly qualities of man, as the thrifty, cold, unimpassioned, isolating, calculating, and business propensities.

We now proceed to divide every subject for consideration into three parts (as three is the universally acknowledged number for scientific division), and applying a colour to each division endeavour to discover the correspondence that exists between them.

The three numbers are 8, 5, 3. 8 is Blue, this number has been accepted as the type of completion, recommencement, the octave of religious worship, the first day of the week, circumcision performed on the 8th day, 8 persons came out of the Ark. 5 is Red, the grasping five fingered number, the five Kings of the Amorites hanged on five trees. Joshua, 10 chap., 26 verse. David chose 5 smooth stones, Sam. 17 v. 40. 3 is Yellow, the scientific and philosophical division for examination; the Scriptures are full of examples of the use of this number which will render any illustration unnecessary.

The Three Natural Lines—Crooked, Curved, Straight. Curved, Red, the outline of vitalized nature, “the bow in the cloud.” Crooked, angu-

lar shaped, Blue, this position represents an upward or downward, elevating or depressing tendency in the part of the line. Straight, Yellow, (there is no such thing as a really straight line in nature, except in crystallization, but approximately all earthly lines that have not been subjected to other influences are straight.

The three Geometrical Figures—the circle, triangle, and square. The circle Red, the embracing centralizing figure. The Triangle, Blue, the elevating aspirative figure. The Square, Yellow, the cold terrestrial hedge-dividing, house-constructing, business-arranging, keeping things all square type.

The three Gases.—Oxygen, Red, the consuming gas. Hydrogen, Blue, the elevating, ballooning gas. Nitrogen, Yellow, the depressing gas.

The three Architectural Types—Gothic, Blue, the Spire shaped, elevating type. The Goths, in their dress, ornaments, and weapons were angular; their opinions were benevolent and aspirative, and their government acknowledged the individual. Moorish, Red, the circular dome-shaped style, the Moorish symbol is a crescent; their turbans, trousers, toes of their slippers, swords, shields, ornaments, &c., all circular. Grecian, Yellow, the cold flat square type. The Grecians worshipped democratic equality, their ornaments were square, they subordinated the curve to formality, and their opinions were a worldly deification; they never raised an angle above 45° .

The three notes of the Common Chord in Music,—1, 3, 5, and 8. 1 is the base point. 3 is Yellow. 5 Red, and 8 Blue, the octave. I understand that the whole of the notes of the piano have been compared to different colours, and that on a certain note being struck, another person could sympathetically touch the colour that was its harmony.

The three styles of Music.—The Aspirative,—Blue; the religious inspiring style. Dancing,—Red: the energetic lively circular style. The Thoughtful,—Yellow; the descriptive operatic style.

The three Geological Divisions, viz.,—The Primary is Red; the circular igneous vitrified period. Secondary Yellow, the flat horizontal stratified period, where water acted on the Primary, produced successive deposits containing an extraordinary abundance of shell-fish life. Tertiary Blue, the vegetable deposit of decay, and the disintegration of the secondary, for the suitable cultivation of the earth by man.

The three Metals of Currency.—Copper is Red; the metal to endure heat—the composition of the image. Silver Blue;—the pure ringing bell-metal. Gold Yellow;—the type of earth worship.

Created Animal Life.—Land animals Red; circular, destructive of each other, the law of nature—"eat and be eaten." Air—Blue; aspirative, flying upwards with music and gratitude. Water—Yellow; cold-blooded flat, horizontal motioned animals.

The three Movements.—Red, the circular, forward, determined, running movement. Flying—Blue, the triangular (two wings and tail), elevating movement. Swimming—Yellow, the flat movement.

The three Graces.—Faith or belief, Red; active conviction through action. Hope or confidence, Blue; aspirative certainty in repose.

Charity or kindness, Yellow ; the gratification of distribution.

The three Elements of Education.—Reading, Red ; the power to command or subdue knowledge. Writing, Blue ; the aspirative desire to communicate or impress ideas. Arithmetic, Yellow ; the cold calculating examination of worldly details.

These examples are sufficient to show how the system of Correspondence is applied, which could be here extended to tediousness. The principle supposes that every subject capable of division will have its three divisions in correspondence with the three primary Colours, and therefore a harmony is introduced that assumes the same compositions to exist in ideas apparently the most opposite and contradictory.

Having shown you that every idea is divisible into three sections which appropriately accept the correspondence of the three primary colours, we will now proceed to the examination of the principles on which the tabulations are constructed. They are all divided into 16 gradations or successions, and are supposed in that number to embrace every head that could justifiably claim a distinctive subordination, and to which all ideas relating to the class will severally ally themselves. On again referring to the diagraph of Colour, we find it states that 8 parts of Blue, 5 of Red, and 3 of Yellow, make White, or 16 parts of Colours make White, and observing the completeness of No. 16, as in music, the simple chord of 1, 3, 5, and 8 ; the number of ounces in the lb. weight ; and the convenience 16 possesses of dividing into 8, 4, 2, and 1, without a fraction ; also of dividing a circle into four quarters each, and again into four quarters ; it is therefore taken as the type of perfection and completeness.

Bearing in mind the information you have received, we will now proceed to the Lodge. The Old Man then conducted me to a circular building, raised on three circular steps, it was constructed of 16 pillars, the stonework between each being of different colours, and it was covered with a circular dome of glass ; over the doorway I also observed a design in stonework of the eight headed Vision that had appeared and directed me to this sesame of Science.

NOTE.

In reading the Tabulations the letters that are appended to the subjects represent the colour they should be severally painted, as follows :—

B—Blue	N T—Neutral Tint	R—Red
C—Cream	O—Olive	R U—Raw Umber
CI—Citrine	OR—Orange	RUS—Russet
CO—Cobalt	P—Purple	U—Ultramarine
E G—Emerald Green	PI—Pink	W—White
G—Green		Y—Yellow

The Tabulations are printed on one side only, so that if desirable they could be cut out and pasted in succession.

THE TABULATIONS.

The Tabulations are intended to follow successively, and as they are printed on a paper that will receive colour, they can be painted according to the scale in the third column, which scale applies to all except the Cycle of Occupation, the Aphorisms, the Inductive Proof, and the Cycle of Life—Male ; so that if cut out of the work and pasted together, you would have, for example, the line of Red flowing through Responsibility—Man in this responsibility—Circle—Completion—Five—5—Man and animal life—Honour—Will power—Fearlessness—Right hand—Freedom—Centralization—and Responsibility—(see female life), and by this process the harmony of their successions will be better understood and more conveniently considered.

The designs and the numbers at the heading of some of the Tabulations refer to the Metaphysical Formations alluded to in the preface, which are intended to assist in studying their symbolism, but are not necessary for the explanation of the intention as far as the work has at present proceeded.

THE DEDUCTIVE PROOF. PROCEEDING FROM LEFT TO RIGHT.	
THE DEDUCTIVE IDEA. Based on Primitive Life.	THE SUGGESTION.
MONADIC DUST.	Dust thou art, &c.
COMBINATION.	The union of substance with substance in absorption.
EXISTENCE.	The child stretches out its left hand.
HOME.	Woman standing by the left side of man in protection.
RESPONSIBILITY.	Man in this responsibility assumes authority.
TILLAGE.	Man provides for his family by labour.
HARVEST.	Man reaps the reward of labour :
GRATITUDE.	And acknowledges the gift in gratitude.
MARKET.	Takes his surplus to market in exchange.
SAFETY.	Provides shelter for his family and cellarage for his provisions.
TERRESTRIAL EDUCATION.	In the hole for the cellar discovers stratification.
MENTAL EDUCATION.	In the evenings man cheers his family with interesting information.
MATERNAL REARING.	The Mother nourishes her child with the milk of kindness.
PATERNAL REARING.	And for the Father nourishes her child with the milk of wisdom.
MUTUAL GOODWILL.	They offer hospitality to strangers.
SERENITY.	And see that all is beautiful without anxiety or headache.



E THE 16 COLOURS.	F 16 LINEAL FIGURES.
Raw Umber. The Base.	Alpha and Omega. The beginning and end.
Olive. Gratification.	Vesica. Expansion.
Yellow. Calculation.	Square. Division.
Green. Cheerfulness.	Gable. Affection.
Red. Resolution.	Circle. Completion.
Orange. Industry.	Spade or Shield. Nationality.
Russet. Abundance.	Oval. Amplification.
Blue. Amiability.	Triangle. Aspiration.
Purple. Unselfishness.	Crown. Glorification.
Neutral Tint. Obscurity.	A Cross Hatched Diamond Pane. Abnegation.
Emerald Green. Physical ideality.	Layers. Lamination.
Pink. Mental ideality,	Longitudinal Zig Zag. Enthusiasm.
Cream. Organic ideality.	Latitudinal Zig Zag. Exposition.
Cobalt or Ultramarine Speculative ideality.	Spiral. Exultation.
Citrine. Humility.	Flower Petal. Heart. Congratulation.
White. Purity.	The figure that fits all. Satisfaction.



G	THE 16 NUMERALS.	H	THE 16 CREATIONS.
One	1	Substance	
Two	2	Vivification	
Three	3	The World	
Four	4	Vegetation	
Five	5	Man and Animal Life	
Six	6	Work	
Seven	7	Fruits	
Eight	8	Light or Mind	
Nine	9	Mutuality	
<i>Umb</i>	10	Darkness	
<i>Shelve</i>	11	Deposition	
<i>Del.</i>	12	Electricity	
<i>Crotch</i>	13	Etherealism	
<i>Cross</i>	14	Spirituality	
<i>Line</i>	15	Flowers	
<i>Ome. or Ten</i>	16	Universal Happiness	



I EXPANSION OF MIND OR SOUL.	K MAN THE INDIVIDUAL.
Observation	Consciousness
Reflection	Amplification
Comparison	Retentiveness
Love, benevolent and confiding	Realization
Honour	Will power
Individuality	Self-reliance
Comprehension	Luxury
Singlemindedness	Worship
Integrity	Dignity
Relaxation	Seclusion
Prayer	Concentration
Examination	Imagination
Justice	Righteousness
Praise	Discovery
Peace	Gentleness
Equanimity	Perfection



L MAN IN THE COMMUNITY.	M PHYSICAL FORMATION OF MAN. THE RELATIVE PROOF.
Humanity.	Base.
Co-Operation.	Bowels.
Caution.	Left hand.
Confidence.	Left hip.
Fearlessness.	Right hand.
Self Respect.	Feet.
Generosity.	Right knee.
Sympathy.	Heart.
Noble Deeds.	Right hip.
Security.	Stomach.
Invisibility in Celestially, or the ideality of the ideal.	Left shoulder.
Benificence.	Right shoulder.
Selection.	Left breast.
Admiration.	Right breast.
Friendship.	Left knee.
Felicitous Fruition.	Head.



