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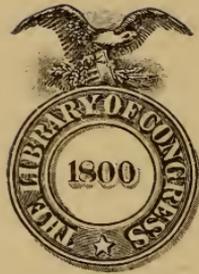
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SCIENCE
AND
RELIGION

BY

BENJAMIN F. Loomis,



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SCIENCE
AND
RELIGION

BY

BENJAMIN F. LOOMIS,

GRADUATE OF THE AMERICAN INSTITUTE OF PHRENOLOGY

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PREFACE.

In presenting this little volume to the public I wish to show that man is governed by the laws of the universe; that the planets are the outward embodiment of these laws; that these laws in turn are reacted upon by the planets and that the one is the counterpart of the other.

The mind consists of a multitude of faculties, and these faculties are divided into groups, or classes, and each group has a function different from the rest. And so, too, the solar system consists of a number of planets, and each planet has a different quality and influence from the rest. And if it be true that man is an epitome of the universe, as most men believe we are, and if we are governed by the universal laws, it is only reasonable to believe that a certain class of faculties is allied to, and is directly governed by, a certain planet. That is just what I want to prove.

I do not accept as true all that is written on astrology for obvious reasons. It may not be out of place here for me to offer an apology for the astrologers, which I now proceed to do. Astrology is an old science, and since all the planets of our solar system were not discovered until recently, the astrologers, knowing that the mind was made up of so many faculties, and not knowing of the existence of the planets of Neptune and Uranus, naturally assigned to Jupiter and other known planets attributes and influences which they did not possess. They have assigned to Jupiter attributes which belong to Neptune, and Neptune had never been thought of. He was laboring under the same delusion that a phrenologist would if he went to examining heads and left out entirely from his mind a knowledge of the existence of the Moral and Reflective groups of organs. Is it any wonder then that they made blunders?

But even in recent years, after the planets Uranus and Neptune have been discovered, the astrologers do not seem to take

much stock in Neptune. Raphael, the great English astrologer, says of it: "Some astrologers include Neptune, but we have nothing clear or definite as to his power, which at the best can effect but little, owing to his immense distance from our Earth."

Notwithstanding Neptune's great distance from our earth it has to do with our Moral group of faculties. It is the still small voice that whispers to us and leads us onward and upward in the path of truth, purity and righteousness.

In sending this little book on its mission I am well aware that it has many opponents. The astronomers, as a class, do not believe in astrology; and, on the other hand, there are many learned men in the medical profession, and others, who do not believe in phrenology. They have my sympathy.

This book, however, was not designed for the incredulous; but for those who are in search of scientific truth it contains many ideas and facts which are not commonly known.

I have also given considerable attention to the harmony existing between science and religion, and the reader is especially requested to notice all through the work the harmony existing between Nature and its laws and the Bible.

Religion, in this work, of course, is viewed from a material or conscious standpoint; and, while religion cannot properly be brought to a conscious basis in this age of the world, it shows the similitude of that which is religion indeed.

The horoscopes of Jesus Christ and of Adam are also leading features of the work; and I may add that this is one of the chief causes of this work being written, but not all.

Mr. Andrew Jackson Davis, in his "Survey of Human Needs," says:

"The world has many needs; the greatest of all is, a philosophy, which unfolds in a systematic and orderly form the stupendous truths of Nature; which points the soul of man, through Nature, to the Eternal Mind. * * * The soft silvery sunbeams of heaven do not more naturally flow over the fields than did the loving, intuitive soul of Jesus spread its elixir over his solemn utterances. Every Bible student feels its mysterious beauty; realizes

its spiritual presence, as he reads those sacred evangels of the Testaments. Every civilized mind feels the *goodness* of his teachings, and admires the expurgated history of the man, bequeathed to us by the early fathers of the Church; nevertheless, the world needs to-day a 'philosophy' which Jesus *did not* furnish, needs a 'revelation' to the faculty of *reason*, which the Bible does not explain."

This work has been written in the belief that there is *need* for such a work; need, because there are many scientifically inclined people who are ready to accept the truth of Christianity whenever it appears consistent with their reason. They have not yet become conscious of the harmony existing between science and religion. These seem, with them, to be separate things and at variance with each other. They have not yet learned that this *apparent* variance exists only in the mind of the thinker on account of his imperfect knowledge.

Considering that the world is earnestly endeavoring to unravel the mysteries of Nature, to discover the relation of man to the Universe, the relation of God to man, the philosophy of religion that we may the more perfectly understand the principles of religion and of salvation when viewed from a conscious basis, I am sending this book on its mission, believing that it will fill a long-felt want.

Yes, the world needs all that Mr. Davis has suggested, and more. It needs a scientific demonstration based upon natural facts, and upon natural phenomena, that the principles of religion may appeal to our reason, to our consciousness, and to our understanding. Religion, to most people, seems to appear as a dream; they know, or seem to know, that there is more or less truth in the subject, but that truth is so shrouded in mystery that they cannot properly understand it. Therefore, we need a demonstration that we may understand these things as in the light of DAY.

I have believed from the start that God is the spirit of the Universe; and therefore a knowledge of Astronomy and of Astrology, when combined with the Word of God, which has been revealed to us by the holy men in all ages, will give us as perfect an under-

standing of what God is as we can acquire in any other way outside of Divine revelation.

A knowledge of man is also necessary, that we may compare or analyze the similarity between the two, between the Macrocosm and the Microcosm. Anatomy, Physiology and Phrenology will probably give us as perfect a knowledge of man as we can likely get in this present age of the world.

Therefore, taking these sciences as a basis of operation, I set out to discover if it could be proven scientifically whether Jesus is the Christ; and, having become convinced myself, through science, I am therefore presenting these same ideas to the scientific world that they also may become convinced. There is of necessity a great deal of collateral knowledge all along the line, but all this knowledge comes in to establish the grand central truth that Jesus is the Christ, being supplementary of His works.

The consideration of this question takes us through all the principles of salvation, yet I have endeavored to pursue the subject to its legitimate end, leading us, as it does, to the very portals of faith. I would like to place this book in the hands of every scientific man who claims to be an infidel.

Of all the works I ever read on science and religion they nearly all have had this fault, that while they may contain a great deal of science, or a great deal of religion, there is usually only a very few places where any harmony was shown to exist between the two. Therefore I determined that whatever fault this work may have it certainly should not possess this one. I have endeavored to explain this harmony all through the work as being one of its leading features.

Nor do I claim to know it all. No, indeed. I can only hope to pave the way to investigation and conviction that there is truth in the subject, and the reader, in investigating, will probably discover *greater* truths than I have been able to write; and that the reader may profit by this knowledge is the wishes of

THE AUTHOR.

INTRODUCTORY.

Before we can properly begin the study of "The Relation of Man to the Universe," some knowledge of the structure of the universe itself, and also of man, is necessary.

