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שְׁמֵי הַשָּׁמַיִם וְהָאָרֶץ וְהַיָּם וְהָהָרִים

הַיְהוּדָה



THE BOOK OF LIFE.

VONISA.

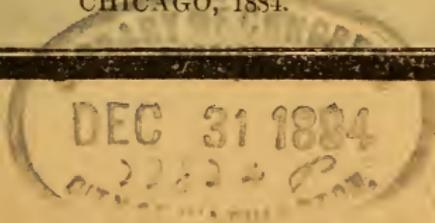


—Biblos des Sages—
וְסֵפֶר חֲכָמִים

—סֵפֶר חֲכָמִים—
Biblos des Sages

THE DISCOVERIES AND WRITING
BY
S. SMARTHA.

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CHICAGO, 1884.



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A SYNOPSIS.

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THE Science of Man opens the gates of Paradise. This science alone can make us read aright the lessons of past experience. And it alone can interpret the magnificent visions of our future destiny.

Three great factors have been at work in the lives of individuals and of nations. These factors are the Intellect, the Feelings and the Will of Man. They have produced Knowledge, Social life and Industry.

Mental Science therefore includes three subjects; it embraces all human Thought, Feeling, and Action. This science must clearly explain the mechanism of the mind and its methods of action; it must give us an integral system of education and social life; and it must furnish a perfect plan of civil government and of organized industry.

The Brain is an Ellipse. Its focal points are the Motus or centre of motion, and the Sensus, or centre of sensation. From these centres the radiant lines of microscopic nerve-tubules extend outward to the mass of nerve cells which compose the external part of the brain. Downward through the spinal cord the nerves pass to all parts of the body and unite all these parts in a close sympathy and responsive action.

The Brain at Work. Let us suppose that there is an arrow or pointer, before us. A picture of this arrow is formed in the back of the eye, as shown at the letter A. This image is carried along the optic nerve to the optic lobes and the Sensus. Then it is carried to the Motus and to the cells of Form and Color. We then see the arrow before us. We now know what kind of a thing it is that we are looking at, and this action of the mind is called a Perception.

The currents of nerveforce now pass from one cell to another. They flow upward and over backward. They excite Memory, and we at once remember what arrows are, and what they are used for. Then our Reason reflects that by reaching out our hand we can get this arrow. Next, our Desire is awakened, and we feel that we would like to get the arrow, or do something with it. This stirs up the cells of Volition, or the will, and they send down a current through the sensus and motus, and down the front columns of the spinal cord. This message passes out on the motor nerves to the muscle-cells of the arm and hand. It polarizes these muscle-cells, making them contract and relax and thus move the hand.

The message thus described was joined in the motus by another current from Form and Color, and this last message told the muscles just how far and which way to move, in order to get the arrow.

A SYNOPSIS.

MESSIANISM. In the constitution of man is the vital mechanism that produces all the phenomena of Society. Therefore we cannot have a true Science of Society without a scientific knowledge of his constitution. Its laws include the entire plan of a perfect social structure.

The history of man displays the upward march of nations from the rule of the lower to that of the higher faculties. And the growth of civilization has been a constant attempt to organize institutions which should better provide for the collective or societary wants of man. Back of each one of these wants stands a mental faculty which was its producing cause. For example, the faculty of Memory produces the collective need of public records, of schools, and of literature. From Parental and Filial love arises the need of the family with its relations and dependencies. And from Rulership comes the need of government, with public leaders. The same reasoning applies to all of the faculties. The want can not exist without the faculty as its source. Therefore society has as many kinds of collective wants as there are of groups and faculties in the human mind. Its only means of representing and supplying these wants is by officers and departments. But in all the institutions of civilized society, in this year of the Common Era, 1881, the six higher groups are not provided for nor in any way represented.

A Perfect Plan of Society must therefore provide for our intellectual wants by having departments of Art, Letters, Science, and Culture. It must establish and incorporate the Home, Family, Marriage and Religion, to answer our social needs. And it must organize Rulership, Labor, Wealth, and Commerce, in order to meet all the demands of industry. This complete plan is shown in the engraved Messiana or Model of Society. After each organ is placed the title of the officer who represents the collective or societary needs which arise from that faculty. The President and Presidess represent the two brain centers and are simply the pivots of social action. The Marshal is their assistant. Of course the officers also represent the corresponding parts of the body, and thus provide for both the mental and the physical wants of man.

Grouping of Members. The members are grouped according to their characters, their tastes, and their attractions. Thus the groupate of Science is formed of persons with large reasoning organs; those with the religious faculties dominant form the groupate of Religion; and those with strong ambitious faculties compose the groupate of Rulership. The officers of society are all to be elected, or deposed, by the free vote of the members.

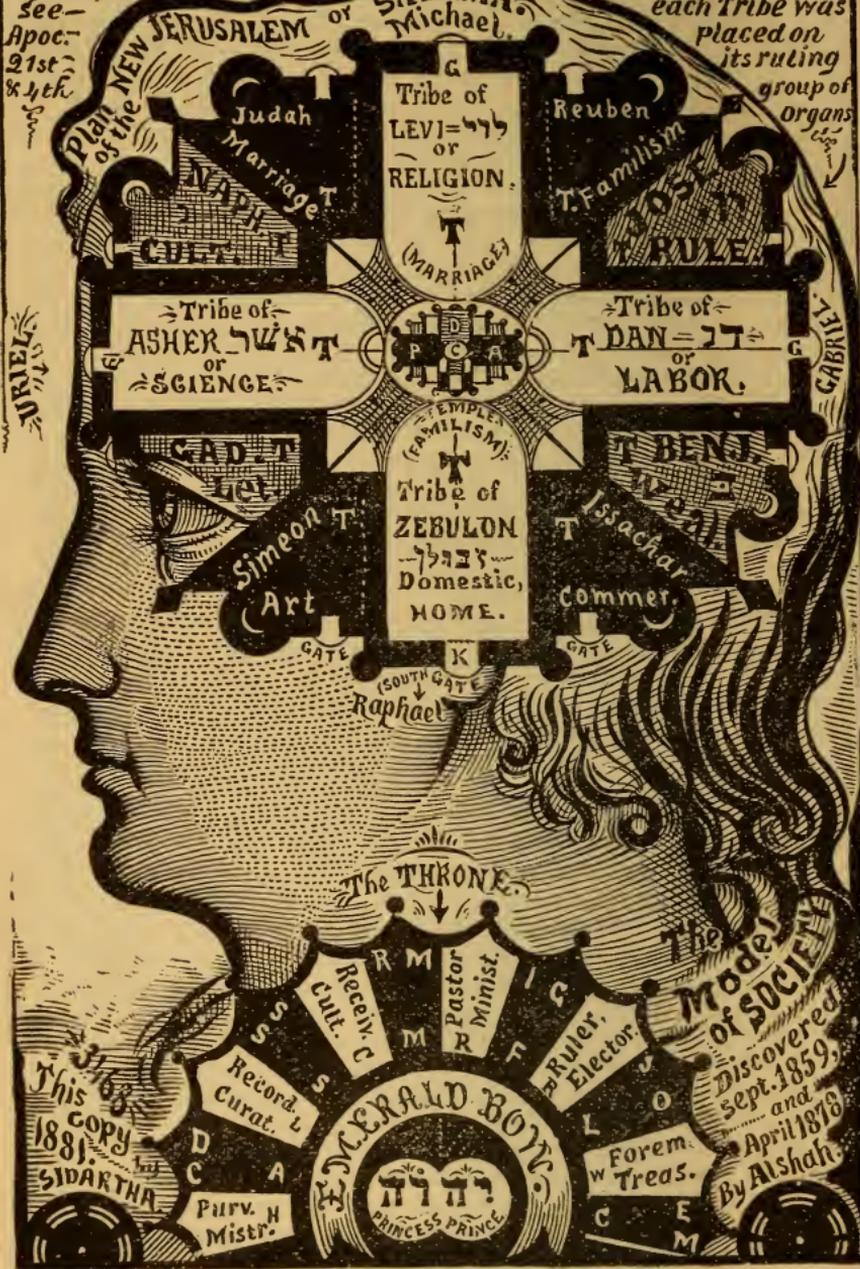
Authority and Order. All laws of structure and of action in society are to be found in the nature of man, and must be proved by the methods of science, and be submitted to the people for their approval or rejection. The Town, the County, the State and the Nation, have each the same kind of wants, and therefore they must have the same constitution, with the same number of departments and officers.

Chart 40.

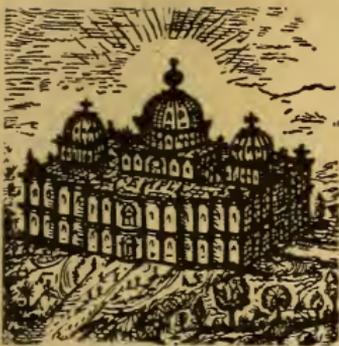
NORTH SIDE

See Apoc. 21st & 4th

In Ezekiel 48th chap, each Tribe was placed on its ruling group of organs



A S Y N O P S I S.



UNITARY TEMPLE.

JERUSALEM. The brilliant promises of the Hebrew seers reach their focal point of intensity in the New Jerusalem. The very form and plan of the divine city embodied those great truths which are the basis of the Messianic System of Life.

Each of the twelve Tribes of Israel was the embodiment of an idea, the visible type of some attribute of man's nature. For each tribe was distinguished from the other tribes by having one dominant group of mental faculties, with its distinct traits of character. For conclusive proof of this, read the Blessing of Jacob on the Tribes in the 49th chapter of Genesis, and 33rd of Dueteronomy. Also, Kitto's History of the Bible, pp. 157 to 159; and Ewald's Hist. of Israel, pp. 362 to 370.

Ezekiel describes the New Jerusalem in his 48th chapter, and carefully gives the place of each tribe. Our engraving, Chart 40, gives this plan of the city, drawn on the human head. The great temple was placed in the centre. The letter T indicates the location of twelve lesser temples.