CYCLE OF THOUGHT. Design 8.	UNIVERSAL LAWS. The Proof. Design 10.
ORGANIZATION RU Man	SOCIAL ORDER. RU Flint.
OCCUPATION o Bee	INDUSTRIAL OCCUPATION. o Beehive.
TIME Y Hour Glass	PHYSICS. Y Beetle.
HAPPINESS G Lamb	MORAL INTUITION. G Doves.
FREEDOM R A Broken Ring	CENTRALIZATION. R Bundle of Sticks.
CULTIVATION OR Spade	NATURAL PRODUCTION. OR Mole.
INSTINCT RUS A Full Sack	PHYSICAL PRESERVATION. RUS Vulture.
UNDERSTANDING B An Opened Eye	UNIVERSAL DEVELOPMENT. B Anchor.
EQUATION P Three Cups	NECESSITOUS DIVISION. P Scales.
ETERNITY NT Circle	NATURAL CONSTRUCTION. NT Nest.
SPACE EG Water Rings	GEOLOGICAL ARRANGEMENT. EG Worm.
TRUTH PI A Coral	MENTAL CONCEPTION. PI Lightning.
BIOLOGY c A Greek Theta	ORGANIC CONFORMATION. c Woman's Hand.
NATURE co Rainbow	SCIENTIFIC ENQUIRY. co Magpie.
COMPANIONSHIP CI Joined Arms	INTERCOMMUNICATION. CI Swallow.
DEVOTION w Moon	ARTISTIC BEAUTY. w Butterfly.



N CYCLE OF OCCUPATION. Design 9.		MOTTOS APPROPRIATE TO PROFESSIONS.
PROTECTION R	Staff R Cape B Bull's-eye Y	Bind we break. R
MANUFACTURE B	Hammer R Engine House B Shuttle Y	Laughter lightens labour. B
PIONEERING R	Axe R Blanket B Kettle Y	Bend to bear. R
DOMESTICITY B	Toasting Fork R Cradle B Bar of Soap Y	Home centres all. Y
GOVERNMENT Y	Wand R Key B Bag Y	Liberty through equity. Y
AGRICULTURE B	Scythe R Plough B Rake Y	Sleep after sowing. B
ATTRAPANCY R	Gun R Dog B Fishing Rod Y	Hurry hinders haste. R
INSTRUCTION B	A B C R <i>a b c</i> B $2 \times 2 = 4$ Y	Love and live. B
RETAIL TRADE Y	Weights R Canister B Scales Y	All for each. Y
ARCHITECTURE B	Compasses R Plumb Line B Square Y	Proof makes faith. B
MINING R	Pickaxe R Hat B Lantern Y	Work and trust. R
LITERATURE B	Pen R Ink B Paper Y	Love in truth. B
CURATIVE ART R	Mortar R Bandage B Bottle Y	Each for all. R
SCIENCE B	Still R Telescope B Crowbar Y	Peace absorbs hope. B
COMMERCE Y	Ship R Compass B Bale of Goods Y	Get by giving. Y
FINE ARTS B	Chisel R Violin B Brush Y	Fame follows you. B



X THE INDUCTIVE PROOF PROCEEDING FROM RIGHT TO LEFT.

SUGGESTION.	OBJECT.
Severance R	FLINT R
Combination B	BEEHIVE B
Progress R	BEETLE R
Family B	DOVES B
Interdependence Y	BUNDLE OF STICKS Y
Earth Breaking B	MOLE B
Seeking for Prey R	VULTURE R
Rapidity of Thought B	LIGHTNING B
Proportion Y	THREE CUPS Y
Structure B	NEST B
Burrowing Y	WORM Y
Comprehension B	ANCHOR B
Delicate Action Y	WOMAN'S HAND Y
Investigation B	MAGPIE B
Communication Y	SWALLOW Y
Beauty B	BUTTERFLY B



A CYCLE OF LIFE.—MALE. Design 7.	Æ CYCLE OF LIFE.—FEMALE.
BABYHOOD R Cradle	INFANCY Swing Cot RU
CHILDHOOD B Perambulator	NURSEHOOD Quicksilver O
BAPTISM R Font	EXISTENCE Doll Y
EDUCATION B Slate	HOME Duster G
PROFESSION Y Sign	RESPONSIBILITY Birdcage R
FRIENDSHIP B Hand	TENDRILAGE Honeysuckle OR
CONFIRMATION R Standard	HARVEST Keepsake RUS
PUBLICITY B Pulpit	GRATITUDE Newspaper B
TRAVEL Y Comet	PREPARATION Chest of Drawers P
COURTSHIP B Dove	SAFETY Engine Tender NT
MATRIMONY R Ring	TERRESTRIAL EDUCATION Rose EG
PARENTAGE B Hen	MENTAL EDUCATION Basilisk PI
DISTINGUISHMENT R Torch	MATERNAL REARING Poplar C
PATRIOTISM B Roman Altar	PATERNAL REARING Nun CO
REPOSE Y Pillow	RECAPITULATION Work Box CI
DEATH B Tombstone	REST Arm Chair W



EXPLANATION.

ON referring to the description of the dream in the Introduction, the old man is described as taking the traveller to the Lodge on the brow of the Hill, where he now proceeds to explain the Interior as follows:—On the pavement (design 5) you observe the inscription “An endeavour to classify the laws of Force (lightning), Mind (wings), Matter (an egg), in harmony with the laws of Colour, Geometry, and Numeration as a base for the investigation of Truth. In the centre are the Alphabet and Numerals monogrammed in a continuous line. On the glass dome (design 6) above, you observe in the centre the Kite of Colour, shewing the channels which produce the combinations. This kite is inclosed in the Vesica, which with the Square, the Circle, the Triangle, and the 64 small circles in the outer rim of the Circle, form a continuous line. Four circles are appropriated to each colour, the little one is the ordinary numeral, the next is the geometrical symbol, the large one the base idea, and the outer one the tabular numerals. Round the circular wall you observe a series of tabulations, the first is the Cycle of Life A. The rest of the columns may now be read from the deductive idea from left to right or from the inductive idea from right to left. The columns are printed in deductive succession, but as all reasoning should be by a succession of flights, you must therefore read it backwards, when you will see the idea produces a suggestion which creates a thought B, whence arises work C, and the proof is the column of the Universal Laws of Life D, in obedience to the necessitous motto

“Think, work, and prove.”

I will now proceed to describe the classification from left to right, disregarding for the present the Cycle of Life, and commencing with the scale of the deductive ideas, you come round to the inductive; so that as the wall is circular the Cycle of Life is between the two ideas. I may remark that all the scales that indicate uncertainty or ideality are coloured according to the scale of colour: whereas the scales that represent life, occupation and its requisites, and the inductive scales are coloured according to the disk previously described, consequently all the scales from the Deductive Base to the Universal Laws and the Cycle of Thought are coloured according to the scale of colour. Occupation the Inductive Base, and the Cycle of Life according to the disk, so should you wish to colour them you have only to rule lines between the subjects and carry the colour through the whole length to Occupation; for example suppose we take Harvest then the line of Russet will go through

HARVEST, Man reaps reward of labour, Russet, An oval, Seven 7, Fruits, Comprehension, Luxury, Generosity, Right knee, Social preservation, now stepping over Attrapancy, finish with Economy.

In looking at the succession of columns, proceeding Deductively, (which is another word for begging the question,) we have the Base or the supposed representation of existence in its original purity from life to death. Then we have the scales of Colour, Geometry, and Numeration, in harmony with this base and with each other. Then we begin with the scale of Creation, Mind, Man the virtuous individual and Man the virtuous in community, then taking Man as a symbol of creation, we classify the several parts of his body in harmony with the preceding tables, and also from the accepted interpretation, draw up the Universal Laws for the guidance, government, and information of mankind; from this table we come to the Occupation appropriate to the fulfilment of these laws, and the Thoughts that must amplify the work, so descending to the Suggestion and the Object that illustrate the germ of the thought.

Or, proceeding Inductively (which means reasoning from facts) and reading these tables from right to left, you have the Fact, the Suggestion, the Thought, the Work, and the Proof or the Universal Laws, and ascending to ideality enter in the tabulations of the Physical, Social, Individual, and Mental, tabulations of man to Creation and the scale of Numeration, Geometry, and Colour to the Deductive Base.

I will now proceed to explain the tabulations in succession, commencing with

THE DEDUCTIVE IDEA.

This tabulation is constructed on the life of man, from his primary existence, and is supposed to embrace the necessary requisites for the fulfilment of a normal state of happiness.

- 1 **MONADIC DUST**.—Dust thou art, &c. Dust with the germ of life in it. Man, Nature, and Creation commence as dust.
- 2 **COMBINATION**.—The union of substance with substance, or monadic dust in absorption expands to animation.
- 3 **LIFE**.—In the awakening to observant life the child stretches out its left hand to grasp at a desire and becomes acquainted with the world.
- 4 **HOME**.—The child having attained manhood makes a home for his wife and family.
- 5 **RESPONSIBILITY**.—In the possession of a wife and family he feels the responsibility of his position as their defender.
- 6 **CULTIVATION**.—Man cultivates the earth for their support.
- 7 **HARVEST**.—Man reaps the reward of his labour in an abundant harvest.
- 8 **GRATITUDE**.—And in the surprise at the success of his exertions manifests the feeling of gratitude for the benefits received.