I would not write of these sciences at all if I were not aware that while most people are more or less familiar with one or more of these subjects, they are decidedly unfamiliar with the rest. Therefore I have thought it best for the general reader to take up each of these sciences with which we have to deal and study their general principles, for in these lie the basis of what I have to write.

Of course, in a book like this, only a brief outline of these sciences need be given, only that which is necessary to explain our purpose; and those who wish to pursue these subjects further are kindly referred to other books.

It will be necessary, therefore, to divide the book into four parts. Part I. will be devoted to Astronomy; Part II. to the study of Phrenology; Part III. will be devoted to Astrology; and Part IV. is devoted to Science and Religion, or the Harmony of the Sciences and their Relation to Religion, etc., etc. About all that I have written that is new is contained in the fourth part of the book; the former parts being devoted to the popular sciences.

PART I.

ASTRONOMY.

CHAPTER I.

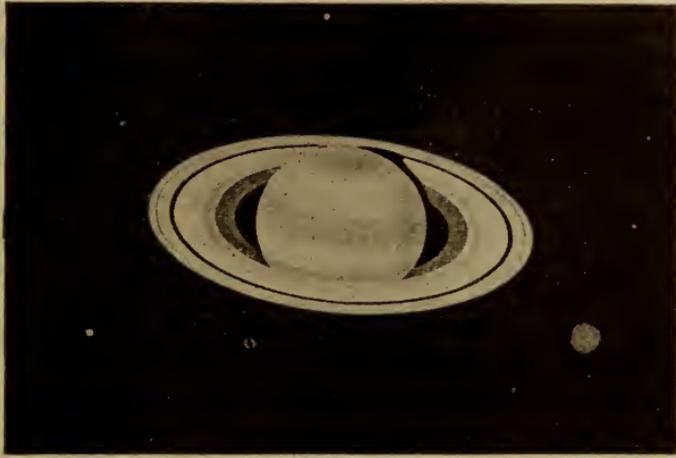
THE SIDERAL SYSTEM.

What are the heavens? Where are the shores of that limitless ocean? Where the bottom of that unfathomable abyss?

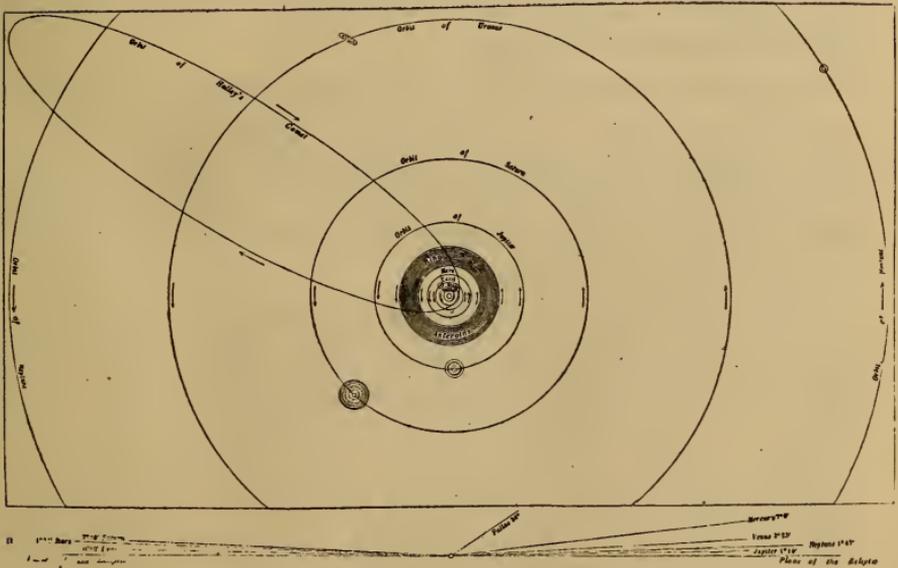
What are those brilliant points—those innumerable stars, which, never dim, shine out unceasingly from the dark profound? Are they sown broadcast—orderless, with no other bond save that which perspective lends to them? Or, if not immovable, as we have so long imagined, if not golden nails fixed to a crystal vault, whither are they bound? And, finally, what are the parts assigned to the Sun, our Earth, and all the Earths attendant on the glorious orb of day, in this tremendous concert of celestial spheres—this sublime harmony of the Universe?

These are magnificent problems, of which the most fertile imagination would have in vain attempted the solution, if, for the greater glory of the human mind, Astronomy, first born of the sciences, had not at last come to our aid.

How wonderful is the power of man! Chained down to the surface of the Earth, an intelligent atom on a grain of sand lost in the immensity of space, he invents instruments which multiply a thousandfold his vision; he sounds the depth of the ether, gauges the visible universe, and counts the myriads of stars which people it; next, studying their most complicated movements, he measures exactly their dimensions and the distances of the nearest of them from the Earth, and next deducts their masses; then, discovering in the seeming disorder in the stellar groupings, real bonds of union, he at last evolves order from apparent confusion.



INCLINATION OF THE ORBITS.



THE SOLAR SYSTEM.

I. Planets in the Plane of the Ecliptic.

II. Inclination of the Orbits.

Nor is this all. Rising by supreme flight of thought to the most abstract speculations, he discovers the laws which regulate all celestial movements, and defines the nature of the universal force which sustains the worlds.

Such are the fruits of the labors of twenty generations of astronomers. Such the result of the genius of the patient perseverance of men who have devoted themselves to the study of the phenomena of the heavens. The Caldean shepherds were, they say, the first astronomers. We can well believe it. Dwelling in the midst of vast plains, where the mildness of the seasons permitted them to pass the nights in open air, where the clear sky unfolded perpetually the most glorious scenes, they ought to have been, and they were contemplative astronomers.

Nothing is more fitted to elevate the mind toward the infinite than the thoughtful contemplation of the starry vault in the silent calm of night. Varied in color and brilliancy, some shine with a vivid light, perpetually changing and twinkling; others, again, with a more constant one—more tranquil and soft; while very many only send us their rays intermittently, as if they could scarce pierce the profundity of space.

In presence of such splendor, the senses, mind and imagination are alike enthralled. The impressions gather in an emotion at once profound and religious, an indefinable mixture of admiration, and of calm and tender melancholy. It seems as if the distant worlds, in shining earthwards, put themselves in close communion with our thoughts.

On a first glance at the starry firmament the stars seem pretty regularly distributed; nevertheless, look at that whitish, vapory glimmer which girdles the heavens as with a belt. It is the Milky Way. As we approach the borders of this star-cloud in our inspection the stars appear more and more crowded together, and most of them so small that the eye can scarcely distinguish them. The accumulation of stars in the direction of the Milky Way is more especially visible when we examine the heavens with the aid of a powerful telescope.

The Milky Way itself is nothing more than an immensely extended zone of stars—that is, of suns; since, as we know, each star, from the most brilliant to the faintest, is a sun.

Here, then, is an immense group, a gigantic assemblage of worlds, which seems to embrace all the Universe, if it be true that the greater number of scattered stars situated out of the Milky Way nevertheless form part of it. Let us add a fact well proven: Our Sun himself is a star of the Milky Way.