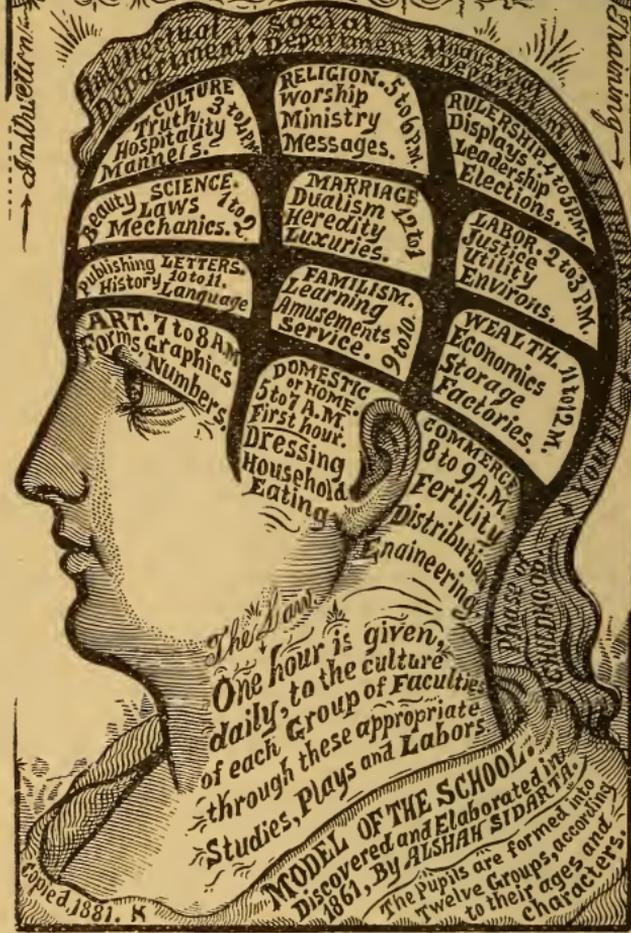
In thus drawing the plan we reveal a most wonderful truth. For each one of the twelve tribes is thus placed exactly on that group of mental faculties which formed its ruling traits of character. The tribe of Levi is then located on the group of Religion and the Levites had the priesthood, the religious care of Israel. The tribe of Zebulon is placed on the group of Home, and they were marked by domestic traits. The very word Zebulon means "dwelling." The tribe of Joseph is laid on the group of Rulership, and Joseph was made ruler over all his brethren. His tribe was the most ambitious of all. The Benjaminites were the most acquisitive and warlike, and they were placed on the group of Wealth. And so of all the tribes.

In a perfect structure of society, each one of the twelve groups of members is composed of persons having a dominant group of faculties and therefore adapted to the pursuits of that group. Hence each society or Band reproduces the ancient nation of Israel in miniature. But ancient Israel never organized the twelve departments of society. They were an undeveloped type.

The Messiah is to gather and rule over twelve tribes. The work of grouping members in the Messianic Bands is the actual work of gathering and sealing them in tribes. And, as foretold by the prophets, this gathering includes not only the lineal descendants of Israel, but also the gentile nations. Ezek. 47th 22, 23.—Isa. 2nd, 2.—Isa. 60th, 3, 5.

The New Jerusalem was more than a sublime symbol. It was the perfect model from which all cities on the earth are to be built in the Messianic age.

A SYSTEM OF INTEGRAL EDUCATION.



Intellectual Department

Training

CULTURE
Truth, 5 to 6
Hospitality
Manners.

RELIGION. 5 to 6 P.M.
Worship
Ministry
Messages.

RULERSHIP. 7 to 8 P.M.
Displays
Leadership
Elections.

SCIENCE. 1 to 2
Beauty
Laws
Mechanics.

MARRIAGE
Dualism
Heredity
Luxuries.

LABOR. 2 to 3 P.M.
Justice
Utility
Environ.

LETTERS. 10 to 11.
Publishing
History
Language

FAMILISM.
Learning
Amusements
Service. 9 to 10

WEALTH. 11 to 12 P.M.
Economics
Storage
Factories.

ART. 7 to 8 A.M.
Forms
Graphics
Numbers.

DOMESTIC
of HOME.
5 to 7 A.M.
First hour.
Dressing
Household
Eating

COMMERCE.
8 to 9 A.M.
Fertility
Distribution
Engineering

*The hour is given,
One hour to the culture
of each Group of Faculties
through these appropriate
Studies, Plays and Labors.*

MODEL OF THE SCHOOL.
Discovered and Elaborated in
1861, By ALSHAH SIDARTTA.

The Pupils are formed into
twelve Groups, according
to their ages and
characters.

Copied 1881. K

A SYNOPSIS.

A TRUE Education must reach the Head, the Heart and the Hand. For the life of man is threefold; it is Intellectual, Social, and Industrial. Education must therefore be a system of Instruction, of Culture, and of Training. It must be based upon an exact knowledge of man's mental and physical constitution.

First.—**NATURAL METHODS.** These require that in the first years of instruction we should use object lessons, conversations, and industrial plays. Each faculty should be cultivated through its own proper objects of action, and not simply through verbal instruction. For example, the Friendship of a child is cultivated by its doing friendly deeds; its Integrity by showing it how to treat its fellows justly; and its Construction by teaching it to make articles of use and play. After the tenth year, the child may also study regular lessons in serial text books. These include condensed, uniform treatises on Geometry, Spacics, Arithmetic, Chemistry, Cosmology, Dynamics, Mentology, Physiology, Botany, Language, Esthetics, and Handcraft.

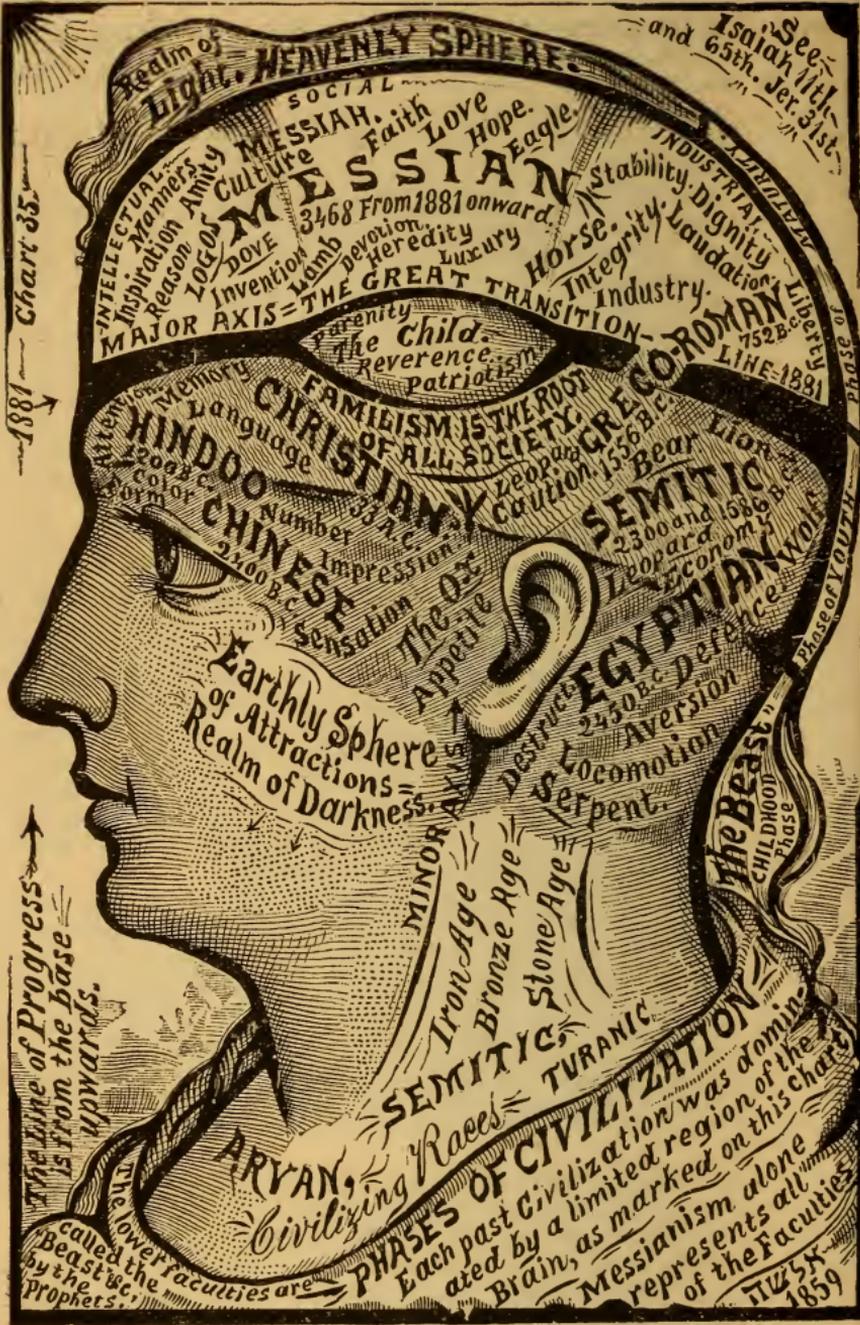
Second.—**SYSTEMATIC CULTURE.** The studies of the school must be so arranged that they will furnish a daily and systematic culture of all the mental faculties, taking up the twelve groups of these in a natural order. This is shown in the engraved model of the School, giving the hours for each group, and the three leading divisions of its studies. Every study has its special influence on some part of the faculties. In the first morning hour we teach the pupils how to bathe, dress and care for their rooms; how to eat, what are the kinds of food, and their effects on the body; and, the arts of garden and field culture. All these studies tend to stimulate and develop the faculties of the domestic or Home group. The next hour we take the Art group, then that of Commerce; and so on through all of the twelve.

Third.—**PHYSICAL TRAINING.** We must train and develop all parts of the body in responsive harmony with the mind, so as to secure health, strength and industrial activity. This is accomplished through the organization of industrial plays and attractive labors, and not by the fictions of gymnastics, which employ the body without the mind. Each mental faculty acts in responsive sympathy with a definite part of the body. Thus Rulership, Labor, Wealth and Commerce, govern all muscular labors. These relations of the brain and the body are the basis of physical training.

The Home School, the College, and the University are all organized on the same plan, with the same number of departments and groups. In the College and the University each group has two teachers and an assistant, and these, with the President and Presidents, form a body of thirty-nine professors. These higher schools simply carry all the studies into more elaborate forms and demonstrations than would be possible in the Home School.

Chart 35.
1881

The line of Progress
is from the base
upwards.
The lower faculties are
called the
Beast by the
Prophets.



1859

A S Y N O P S I S.

PHASES OF LIFE. In the phase of Childhood, the character is ruled by simple perceptions, feelings, and impulses, located at the base of the brain.

During the phase of Youth, the next higher range of organs come into activity. The youth acquires stores of knowledge through Memory, he learns of domestic relations through Familism, and he gets an idea of property through the group of Wealth.

In Maturity, the character is ruled by the six upper groups. Reason, Culture, Religion, Sexlove, Integrity, and Dignity then exert their lofty sway.

But the mighty law of progress does not end its work with man as an individual. It forces the race of man along the march of historic ages, step by step, from the base rule of the lower brain-organs upward to the beneficent dominion of his higher faculties. On a map of the brain we may trace the entire chart of human history.

A nation, like a single person, has its childhood, its youth, and its maturity. The first ages of the human race were ignorant, sensual, and nomadic. They were ruled by the base of the brain.

The phase of Youth followed, with the gradual development of dogmas in philosophy; of creeds and sects in religion, and of competition, poverty and monopolies in the line of industrial movement.