- 9 MARKET.—Having more than is necessary for his wants he takes the surplus to market in exchange for the requirements of which he is deficient.
- 10 SAFETY.—Man in the prospect of winter provides a house for his family and cellarage for his provisions.
- 11 TERRESTIAL EDUCATION.—In digging the hole for the cellar he discovers the stratification of the earth.
- 12 MENTAL EDUCATION.—Man develops his mental ability and in the winter evenings cheers his family with interesting information, or composing ballads and books.
- 13 MATERNAL REARING.—The mother trains her offspring to moral excellence.
- 14 PATERNAL REARING.—And the father instils the principles of knowledge and wisdom.
- 15 MUTUAL GOODWILL.—In the fulfilment of their social obligations they learn to extend their gratification by offering hospitality and assistance to strangers.
- 16 SERENITY.—Thus living in a calm enjoyment of existence they see that all is good and beautiful, so tranquilly pass through life without anxiety or disease.

Note.—This scale may be also compared to the life of the year, though without going into details, as after man has secured his family in safety, winter is supposed to commence, and the other six stages refer to the development of his own education, the rearing of his children, social intercourse and happiness, which will be better understood as the other tabulations are explained.

THE LAWS OF COLOUR.

The following are the Laws of Colour, extracted from the Diagram published by the South Kensington School of Art.

The three primary colours are red, blue, and yellow. •

Red and blue produce purple.

Blue and yellow produce green.

Red and yellow produce orange.

The complementary colour is the one that does not contain any particle of the colour it complements. ex. Green has no red in it, so green complements red.

Purple complements yellow.

Orange complements blue.

Purple, green, and orange are the three secondary; the three tertiary are compositions of the three secondary.

Orange and green produce citrine.

Purple and green produce olive. •

Orange and purple produce russet.

Therefore russet complements green.

Citrine complements purple.

Olive complements orange.

Yellow and purple contrast as light and dark.

Orange and blue contrast as hot and cold.

Three parts of yellow, five of red, and eight of blue completely destroy one another and make white.

EXPLANATION OF THE SCALE OF COLOUR.

- 1 RAW UMBER.—*The base.* This colour mixes harmoniously with all other colours and therefore may be considered the base, commencement, or central colour.
- 2 OLIVE.—*Gratification.* The rich warm green composed of purple and green. The oil of gladness to strengthen man's heart—fruitfulness. The gratification of appetite or desire—nourishment.
- 3 YELLOW.—*Calculation.* Yellow is a cold unimpassioned colour, no enthusiasm excited in the contemplation of it.
- 4 GREEN.—*Cheerfulness.* The mixture of yellow and blue, or the combination of calculation and amiability produce cheerfulness.
- 5 RED.—*Responsibility.* Red naturally excites the retina, thus creating resolution or determination.
- 6 ORANGE.—*Occupation.* The combination of red and yellow, or the combination of responsibility and calculation will create a desire for activity and accumulation.
- 7 RUSSET.—*Abundance.* The combination of orange and purple, or unselfishness and occupation must produce abundance.
- 8 BLUE.—*Amiability.* This colour calls up the affectionate sunny feelings.
- 9 PURPLE.—*Unselfishness.* The mixture of red and blue, or energy and amiability will produce unselfishness.
- 10 NEUTRAL TINT.—*Obscurity.* The imperfect combination of the three primary colours makes obscurity.
- 11 EMERALD GREEN.—*Physical Ideality.* In Revelation iv. 3, the throne had an emerald halo round it, showing that this colour was the type of the physical creation.
- 12 PINK.—*Mental Ideality.* Rev. iv. 5, And out of the throne proceeded lightning "(pink)" or mental creation.
- 13 CREAM.—*Organic Ideality.* The nourishment of humanity in its developement.
- 14 COBALT.—*Speculative Ideality.* The colour of the sky, of the mind, or enquiry.
- 15 CITRINE.—*Humility.* The combination of orange and green, or occupation and cheerfulness produce humility and content.
- 16 WHITE.—*Completion.* The mixture of blue, red and yellow in the due proportion of eight blue, five red, and three yellow produces white; or eight parts of amiability, five of responsibility, and three of calculation make completion or perfection.

Note.—Emerald green, pink, cream, and cobalt are the four idealities, coming after obscurity the mind awakens to imagination.

*Examining these colours in their complementary
or opposite aspects, we have*

Red to green, or resolution without or opposed to cheerfulness
produces drudgery :
Green to red, or cheerfulness without resolution produces folly.
Blue to orange, or amiability without occupation produces
lassitude :
Orange to blue, or occupation without amiability produces
selfishness :
Yellow to purple, or calculation without unselfishness produces
parsimony :
Purple to yellow, unselfishness without calculation produces
extravagance :
Green to russet, or cheerfulness without abundance produces
self-sacrifice :
Russet to green, or abundance without cheerfulness produces
ingratitude :
Purple to citrine, or unselfishness without humility produces
vanity
Citrine to purple, or humility without unselfishness produces
meanness
Orange to olive, or occupation without gratification produces
disappointment
Olive to orange, or gratification without occupation produces
helplessness
The contrast of white and neutral tint is obvious.

EXPLANATION OF THE SCALE OF GEOMETRY AND LINEAL FIGURATION.

- 1 ALPHA AND OMEGA. "The beginning and the end, the first and the last." Raw umber, because dust is the beginning and the end, the first and the last.
- 2 VESICA. Gradual expansion or increase, the Vesica is the Roman Catholic emblem of the church, made of two arcs bending inwards at the extremities and outwards at the middles. Olive, increase must come from absorption, from the gratification of the appetite.
- 3 THE SQUARE. Terrestrial arrangement, fields, houses, &c. Man makes everything square. Yellow, calculation, looks at the four sides of the question.
- 4 A GABLE. Domestic happiness, formed by the combination of the square and triangle, uniting the hearth stone and roof tree, supported by the chimney up which the incense ascends. Green, or combination of yellow and blue, or amiability and calculation will produce cheerfulness or happiness in sincerity.
- 5 A CIRCLE. Individuality, the expanding unit upon its own

centre. The full completion of life. Red, in the conviction, of our responsibility and resolution.

- 6 A SPADE. The type of exertion to procure sustenance, the combination of the square and circle, or terrestrial arrangement and individuality, or the means and the will produce action. Orange, or the combination of red and yellow, or resolution and calculation produce occupation.
- 7 AN OVAL. Ripeness or maturity, the completion of expansion. the invariable motion of the heavenly bodies; the circuit of nature; the combination of the crown and spade, drawing the square of the spade into an arc. Russet, or combination of purple and orange, or unselfishness and occupation produce abundance and ripeness.
- 8 A TRIANGLE. Pyramidal elevation, aspiration, a triangle above 45° has always been held as a sign of prayer and praise, composed of the two hands united, with the heart between them as a base. Blue, the triangle denotes peace and amiability.
- 9 A CROWN. Glory, the imaginary reward of self-sacrifice, or rather of self-management. The combination of the circle and triangle, the circle forming the base and the triangle the points of the crown. Purple, the combination of red and blue, or resolution and amiability produce the glory that fills the mind in the triumph over selfishness.
- 10 A CROSS HATCHED OVAL. Maturity in darkness, illustrating the latticed window to the storehouse of prosperity. Neutral tint will illustrate the obscurity of the storehouse.
- 11 LAYERS. A section of creation, shewing the various stratifications. Emerald Green, because either as copper or bronze was the first metal discovered, the oxide or emerald green would indicate the situation of the metal.
- 12 LONGITUDINAL ZIG ZAGS. Mental conception, illustrating the aspirations of the mind in search of ideas. Pink, or mental ideality, the region in which the conceptions reside.
- 13 LATITUDINAL ZIG ZAGS. Physical comprehension, illustrating the capacity of motion backwards and forwards. Cream, the comprehension of our organization.
- 14 A SPIRAL. Pigeon pre-flight, the type of seeking for truth, increasing the circle, and raising the elevation, thus embracing a wider field of ascertained observations. Cobalt, the supposed action of our speculative ideality.
- 15 A FLOWER PETAL. The emblem of sympathy and kind wishes, the combination of the gable and the spade, which in placing the square of the gable on the square of the spade would give the triangle at the top and the semi-circle at the bottom, forming a flower petal. Citrine, or the combination of orange and green, or occupation and cheerfulness will offer the flowers of success in goodwill.
- 16 THE PERFECT FIGURE. This figure is made to appear as a circle, a square, and a triangle, cut from a cylindrical piece of wood, equal in its length and width, which if held up

before the eye will appear a square, and at the end as a circle; now cut off the sides of the square so as to make it appear as a triangle, like the roof of a house, you will thus have the square one way, the triangle the other way, and the circular base; or a combination of the circle, square, and triangle, or red, yellow, and blue—perfection.

EXPLANATION OF THE SCALE OF NUMERATION.

1. Represents the consideration of simple or comprehensive unity or base. Raw Umber

2. The division of creation or dualism, the breath of life without which comprehension cannot embrace a completion. In the Greek language two is singular. Olive.

3. The division of philosophical enquiry founded on the law of universal triplicity, indicating a cold separation of facts. Yellow, three parts of which in combination with red and blue are required to form white.

4. The scientific divisions of the earth for the various departments it embraces, thus preparing the world for social development. Green.

5. Man as an independent worker has five senses, five fingers, he closes his hand as a circle, and the fingers spread out would touch the rim of a circle. 5, has been used as an aggressive number in scripture. Red, five parts of which in combination with yellow and blue are required to form white.

6. The conception of labour, the dual of philosophical enquiry. Orange.

7. The poetry of life in full enjoyment; in a scriptural sense it represents completion. Russet.

8. The renewal of creation; as the octave in music strikes the note of its re-commencement, the number 8 has been held by the Church to represent re-commencement. Blue, eight parts of which in combination with red and yellow are required to form white.

9. The square of philosophical enquiry, and the termination of terrestriality. This number has been used in all ages in a mystic sense, the giving of three times three; the witches "thrice to mine and thrice to thine, and thrice again to make up nine." Purple, the triumph of philosophy.

10. The dual of physical formation, the repose of labour in decade of comprehensive unity. Neutral Tint, the night of the world; ten, drawn as a circle with a perpendicular line through it.

11. The awakening to the ideal, life, the past day, the comprehension of nature, *fed*, drawn as a flail. Emerald Green. Earthly ideality.