One of the first things which strikes us when we look at the stars is that they vary very much in brightness. All of those visible to the naked eye are divided into six classes of brightness, called magnitudes, so that we speak of a very bright star as “a star of the first magnitude”; of the feeblest visible as a star of the sixth magnitude. The number of stars of all magnitudes visible to the naked eye is about 6,000. If we employ a small telescope this number is largely increased, as that instrument enables us to see stars too feeble to be perceived by the eye alone. For this reason such stars are called telescopic stars. The stars thus revealed to us still vary in brightness, and the classification into magnitudes is continued down to the sixteenth, or even higher magnitudes; in powerful telescopes at least 20,000,000 stars down to the fourteenth magnitude are visible.

The distances of stars from us are so great that it scarcely conveys any impression on the mind to state them in miles; some other method, therefore, must be used, and the velocity of light affords us a convenient one. Light travels at the rate of 186,000 miles in a second of time; and by using this as a measuring rod we can form a better idea of the distances of the stars. Thus, leaving the Sun out of the question, we find the next nearest star (Alpha Centauri) is situated at a distance which light requires three and a half years to traverse.

Alpha Centauri is distant from us more than 200,000 times the mean distance of the Sun from the Earth—about 19,000,000,000 miles. The most powerful imagination in vain tries to picture this fearful distance; in vain the mind would heap line upon line, number upon number, to bridge the immensity of this abyss. Let

us see if, by some other means, by images or comparisons, we can appeal to our senses to comprehend this fact: What is this distance of 186,000 miles which light traverses in a second? This distance is an abyss to our imagination. But suppose we could grasp, as in a bird's-eye view, this distance; let us associate it with the short duration of a second; and then let us imagine that a single day of twenty-four hours contains 86,400 such intervals; and let us stay to contemplate the enormous distance to which the luminous ray would arrive after a day's journey—it will have plunged into space to a depth seven times greater than the distance of Neptune. Still, according to what has been just stated, it would not have accomplished the thousandth part of its route; it must continue its course of 1,300 days with the same tremendous velocity before it could reach the nearest star—Alpha Centauri. Such, in every direction, are the dimensions of the space devoid of stars which surround our Solar System.

From the measurements already made, we may say that on the average light requires fifteen and a half years to reach us from a star of the first magnitude, twenty-eight years from a star of the second, forty-three years from a star of the third, and so on, until, for stars of the twelfth magnitude, the time required is 3,500 years.

We find the largest stars scattered very irregularly, but if we look at the smaller ones, we find that they gradually increase in number as their position approaches the position of the sky occupied by the Milky Way. In fact, of the 20,000,000 stars visible, as just stated, at least 18,000,000 lie in and near the Milky Way.

Adding this fact to what has been said about the distances of the stars we can now determine the shape of our universe. It is clear that it is most extended where the faintest stars are visible, and where they appear nearest together; because they appear faint in consequence of their distance, and because their close packing does not arise from their actual nearness to each other, but results from their lying in that direction at constantly increasing distances. Indeed, the stars give rise to the appearance of the Milky Way, because in that part of the heavens they lie behind each other to an

almost infinite distance, are probably as far from each other as our Sun is from the nearest star.

One thing more I wish to mention: that is, the motions of the stars. Now, although the stars, and the various constellations, retain the same relative position as they did in ancient times, all the stars are, nevertheless, in motion; and in some of them nearest to us this motion, called proper motion, is very apparent, and it has been measured. Thus, Arcturus is traveling at the rate of at least fifty-four miles a second.

Nor is our sun, which, be it remembered is a star, an exception; it is approaching the constellation Hercules at the rate of four miles a second, carrying its system of planets, including our Earth with it.

The Zodiac, as viewed by the ancients, consisted of twelve constellations of stars, lying along the plane of the ecliptic, a line through which the Sun passes every year. In English and in rhyme these are as follows:

“The Ram, the Bull, the Heavenly Twins,
And next the Crab, the Lion Shines,
The Virgin and the Scales,
The Scorpion, Archer, and He-Goat,
The Man that bears the watering-pot,
And Fish with glittering tails.”

And in Latin they run thus:

“Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces.”

The celestial equator is represented by a circle called the Zodiac, which not only divided, like all other circles, in to degrees, etc., but into signs of thirty degrees each. The names of these signs appear above.

At the time these signs were adopted the Sun entered the constellation Aries, at the vernal equinox, and occupied in succession the constellations bearing the same names; but at present, owing to the precession of the equinoxes, the signs no longer correspond

with the constellations, which must, therefore, not be confounded with them.

By precession of the equinoxes is meant a slight retrograde movement of the nodes; that is to say, the Earth's equator crosses the line of the ecliptic a little farther back in the Zodiac each year.

The Moon, too, is affected by the precession of the equinoxes, as is the Earth; and so, too, I believe, are all the planets of the Solar System.

I do not consider it necessary in this work, to give more than a brief outline of the science of astronomy, and such facts in particular as are necessary for the work in hand. Those persons who wish to pursue the subject further I would refer them to the many good books published on astronomy, books that are written by more able authors than myself. I must say in passing, however, that I am largely indebted to Mr. A. Guillemin and Professor J. N. Lockyer for the information contained herein. Plates I. and II. are taken from Guillemin's "The Heavens."

CHAPTER II.

THE SOLAR SYSTEM.

The group, or system, of celestial bodies, of which the Earth forms part, a system known in astronomy under the name of the Solar, or Planetary System, is composed, according to our present knowledge, of about two hundred bodies, which may be classed in the following manner:

1. A central body, relatively immovable in the group, much larger than all the others and self-luminous, The Sun.

2. One hundred and sixty-eight secondary bodies, or planets, situated at increasing distances from the Sun, revolving round him in orbits nearly circular, and receiving from him the light which renders them visible to us. The planets may again be

divided into three principle groups. The smaller planets, those nearest the central body, are, in the order of their increasing distances from the Sun, Mercury, Venus, the Earth, and Mars;

The larger planets, those most remote from the central body, Jupiter, Saturn, Uranus, and Neptune;

Lastly, the minor planets, or Asteroids, forming between Mars and Jupiter a ring, which separates the two first groups. About one hundred and sixty or more of these small planets are now known, but there are, no doubt, many more.

3. Twenty-one tertiary bodies, or satellites, revolving round some of the principal planets, such as the Moon, which accompanies the Earth. Jupiter has seven such satellites, Saturn eight, Uranus four, Neptune one; Mars, it is claimed by some astronomers, has two.

4. Fifteen comets, the periodical returns of which have been proved by observation, revolving round the Sun in very elongated orbits.

We must here also mention a nebulous ring of lenticular form, the Zodiacal Light, which surrounds the Sun at a certain distance, and the position of which in the system is not yet clearly determined; and, besides this, hundreds of rings composed of multitudes of small bodies revealed to us by the appearance and fall of Meteorites, Meteors, and Falling or Shooting Stars.