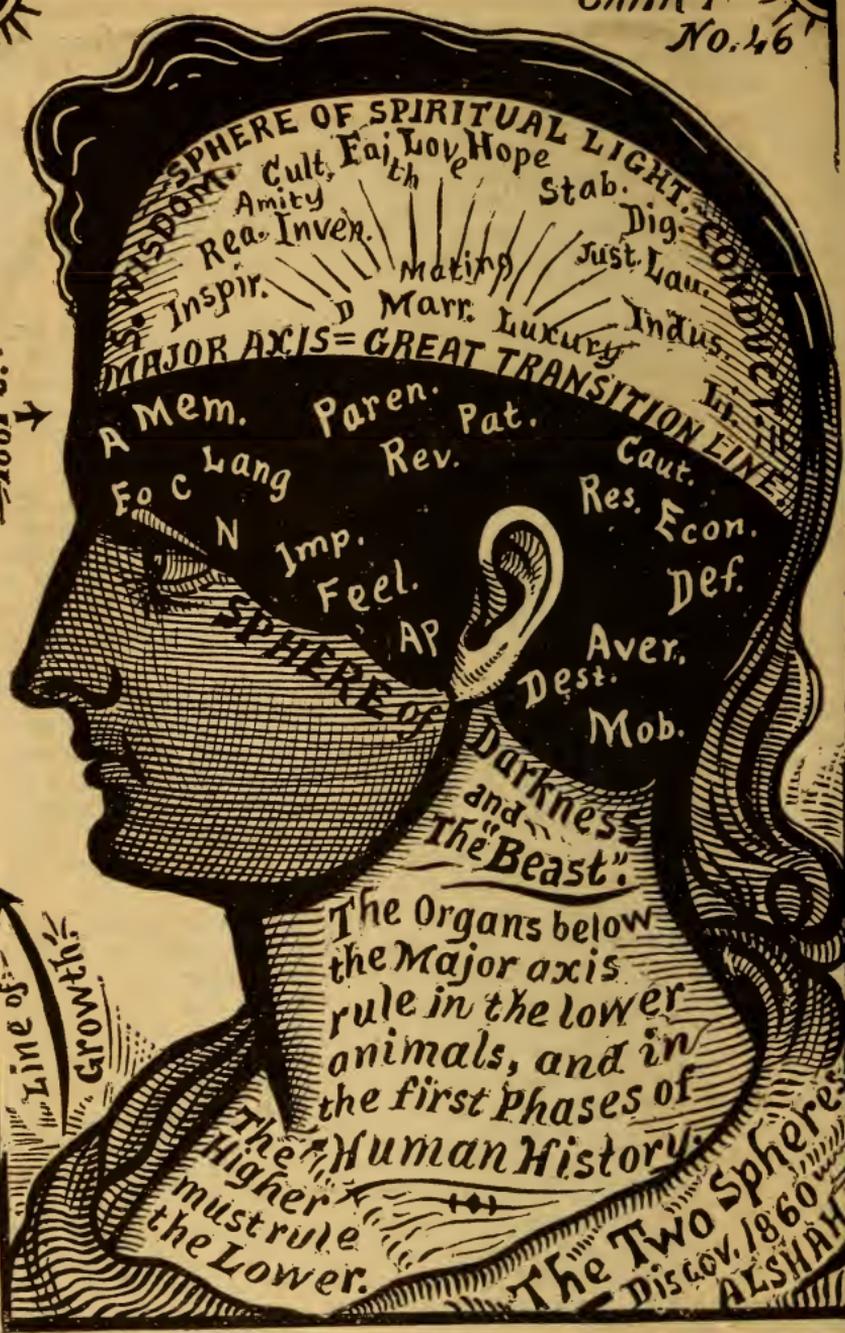
The nations of Europe and America, as a whole, have only just entered their great phase of Maturity. Hence their experience has only led them to organize institutions and elect officers to represent the wants which arise from the lower and baser half of the brain. They are impelled upward by a resistless law of nature. Their average personal development of the brain is far above their institutions. They have outgrown the old, and are prepared for new forms of social or political life.

Nature lifts man above the brute by giving him a higher brain than the brute possesses. And if we would secure society against the evils of the past and the present, we must represent the higher faculties in forming a new social structure. Nor is there anything difficult in this higher work of organization. It is no more difficult to represent the higher faculties of the mind by departments and officers of society, than it was in the past to thus represent the lower ones. The science of man furnishes us a complete guide in this new work. For it shows us how many faculties exist in the mind, and therefore shows how many departments and officers would constitute a perfect form of society.

The law of progress involves the transfer of functions from low and simple to high and complex organs. These higher organs repeat the functions of the lower ones, but in a more elaborate and perfect form. Nature does not attain complexity by simply increasing the number of parts, but rather by changing the form and arrangement of these parts.

1881 C

Line of Growth



SPHERE OF SPIRITUAL LIGHT

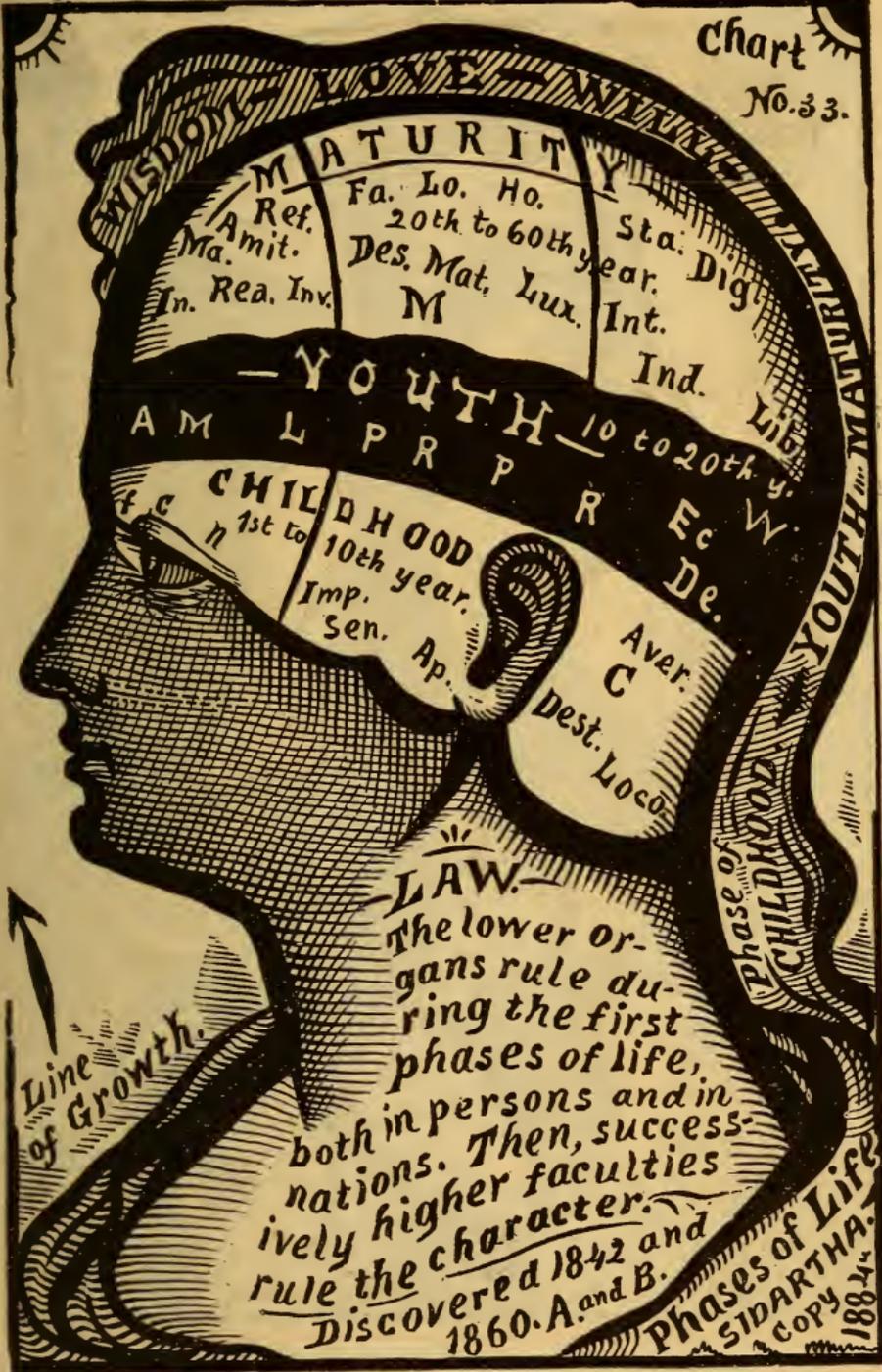
MAJOR AXIS = GREAT TRANSITION LINE

SPHERE OF DARKNESS and The "Beast"

The Organs below the Major axis rule in the lower animals, and in the first phases of the Human History.

The Higher must rule the Lower.

The Two Spheres Discov. 1860 ALSHAH





Mag. 350 dia.

The Plan of the Leaf or Tree is the type of all Organs.

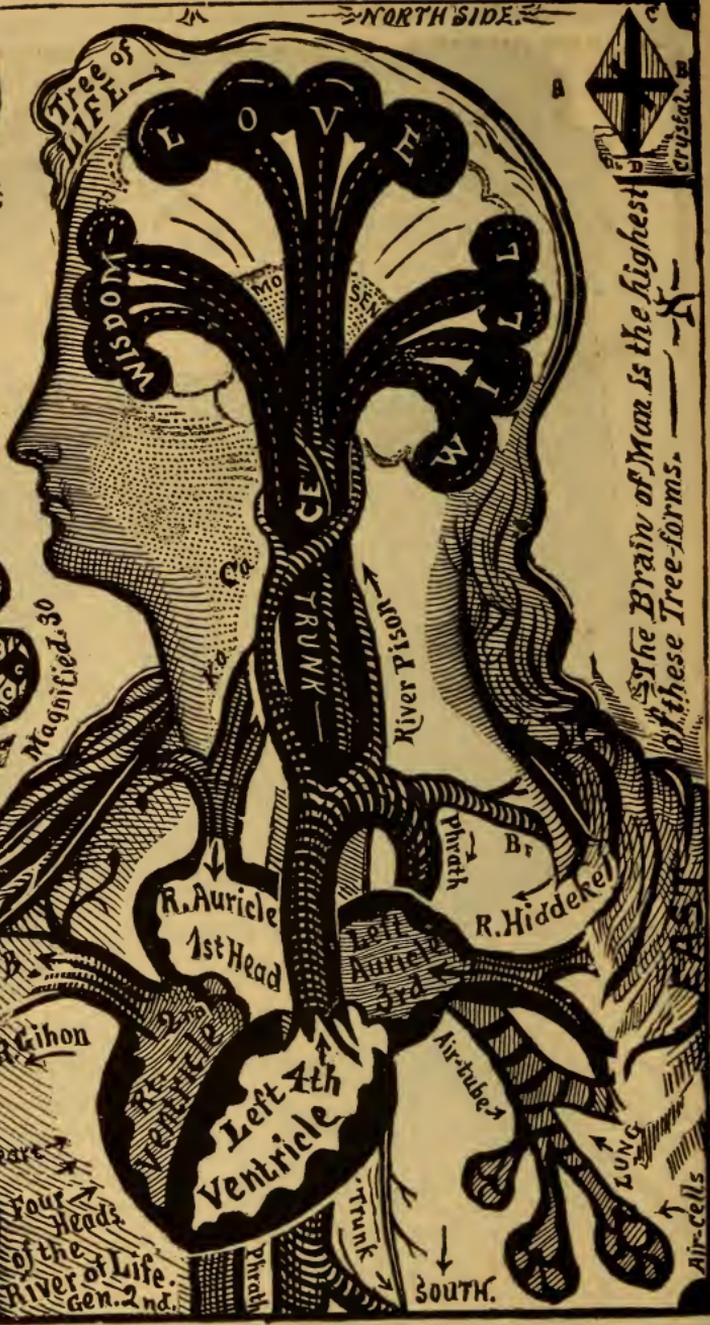


Magnified 1.30

Phyton or Leaf

DISCOVERED BY THE PART OF THE COPY

Four Heads of the River of Life. Gen. 2nd.