12. The awakening to the ideal, life, the second day. The comprehension of the mind. Pink, mental ideality. *del*, as a delta

13. The awakening to the ideal life; the third day, the comprehension of man; the organism of life. *crotch*, drawn as a crotch. Cream, organic ideality.

14. The awakening of the ideal life, the fourth day. This is the dual of the seventh day, the uprising of the poetic feeling into celestialty. Cobalt, a *cross*.

15. The poetry of manhood, taking the hand between his own in friendship. Citrine, *line*.

16. This number, the square of four, is taken as representation of completion, it divides itself into 8, 4, 2, 1, without a fraction. It is the number of ounces in the pound, it is the total of the eight blue, five red, and three yellow parts, that thus combined form white. *Ome*, the termination. You will therefore see that I introduce six new numbers into the decimal scale so as to make it arrange with the numerations, consequently 20 (the omega shortened to 0) would be the number commonly represented as 32.

THE BALANCE OF CREATION.

THE GARDEN OF EDEN.—In looking at this column, every subject necessary for the complete happiness of man is stated. Substance is called into life, in a world where vegetation springs up; Man now appears and occupies himself in training the shrubs and cultivating the fruits; feels the benefit of the light, which opening his mind, calls all into life, and in the security of mutuality he enjoys repose.

THE GARDEN OF THE MIND.—The vacuum of radiation is that which is left when Electricity is withdrawn from it, and may be represented as deposition. In explaining Electricity, Etherealism, and Spirituality, I suppose that Electricity is the great consuming power that occupies all space. Etherialism is the universal substance that occupies all space. Spirituality the spirit-power that in uniting Etherealism and Electricity produces light, and in the absorption of the Etherealism, the deposit of radiation assumes the appearance of a film, a cloud, a spiny mass, a hardened substance, and gradually increasing in size, appears as a circular form; and now becoming the great substance, which ejecting portions of itself, produces the planetary system; and the earth in the aqueous pulverization it underwent, assumed its present aspect. Man now walks among the flowers of life and enjoys complete terrestrial felicity.

EXPLANATION OF THE BALANCE OF CREATION.

- 1 SUBSTANCE. This is the basis of all things. Raw Umber.
- 2 VIVIFICATION. The substance taught to expand itself into increasing life. Olive, gratification.
- 3 THE WORLD. Terrestrial occupation, the cold mass of ejected substance from the sun. Yellow, all the earths, clays, sand in layers, &c.

- 4 **VEGETATION.** Grass and vegetable creation on the earth. The sun acting on the earth produces grass. Green—the combination of blue, the sun or light and yellow, the earth.
- 5 **MAN.** The formation of mankind, the energetic master and subduer of earth; and in this power he assumes the responsibility over lesser life. Red.
- 6 **WORK.** The subjugation of the earth to supply man's peculiar wants. Man acting on the earth is work. Red and yellow produce orange.
- 7 **FRUITS.** The result of work, the fruits of the field and the chase. Russet, abundance, ripeness.
- 8 **LIGHT OR MIND.** The beneficent power that sends mind and light into the world. Blue, the sky in light.
- 9 **MUTUALITY.** The awakening of the mind to the necessity of mutuality. Purple.
- 10 **DARKNESS.** Without darkness the stimulation to life by light would be too great, so the introduction of repose or the withdrawal of the sun's influence produces night. Neutral tint.
- 11 **DEPOSITION,** (or deposition the continuance of the deposition) or the deposit in space of the result of the active electricity, or the combination of cream and cobalt, or spirituality and etherealism acted on by electricity produces celestial earth. Emerald Green.
- 12 **ELECTRICITY.** The consuming power is the immediate cause of universal life when in juxtaposition with prepared nature, or death in the inefficiency of nature to withstand its power. Pink, irresponsible thought.
- 13 **ETHEREALISM.** The universal atmosphere that in connection with spirituality and influenced by electricity, gradually assumes the form of substance and produces creation. Cream, organic ideality.
- 14 **SPIRITUALITY.** The great creative emanation that embraces time space and materiality gives the word for increase or decrease, "let there be light!" "let there be darkness!" and in combination with etherealism and in the power of electrical action produces substance. Cobalt.
- 15 **FLOWERS.** Flowers have been appropriately termed "the smiles of GOD'S goodness;" the fulfilment of vegetation; and may typify humility in appearing in perfection though in retirement from observation. Citrine.
- 16 **UNIVERSAL HAPPINESS.** And when creation was finished GOD pronounced it very good, and fitted for the enjoyment of universal happiness, which can only be obtained when the whole world shall act in accordance with the universal laws in obedience to the universal belief.

INDUCTIVE EXAMINATION OF THE HEADS OF CREATION.

In examining these heads of creation we find they are divisible into five sections of three each, viz :—

1ST CAUSE.	{ Spirituality. Blue—the aspirative power. Etherealism. Yellow—the passive power. Electricity. Red—the energetic power.
THE CONSEQUENCE.	{ Deposition. Blue—etherial substance. Substance. Red—the departing substance. The World. Yellow—the cold continuous substance.
THE PRODUCTION.	{ Vegetation. Yellow—the clothing of earth. Fruits. Red—the propagating substance. Flowers. Blue—the aspiring beautiful acknowledgement.
THE INTENTION.	{ Man. Red—the energetic power. Mind. Blue—the thoughtful power. Work. Yellow—the terrestrial improver.
THE OBJECT.	{ Vivification. Red—the enjoyment of existence. Mutuality. Blue—the enjoyment of friendship. Universal Happiness. Yellow—the fulfilment of the terrestrial intention.

Darkness is not a creation, but the state of the absence of creation ; a negative reality acknowledged but cannot be proved.

EXPANSION OF THE MIND OR THE SOUL.

- 1 OBSERVATION. The first faculty of the Mind will be observation or the power of seeing what you see. Raw Umber.
- 2 REFLECTION. Having seen an object the mind then proceeds to reflect upon it. Olive.
- 3 COMPARISON. In the reflection on the observation, comprehension will or will not follow. If it does the mind makes a comparison between this new comprehension and others previously obtained. Yellow.
- 4 LOVE BENEVOLENT AND CONFIDING. In a just comparison the object will adhere to the mind either as a prospect to attain, or as a support to an ascertained conviction. Green.
- 5 HONOUR is the feeling of responsibility which demands a fulfilment of the trust imposed ; not the artificial sentiment that society has sanctioned for the security of good behaviour. Red.
- 6 INDIVIDUALITY. The mind will now feel an individuality or a disposition to release itself from leading-strings, authoritative advice, and assumptive superiority, which will call out self from self for self. Orange.
- 7 COMPREHENSION. The wide survey of all that will influence or oppose ; that enables the mind to take a positive position on questions of importance. Russet.
- 8 SINGLEMINDEDNESS. The best security for a just appreciation of circumstances will be the firm adherence to right in sincere singlemindedness. Blue.

- 9 **INTEGRITY.** Honour is the conduct of the mind as it regards itself; integrity is its conduct in regard to others. Honour refutes a falsehood, integrity explains the misapprehension. The great security for the activity of this faculty lies in the development of the character of singlemindedness. Purple.
- 10 **RELAXATION.** The mind being never idle this faculty will therefore mean transference, not repose; we talk of relaxing the mind and unbending the mind after severe and continuous thought, but this being figurative implies though it does not mean rest. Neutral Tint.
- 11 **PRAYER.** Prayer comes from resolution or a determination to do; it is the enjoyment of free-will or conscientious necessitation with a shewn responsibility. Prayer is a matter of form unless prompted by desire and is successful in proportion to the strength of your conviction, if such conviction is built on the Universal Laws. Prayer is the elevation of self to a higher level. Emerald Green.
- 12 **EXAMINATION.** In the elevation the consciousness of unworthiness induces the consideration of past conduct, or self-examination. Pink.
- 13 **JUSTICE.** The impartiality of self-examination will demand a just decision, and in that decision the perversion of the mind will be apparent in estimating the character and conduct of others. All the evils we suffer originate in ourselves. All people would have the inclination to do right if fair play was allowed for the influence of wisdom; and as foolishness and evil are therefore synonymous, we must improve before we disapprove. Cream.
- 14 **PRaise.** In the realization of the desire expressed in prayer, and in the purification of the premeditation the mind will culminate in praise.
- 15 **PEACE** now rises to disarm hope and to subdue anxiety. All anxiety is wrong because it is a want of confidence in your belief. Citrine.
- 16 **EQUANIMITY** means active peace or energetic labour in the confidence of a certainty that pursues its course regardless of consequences. White.

THE MIND.

AN AID TO MEMORY.

To send the thought on mental progress home,
 Is to compare its structure with a dome.
 The *Substance* first for which we have occasion
 Can only be obtained by *Observation* ;
 These bricks well burnt, proportioned, and exact,
 Strewn on the ground each one's a solid fact.
Reflection now proceeds to dwell on each,
 And just *Comparison* their forms will teach.

Confiding Love as mortar builds reality ;
 Where dwells in *Honour, Individuality*,
 Surveying all around in *Comprehension*,
 The *Single Mind* will concentrate extension,
 And daily duties in *Uprightness* done,
 Earn *Relaxation* with the setting sun.
Prayer, ere repose a scrutiny will raise,
 And *Justice* it implicitly obeys.
 Then *Praise* ascending as a sweet sublimity,
 Subdues the mind to *Peace* in *Equanimity*.
 Some minds in practising this wide extension
 Could almost cap the world in comprehension ;
 And from the cottage door in light divine,
 Exclaim in truth,—the universe is mine.

EXPLANATION OF MAN THE INDIVIDUAL.

In considering the subject of Man, as an Individual, the scale of succession will represent the developement of his personality in relation to himself.