The direction of movements of revolution is the same for all the bodies of the Solar System, and this direction is precisely that of all movements or rotation. In order that the reader may grasp this important point, let him turn to Plate I., which represents the orbits of all the known planets. The arrow in each case indicates the direction of the planets' revolution round the Sun. Plate II., on the same sheet, gives the inclination of the orbits of the planets to the plane of the ecliptic.

As is seen, by Plate I., the movement indicated by the arrow takes place from right to left. But, to make this plainer, if we hold up a clock with the face toward the north, the movement of the hands is from left to right, or from east to west. Now the planets move in precisely the opposite direction to that which is

described by the hands of the clock; that is, from right to left, or from west to east. So let us remember, once for all, this fundamental fact of solar astronomy, that the movements, both of rotation and of revolution, of the planets and their satellites, are affected all in the same direction; that is, from right to left, or from west to east.

The ideal curves described by the various planets round the Sun, considered at rest, are plain curves, or at least nearly so. This plane, if prolonged, passes through the center of the Sun. But the planes of those orbits do not coincide with one another. They are differently inclined to that of the Earth, taken as a standard of comparison; from this it results, that each planet describes half its orbit above the plane of the terrestrial orbit, or, as it is called, the *plane of the ecliptic*, and the other half below it.

The inclinations, represented in their true proportions in Figure 2 of the plate just mentioned, are very small; and it follows that, as seen from the Earth, the principal planets revolve in a narrow zone of the celestial vault. This zone has received the name of the Zodiac.

THE ZODIAC.

Having taken a general view of the Solar System, it will be necessary now to examine it briefly in detail. We will begin with

THE SUN.

Which dazzles the whole family of planets by its brightness, supports their inhabitants by its heat, and keeps them in bounds by its weight.

The relative brilliancy of the center of our system, compared to that of the stars, is so great that it is difficult at first to look upon it as in any way related to those feeble twinklers. This difficulty, however, is soon dispelled when we consider how near it is to us. Thus, to give another instance, though we receive 10,000,000,000 times more light from the Sun than we do from **Alpha** (a) Lyrae, that star is more than a million times further from us. There is a reason to believe, indeed, that our Sun is by

no means a large star as compared with others; for, if we assume that the light given out by Sirius, for instance, is no more brilliant than our sunshine, that star would be equal in bulk to more than 3,000 Suns.

Astronomers now know, approximately, the distance of the Sun from our Earth. It is about 91,000,000 miles; and it is easy, therefore, to determine its size. Its diameter is 853,380 miles.

If we represent the Sun by a globe about two feet in diameter, a pea, at a distance of 215 feet will represent the Earth; and let us add, the nearest fixed star would be represented by a similar globe placed at a distance of 9,000 miles.

The Sun rotates on its axis, as do the planets. This rotation was discovered by observing the spots on its surface. It is found that the spots always make their first appearance on the same side of the Sun; that they travel across it in about fourteen days; and that they then disappear on the other side.

Sun spots near the equator, however, travel much faster than those near the poles; thus, if we were to take the spots on the equator as a basis for the period of the Sun's rotation, we would say it turns on its axis in about twenty-five days; while those spots nearer the poles required about twenty-eight days to complete a rotation.

Leaving the Sun, for the present, at least, let us begin the study of the planets.

The planets nearest the Sun are the most active in motion; make their revolution round the Sun in the shortest length of time, and travel through space at the greatest rate of speed. As we recede from the Sun toward the orbit of Neptune, this activity on the part of the planets becomes gradually less; thus, Mercury travels through space at the rate of 29.3 miles a second, and accomplishes a revolution round the Sun in about eighty-seven days; while Neptune, the farthest removed of the planets, has a velocity of about three and one-half miles a second, and requires about 165 years to make a revolution round the Sun. Our Earth travels

at a rate of about nineteen miles a second, or about seventy-five times faster than a cannon ball. Such are the forces of Nature!

MERCURY.

Of all the known planets Mercury is nearest the Sun, barring, of course, the existence of a new planet, called the "Planet of Romance," or "Vulcan," which some astronomers claim to have seen. This planet, if it exists, lies within the orbit of Mercury; and hence nearer the Sun.

So far as I am concerned, I am willing to accept or reject the existence of such a planet. As the case is, as we shall see when we come to the study of astrology, the Perceptive faculties are assigned to the planet Mercury; and these faculties are divided into Perceptive and Literary groups. It may be that such a planet does exist, and when we load upon Mercury all these faculties, we may be assigning to him attributes which he does not possess, thus falling into the error of the ancients as mentioned in the preface. But I cannot see what we can do about it, for if such a planet really exists we have no means of computing his position at any time on account of its close proximity to the Sun. We can only catch glimpses of it at rare intervals.

Mercury makes its sidereal revolution in about 87 of our days. The planet is nearly 3,000 miles in diameter, or about $\frac{3}{8}$ the diameter of our Earth. Its mean distance from the Sun is 35,393,000 miles. Its orbit is the most elliptical of all the planets; sometimes approaching within 28,153,000 miles of the Sun, and at other times removed 42,669,000 miles.

Since the orbit of Mercury lies within the orbit of the Earth, and is in such close proximity to the Sun, it never recedes more than 29 degrees from that luminary; for this reason, it can only be seen for a short time before the rising, and after the setting of the Sun.

The ancients supposed this twinkler to be two planets sometimes appearing before sun-rise, and at others after sun-set; they named one Apollo, god of day and light, and the other Mercury, the god of thieves.

VENUS.

Venus, called by the ancients the god of love, comes next after Mercury in the order of distance from the Sun. Whilst of all the principal planets, Mercury is that which describes an orbit of the most elongated form, and that by very much; Venus, on the contrary, moves in an orbit the form of which approaches nearest to a perfect circle.

The mean distance of Venus from the Sun is 66,134,000 miles; its maximum distance is 66,586,000 miles; and when nearest to the Sun, it is still removed from him 65,683,000 miles.

The orbit of Venus, like that of Mercury, lies within the orbit of the Earth; and, like Mercury, is sometimes an evening, and sometimes a morning star. Its orbit is larger than that of Mercury, but it never recedes more than 48 degrees from the Sun.

Who does not know the shepard's star? Who has not contemplated its soft and brilliant light, rarely twinkling, and intense enough at times to cast shadows? The brilliancy of this planet is, indeed, sometimes so intense that in a very clear sky it is visible by day.

The evening star received from the ancients the name of Vesper, whilst they gave to the morning star the name of Lucifer. The same error, which led them to double Mercury, made them see in Venus two distinct bodies. But they at length recognized the identity of the two stars, and Venus eventually replaced Lucifer and Vesper.

Venus accomplishes its sidereal revolution in about 225 days; but to make a complete oscillation, as regards the Sun and Earth, that is, from one inferior conjunction to another, requires 584 days.