The Brain of Man is the highest of these Tree-forms.

A SYNOPSIS.

TREE OF LIFE. In the myriad forms of animals and plants nature has one basic plan of structure. This plan is called a Phytion in our engraving, and is seen in every leaf and tree. Its essential parts are central tubes or veins, with branches which terminate in microscopic cells. The little cell is the workshop of life, where all the vital materials are elaborated. The tubes are for the passage of liquids or waves of force. This plan results from a mechanical law of liquids.

A leaf and a tree have the same plan. The trunk of the tree is a vast bundle of tubes, like the midvein of a leaf. These branch out through the limbs of the tree to reach the working cells in the leaves. The fruit itself is a thickened leaf.

In all the varied kinds of animals, every organ is formed on this same basic leaf-plan. Thus in the lungs, marked LU in the engraving, the great air tube or trachea, branches out until it reaches the air cells, where the vital work of the lungs is done. We shall see the same tree-plan if we dissect out any organ of the body, the heart, the arteries, the glands, liver, pancreas, or any others.

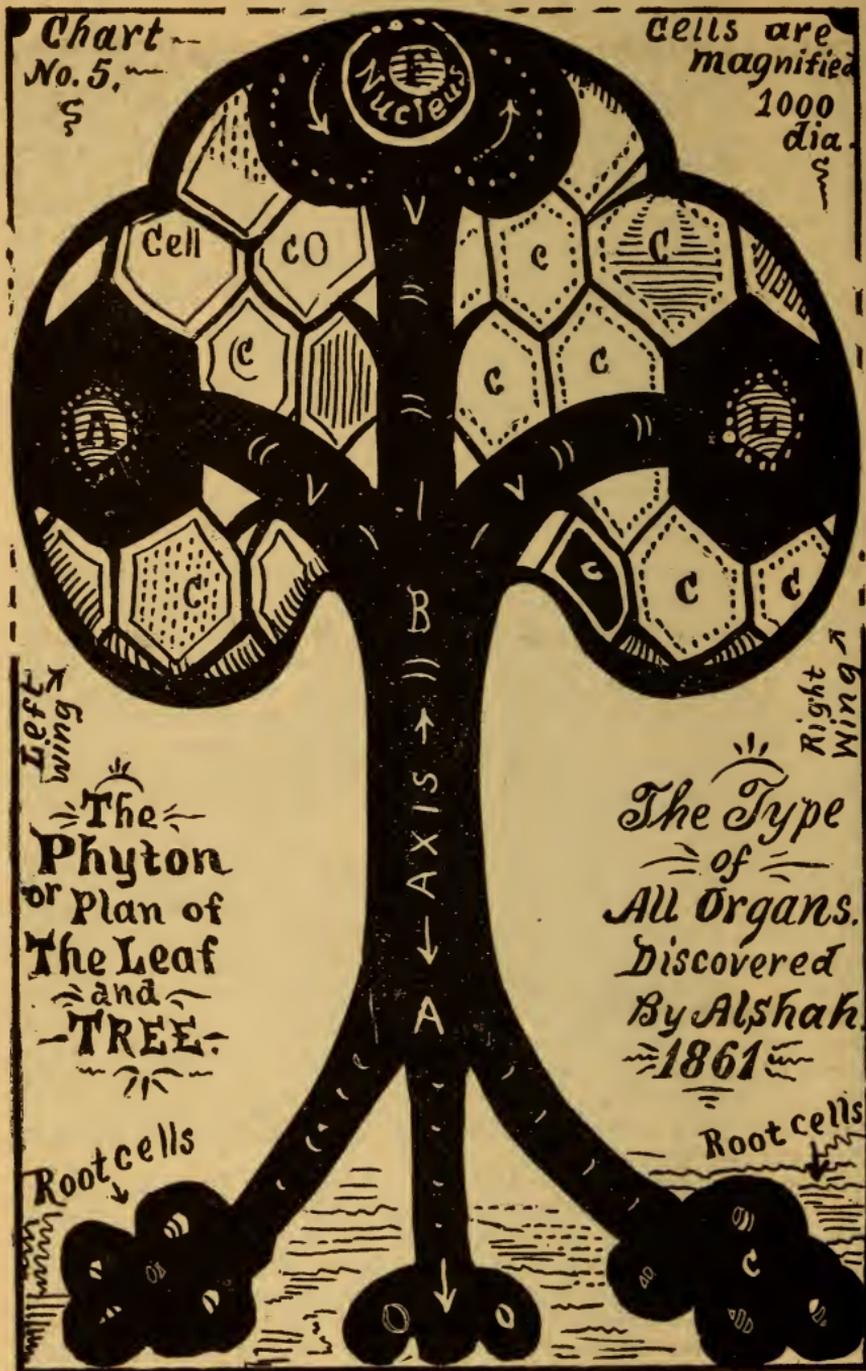
And finally, the great law of tree-forms reaches its highest example in the nervous system and brain of man. A million nerve-tubes are bound together in the spinal cord. These pass up and branch outward through the brain centers toward its surface, where they terminate in the mass of cells which compose the convolutions. Thus the brain is an actual tree, the most perfect in all nature. In our engraving, it has been taken out of the body, and apparently planted in the earth. It answers completely to the description of the Tree of Life in Genesis and the Apocalypse.

The twelve fruits of this Tree of Life are borne by the twelve groups of faculties. All that is sweet, and noble and true, in the private life of man, or in the public history of nations, has been the fruit of this tree. It brings forth its fruits successively through the phases of childhood, youth, and maturity. It grows by the River of Life, the great arteries and veins through which the water of life always flows. The four chambers of the heart are the four heads of this river. And, through the new system of integral education the leaves of this tree are for the healing of the nations. That healing, whether physical or spiritual, can only come through a complete obedience to all the laws of this tree, for these are the laws of life.

More than this; each kind of food, of grain or fruit, has a special influence in stimulating and furnishing materials of growth to a special group of faculties. And the different kinds of food are related to each other by the same laws of musical harmony that unite the faculties themselves. Upon these fixed relations is based a system of diet which shall secure the perfect health and symmetrical development of the body, as well as furnish a basis for the highest spiritual strength and unity of the human race.

Chart
No. 5,
§

Cells are
magnified
1000
dia.
§



The
Phyton
or Plan of
The Leaf
and
-TREE-

The Type
of
All Organs.
Discovered
By Alshak.
1861

A S Y N O P S I S.

THE ATONEMENT expresses the law of Healing for the spirit. A precisely similar law governs our bodies. When any organ of the body is diseased, or injured, we are warned by pain to remove the cause of the injury. The arteries then proceed to carry blood, which contains new materials, to the injured part, and the vital forces form new tissues there. They do this work of healing by the same laws that sustain the ordinary vital growth and actions of the body. The law of life, in any organ, includes the power to constantly adjust itself to external changes. The work of healing is natural. All that we can do is to supply the necessary conditions and materials.

It is equally true that in our spiritual nature the law of growth and action includes the law and power of healing. When we do wrong, our repentance and sorrow are the warning moral pain. They show that the spirit has been injured. The laws of responsive social action impel us to make amends for the wrong done. We seek reconciliation. We re-establish the broken currents of spiritual life. And we heal the wounds of the spirit with new and actual moral tissues. Currents of actual vital force flow from one person to another. These may add so much to the forces already in the body and thus turn the tide toward healthy action. This is the atonement. It is the making one again, the joining of that which was sundered, whether it was between man and man, or between man and Yehovah. The law of the atonement is universal, it unities man with all spiritual beings in the pulsating tides of a common life.

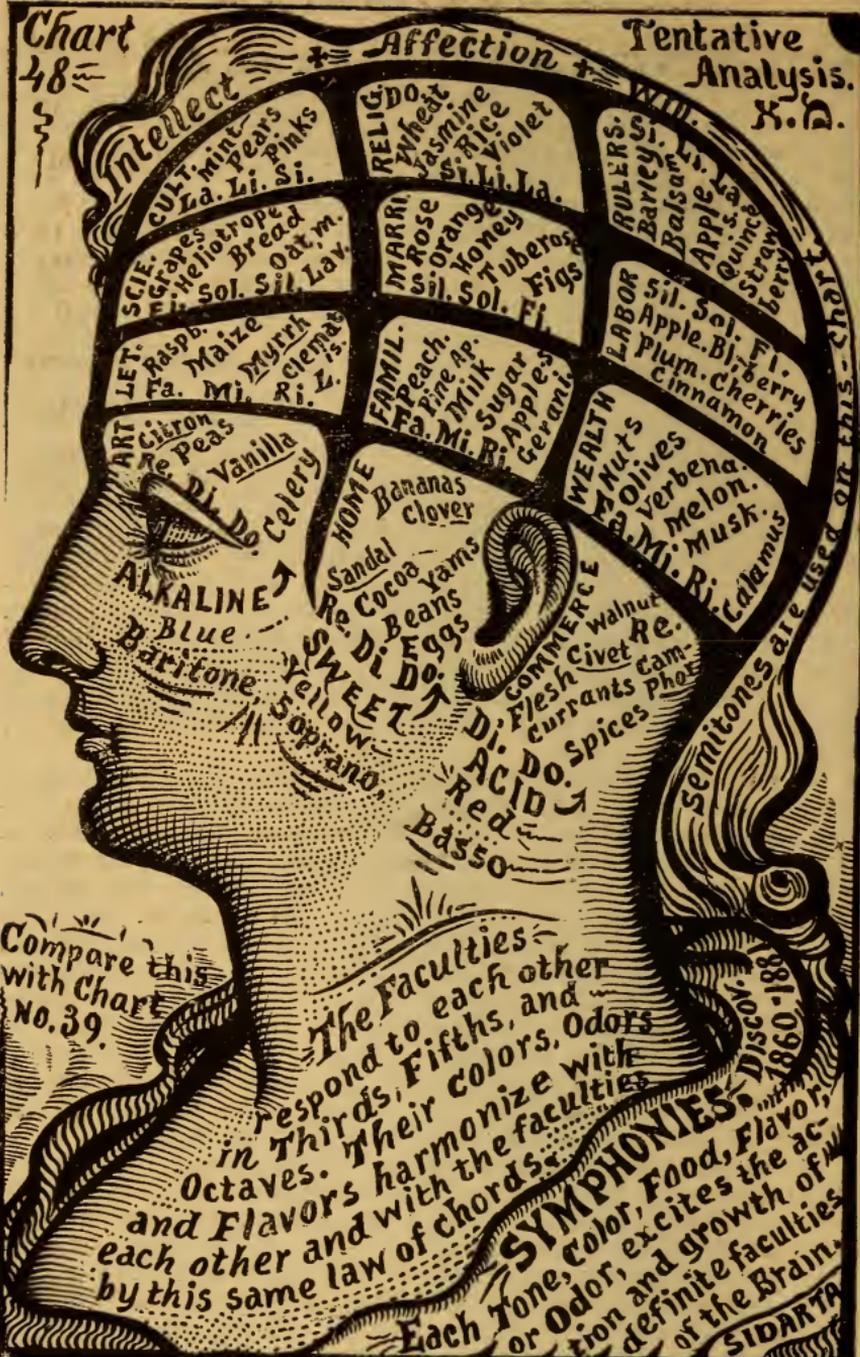
Man is in the image of Yehovah. Both have the same kind of faculties, governed by the same spiritual laws. Perpetual response and interchange of forces must exist between Yehovah and man. The act of forgiveness is a voluntary attempt to overcome wrong conditions, and to restore harmony of action between two beings. It is thus a fulfilment of the law of spiritual responses. The same is true of answers to prayer. The social faculties of man lead him to make an answer when his friend asks him a question or makes a request. And equally so the social faculties of Yehovah lead him to answer when man makes a request of him. Responses are a part of the "fixed" or permanent nature of Yehovah. But forgiveness does not prevent the pain or punishment of sin. It simply stops the evil internal action at a certain point and allows the healing powers to commence the work of spiritual cure.