- 1 CONSCIOUSNESS is the first perception you experience of being a living creature, with power to think, move, and feel. It is almost the same as perception, though consciousness brings the perception more home. Raw Umber.
- 2 AMPLIFICATION. The increase of the feeling of consciousness accumulating outward indications. Olive.
- 3 RETENTIVENESS. The hold obtained on the convictions so as to compare their value and importance. Yellow.
- 4 REALIZATION. The completion of consciousness in the realization of personality. Green.
- 5 WILL-POWER. The confidence in ability to exercise faculties for the full enjoyment of life. Red.
- 6 SELF RELIANCE. In the exercise of will-power the feeling of self reliance is developed, and the energy of the individual is industrialized. Orange.
- 7 LUXURY. The abundance obtained by industry being disregarded, the indifference creates a feeling of extravagance which developes luxury. Russet.
- 8 WORSHIP. The excess of abundance creating the desire for distribution ; the acknowledgement produces the wish to worship, as an outlet for the gratitude felt in the pleasure conferred. Blue.
- 9 DIGNITY. This does not mean the grandeur that delights in adulation, but the reward of worship in stimulated self approval. Purple.
- 10 SECLUSION. Self approval or dignity of character will seek seclusion or retirement for meditation. Neutral Tint.
- 11 CONCENTRATION. Seclusion has the natural tendency to pro-

mote a concentration of the influences for speculative analyses that have actuated past conduct and for future guidance. Emerald Green.

- 12 IMAGINATION. Higher desires will now intrude on placidity calling forth the imagination to the achievement of conquests over yourself and others. Pink
- 13 RIGHTEOUSNESS. The full developement of the preconceived intention which strengthens the heart to realize the new condition. Cream.
- 14 DISCOVERY. As "like attracts like," so discovery will wait upon righteousness "to learn as we are known." Cobalt.
- 15 GENTLENESS. The outward manifestation that righteousness will take when defended by decision. Citrine.
- 16 PERFECTION. The due proportion of the faculties, viz: retentiveness, worship, and will-power, in the proportion of three retentiveness, five will-power, and eight worship, which in their exercise will develop the character to its highest capacity. White.

EXPLANATION OF MAN IN THE COMMUNITY.

In the examination of man in relation to others we must suppose the sensations to arise in successive stages, and from feelings previously acquired; therefore as in mind and in man the individual, every sentiment is built upon the preceeding convictions.

- 1 HUMANITY. The first observation that enters the mind on contemplating another is that there is some analogy in common to both, that is called the feeling of humanity. "Dearly beloved brethren." Raw Umber.
- 2 CO-OPERATION. The desire to combine and unite with another; the great bond of sympathy for the human race. Olive.
- 3 CAUTION. In this desire the mind having discovered truths of its own, will try to prove an existence of similar sentiments in the intended companionship. Yellow.
- 4 CONFIDENCE. In the satisfactory examination of the necessary qualifications the mind will unreservedly repose its confidence upon another. Green.
- 5 FEARLESSNESS may be described as passive courage that will not seek occasion for its demonstration, but pursues its course regardless of consequences in the support afforded through the confidence reposed by another; another here means one, several, or a community. Red.
- 6 SELF RESPECT will arise from oblivion to others in the exercise of the individual responsibility. Orange.
- 7 GENEROSITY. The desire to distribute the overplus of approved sufficiency. Russet.
- 8 SYMPATHY. You can be generous without sympathy but you cannot be sympathetic without being generous; sympathy is an active interest in others arising from a kindness of

disposition; it is distinguished from pity in as much as the Priest and Levite, though going over to the other side may have felt pity, but the Good Samaritan felt sympathy. Pity implies superiority, "Lord I thank thee I am not as other men are." To pity a person is to resign all hope of assisting them, and hope is anxiety without confidence. Pity may be akin to love but it will not be love that is based on respect, but an amiable tyranny that denies equality or reciprocity. Pity is passive pride without hatred or revenge in its composition, but says "Poor thing he can't help himself and I shan't help him." Blue.

- 9 NOBLE DEEDS. All noble acts must spring from unselfishness, they are the sacrifice of personal desires for the good of the community which may be exercised through individuals as a necessary medium. Purple.
- 10 SECURITY is the full confidence you entertain for the honesty of the community, and is the opposite to mistrust in the community, this feeling may arise from the wish to do to others as you would be done by, but may be disappointed in finding that though others may act on the same principle their notions of mutuality may be very different. The best security a person can have is the indifference to possessions of which others could deprive him, and making the community responsible for his individual requirements. Neutral Tint.
- 11 INDIVIDUALITY IN CELESTIALITY or the ideality of the ideal; by these expressions I wish to convey that a person in the full sense of security in the community, his individuality will be lost in the relation; and taking mind to represent celestialty his mind is absorbed with their minds and his ideas with their ideas producing one mind, one heart. Emerald Green.
- 12 BENEFICENCE is the disposition to kindness or the wish to promote happiness; it is a royal goodness, a proved character, a spontaneous product, not a considered offering. The girl who gave the old woman water at the well, and who never after spoke but pearls and diamonds came from her mouth, was beneficent, she could not help it, it was now her nature so to do. Pink.
- 13 SELECTION. This means election, choice, the power to discriminate which is the power possessed by matured beneficence in the clear sightedness of character it has revealed to it, it is in the little actions of life that a character assuming hypocrisy will disclose itself; truth is true in all things and physical actions instinctively obey mental directions. Cream.
- 14 ADMIRATION. In the power of selection the humility of your character will acknowledge the qualities in others as superior that you have also in possession; and hence will arise the feeling of admiration. Cobalt.

- 15 **FRIENDSHIP.** Admiration for another influenced by goodwill will culminate in an inseparable friendship that will strengthen to similarity. Citrine.
- 16 **FELICITOUS FRUITION.** In the extension of friendship built on selection through sympathy, trust and caution, and founded on beneficence, the complete fulfilment of the universal laws may be practiced in conformity with the Universal Belief.* White.

EXPLANATION OF THE PHYSICAL FORMATION OF MAN.

- 1 **BASE.** The base of man is dust. Raw Umber.
- 2 **BOWELS.** Bowels are supposed to illustrate the yearning for combination, ex. bowels of compassion. Olive
- 3 **LEFT HAND.** The retentive grasp; as you collect you place the produce in your left hand. Yellow.
- 4 **LEFT HIP.** In protecting a person from injury for security, you place them on your left hip or side. Green.
- 5 **RIGHT HAND.** And in the protection assuming a responsibility you use the right hand for work or defence. Red.
- 6 **FEET.** Feet are the emblems of extended exertion, as walking, or digging. Orange.
- 7 **RIGHT KNEE.** The right knee is bent on the ground in collecting produce, binding sheaves, taking aim at game. Russet.
- 8 **HEART.** The heart has always been the emblem of the kinder feelings, as gratitude, you say a good hearted person, hearty laughter, or real laughter, open heartedness. The heart is therefore the emblem of cheerfulness, brightness. The Psalms are full of the heart as the type of worship. Blue.
- 9 **RIGHT HIP.** The right hip is the place on which you would rest your burden in taking it from one place to another; a benevolent exertion. Purple.
- 10 **STOMACH.** The place of repose from external influence where all is free to work into a higher elementary condition. Neutral Tint.
- 11 **LEFT SHOULDER.** We now approach the more imaginative qualifications, the physical illustration of life being completed the mental expansion commences, and the left shoulder represents the place on which man rests his cloak his bundle, or his tools, in going to his terrestrial occupation, it may represent the poetry of labour without the exertion. Emerald Green.
- 12 **RIGHT SHOULDER.** The world has accepted the right shoulder as the place for decorating successful exertion, as the shoulder knot, or epaulet, the root of action either for the pen, the sword, or the sickle. Pink.

*The belief will appear in the department of education.

- 13 **LEFT BREAST.** The pillow of infancy giving nourishment to the organic frame of man. Cream.
- 14 **RIGHT BREAST.** This may be represented as the nourisher of the mind in wisdom, as the left is of the body causing a mental expansion. Cobalt.
- 15 **LEFT KNEE.** A person in presenting an offering or bending to a superior invariably kneels on the left knee, as the right being the stronger, greater power is brought to bear on returning to the natural position ; it may therefore represent humility and goodwill in as much as it is disarmed in the action. Citrine.
- 16 **HEAD.** The head may also embrace the neck as it is the stem of the head, the head being the ruler of all does not need explanation. White.

This scale may be taken as the relative proof ; or man comparing various ideas with his own personal composition. As Man therefore judging from his own centre and personality may be said to reason relatively, this column is placed in the middle of the classification.

THE CYCLE OF THOUGHT.

The Cycle of Thought more properly means the heads of thought. In continuing the description of the successive tabulations on the deductive arrangement, the Cycle of Thought must precede the consideration of the Universal Laws, but the column of Thought should also be placed after the Cycle of Occupation, so as better to trace the succession on the Inductive Scale from right to left:

In considering the question of Thought, the following lines may assist in some measure to illustrate its expansion and contraction.

EXPANSION.

"For exercise—to grasp in comprehension
 Impels the mind to amplify extension ;
 So spread itself, though ne'er detached from home
 To past e'en everlasting; still to roam
 O'er space that circles round finite infinity ;
 Here outside contemplate the unanimity,—
 But outside 'tis impossible to dwell ;
 You're only yet without the inner shell ;
 Still on and on, new circles still recede ;
 Still on and on ;—the last a mustard seed
 To the beyond : Now giddy through extension,
 Own comprehensible, past comprehension.

CONTRACTION.

If comprehension fail to comprehend,
 Howe'er the mind the circuit may extend ;
 Then try contraction ;—starting fair at home
 The circle to a central point has come ;
 This central point inspection must declare
 Has reached the section of a single hair ;
 But magnify the hair and we are able
 To represent the section of a cable ;
 This centre found ; minute attenuation
 Contracts the speckle past investigation ;
 Then *thought* assumes the sight the eye refuses
 Till e'en the mind abbreviation loses—
 Belief can only now contraction crown,
 And say, a point is—*nothing*—whittled down.

1. ORGANIZATION. In reflecting on the first subjects in the previous tables, the first Thought will be to organise or arrange, so as to preface for ulterior consequences. Raw Umber. *Symbol*—a Man.
2. OCCUPATION. In the natural man the instinct of extension is implanted, so that idleness is foreign to his composition, and his first awakening is the desire to do, to get, and to see ; in fact to be busy so long as strength will last ; the greatest punishment to an organised mind, is to prevent its doing anything or thinking about doing anything. Olive. *Symbol*—a Bee.
3. TIME. The act of doing something naturally leads the thought to the time it takes to do it, and in calculating if it cannot be done quicker. Yellow. *Symbol*—an Hour-glass.
4. HAPPINESS. The answer to the question What is Happiness ? may be stated as “The full enjoyment of our faculties in obedience to the Universal Laws and in acceptance of the Universal Belief is the only way to attain personal happiness,” which must be developed in the appreciation we set on time, as “sloth breeds sorrow.” The difference between happiness and joyfulness is, the true feeling of happiness arises from the belief that you are of use in the world ; the true feeling of joyfulness is in the personality of heavenly influence, inducing gratitude. Happiness in the abstract being the fulfilment of universal mutuality will be only attainable when the Vision of Edenia shall be realised. Green. *Symbol*—a Lamb.
5. FREEDOM.—The examination of the feeling of happiness will lead to the consideration of freedom, essentially necessary for its continuation ; calling forth a resolution in the responsibility of the possession. Red. *Symbol*—a Broken Ring.