NOTE.—Inferior conjunction means that a planet is between the Earth and Sun; superior conjunction means that the planet is on the opposite side of, and beyond the Sun.

The diameter of Venus is 7,510 miles, and it travels through space at the rate of 21 miles a second.

THE EARTH.

The Earth considered as a celestial body—as a planet—will now be the object of our study. It is the globe we meet with next in our outward journey from the Sun.

The Earth does not voyage alone as do Venus and Mercury; but, drawing the Moon after it, in its annual course, it is continually escorted by this faithful satellite. It is the first planet that rejoices in such a privilege.

The Earth was long considered the centre of the Universe, and the Sun, Moon and Stars were supposed to revolve round it. Science, however, has come to our aid and has proven conclusively that the Earth is a planet, and a rather small one at that. It is but a grain of sand as compared to our central Sun, and a mere point lost in the immensity of the space comprised within the limits of our system.

But nothing is large or small, they say, except by comparison. The astronomers have undertaken to weigh the world, and they find it to be a rather large grain of sand after all, as the following figures will show: the Earth weighs, according to their estimates, 6,096,000,000,000,000,000 tons!

Most people are aware that the Earth is round (but there are still a few who maintain that it is flat) and revolves round the Sun once a year. It is this motion, on the part of the Earth, together with its rotation on its axis, that causes the apparent revolution of the Sun, Moon, and Stars around us every day; and further, it causes the Sun to appear in every sign of the Zodiac in the course of the year.

THE MOON.

The Moon is one of the satellites, or tertiary bodies, the first one we have met with, in fact, in our journey from the Sun; and although it appears to us at night to be so much larger than the fixed stars and planets, it is a little body 2,153 miles in diameter; so small is it that 49 moons would be required to make one Earth, 300,000 Earths being required to make one Sun.

The Moon's apparent size is due to its nearness; being only 238,793 miles. If it was as far away as the planet Jupiter, it would be invisible to the naked eye.

Since the Moon continually keeps the same face towards the Earth (as though the Man in the Moon was continually watching us) it follows that its day and night lasts through a whole lunation; that is, the days and nights on the Moon are nearly thirty times as long as they are here. If one were on this side of the Moon, however, he would not be in want of light, since the Earth would appear always directly overhead and reflect the light called "Earth-shine" upon it. The Earth would appear as at first quarter at the lunar sun-set, and gradually increase to the full at midnight, then decrease to last quarter at sun-rise. But the Earth gives more than a dozen times as much light to the Moon, as the Moon does to us, from the reason that the Earth is nearly four times as large in diameter. Of the farther side of the Moon we know nothing, since it is never turned towards us.

The Moon makes its revolution round the Earth in about 27 1-3 days; but it requires 29½ days to complete a revolution with respect to the Sun.

The plane in which the Moon performs its journey round the Earth is inclined 5 degrees to the plane of the ecliptic. If the Moon followed the line of the ecliptic, when the Sun is farthest south, in December, the Full Moon would appear farthest north, and would be as high in the heavens as the Sun is in June; then again, when the Sun was farthest north in June, the Full Moon would appear farthest south, and occupy the place of the winter Sun. Now, the Moon does this, either minus or plus, not more than 5 degrees; and further, if the Moon followed the line of the ecliptic, we would have an eclipse of the Sun and Moon once each lunar month; but, as it is, we can have no eclipses except when the Moon is at its nodes; that is, where it crosses the ecliptic.

Many interesting chapters have been written about the Moon, but we have no room for them here.

MARS.

Mars is the next planet to receive our attention. It is the first of the superior planets; and by superior, we mean, that its orbit lies outside the orbit of the Earth, thus enabling us to see it at opposition of 180 degrees from the Sun.

Mars, called by the ancients the "god of wars," is a small planet, being a little less than 5,000 miles in diameter. It is the smallest of the superior planets, barring, of course, the Asteroids or telescopic planets, and has a red color.

The seasons on Mars are said to be similar to our own; with this difference, their year is longer. They have snow and rain, summer and winter, and they also have land and water, oceans and continents, as we have here.

Mars rotates on its axis in 24 hours and 37 minutes, and accomplishes a revolution round the Sun in about six weeks less than two years.

THE ASTEROIDS.

The Asteroids, or minor planets, consist of a zone of small telescopic planets lying between the orbits of Mars and Jupiter. Up to a few years ago, over 160 of them had been discovered, but there are, no doubt, many more. The largest of these planets are from 200 to 60 miles in diameter, and the periods of their revolution round the Sun varies from about three to six years.

It is supposed by some astronomers that these were formerly a planet, and that the planet, through some mishap—perhaps struck by a comet—was shattered in pieces. Of course, these pieces would float in the same zone that was occupied by the planet, and hence, would exist as a number of small planets. It is doubtful, however, if these were ever united in one body as we shall see later on.

JUPITER.

From that region of space where we have just seen the smallest of our system circulating in their orbits, we pass to the largest planet—the colossal Jupiter.

To the naked eye Jupiter appears as a star of the first magnitude, the brightness of which, variable with its distance from the Earth, is sometimes, when the Moon is absent, sufficient to throw shadows. Its light is constant, and scintillates but rarely. But if, to examine it, a rather powerful telescope is used, the point expands into a well defined disc, and is generally seen to be accompanied by three or four points of light, which oscillate in short periods of time round the central planet; these are the satellites of Jupiter.

Until recently Jupiter was supposed to have only four satellites, but on September 9, 1892, Professor Bernard, at the Lick Observatory, California, discovered a fifth satellite. This satellite is very small and its orbit lies very close to the planet. Two more satellites of Jupiter have been discovered recently.

This giant planet is over 85,000 miles in diameter, or about 1,300 times as large as the Earth; so large is Jupiter, in fact, that to make a tour of the planet, following the line of the equator, we would have to travel a distance of about 268,000 miles.

But notwithstanding the immense size of Jupiter, it is the most active of the planets, so far as its rotation is concerned; the planet turns on its axis in about ten hours.

Jupiter possesses a quality which is not common to the other planets; the planet is partly self-luminous. The mean distance of Jupiter from the Sun is 475,693,000 miles, and it requires twelve years to make a revolution around the Sun, thus traveling through space at a rate of about 29,000 miles an hour.

SATURN.

If Jupiter be the largest planet in our system, Saturn is by far the most beautiful. Saturn is the most gorgeously attended among the secondary systems of which that system itself is composed. Not by five only, but by even eight satellites, is the central planet encircled; and if these eight moons in their revolutions do not give rise to eclipses as frequently as do those of Jupiter, the inhabitants of Saturn possess a much stranger spectacle—one, as far as we know, unique in the planetary system.

I allude to the wondrous ring system which surrounds the planet at some distance from its equator, and revolves eternally round it.

Some of these rings shine with a golden light, brighter than the planet itself, while others are transparent. We know now that surrounding Saturn, and nearly in the plane of its equator, is extended a system of rings, which may be broadly divided into three, of unequal breadths; of these the thickness is relatively very small.