The ancient Sacrifices were feasts of reconciliation, of gratitude or of goodwill. They always consisted of some kind of food, the material of physical life. To eat with a person who has offended us is a symbol of reconciliation. If man had offended Yehovah and became forgiven, to eat with him would be a striking symbol that they both were again partaking of a common life. The sacrifices never represented either pain or punishment. Even the "blood of sprinkling" was used while yet warm and living, and it thus truly symbolized the unity and interchange of life.

Chart
48

Affection

Tentative
Analysis.
X.D.



Compare this
with chart
No. 39.

The Faculties
respond to each other
in Thirds, Fifths, and
Octaves. Their colors, Odors
and Flavors harmonize with
each other and with the faculties
by this same law of chords.

Each Tone, color, Food, Flavor,
or Odor, excites the ac-
tion and growth of
definite faculties
of the Brain.

DISCOVERED 1860
SIDARTA

THE MESSIAH.

THE Messiah is the founder of a universal and perfect system of life and government on this earth.

For proof of this, read Duet. 18th, 15 to 22—Numbers 24th, 17, 18.—Isaiah 9th, 6, 7; 11th, 1, 2; 16th, 1 to 12.—Daniel 2nd, 44.

2. The prophets call him "a Branch," "a Rod," "a David," "the Prince," etc., etc.

See Isa. 4th, 2.—Isa. 11th, 1.—Jer. 23rd, 5; 33rd, 15; 30th, 9.—Hos. 3rd, 5.—Ezek. 48th, 1.—Zohar, ex. p. 93, c. 3.—Berachoth 5, 11.

3. The Messiah shall gather and rule over Twelve Tribes of Israel, "in the day that he comes," and not eighteen centuries afterward.

See Jer. 23rd, 5, 6, 7; 33rd, 7, 14, 15, 24.—Isa. 11th, 11 to 16.

4. His marked traits will be the "spirit of Wisdom, and Knowledge, the Fear of Yehovah, and Might of Will, united with Severity and Equity in Judgment.

See Isa. 9th, 6, 7.—Isa. 11th, 2 to 5.—Isa. 32nd, 1 to 18.—Isa. 63rd, 1 to 6.—Ps. 2nd, 1 to 12 (?).

5. He will rule under "a New Covenant, whose laws are written in the inner nature of man." His "Kingdom" will be external as well as spiritual. It has 12 departments, 12 laws, and 24 leaders.

See Jer. 31st, v. 27 to 40.—Isa. 25th, 6, 7, 8.—Isa. 52nd, 1, 2, 3, 12, 13.—Isa. 65th, 17 to 25.—Jer. 33rd, 7 to 26.—Ezek. 36th, 28.—Ezek. 37th, 25.—Micah 4th, 1 to 4.—Duet. 30th, 11 to 14.—Matthew 19th, 28.—Rev. 4th, 4.—Rev. 7th, 4.

6. The Messiah's "Kingdom" will begin in a small and quiet way, "like a grain of mustard seed," but it will increase until it fills the whole earth.

See Dan. 2nd, 35.—Matt. 24th, 43.—I. Peter, 3, 10.—Rev. 16, 16.

7. He will not employ miracles, but he will use Reason and Science, "the Logos," as the instruments to establish his kingdom.

See Rev. 19th, 11 to 21.—Isa. 11th, 4.—Ezek. 38th, 1 to 23; 39th, 1 to 21.—Farrar's Early Days of Christianity, chap. 13, p. 151.—Maudsley's Body and Mind, p. 59.—Jewish Chronicle, Jan. 9th, 1880.

8. The prophets of the Old Testament neither assert nor teach that the Messiah was to be offered as a Sacrifice to make atonement for sin. The passages which Christians quote to prove him a sacrifice were in each case distinctly spoken of other persons. Such is Isaiah 53rd, which is spoken of "My servant, the Nation of Israel."

9. The Messiah was to come into the world through a natural birth and not by a miracle. Even his "second coming" was to be secretly, like a thief at night. Its "clouds of heaven" are spiritual, and only to be seen by spiritual vision.

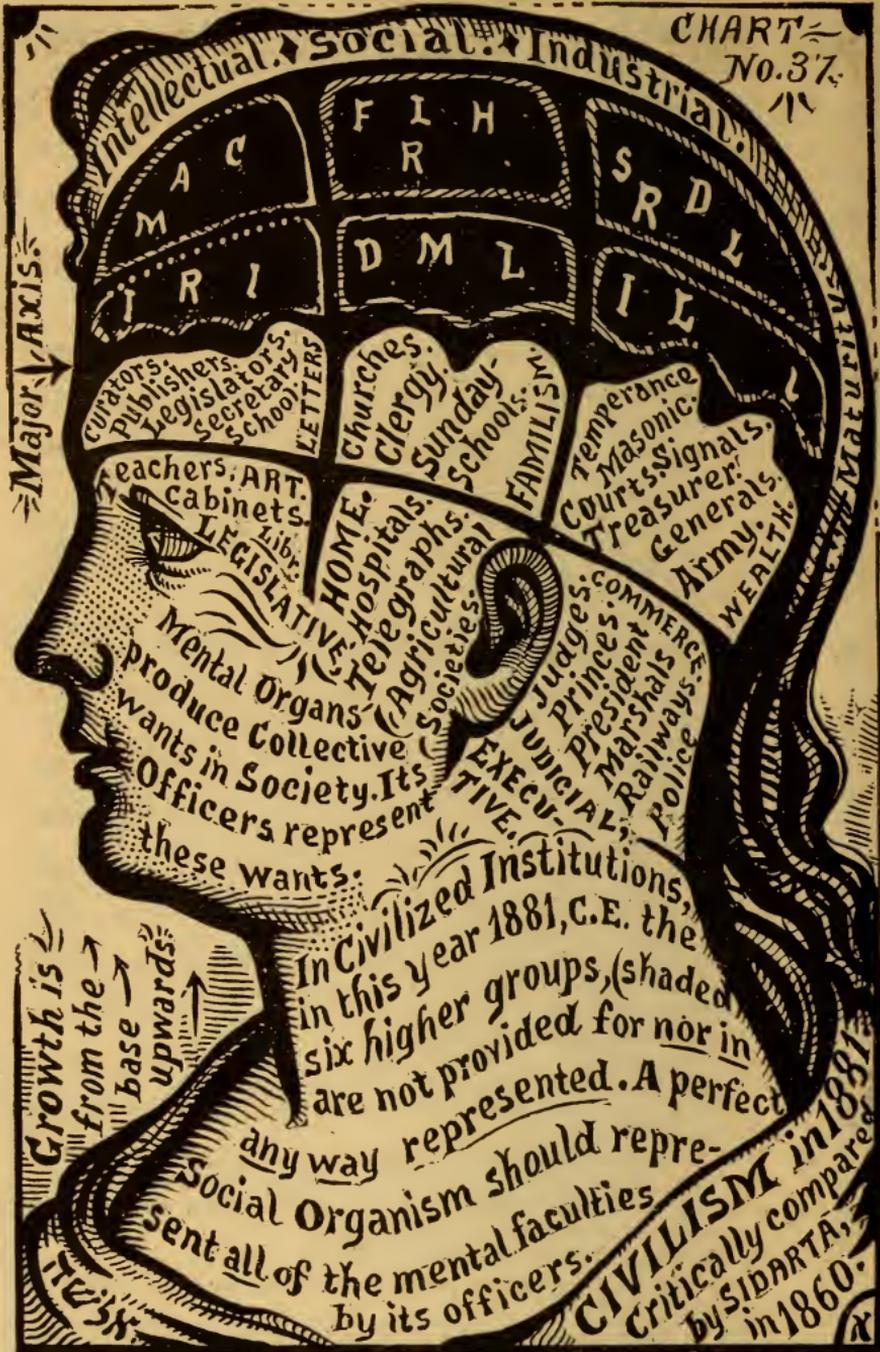
See "Come as a thief" in Matt. 24th, 43.—I. Peter, 3rd, 10.—I. Thess., 5th, 10.—Rev. 16th, 16.—See "clouds of heaven" in Matt. 24th, 30.—Matt. 26th, 64.—Rev. 1st, 7.—Acts 1st, 11.—See spiritual clouds in Exod. 14th, 19, 20.

10. The prophets foretell that he was to be a man, and not Yehovah. He will neither seek nor accept divine honors from men. His authority will be in the Truth, and not in his own will. He is simply the Leader and Organizer of his age.

See Jer. 33rd, 15, 17, 21, 26.—Psalm 45th, 1 to 17.

11. The distinctly Messianic prophecies were none of them fulfilled by Jesus of Nazareth.

12. The Salvation promised in the Bible is from the evils of this earth, and it is to be accomplished here.



Major Axis

Growth is from the base upwards

In Civilized Institutions, in this year 1881, C.E. the six higher groups, (shaded) are not provided for nor in any way represented. A perfect Social Organism should represent all of the mental faculties by its officers. CIVILISM in 1881 critically compared by SIDARTA, in 1860.

THE PROPHECIES.