6. **CULTIVATION.** Man in possession of happiness and freedom feels that support must be obtained by cultivation; or a complete system for beneficial production. Orange. *Symbol*—a Spade.
- 7 **INSTINCTION** is the consideration of the faculties that prompt our efforts for subsistence. Russet. *Symbol*—an Empty Bag.
- 8 **UNDERSTANDING.** The consideration of the faculties that prompt the desire to learn. Blue. *Symbol*—an Opened Eye.
- 9 **EQUATATION OR EQUITABLENESS** is the consideration of the judicious distribution of valuable scarcity, so that all shall be mutually benefited in proportion to their varied capacities. Purple. *Symbol*—Scales.
- 10 **ETERNITY.** In the complete fulfilment of the desires for the supply of our varied capacities; the thoughts tending to the duration of these faculties, the future extends to the infinite and Eternity is comprehended. Neutral Tint. *Symbol*—a Circle.
- 11 **SPACE.** In the contemplation of Eternity the mind extends its power of thought to the limit it can embrace, which is called space or the material of the immeasurable. Emerald Green. *Symbol*—Water Rings.
- 12 **TRUTH.** Truth is the conviction of a fact and in our capacity to demonstrate it. If you cannot demonstrate it belief in it is not a truth but an impression. Pink. *Symbol*—a Coral, the spreading out of facts.
- 13 **BIOLOGY.** Is the consideration of life apart from human influences. Cream. *Symbol*—a Greek Theta, the ancient representation of life.
- 14 **NATURE.** The great field of contemplation, illimitable to comprehension. Cobalt. *Symbol*—a Rainbow.
- 15 **COMPANIONSHIP.** In the study of nature the mind softens in obedience to discoveries, and in the pleasure of exploration it communicates and receives information, uniting it in personal acquaintance with other minds through mutual objects of interest. Citrine. *Symbol*—Joined Hands.
- 16 **DEVOTION.** The instinctive influence of admiration is to create devotion, and in the discovery of the beauties that surround us the mind will receive the inspiration. White. *Symbol*—the Moon.

EXPLANATION OF THE UNIVERSAL LAWS.

“Remember,” man, “the Universal Cause
Acts not by partial, but by general laws,
And makes what happiness we justly call
Subsist not in the good of one, but all.”

The examination of the Tabulations has brought us to the conclusion, that from the harmony of the consecutive parallels, acted

on by the Cycle of Thought, certain laws exist which being for our guidance and belief, must nevertheless be discovered and worked out by our own individual exertion. It is the knowledge that some possess of their expansion and truth, and seeing the evil consequences of their infraction, that causes them unhappiness in regret of the disinclination of the world to advance to a higher level of existence. But, the world being under the dominion of habit, which has dulled the edge of desire, the inconvenience of the degradation is apparently unknown and unfelt in the capacity peoples possess of adapting themselves to circumstances over which they have no, or only a self-sacrificing control. The way must therefore be pioneered, and in the preaching, publication, and explanation of these Laws, awaken the world to the misery it endures, and call mankind to obtain a higher state of self-elevation.

- 1 SOCIAL ORDER. The thought on organization will develop into the laws of Social Order. Raw Umber.—The law represents the position or station that each person will occupy in relation to his physical and mental capacities ; it is the arrangement of the community into acceptable relation, producing the law of mutual rights, liberties, and opportunities.
- 2 INDUSTRIAL OCCUPATION, The thought on Occupation will divide into the Industrial, Mental, and Social. Proceeding with the first division—Olive—the law will embrace the consideration of employment (labour not being used as indicating hardship), and its requirements, producing the equal right to manufacture, equal liberty in the means, and equal opportunity to commence.
- 3 PHYSICS. The thought on time and distance will develop the laws of physics. Yellow. The term physics is not here intended to mean the whole range of Natural Philosophy, but only so far as the science is applicable to nature, irrespective of life.
- 4 MORAL INTUITION. We must, on considering the laws of our moral intuition as implanted in human nature,—Green—and which are for promoting the desire for universal happiness, divest the mind of the idea that sin forms any part or element of ethical life, but is rather a parasitical adherence, which depositing its seeds on an acceptable surface to develop under the influence of certain laws, can nevertheless be eradicated, amputated, or annihilated by the independent efforts of the patient, so may therefore be considered as a disease on a naturally healthy constitution. For a list of the moral instincts the tabulation of the Deductive Base will supply the roots from which the extended ramification of these natural inceptions will proceed ; and in the study of their attenuations, pursued in obedience to the Universal Laws, we divest the mind of many significations

that have for so long existed as to obscure their original alienage. For example, Faith, representing an independent idea, will be subordinated to Belief.* Pity, with its parent, Pride, and with its offspring Charity, will be superseded by Kindness. Circumspection, fettered by Prudery, will be restored to her parent Purity; Hope, fostered by anxiety, will be subdued by Peace; Mercy, the thief of justice and the slave of authority, will be annihilated; Justice will be recognised as a terrestrial regulation; and Grace be acknowledged as a divine development, not a partial distribution irrespective of exertion.

- 5 CENTRALIZATION. As Governments are influenced by Freedom,—Red—the desire to centralize the world in mutuality, will be possible in obedience to accepted laws, not to geographical centres, as London, Paris, Jerusalem, or New York.
- 6 NATURAL PRODUCTION. The consideration of the art of cultivation will develop the laws of natural production. —Orange—which will embrace the laws of physics that refer to the growth of substances imbued with life.
- 7 PHYSICAL PRESERVATION. The enquiry into instinct and the obtaining nourishment from nature, introduces the question of Physical Preservation—Russet—which may be understood as the knowledge of the substances and circumstances that are wholesome for the sustenance of mankind.
- 8 UNIVERSAL DEVELOPMENT. The mind in its power and perception will introduce the principles that shall develop a universal system of education,—Blue—so that in the free access of knowledge, humanity shall receive a gradual expansion of its capabilities.
- 9 NECESSITOUS DIVISION. The thought on equitation or equitableness will at once organize the principles of necessitous division,—Purple—meaning that the supply shall be in proportion to the wants of man, irrespective of his wishes, should such wishes be prompted by the desire for accumulation. "Wants should make wishes, not wishes make wants."
- 10 NATURAL CONSTRUCTION. The contemplation of eternity in its illimitable durability, is nevertheless the gauge by which our minds measure the permanence of the buildings erected by mankind; and the principles of construction are considered to be true in proportion as the structure fulfils the intention. Neutral tint.
- 11 GEOLOGICAL ARRANGEMENT. Space, being within limitation, will induce the circumscribed geodestic consideration of the earth's construction; and in the contemplation of the wide fields of laminated deposit, the laws of geological arrangement will be discovered—Emerald Green.
- 12 MENTAL CONCEPTION. The desire to discover truth will

* Belief is Faith proved by internal conviction.

induce the mind to absorb a conception, and in the delight of the enjoyment of the faculty, the laws will be developed. Pink.

- 13 ORGANIC CONFORMATION. Biology, or the science of life, being under consideration, the conformation of our organisms will require analysis to demonstrate our vital capacities. Cream.
- 14 SCIENTIFIC ENQUIRY. The knowledge of a fact, leading the mind to compare it with conceptions, produces a result on which may be based a law of scientific enquiry. Cobalt.
- 15 INTERCOMMUNICATION. The gratification derived from the possession of companionship, draws out the desire to obtain a wider field of interest, and intercommunication where it is approachable is established. Citrine.
- 16 ARTISTIC BEAUTY. Devotion, in contemplating the good and beautiful, learns to develope artistic excellence, which promulgates the laws of a correct judgment for the examination and delineation of nature or imagination. White.

The full enquiry into the Universal Laws, and their influences on our social progress, must be reserved for future consideration.

EXPLANATION OF THE CYCLE OF OCCUPATION WITH THE APPROPRIATE SYMBOLS.

The Laws of Social Order having been explained; the next question that will present itself is, What particular departments of work will most suitably accept their decisions for guidance and authority?

I may here remark that the deductive theory having reached its culmination with the Universal Laws; we now commence practical life and the inductive principle will cause a descent to the inductive base; consequently the colouring will be in accordance with the succession of colour previously described on the disc.

- 1 PROTECTION. Social order will be best maintained by Protection, which embraces all professions of a defensive nature as the army, navy, volunteers, police constables, &c.
Why Red? Because this profession represents bold resolution, the type of power.
Staff; red—the active official power.
Cape; blue—the protecting comforting aid.
Lantern, bulls-eye; yellow—the peering inquisitive power.
- 2 MANUFACTURE. Industrial occupation will introduce manufacture or combined efforts for making articles in quantities.
Why Blue? Because the efforts it makes are, or ought to be, for the social benefit of mankind.
Hammer; red—the energetic implement.
Engine house; blue—the life giving power for action.
Shuttle; yellow—the horizontal glider.

- 3 **PIONEERING.** Physics promoting discovery will lead to pioneering, emigration, colonization for extending the boundary of civilisation in bringing waste lands into cultivation.

Why Red? Because it is a determined movement in advance to extend the circle of production.

Axe; red—the energetic chopping implement.

Blanket; blue—the warm and comforting aid.

Kettle; yellow—earthly cooking aid.

- 4 **DOMESTICITY.** Moral intuition will bring out the domestic qualities that tend to the formation and happiness of home, and the household duties of social life, which may therefore be termed Domesticity.

Why Blue? Because all the amiable instincts of life are centred in its fulfilment.

Toasting fork; red—the cooking implement.

Cradle; blue—the cheerfulness of home.