The exterior ring, the one farthest from the planet, is separated from the intermediate one by a very distinct break, whilst the interior ring, that nearest to Saturn, seems joined onto the second. Their brightnesses are very different; the intermediate ring, the most brilliant of the three, is more luminous than the globe of Saturn; the exterior ring is of a grayish tint, nearly of the same shade as the dark bands of the disk. Both of these are opaque, and throw on Saturn a very distinct shadow. The interior ring, on the contrary, is dusky, and almost of a purple tinge, and transparent; it stands out on the globe of Saturn as a dark band, through which the luminous disk is readily seen.

The exterior diameter of the outer ring is 166,920 miles; its breadth is nearly 10,000 miles. The breadth of the middle or bright ring is 17,600 miles; and the inner, transparent ring is 8,700 miles wide. From the surface of the planet to the inner edge of the ring system is 9,750 miles. So if we add 1,700 for the space between the outer and middle rings, it would give a grand total of 47,750 miles from the surface of the planet to the outer edge of the ring system.

Saturn turns on its axis in ten and one-half hours, and requires nearly thirty years to complete a revolution round the Sun.

The mean diameter of Saturn is about 70,100 miles, or 746 times larger than the Earth.

Notwithstanding the immense size of Saturn and its ring system, it is so far away, being 872,137,000 miles, that it only shines as a star of the first magnitude.

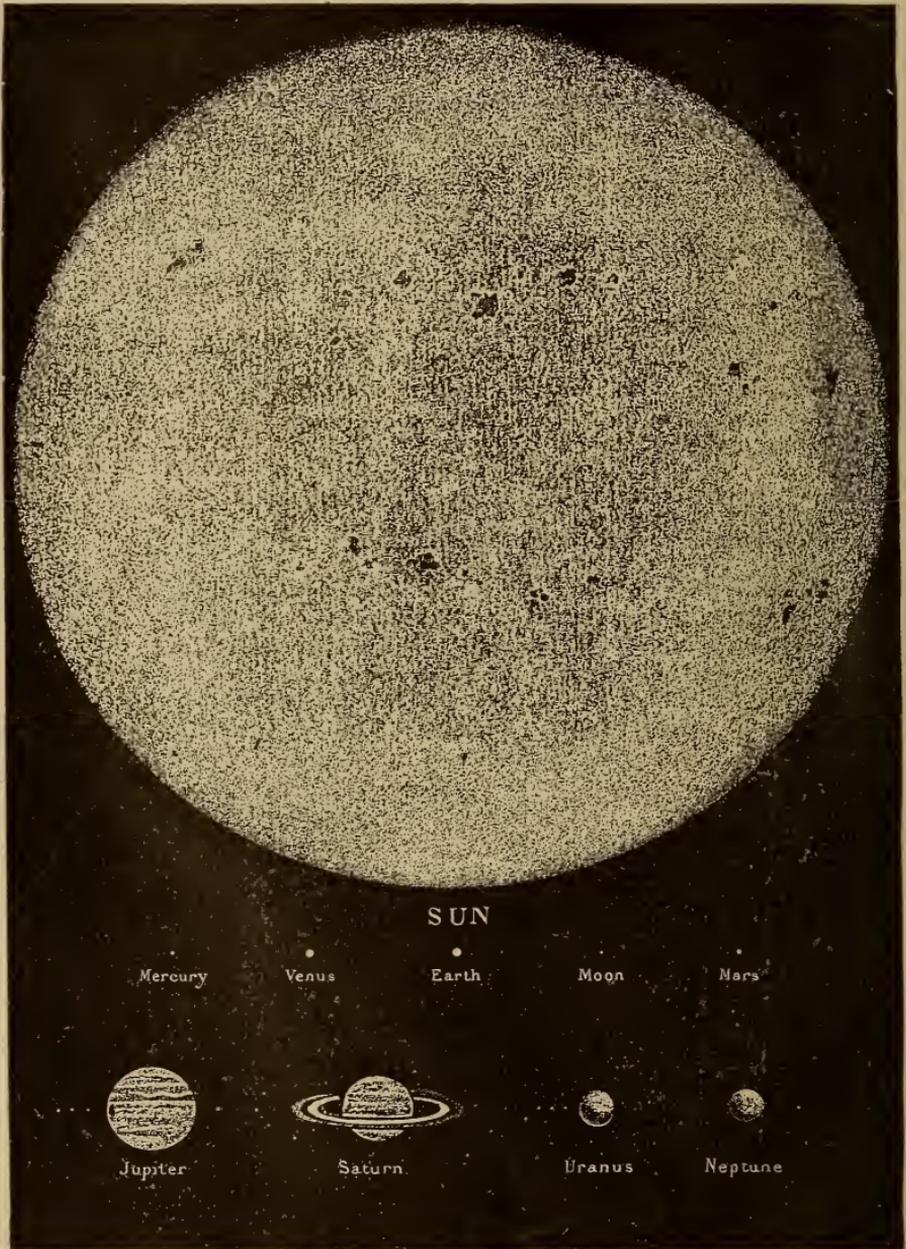
SATURN AND SUBLIMITY.

Some take the ocean for their ideal of sublimity, while others take the Sun; but give me Saturn and his wonderful system of rings and satellites.

The movements with which we are acquainted on the Earth can give us no idea of the spectacle produced by Saturn, a huge ball 70,000 miles in diameter, traveling through the depths of space with a velocity of 21,000 miles an hour. But suppose we could be placed stationary in space, say at a distance of 100,000 miles from Saturn, so that we could take in, as in a bird's-eye view, the wonderful scene—a broadside view of this monster planet as it came thundering past twenty times faster than a cannon ball! Add to this its glorious system of 167,000 miles of rings, shining out in their golden light, reflecting their tints and shades and purple hues, illuminating the whole scene of this grand panorama in the most magnificent splendor! Though these rings never touch the planet, they are, nevertheless, held in place and carried with him as if by an effort of his supreme and mighty will! Add again his satellites, revolving round him with the regularity of clock-work, as he plunges onward through space for ever. Such a sight, I believe, would be the most grand and wonderful! Sublime! that can be met with anywhere within the confines of our solar system.

URANUS.

The Solar System, as known to the ancients, comprised all those celestial bodies the movements of which we have just studied, with the exception of the telescopic planets and the satellites of Saturn and Jupiter. A little over a century ago the number of planets remained the same as for ages past, and the confines of the system did not extend beyond Saturn. It was reserved for one of the most illustrious observers of modern times, Sir William Herschel, to double the radius of the sphere which embraces the bodies subject to the attraction of the Sun, by the discovery of a new planet—Uranus.



Comparative Dimensions of the Sun, the Planets and their Satellites.

It was on the 13th of March, 1781, that Herschel, employed in exploring the constellation of the Twins, observed a star the disk of which attracted his attention. Perceiving, after a few nights of observation, that the new body moved, he first took it for a comet. His observations, when submitted to calculation, soon showed that he had discovered a body which was at such a great distance from the Sun, and the orbit of which was so circular, that it was impossible long to hesitate as to its real character; it was a planet.