- T**HIS Earth shall be redeemed for the abode of man.
See Isaiah 65th, 17 to 19.—Isa. 45th, 17, 18.—Isa. 51st, 3.—Dan. 2nd, 34 to 36.—Zech. 14th, 9.—Hab. 2nd, 14.—Rev. 7th, 13 to 17.—Rev. 21st, 1, 2.—Ezek. 36th, 34 to 36.—Micah 4th, 1 to 4.—Isa. 41st, 15 to 20.—Isa. 60th, 15 to 21.—Isa. 61st, 1 to 11.
2. Universal truth, peace, and justice shall reign.
See Isa. 2nd, 1 to 4.—Dan. 6th, 27.—Genesis 17th, 6.—Gen. 18th, 18.—Isa. 25th, 7.
3. Man shall attain health, immortality, and perfection on this earth.
See Isa. 25th, 6 to 8.—Isa. 65th, 20 to 25.—Matt. 5th, 48.
4. One standard of Truth shall prevail and destroy all mysteries in science, religion and life.
See Isa. 25, 6 to 8; 35, 5, 8, 9; 60, 19, 20; Rev. 17, 1 to 18; 10, 7.
5. The Nation of Israel shall be restored to Palestine.
See Ezek. 37th, 15 to 28.—Isa. 10th, 20, 21.—Isa. 11th, 11 to 13.—Isa. 14th, 1.—Isa. 19th, 24.—Isa. 24th, 13, 15.—Isa. 25th, 7.—Isa. 27th, 6, 12, 13.—Isa. 34th, 16, 17.—Isa. 35th, 1 to 10.—Isa. 40th, 1 to 31.—Isa. 41st, 9, 14.—Isa. 42nd, 1 to 25.—Isa. 43rd, 5.—Isa. 44th, 21, 26.—Isa. 45th, 17.—Isa. 46th, 3.—Isa. 48th, 21.—Isa. 49th, 6.—Isa. 54th, 5.—Isa. 56th, 8.—Isa. 60th, 1 to 22.—Isa. 63rd, 7.—Isa. 65th, 9, 25.—Isa. 66th, 20.—Jeremiah 3rd, 14, 17, 18.—Jer. 5th, 18.—Jer. 12th, 13, 15.—Jer. 16th, 14, 15.—(Jer. 23rd, 5 to 8.)—Jer. 30th, 3 to 21.—Jer. 32nd, 37.—Jer. 33rd, 7, 17.—Jer. 46th, 27.—Jer. 50th, 19, 33.—Ezek. 11th, 17.—Ezek. 16th, 60.—Ezek. 34th, 12.—Ezek. 36th, 10, 14, 24, 28.—Ezek. 39th, 25, 26.—Ezek. 48th, 1 to 35.—Obadiah, 17 to 20.—Hos. 1st, 10, 11.—Hosea 3rd, 4, 5.—Amos 9th, 14.—Zeph. 3rd, 13.—Zechariah 8th, 3, 13.—Zech. 9th, 13.—Zech. 10th, 5.—Zech. 12th, 7.—Joel 3rd, 17 to 21.
6. "Israel" meant Twelve Tribes ruled by 12 Princes, and it does not mean any Christian Church.
See Genesis 49th, 1 to 28.—Numbers 1st, 4 to 16.—Num. 7th, 1 to 78.—Num. 34th, 17 to 29.—Exod. 6th, 14.—Josh 3rd, 12.—Josh. 22nd, 14.—I. Chron. 5th, 3 to 8. I. Chron. 23rd, 2.—I. Chron. 28th, 1.—I. Chron. 3th, 1, 2.—II. Chron. 10th, 2.—Ezra 10th, 8.—See, also, Kitto's History of the Bible, pp. 157 to 159;—Ewald's Hist. of Israel, pp. 362 to 370.—Judges 5th, 14, and 8th, 12.
7. The New Covenant is not the old Mosaic Law.
See Jeremiah 31st, 27 to 40.—Isa. 28th, 14 to 21.—Rev. 21st, 5.—Isa. 59th, 20, 21.—Jer. 33rd, 40.
8. The "Gospel" relates to this Kingdom, and means one Government, one Language, and one Brotherhood, for all the Nations.
See Dan. 7th, 13, 14.—Zeph. 3rd, 9.—Haggai 2nd, 6, 7.—Matt. 5th, 17 to 19.—Matt. 19th, 16 to 21.—John 14th, 15.—Mal. 2nd, 10.—Mal. 3rd, 12.—Dan. 7th, 27. Ezek. 47: 22, 23.—Isa. 2: 2.—60: 3, 5.
9. The last Battle shall destroy the Beast in Man.
See Ezek. 39th, 1 to 23.—Rev. 19th, 11 to 21.—Isa. 68th, 3 to 12. The above cited verses, numbering more than four hundred, remain unfulfilled in this year 1881 of the Christian Era. The Messians look for the entire fulfillment, beginning in the present age.

A SYNOPSIS.

MESSIANISM rests upon these twelve great foundations.

1st. DEPARTMENTS. Society is an image of man, a product of all his faculties. Its Institutions are formed to supply his Collective Wants. Its twelve departments, with their officers, must represent all parts of his nature.

2nd. PROPHECIES. The Ancient Nation of Israel, with its twelve Tribes and Princes, was the great historic Type, and this System of Life is the completion. It fulfils the Messianic prophecies of all nations.

3rd. TWELVE GROUPS. The members of each Band in society are placed in twelve groups, according to their characters, their attractions, and their capacities.

4th. MARRIAGE. The Equality of man and woman is secured by pairing them in all offices and employments.

5th. AUTHORITY. The true laws of Society, or government, are within the nature of man. Inspiration may reveal their symbols, but Science alone can interpret them and show their application.

6th. UNITY. The wants of a Band, Town, County, State, and Nation, are alike in kind, and they must all have the same constitution. They are united through conventions.

7th. ELECTIONS. All officers must be elected, or deposed, by a free vote of those they are to lead. Each law must be submitted to the people for their approval or rejection.

8th. RELIGION. The groups of society must act in responsive harmony, according to the mental laws. The good of each must be secured through the good of all. The Human is an image of the Divine Being, and both are governed by the same inherent laws. The aim of religion is the reign of universal truth, peace, and justice.

9th. INDUSTRY. All members must be secured in constant employment, and the full results of their labor, or of its equivalent.

10th. OWNERSHIP. There must be common ownership for all things used in common by two or more persons, such as Buildings, Lands, Highways, and Machinery.

11th. EDUCATION. The system of Education must secure the systematic and daily culture of each group of mental faculties, through appropriate studies, plays, and labors.

12th, DWELLINGS. There must be unitary dwellings, systematic earth-culture, and sanitary conditions for all societies.

Departments of Society.

Male officers in CAPITALS, females in SMALL CAPITALS, and assistants in *italics*.

Centers--PRESIDENT and PRESIDESS. *MARSHAL*.

INTELLECTUAL DIVISION.

Groupate of Art. DESIGNER, **Graphics**—designs, engraving and sculpture. COSTUMIST, Color-costume, painting and illumination. *Furnisher*, Order—furnishing, upholstering and surveys.

Letters. RECORDER, **Records**—statistics, history and libraries. CURATOR, Publication—printing, museums and correspondence. *Musician*, Language—literature, music and editing.

Science. SCIENTIST, **Laws**—mathematics, biology and physics. SEERESS, Esthetics—poetry, symbolism and adornment. *Artisan*, Skill—invention, building and modeling.

Culture. RECEIVER, **Amity**—entertainment, fraternity and visiting. CULTIST, Truth—education, reform and discoveries. *Dramatist*, Expression—manners, morals and the drama.

SOCIAL DIVISION.

Domestic Groupate. PURVEYOR, **Foods**—gardens, cereals and dairy. MISTRESS, House—house-care, cooking and table-serving. *Sanatist*, Health—sanitation, laundry and ushering.

Familism. INSTRUCTOR, **Schools**—study, obedience and guidance. GUARDIAN, Amusements—plays, festivals and work. *Server*, Service—waiting, altruism and patriotism.

Marriage. RITEMAN, **Devotion**—rites, florists and pomology. MATRON, Heredity—transmission, nursing and providence. *Waiter*, Luxuries—recreation, feasts and pleasures.

Religion. PASTOR, **Worship**—ceremonies, unity and conventions. MINISTER, Love—discipline, interchanges and relief. *Courier*, Messages—postals, telegraph and messengers.

INDUSTRIAL DIVISION.

Rulership. RULER, **Dignity**—leaders, duties and trainers. ELECTOR, Laudation—elections, awards and ranks. *Ensign*, Displays—standards, exhibitions and processions.

Labor. JUSTICE, **Integrity**—arbitration, censors and judgment. ORGANIZER, Utility—machines, co-operation and grouping. *Watchman*, Environs—climate, herds and signals.

Wealth. FOREMAN, **Factories** of instruments, textiles and wares. TREASURER, Economics—accounts, expenses and harvests. *Keepers*, Stores—storage, preservers and collectors.

Commerce. ENGINEER, **Locomotion**—roads, transports and mines. MERCHANT, Distribution—exchanges, delivery and forwarding. *Tillman*, Fertility—textile culture, fertilizers and forestry.

LECTURES

ON THE

INTELLECTUAL, SOCIAL, AND PHYSICAL REDEMPTION OF MAN.

—(C)—

Lecture First. The Seven Civilizations. The Earth was gradually prepared for the noble advent of Man. The physical conditions of the earth became adapted to higher and higher kinds of animal and plant-life during the geologic ages of Granite, of Molluscs, Fishes, Coal, Reptiles, Mammals, and of Man.

For proofs, consult Dana's or Lyell's Geology.

2. During these ages of the earth, the nervous system and brain developed from the base to the top, and from the back to the front. The highest faculties must rule in the maturity of our race and of the earth.

See Von Bær's law of Specialization in Draper's Physiology, p. 514; Dana's Cephalization, entire; and the Book of Life, chap. 7th.

3. The Aryan, Semitic, and Mongolian Races were the early civilizers of the world.

See Rawlinson's Origin of Nations, Part 2nd, chaps. 1, 2 and 3.

4. Each of the six past civilizations was the outgrowth of a limited region of the brain. Their initial point of growth was in the group of Familism.

Consult Sir Henry S. Maine's Early Institutions, pp. 65, 79 and 116; and Draper's Intellectual Development of Europe, entire.

5. China was marked by the development of agriculture, paternalism, and schools. Its education was organized under Confucius, born 551, B. C.

India develops speculative thought in Brahminism and Bhuddhism, about 1200, and 600, B. C.

See Rawlinson's Origin of Nations, chap. 9th. Draper, chap. 3rd.

6. Egypt, 2450 B. C. was based on agriculture, castes, absolutism, and symbolism.

Semitic civilization includes Assyrian branch, 2300 B. C.; Phenician branch, 1500 B. C.; and Hebrew under Moses, 1586, B. C.

See Rawlinson Orig. of Nations, chaps. 1 to 9; Draper, vol. 2, chap. 2.

Greco-Roman develops empiric art and science, and martial ambition; Greece, 1556; and Rome, 752 B. C.

Draper, chap. 4th.

A SYNOPSIS.

Christian civilization was Romanized. It developed creeds, art, monopolies and physical science.

7. Messianism, or the coming civilization, will develop synthetic science, integral culture, spiritual and human unity, organized labor, and universal wealth.

Lecture Second. The Tree of Life. Units of Structure in the crystal, and the cell. The Leaf-plan includes tubes, branches and cells.