Bar of soap; yellow—the cold cleansing assistant.

- 5 **GOVERNMENT.** Centralization will require a well organised system of government embracing all the legal authority and the interpreters of legal authority in the country.

Why Yellow? Because it is the calm administration of principles regardless of partiality, favour, or affection.

Wand; red—dignified command.

Seal; blue—the impress of reliability.

Bag; yellow—the cold depository of legal accumulation.

- 6 **AGRICULTURE.** Natural production will call attention to its improvement; and agriculture embracing the complete cultivation of the earth and the management of domesticated animals, becomes a practical occupation.

Why Blue? Because the occupation is for the nourishment and sustenance of mankind.

Scythe; red—the energetic destroyer.

Plough; blue—the cheerful upturner.

Rake; yellow—the cold scrapy collector.

- 7 **ATTRAPANCY.** Physical preservation will not only require the production of vegetation but also the destruction of animals for food, or to prevent depredation. Attrapancy is derived from the word *attraper* to catch, as no word in the English language will embrace the occupation of the huntsman, the sportsman, and the butcher.

Why Red? Because the main object is destruction, though the cause is superior to the action.

Gun; red—the destructive power.

Dog; blue—the affectionate discoverer.

Fishing rod; yellow—the cold straight deceptive assistant.

- 8 **INSTRUCTION.** Universal development causing the expansion of the mind; a complete and practical system of education is discovered.

Why blue? Because the object is to refine and elevate.

A B C; red—the bold round progressive requisite

A B C; blue—the angular elevating requisite.

$2 \times 2 = 4$; yellow—the cold calculating requisite.

- 9 RETAIL TRADE. Necessitous division in the proportionate distribution of the requisites of life necessitates the introduction of Retail Trade, which may be defined as embracing all occupations for the transfer of goods in small quantities for personal consumption.

Why Yellow? Because it is impartial distribution.

Weights; red—the deciding power.

Canister; blue—the container for the sacrifice of self.

Scales; yellow—the cold aid to measurement.

- 10 ARCHITECTURE. Natural construction suggests the idea of artificial construction or architecture, which embraces all occupations and professions of a constructive character.

Why Blue? Because the object is to civilize through comfort and beauty of design.

Compasses; red—the absorbers of space.

Plumbline; blue—the prover of the perpendicular.

Square; yellow—the prover of the level.

- 11 MINING. Geological arrangement in its discovery and development requires the aid of mining under ground. Mining embraces all the occupations for obtaining materials from the earth.

Why Red? Because the occupation requires peculiar courage, endurance, and determination.

Pickaxe; red—the active attacking power.

Hat; blue—the defensive power.

Lantern; yellow—the peering assistant.

- 12 LITERATURE. Mental conception in the completion and publication of the idea becomes literature, and embraces all occupations that assist in the arrangement, invention, and publication of ideas.

Why Blue? Because it is the object of literature to inform and assist in the promotion of education.

Pen; red—the guiding aid.

Ink; blue—the communicating aid.

Paper; yellow—the flat receiving aid.

- 13 CURATIVE ART. In the examination of organic conformation for the promotion of health the curative art is developed, which embraces all professions for the restoration of health and vital regularity.

Why Red? Because the profession requires singular determination, perseverance, and strength of mind, for success.

Mortar; red—the powerful disintegrator.

Bandage; blue—the grateful reliever.

Bottle; yellow—the passive containing aid.

- 14 SCIENCE. Scientific enquiry produces science, which represents all examination into the laws of force, mind, and matter.

Why Blue? Because it is the object of science to discover the laws and applications of nature for the benefit of mankind.

Still; red—the separator by heat.

Telescope; blue—the separator through light.

Crowbar; yellow—the separator by insertion.

- 15 **COMMERCE.** Intercommunication is the philosophy of exchange, for which commerce is the medium, being the exchange or transfer of all superfluities from one country to meet the deficiency in another.

Why Yellow? Because it is the simple transportation of quantity.

Ship; red—the carrying power.

Compass; blue—the directing power.

Bale of Goods; yellow—the passive transported produce.

- 16 **FINE ARTS.** Artistic beauty tends to stimulate the cause by which the success was obtained, which embraces all professions that develop the refinement of the senses.

Why Blue? Because it is subordinating the beautiful to the refinement of the mind.

Chisel; red—the energetic improver.

Violin; blue—the captivating soother.

Brush; yellow—the flat assistant for approved deception.

Note.—On the inductive process for the consideration of these tabulations the Cycle of Thought should here follow, as a link between the suggestion and the Cycle of Occupation.

THE INDUCTIVE BASE, OR THE OBJECT AND SUGGESTION.

This tabulation is also coloured according to the disc, and the objects are supposed to be the causes from which the ideas arise that would originate the professions.

- 1 **A FLINT.** The primitive knife in its cutting properties suggests Severance, and in the severance the thought of Organization is evolved. Red.
- 2 **BEEHIVE.** The united society of the beehive suggests combination to promote Occupation. Blue
- 3 **BEETLE.** In its steady advance it suggests progress, which induces a record of Time. Red.
- 4 **DOVES.** The combined exertions of doves in their domestic relations suggests the care of a family and the Happiness arising therefrom. Blue.
- 5 **BUNDLE OF STICKS.** In the fable the bundle of sticks was used by the father to explain to his sons the security that results from their being united together; which security or interdependence must be based on morality, in obedience to the Universal Laws. Yellow,
- 6 **MOLE.** The mole in its natural occupation suggests ploughing; which precedes cultivation. Blue.

- 7 VULTURE. In the extraordinary scent possessed by the vulture it may be taken as illustrating the seeking for prey, also the economy of creation in providing remedies for the apparent evils that otherwise become intolerable. Red.
- 8 LIGHTNING. The rapidity of lightning naturally suggests the rapidity of thought in the mind for the discovery of truth. Blue.
- 9 THREE CUPS. Three cups of different sizes will require to be filled in proportion, so that though all may be full to their content, you have fulfilled equitation with unequal distribution. Yellow.
- 10 NEST. The nest is the most beautiful of natural constructions suggesting a relative support in architectural elevation. Blue.
- 11 WORM. In the burrowing of the worm in the ground the idea of mining is suggested. Red.
- 12 ANCHOR. The anchor in its firm hold of the ground suggests the security that a full comprehension of an idea will give in extending the influence of the mind. Blue.
- 13 WOMAN'S HAND in its delicacy and tenderness performs the gentle action which can guide others more successfully than the strongest arm. Red.
- 14 MAGPIE. The magpie suggests investigation into the secrets of nature. Blue.
- 15 SWALLOW in its annual departure suggests intercommunication with other countries. Yellow.
- 16 BUTTERFLY. The butterfly in its beauty naturally induces you to run after it, which is the seed of devotion. Blue.

THE CYCLE OF LIFE (MALE) WITH ITS SYMBOLS.

THE CYCLES OF LIFE having no connection with these proofs by method, they are simply put at the end of the tabulation to shew that on the wall of the lodge they would come between the inductive and deductive bases, or between each separate tabulation.

On entering upon the consideration of the progressive stages of our existence, we must first understand that we are alive or in possession of individual consciousness; because a person may be bodily alive and not mentally, therefore what childhood is to the body consciousness is to the mind, as both exist in infancy without a convictioned individuality. On looking at the tabulations it must be understood that these stages are supposed to be naturally consecutive in a healthy well organised mind, but independently of death cutting short the conclusion, many justifiable reasons may cause a delay or removal from our sensational existence, which though complete will nevertheless be imperfect;

the imperfection therefore in the completion will be a compensation.

- 1 BABYHOOD. *Red.* The knowledge of infancy is only by observation, but as the seeds of an undeveloped character are here manifested by incipient action, the training should commence in the cradle.

Symbol—a cradle.

- 2 CHILDHOOD. *Blue.* The mind now ripens into action and the little indications of intelligence, surprise contemplation.

Symbol—a perambulator.

- 3 BAPTISM. *Red.* Represents the stage that the mind has reached in knowing right from wrong, and publicly washing itself before the assembled congregation, assumes the responsibility of intelligence.

Symbol—a font.

- 4 EDUCATION. *Blue.* The training of the mind in the various branches of knowledge to enable it to fulfil the enjoyment of existence in comprehension of cause and effect.

Symbol—a slate.

- 5 PROFESSION. *Yellow.* As equity holds none exempt from undertaking an occupation; profession means a particular line or business it is the intention to follow.

Symbol—a sign.

- 6 FRIENDSHIP. *Blue.* The instinctive desire to associate another with the interest you discover and the advancement you make in the profession you have chosen, to steady, to stimulate or suppress, the uncertain, the true, or the false ideas that may engage the understanding.

Symbol—a hand.

- 7 CONFIRMATION. *Red.* The public profession you make before the congregation of your intention to follow such a profession, so as to be enrolled as a member and admitted to the secrets.

Secrets do not here mean prohibited knowledge, but useless information to the uninitiated which would be a waste of time to communicate.

Symbol—a standard.

- 8 PUBLICITY. *Blue.* The standing up before the congregation to speak on a question under discussion, or to deliver an essay of your own composition.

Symbol—a pulpit.

- 9 TRAVEL. *Yellow.* Possessed of an adequate knowledge of your profession and having spoken in proof of your attainments, you feel the desire to travel, so as to obtain information and compare consequences for the improvement of yourself and the instruction of others.

Symbol—a comet.

- 10 COURTSHIP. *Blue.* The full completion of manhood being attained, with a profession to support yourself—mind to

teach—manliness to stand up before others—make, in the vigour of life,—and morality in the disinclination to be otherwise ; a desire for stability and for the fulfilment of citizenship takes possession of the soul, and in the suitability discovered and felt the individuality deserts itself to surround the convictioned necessity.

The courting mind reflecting and refracting,
 Impells attention though forbears exacting;
 Gives freedom force in courteous submission;
 Thus softening, unobservant of transition;
 Exchanges—wins—in winning has revealed
 A feeling that before lay deep concealed;
 That clasping the possession seeks repose,
 To realize,—the full confession to disclose,—
 To breathe a life renew'd from life withdrawn,
 Which budding blooms, though blushing newly born.
 In growing stedfastness, self lost to self
 Feels unshared thought is virtually stealth;
 So mutually comparing learn to lead
 Opinions to combine or supercede;
 Which should they still exist to soar unknown,
 Will cause the heart to brood and live alone.