Uranus, usually—but this depends upon its distance from the Earth—shines as a star of the sixth magnitude. It is therefore sometimes visible to the naked eye. This insignificant size and brightness are merely relative, and are caused by its immense distance from the Sun.

Uranus is 32,250 miles in diameter, and requires 84 years to make a revolution round the Sun. The mean distance of Uranus from the Sun is 1,753,869,000 miles.

Another peculiarity, and this is to be found nowhere else in the solar system, further distinguishes Uranus; the direction of the movement of its satellites is retrograde; that is, they turn backward in their orbits; but this anomaly probably results from the great inclination of their orbits from the plane of the planet's orbit, which is 100 degrees.

NEPTUNE.

At a mean distance of 2,745,998,000 miles the most distant of the known planets of the system circulates in its orbit. The nearly circular orbit which it describes round the common center is so great, that it requires nearly 165 years to accomplish its revolution. This planet is Neptune.

The discovery of the planet Neptune is one of the most astonishing facts in the history of astronomy. As we know, every body in our system affects the motions of every other body (this is due to the attraction that one planet has toward another; which is so great, in some instances, as to draw a planet out of its natural position); and after Uranus had been discovered some

time, it was found that on taking all the known causes into account, there was still something affecting its motion; it was suggested that this something was another planet, more distant from the Sun than Uranus itself; and the question was, Where was this planet if it existed?

When we come to consider the problem in all its grandeur, we need not be surprised that two minds, who felt themselves competent to solve it, should have independently undertaken it. As far back as July, 1841, we find Mr. Adams determined to investigate the irregularities of Uranus. Early in September, 1846, the new planet had fairly been grappled. We find Sir John Herschel remarking, "We see it as Columbus saw America from the shores of Spain. Its movements have been felt trembling along the far reaching line of our analysis with a certainty hardly inferior to ocular demonstration."

On the 29th of July, 1846, the large telescope of the Cambridge observatory was first employed to search for the planet in the place where Professor Adams' calculations had assigned it. M. Le Verrier, in September, wrote to the Berlin observers, stating the place where his calculations led him to believe it would be found; his theoretical place and Professor Adams' being not a degree apart. At Berlin, thanks to their star maps, which had not yet been published, Dr. Gallac found the planet the same evening, very near the position assigned to it by both astronomers.

I have written the account of the discovery of Neptune out in full, not because I wish to burden the reader with the intricacies of astronomy, but because it serves my purpose; for if these two planets, which, at the time of the discovery of Neptune, were something like 995,000,000 miles apart, and notwithstanding this great distance, had such an attraction toward each other that Uranus was drawn out of its natural course to such an extent that these astronomers could compute the position of Neptune by observing the effect produced upon Uranus, can any one deny that the planets have a great effect upon one another? And, if the planets have such a great effect upon another planet, is it unreasonable to say that they also have an effect upon the people living

upon that planet? This is partly the basis of argument in favor of astrology. I cannot say just how we are influenced by other spheres; whether by electricity, magnetism, or spiritual power; but, anyway, it is so, and facts are stubborn things.

We are fortunate to know of the existence of these two last planets Uranus and Neptune, since they play an important part in our horoscopes. The ancients knew nothing of their existence, and therefore were in continual error in making their predictions. It is like trying to read a book in which the last letter or two of each word were left a blank, or to be more exact, it is like trying to read the character of another without considering at all the existence of the Reflective and Moral groups of organs.

Now the astrologers have been laboring under these same adverse circumstances, and even worse; for, knowing that man possessed such and such mental and physical qualities, and being ignorant of the laws and extent of the system, they naturally assigned to Saturn, Jupiter, and other known planets attributes which they did not possess. Is it any wonder, then, that they made blunders?

Of course, we cannot expect, even now, to be free from errors; but we will see, when we come to the study of astrology, that there is a chance for a very great improvement.

COMETS.

The planets are not the only bodies which revolve round the Sun. In addition to them there are masses called Comets, which shine by their own light; which perform their journey round the Sun in every plane, in orbits, which in some cases are so elongated that they can scarcely be called elliptical, and, a further point of difference—while some revolve round the Sun in the same direction as the planets, others revolve from east to west.

These comets are probably white hot masses, and when they are far away from the Sun, their heat is feeble and their light is dim, and they appear in the telescope as round, misty bodies, moving very slowly through space. But as they approach the Sun, gradually increasing their motion (as has been stated the

nearer the Sun a body is the faster it travels, be it planet or comet), the comet gets hotter and gives out more light, which enables it to become visible to the naked eye. Then a violent action begins; the gas bursts forth in jets towards the Sun which are driven back and form the tail. This tail is always turned away from the Sun, whether the comet be approaching or receding from that body.

Some of the comets, whose aphelia lies far beyond the orbit of Neptune, approaches so close to the Sun as almost to graze its surface. Plate I. shows the orbit of Halley's comet. This comet has a period of 76 years, and is due here on its next return in 1910. When at perihelion it approaches within 56,000,000 miles of the Sun, and when at aphelion it is removed 3,200,000,000 miles from the Sun.

The ancients were very superstitious about comets, and believed that they had a tendency to cause wars; and it is worthy to remark, says Lockyer, that in the year of the Norman invasion, which in the Norman chronicles is given as evidence of William's divine right to invade this country.

We have good reason to believe the Earth actually passed through the tail of the comet of 1861, and the only effect observed was a peculiar phosphorescent mist. Yet there are not a few people in this country who believe that this comet has something to do with our late civil war. But men of more sober thought, who understood the condition of affairs in the country, realized that the civil war had been "brewing," as we may say, for a long time before the comet was even thought of.

A large comet also appeared in 1811, which was supposed by many to be a "forerunner" of our revolutionary war of 1812.

Some of these comets, on their journey to the Sun, cross the orbit of our Earth; and it might be asked, is there any danger of the comet's coming in contact with our Earth? Nearly all astronomers concede that such a thing is possible, but it is very difficult to predict what would result from such a contact. Most comets have a small body, or nucleus; the most conspicuous part about them being their long misty tails.

TABLES.

Name of the Planet.	Distance from the Sun.		
	Mean. Miles.	Greatest. Miles.	Least. Miles.
Mercury	35,393,000	42,666,000	28,120,000
Venus	66,131,000	66,586,000	65,677,000
Earth	91,430,000	92,965,000	89,895,000
Mars	139,312,000	152,284,000	126,341,000
Jupiter	475,693,000	498,604,000	452,783,000
Saturn	872,135,000	921,105,000	823,164,000
Uranus	1,753,851,000	1,835,701,000	1,672,001,000
Neptune	2,746,271,000	2,770,217,000	2,722,325,000

PERIODS OF REVOLUTION.