See Dr. Asa Gray's works on Botany; and Book of Life, chap. 1st.

The law of liquids produces the tree-form and plan. Exemplified in all living organs,—the lungs, glands, arteries, veins, nerves, &c.

See Gray's Anatomy, entire; Dalton's Physiology, entire volume.

The Nervous System and Brain of Man is the highest example of tree forms. Its centers, branches, and clustering cells. 300,000,000 cells on its surface.

See Bastian On the Brain, entire; and Ferrier's Functions of the Brain. On brain-centers, see Draper's Physiology, pp. 282, 319, 265; Luys' Brain and its Functions, pp. 34 to 46; Ferrier On the Brain, p. 8; Flint's Physiology, p. 597. On the Cerebellum, see Ferrier, pp. 35, 121; Flint's Phys., p. 709; Owen's Comp. Anatomy, p. 287; and Flourens' Recherches, 1842.

The twelve fruits of this Tree come from twelve groups of faculties. Twelve is the basic number of construction in the parts and organs of the human form.

Consult Wm. Page in Scribner's Mag., April, 1879; Book of Life, chap. 3rd; Bain's Mental Science, chap. 1st; Bastian, p. 139; Maudsley, Phys. and Path., p. 122.

River of Life, with 4 heads and 4 directions. Divides by 4 at 17 points. The water of life, 75 per cent. water, the rest cells and protoplasm. "Clear as crystal" under the microscope.

Hiddekel, Gihon, Pison and Phrath, in Genesis 2nd, 9; Ezekiel 47, 12; Revela. 22,-1; "Fruit" is spoken of in 100 passages of the Bible.

All nations have Sacred Trees—Bho-tree of Bhudda; Soma tree of Persia; Tooba tree of Mahomet; Ygdrasil of Scandinavia; Etz Hakeyim or tree of life of Genesis, and Asherah of Chaldea.

See Ferguson's Tree and Serpent Worship, entire volume.

The lecture on Education will show how to make this tree bear the immortal fruits of culture.

A SYNOPSIS.

Lecture Third. The Coming Republic. The major and minor axis of the brain are the great lines of movement. Social faculties are the center of all national growth. Nations originate in tribes.

See Bain's Mental Science, chap. 1st.; Luys On the Brain, p. 112; Porter's Elem. Intellectual Science, p. 31; Sir H. S. Maine's Village Communities, entire; Lewes' Life and Mind, vol 1, p. 173.

Nations have advanced from the base to the top-brain. They have passed through the phases of Childhood and Youth, and are now in that of Maturity.

See Draper's Intellectual Development of Europe, entire; Bastian On the Brain, pp. 332, 187; Book of Life, chap. 6th, and Clodd's Childhood of the World, entire volume. Also, Draper, p. 615.

The Institutions of Society are an outgrowth of Human Wants. "The wants of man are its true and natural foundations.

See Blackstone's Commentaries, sec. 2, ¶46; and Book 1, chap. 1, ¶124.

Civilism in 1881 only represents the lower half of our faculties. A perfect form of society must have 12 departments, 24 leaders, 2 centers, and 13 assistants.

The Band, Town, County, State and Nation have the same kind of wants and must have the same constitution.

All true laws of society are included in the mental and physical constitution of man. These laws are the supreme and only authorities.

See Blackstone, sec. 2, ¶41, 42; and Book 1, chap. 1; Maine's Early Institutions, p. 387; Bain's Mental Science, p. 156-7; Justinian's Institutes, Book I, l. 3; Draper, Int. Dev., chap. 1st.

Lecture Fourth. The Millennium. Inspiration reveals truth by symbols. Science alone can interpret these symbols in a practical form.

See Lyman Abbott, D. D., in N. Am. Review, Jan., 1883.

2. The members of each Band are placed in twelve groups, according to their characters, tastes, and capacities.

3. The twelve Tribes of Israel were each marked by a single dominant group of mental faculties. This made them a true type of the perfect form of society.

Read Genesis, 49th chap.; Kitto's History of the Bible, pp. 157 to 159; Ewald's History of Israel, pp. 362 to 370; Judges 5th, 14, and 8th, 12; Milman's Hist. of the Jews, entire; History and Lit. of Israelites, by Rothschild; Graetz' Geschichte des Juden.

A SYNOPSIS.

4. The Messiah was to gather and rule over twelve tribes of Israel, "in the day that he came."

For proof, see Jeremiah, chap. 23rd, 5, 6, 7, 8; Jer., 33rd, 7, 14, 15, 24; Jer., 31st, v. 31 to 40; Isaiah, 11th, 1 to 16.

5. The grouping of members in the Bands is the work of gathering and "sealing" the twelve tribes of Israel. Each is to be identified by its ruling group of faculties.

6. In the New Jerusalem, as described by Ezekiel and mapped on the head, each tribe is placed on its dominant group of faculties.

See Exodus, 28th, 15, Numbers, 2nd; Ezekiel, 48th; Synopsis Zohar, p. 115, n. 27; Apocalypse, 3rd, 12; and 21st; Apoc., 4th, 1 to 8; Layard's Nineveh, vol 2, p. 352; Jer., 31st, 31 to 37.

7. The Redemption of Man is only promised to be on this earth. It is both physical and spiritual.

See Isaiah, 25th chap. 6, 7, 8; Isa. 52nd, 1, 2, 3, 12, 13; Isa. 65th, 17 to 25; Jere. 33rd, 7 to 26, Ezekiel, 36th, 28; Ezek. 37th, 25, &c. (in all, 172 verses, and would cover 15 pages).

Lecture Fifth. The Culture of Man. Education must reach the Head, the Heart, and the Hand. It must be a system of Instruction, of Culture, and of Training.

2. Intellect, Feeling, and Will, respond to each other by inseparable laws and must therefore be educated together.

See Bain's Mental Science, chap. 1st; and pp. 156, 157; Bastian on the Brain, p. 148; Luys On the Brain, p. 112; Ferrier, p 295.

3. The true method gives one hour daily to the culture of each group of faculties, through appropriate studies, plays, and labors.

4. The schools of civilism only cultivate three groups.

5. The Home School, the College, and the University, have each the same plan. A three years' course in the colleges, and four years in the universities.

6. Brain and Body must be trained in responsive harmony. They are parts of one whole.

See Ferrier, p. 262; Maudsley's Phys. and Path. of Mind, pp. 125, 177, 147.

7. Gymnastics are false in principle for they employ the body alone. In their place we organize industrial plays and labors.

8. The School is made a model of society itself, for which it is to prepare its pupils.

A S Y N O P S I S.

Lecture Sixth. The Crown of Life. Waves of vital force radiate from each organ. Their shapes, conversion and direction. They assume the form of a crown. Vital exchanges in Mesmerism.

On Waves, see Luys, pp. 117, 125; The Baretha, chap. 4th; Maudsley, Phys. and Pathol. of Mind pp. 117, 125;—On Impressions see Moser's Images in Draper's Physiol. p. 288; Denton's Soul of Things, vol. 1 entire.

Lecture Seventh. Nature of Spirit. Atoms of Spirit and of Matter. Circular and Right line polarity. Jehovah a personal being. The New Birth or unfolding of the Spiritual Senses.

Lecture Eighth. Atonement. The Atonement is spiritual healing. It is a part of the law of spiritual growth. The Sacrifices were feasts, and truly symbolized the renewal of spiritual life, but not pain or punishment.

See Exodus. 12th chap., 2 to 27; Levit., 5th, 11, 12, 13; and 5, 6, 9, 10; Ps., 40th; Clodd's Childhood of the World, p. 75; Book of Baretha, chap. 9th.

Lecture Ninth. The ancient Cross symbolized creative or life-forces, but not death. These axial lines cross each other, and are positive and receptive, masculine and feminine.

Staniland Wake's Essay on Phallic Worship; Smith's Bible Dic., Vol. 1, p. 365; Asiatic Researches, Vol. 1, p. 254; Gliddon's Egypt, entire.—Edin. Review, July, 1870.

Lecture Tenth. The Standard of Truth. Science an instrument of Redemption. Logos (translated "word") means Reason and Science in Revela., 19th.

Farrar's Early Christianity, chap. 13th; Aristotle's Logic; Maudsley's Body and Mind, p. 59. Jewish Chron., Jan. 9th, 1880. On Logos see chiefly Max Muller's Science of Language, Vol. 2, p. 73.

Lecture Eleventh. The Victory of Man. Heavenly and Earthly sides of the mind, spiritual and animal. The lamb and dove shall triumph over the lion and serpent. The Serpent is to be destroyed in man, as the last battle.

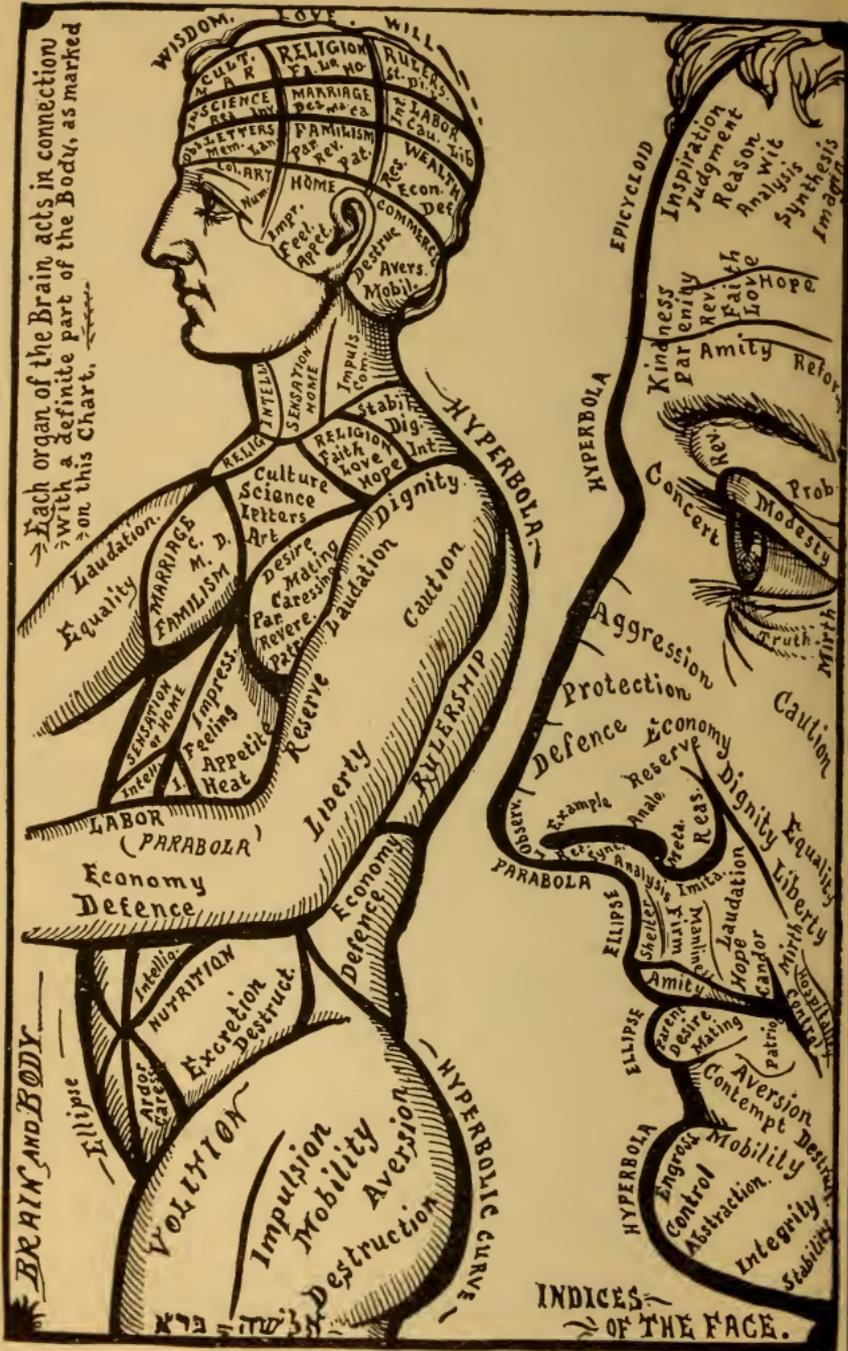
See Isaiah, 11th; Ezek., 37th; Apoc., 19th; Psalm 19th. 7.