Symbol—a dove.

- 11 MATRIMONY. *Red.* The public recognition of your intention before the congregation.

Now one—each truly to the other tied
 Are really wedded, ere the wife's a bride
 And as they both before the altar knelt
 Spoke publicly what inwardly they felt
 Ere they had entered in this marriage band
 That satisfies their friends on either hand
 And does receive for each the laws security
But love will look to home for its futurity.

Symbol—a ring.

- 12 PARENTAGE. *Blue.* The responsibility of a family inducing circumspection to avoid a faulty imitation.

Symbol—a hen.

- 13 DISTINGUISHMENT. *Red.* Having fulfilled with reputation the public duties devolving on a citizen; the public election confirms the selection.

Symbol—a torch.

- 14 PATRIOTISM. *Blue.* In the honour received the mind desirous of requital confers a benefit at a personal sacrifice.

Symbol—a Roman altar.

- 15 REPOSE. *Yellow.* In the due accomplishment of the wishes that should actuate a desire for life, the mind delights in contemplating the past in the repose that physical failing requires.

- 16 DEATH. The spirit gliding to eternal day
Resigns the body,—clay returns to clay.
-

CYCLE OF LIFE (FEMININE) WITH ITS SYMBOLS.

The Cycle of the Female is the opposite to the Male type, in as much as the Male being the result of the Inductive, the Female is the developement of the Deductive Base, and takes its advancement from that scale in its inceptions, and will therefore take its colour and signification; because the Female being negative in its creation requires the companionship of Man to bring out the latent qualities that in their action so bind and secure the possessor as to deprive him of free action independent of any consideration for the acquaintance that has been commenced.

- 1 INFANCY. The contemplation of female infancy excites the larger amount of speculative inquiry, "What will she do with him?" The almost imperceptible germs of future character require microscopic inspection and the training will be as delicate as the infant is impressionable.—Raw Umber.

Symbol—A swing cot,—as a female is a deductive creation the swing cot symbolizes her sleep above earth not on it.

- 2 NURSEHOOD. Where the boy would go in a perambulator the girl requires to be carried—Olive.

Symbol—Quicksilver—denoting the quickness of instinctive comprehension.

- 3 NURSERY. Her first appearance as herself; the boy publicly professing his intention to do right, the girl is taught at home or at the representation of home.—Yellow.

Symbol—A doll—her first awakening to individuality in the responsibility of affectionate anxiety.

- 4 HOME. Early training in the management of an household—Green.

Symbol—A duster—the type of spruceness.

- 5 RESPONSIBILITY Assumes the management of infancy, and the guidance of a boy under the influence of instinction.—Red.

Symbol—A bird in a cage—her first assumption of protection.

- 6 TENDRILAGE. Cultivates the flower-garden, trains the creepers, and makes home loveable.—Orange.

Symbol—A honeysuckle—the chaplet of the porch twining round her instinctive adoption as a physical support and to him a moral strength.

- 7 HOLDFAST. The delight experienced in the success of her attentions.—Russet.

Symbol—A keepsake—the reward received in acknowledgement of the affection bestowed.

- 8 GRATITUDE. In the success achieved by the object of her affections she experiences the feeling of gratitude.—Blue.
Symbol—A newspaper—containing the gazette of his appointment.
- 9 PREPARATION. As the man works for the market of the world, so the woman works for the market or store-room of home.—Purple.
Symbol—a chest of drawers—containing her collected labours.
- 10 SAFETY. Possessed of comeliness of person,—carefulness of character,—connubiality of homeativeness,—capability in physical health,—and consideration of disposition, she feels a full security of the future, in the admiration and trust the man has proved and now professes.
Symbol—An engine tender,—“Where thou goest I will go.”
- 11 TERRESTRIAL EDUCATION. In the dignity and responsibility of a wife the woman assumes her full power and position in the world.—Emerald Green.
Symbol—A rose.
 The bud before, now blooms a conscious bride.
- 12 MENTAL EDUCATION. As a mother the tie to life is steadied and the mind expands in the responsibility.—Pink.
Symbol—A basilisk—concentrating her sight in contemplative admiration.
- 13 MATERNAL REARING Cultivates the germs that develop in the child to moral excellence.—Cream.
Symbol—A poplar tree—the type of upward growth in goodness.
- 14 PATERNAL REARING Cultivates the mind to follow the path of wisdom.—Cobalt.
Symbol—a nun—the type of self-sacrifice for the maintenance of a principle.
- 15 MUTUAL GOODWILL. In the fulfilment of her responsibilities she enjoys the pleasure of contemplating the prosperity of her family.—Citrine.
Symbol—A work-box—representing the pleasing associations that surround each little object to recall the past.
- 16 REST. As death closes the eyes of her support in life, she rests in placid patience, and wraps her last bed with thoughts of childhood's daisies.—White.
Symbol—An arm chair—the lingering remembrance of the mother's memory.

Aphorisms appropriate to the Professions in the Cycle of Occupation though not necessarily forming part of the Proof Tabulations.

EXPLANATION OF THE APHORISMS.

These mottos are not supposed to admit of any exceptions in the

ordinary sense of their application, though examples may be adduced to shew to the contrary, which I hope could be also proved extraordinary.

1. *Bind we break*.—or, that all contracts and promises break liberty, and destroy after considerations and influences causing unhappiness in the fulfilment of the promise; therefore never make a contract without a qualification.

2. *Laughter lightens labour*.—All work should be performed with cheerfulness, otherwise it is drudgery. Labour only applies here to professional occupation, but our social employments will be enjoyments if accepted cheerfully, and disappointments are disarmed if taken in a quiet sober way.

3. *Bend to bear*.—Never oppose uncontrollable misfortune, or battle with the storm or the disagreeable necessity. Bend but do not give way; bow but do not yield.

4. *Home centres all*.—Every action should be performed with a consciousness of a connection with home, and with the intention of increasing the happiness of the world, by using kindness instead of command, feeling *with*, not feeling *for*—and shewing instead of directing.

5. *Liberty through Equity*.—To secure equity, a certain amount of liberty must be conceded so as to insure a social harmony; otherwise liberty will assume the form of licence.

6. *Sleep after sowing*.—or never put off until to-morrow that which should and can be done to day.

7. *Hurry hinders haste*.—We should all be in haste to perform actions that do not admit of delay but if we are in a hurry we bungle the haste and disappoint the intention.

8. *Love and live*.—Life without love or an active regard for humanity is a dead life; all actions and feelings should tend to the welfare of mankind.

9. *All for each*.—This principle will be explained by saying: "There is more joy in heaven over one sinner that repenteth." We should all think how best we may benefit each individual, and take away any impediment that may interfere with their advancement.

10. *Proof makes faith*.—This explanation implies that Faith must exist in a feeling of the truth of a statement within yourself, which may seem as a proof to you, though it may not be satisfactory to others, and as belief rests on the faculties a person possesses to absorb a truth, we must improve the faculties instead of condemning the indisposition.

11. *Work and trust*.—The word trust here implies confidence in the ultimate success of the intention without the anxiety that anticipates a triumph.

12. *Love in truth*.—All love that has not its foundation in truth will, though apparently successful for a time, eventually fail in securing a permanent hold of the heart, and the fall will be the greater in proportion to the height to which your decep-

tion has climbed.

13. *Each for all.*—May be considered as the counterpart of all for each ; That every one according to his abilities should use them for the public good, and trust to the public good to remunerate his exertions.

14. *Peace subdues hope.*—Hope creating a perpetual anxiety and a want of confidence in the supremacy of Almighty wisdom should be under the control of peace, in the certainty that all our actions, to speak figureitively, are in the hollow of his hand.

15. *Get by giving.*—The aphorism is entirely opposed to the ordinary practice of mankind, which inculcates "get by taking." The more you give the more willingly you part with the superfluity in the indifference to its possession, and the more you receive, in the limitation of your desires and the pleasure you obtain in the gratification you have afforded to the recipient.

The greatest benefit arising from the carrying out of this aphorism is in giving information to others, "the more you teach the more you learn."

16. *Fame follows you.*—The work that is persued for the applause or in emulation of others, is a sacrifice of dignity and self-respect on the altars of vanity and envy. Proficiency should spring up in the desire to do your best because it is best to do it both for the work and for the feeling that should actuate the undertaking. The benefit you derive from fame is the increase of opportunity it will afford for extending your usefulness in the developement of the pursuit.

OBSERVATION. On reading and reflecting on these aphorisms you will perceive how unsuitable they are to the wants and desires of the present day, in fact, the teaching may be said to be almost the reverse for instead of "Bind we break," it is Clench to hold; instead of "Laughter lightens labour," we take machinery as our pattern, and say Noise proves friction. Instead of "Bend to bear," it is Blow for buffet and tooth for tooth; instead of "Home centres all," it is Home ruins all, or worldly prospects are injured by domestic responsibilities. "Liberty through equity, is translated Liberty through license: "Sleep after sowing," is Sleep after reaping; "Hurry hinders haste," is simply Hurry—hurry—hurry; "Love and live," is Hate and thrive, out-do your neighbour and cringe for custom: "Each for all," is sheer nonsense; "Proof makes faith, why it is flat heresy to doubt that which it is *my* interest to say you should believe; "Work and trust," well this aphorism will stand if trust represents the credit system, and we English work hard enough; "Love in truth," say rather Love in bread and butter, self-interest before self-esteem, society shocks principle, and the stone rolls best that has the fewest angles; "Each for all," is harmless lunacy, and the practise of the principle serves but to stimulate the pity of the prudent; "Peace subdues hope," but if life is hope then peace subdues life, but life is enjoyment, then hope and enjoyment are equal, but they are not because hope interferes with enjoyment by creating anxiety; then life is not hope; peace has no anxiety in its composition, so peace is equal to enjoyment, therefore enjoyment subdues hope and life is enjoyment, Q. E. D.; "Get by giving," has been already disapproved; and for Fame to follow you, as Brindley, the canal contractor's last advice was puddle, puddle, puddle, so business says *Advertise!* ADVERTISE!! ADVERTISE!!!



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