Lecture Twelfth. The New Earth. Laws of Costume, Food, and other sense-harmonies. Harmonic Homes based on spiritual laws in man.

On Collective Ownership, see Maine's Early Institutions, pp. 1 and 72; Blackstone, Book 2, chap. 1, ¶2.

Lecture Thirteenth. The Synthetic Science. The unity of all Truth. Twelve Laws of the Universe.

BRAIN AND BODY.



A Descriptive Chart

EXPLANATION.—The Examiner writes the words “large,” or “small,” or “average,” as the case may be, before each organ to indicate its size in the person examined. The subdivisions are underscored when large, or crossed when small.

- Form—shape, outline, individuality.
- Color—idea of color, size, and location.
- Number—trinity, unity, and plurality.
- Memory—of facts, time, and system.
- Attention—observation, mental focus, vision.
- Language—words, sounds, and music.
- Reason—analysis, synthesis, judgment.
- Inspiration—foresight, intuition, spirituality
- Invention—construction, skill, imagination.
- Amity—friendship, kindness, hospitality.
- Culture—reform, progress, improvement.
- Manners—candor, imitation, mirth.
- Faith—belief, love of Deity, worship.
- Love—philanthropy, goodwill, trust.
- Hope—aspiration, zeal, immortality.

DESCRIPTIVE CHART.

-Devotion—desire, sex-worship, romance.
-Heredity—mating, sex-fealty, ardency.
-Luxury—caressing, sexuality, petting.
-Parenity—parental love, providence, authority
-Reverence—filial love, respect, modesty.
-Patriotism—home, kin, and country.
-Appetite—hunger, taste, and smell.
-Sensation—touch, heat, gravity.
-Impression—of character, spheres, auras.
-Dignity—pride, self-esteem, power.
-Laudation—praise, emulation, display.
-Stability—firmness, energy, perseverance.
-Integrity—justice, honor, balance.
-Industry—efficiency, utility, hardihood.
-Liberty—self-control, equality, freedom.
-Defence—self-defence, protection, aggression.
-Economy—property, ownership, selfishness.
-Caution—vigilance, reserve, fear.
-Locomotion—mobility, travel, commerce.
-Aversion—dislike, contempt, solitude.
-Destruction—vengeance, rigor, baseness.

THE GOSPEL OF LIFE.

THE Redemption of Man must save his Body as well as his Soul. It must secure universal Health, Virtue, and Happiness.

It must be established on this earth, and not in heaven. The plan of Redemption is now ready for adoption, and is given in the Book of Baretha, and in the engraved Messiana.

2. **Love is the Centre** of a true life. But Love has no power unless Wisdom guide us to righteous Actions. The Family is the origin of Society. Its final form is the enlarged family, or Band of Twelve Tribes, in which men live together in the unselfish unity of common brotherhood.

3. **The "Kingdom"** means a universal republic, for its laws are within the spiritual and physical nature of man. Our obedience is therefore a condition of perfect freedom. This government has Twelve Departments and Twelve laws. These represent and provide for the twelve parts and wants of man's nature.

4. **The Messiah** is the Teacher, the Founder and the Leader of a new and perfect System of Life and Government. He is the El-Geber, the "Strong Man." But he is not Jehovah, and does not claim divine honors. This is what the prophets declare.

5. **The Authority** in a true system of society must come from the natural laws of man. Inspiration has revealed the symbols and types of these laws. But they can only be explained, proved, and applied through the methods of science.

6. **The "Second Coming"** of the Messiah is through a natural birth, and not a miracle. It commences "secretly" or quietly. Its "clouds of heaven" are spiritual clouds, and only to be seen spiritually. Its battles are won by Reason and Science, or the divine "Logos." It will destroy all other kingdoms, but its new work will stand forever.

7. **Yehovah** is a personal being, with the same shape, and the same mental attributes as man. The same inherent laws exist in both man and Yehovah. We can understand one through the other. Our obedience to these laws places us in unity with the divine being. The name "Yehovah" signifies two persons, a Father and a Mother.

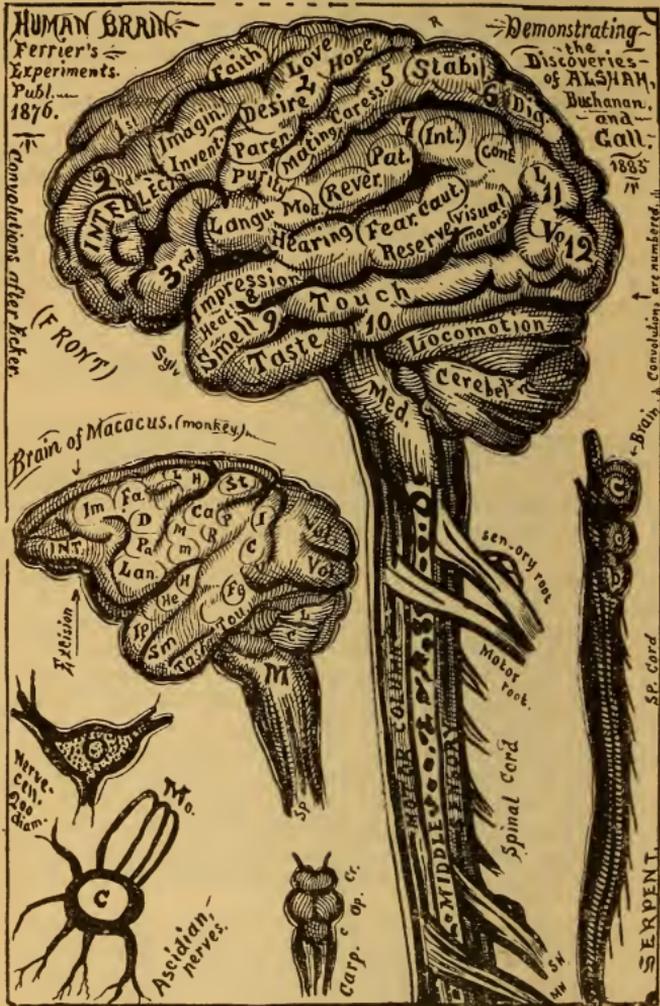
8. **The Atonement** is the healing of injuries to the spirit. It is done by the laws of spiritual growth and action. It is like the healing of diseases in the body, which is done by internal laws of vitality. The New Birth is not Conversion, but it is the unfolding and use of the Spiritual Senses of vision, hearing, and the rest.

9. **Universal Wealth** will prevail over the earth. All labor will be productive to the toiler, and all exchanges will be just. All wants of man will be supplied by organized Education, Social Life, and Industry.

10. **Uniculture** in the true life cultivates, daily, each of the twelve groups of faculties, through studies, plays, and labors.

11. **The Prophetic Cycle** of the old dispensation closed in the year 1881. The New System of Life was organized twenty-one years before. Its three factors of growth are Knowledge, Love, and Action. The ancient nation of Israel, with its Twelve Tribes and Twelve Princes, was the great historic type, and this system is the completion.

12. **Messianism** alone provides for every part of man's nature. It is sustained by the mighty power of an all-pervading spiritual life. And its outward expression is the New Heavens and the New Earth, prepared for the redeemed race of man.



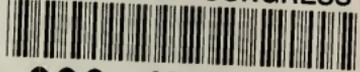
A SYNOPSIS.

PHASES OF DISCOVERY. From 1796 to 1828 Dr. Joseph Francis Gall made public the location of twenty-seven organs of the brain. In 1841 Dr. Joseph R. Buchanan proved through Psychometry, that four of these, Sexlove, Friendship, Parental love, and Patriotism were wrongly located by Gall, and that these were on the top and side of the brain. He also located the faculties in the body. Dr. James W. Redfield discovered the Signs of Character in the face and published them in 1848.

In 1872 and 1876 Dr. David Ferrier published his experiments on the brains of monkeys, dogs and cats. He removed portions of the skull so as to expose the brain. When the animal had recovered consciousness, Dr. Ferrier applied currents of electricity to different parts of the brain. At each point, the excitement produced definite movements of the head, the body, or the limbs. In this way he located the centers of motion of twenty one faculties, as marked in the engraving. These movements were the natural gestures of these faculties, as the Author of this Synopsis had taught for twenty-one years. They confirm the new locations in a most striking and positive manner. And the experiments have been endorsed by Dr. Flint, Dr. Dalton, Dr. Bastian, and many other distinguished physiologists. See, for proof, Flint's Physiology, p. 694, Dalton's Physiology, p. 426, edition of 1882; Bastian On the Brain, pp. 530, 575 and 688. These experiments furnish the last steps in the series of physical proofs of location.

In the years 1859, 1860, and 1861, the Author of this Synopsis made a series of discoveries which complete the outlines of the Science of Man. These included the classification of the mental organs in three classes and twelve groups; the Geometric laws of the Mind; the Polarity of the Faculties; the Law of Spiritual Exchanges and Colors; the perfect Structure of Society; the Tree of Life and the System of Integral Education for all the faculties. These discoveries thus reduce the Science of Man to a practical form. They cover the most vital and the most extensive interests of the individual and of society. They solve the greatest problems of human life. They give a complete standard of social and religious conduct. The Author occupied twelve years of close and careful labor in working out the details and demonstrations of these laws, and in comparing the immense array of facts upon which they rest.

In April, 1878, the Author discovered that each of the twelve tribes of Israel was marked by one dominant group of mental faculties, and that each tribe in the New Jerusalem was placed on its ruling group of faculties, when we draw a plan of the city on the human head. This discovery completed the Author's scientific explanation of the great Scheme of the Bible, and demonstrated the essential truth of inspiration. It completely placed in our hands the means and the method for establishing the Kingdom of Heaven on the Earth.



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