Name of the Planet.	Time of Revolution	Synodic
	Round the Sun. Mean Solar Days:	Revolution. Mean Solar Days.
Mercury	87.969276	115.887
Venus	224.70077	583.920
Earth	365.256326
Mars	686.9794	779.936
Jupiter	4,332.5848	398.867
Saturn	10,759.2197	378.09
Uranus	30,686.8205	369.656
Neptune	60,126.722	367.488
The Moon.		

{ Mean Synodic Period 29,530,588,715 days.

{ Time of Rotation 27,321,661,418 days.

PART SECOND.

PHRENOLOGY.

CHAPTER I.

GENERAL PRINCIPLES.

DEFINITION OF THE ORGANS.

1. Amativeness, Love between the sexes—desire to marry.
- A. Conjugality, Matrimony—love of one—union for life.
2. Parental Love, Regard for offspring, pets, etc.
3. Friendship, Adhesiveness—sociability—love of society.
4. Inhabitiveness, Love of home and country.
5. Continuity, One thing at a time—consecutiveness.
- E. Vitativeness, Love and tenacity of life—dread of annihilation.
6. Combativeness, Resistance—defense—courage—opposition.
7. Destructiveness, Executiveness—force—energy.
8. Alimentiveness, Appetite—hunger—love of eating.
- F. Bibativeness, Thirst—love of drink.
9. Acquisitiveness, Accumulation—frugality—economy.
10. Secretiveness, Discretion—reserve—policy—management.
11. Cautiousness, Prudence—provision—watchfulness.
12. Approbativeness, Ambition—display—love of praise.
13. Self-Esteem, Self-respect—independence—dignity.
14. Firmness, Decision—perseverance—stability—tenacity of will.
15. Conscientiousness, Integrity—love of right—justice—equity.
16. Hope, Expectation—enterprise—anticipation.
17. Spirituality, Intuition—faith—light within—credulity.
18. Veneration, Reverence for sacred things—devotion—respect.
19. Benevolence, Kindness—goodness—sympathy—philanthropy.
20. Constructiveness, Mechanical ingenuity—sleight of hand.

21. Ideality, Refinement—love of beauty—taste—purity.
B. Sublimity, Love of grandeur—infinity—the endless.
22. Imitation, Copying—patterning—mimicry—following examples.
23. Mirthfulness, Perception of the absurd—jocoseness—wit—fun.
24. Individuality, Observation—desire to see and examine.
25. Form, Recollection of shape—memory of persons and faces.
26. Size, Cognizance of magnitude—measuring by the eye.
27. Weight, Balancing—climbing—perception of the law of gravity.
28. Color, Perception and judgment of colors, and love of them.
29. Order, Perception and love of method—system—arrangement.
30. Calculation, Cognizance of numbers—mental arithmetic.
31. Locality, Recollection of places and scenery.
32. Eventuality, Memory of history and circumstances.
33. Time, Cognizance of duration and succession of time—punctuality.
34. Tune, Sense of harmony and melody—love of music.
35. Language, Expression of ideas—memory of words.
36. Causality, Applying causes to effect—originality.
37. Comparison, Inductive reasoning—analysis—illustration.
C. Human Nature, Perception of character and motives.
D. Agreeableness, Pleasantness—suavity—persuasiveness.

“I look upon Phrenology as the true basis of all mental science; a knowledge of which, with Christianity, places man in harmony with the laws of his being and with the world. When we consider the different shades of mentality, and arrange and classify them in their proper order, we find that the mind is constructed systematically, and in a rising scale of intelligence. Every man has an object in life; there is a vacancy for each one to fill. And I know of no better method to aid men in finding and filling their proper places than to make these facts clear to the understanding of the people by applying the principles of Phrenology.”

The foregoing is an extract from my address at the closing of the session of the American Institute of Phrenology, class of 1886.

But some people say, "I do not believe in Phrenology; for the very reason that all people possess the same faculties, and we all do the same things. We all eat, drink, sleep, build houses, make money, and so on through the whole category of human affairs."

Broadly speaking, this is all very true; but the phrenologist does not consider the subject that way. Phrenology shows that we all have different likes and dislikes; we have different tastes, desires and ambitions; that some have fine, sensitive natures, while others are coarse and rugged. But let us make this plainer, so that no one can fail to see the utility of Phrenology.

Let us take for our subject a man who has a fine and sensitive nature, one who has culture, refinement and learning, who is fastidious in his habits, and is, in every way, adapted to the study of the fine arts. Would any one ever think of putting such a man into the butcher business, where he would have to kill beeves, stick and scald hogs, and wade through the blood and gore?

Never! His every act, in that capacity, would be a shock to his finer feelings. And, on the other hand, would any one ever think of putting the hod-carrier to work at the fine arts? Nonsense! He could never be taught to see the beauty in art that the artist sees intuitively.

Now, this is just what Phrenology does; it shows that each person is adapted to some particular line of thought or profession, and we seldom find a man but that he can do some particular thing—some trade or profession—better than another. Sometimes, however, the phrenologist is not skillful enough to pick out the particular trade to which one is best adapted, but this is no argument against Phrenology.

But the utility of Phrenology does not end with assigning people to the trades they are best adapted to follow. By knowing its principles it enables one to understand the laws of his being; it shows him his weak and salient points, and tells him how

to cultivate them; it gives us the ability to know and understand the nature and disposition of others when we meet them, and to adapt ourselves to their company; and, further, if we combine Phrenology with Astrology, or planetary influences, as we shall see later on, it enables us to understand our relation to the Universe. There are many ways in which Phrenology is useful, but they are too numerous to mention here.

Since 1776, when Dr. Francis Joseph Gall gave his first lecture on Phrenology, and we may say that it was at about this time that the science had its birth, Phrenology has made rapid strides. At present we may say that it is a perfected science—that all the organs have been discovered and properly located, so that we may read character correctly.

PHRENOLOGY.

Phrenology is a system of mental philosophy founded on the physiology of the brain. It treats of mind, as we know it in this mortal life, associated with matter and acting through material instruments.

In its practical application Phrenology becomes an art, and consists in judging from the head itself, and from the body in connection with the head, what are the natural tendencies and capabilities of the individual.

The chief principles of Phrenology are:

1. The Brain is the Organ of the Mind.
2. Each Faculty of the Mind has its separate or special Organ in the Brain.
3. Organs related to each other in Function are grouped together in the Brain.
4. Size, other things being equal, is the Measure of Power.
5. The Physiological conditions of the Body affect Mental Manifestations.
6. Any Faculty may be Improved by Cultivation and may Deteriorate through Neglect.
7. Every Faculty is normally Good, but liable to Perversion.

There is an intimate connection between the Body and Brain. The nerves which ramify through every part of the body, all have their focus in the brain. If the body be ill, weak, or exhausted, the brain gives but feeble manifestations. If the body be stimulated or exhilarated, the brain shares its strengthened or quickened action. The influence of mind upon the body is not less potent. Hope and joy quicken the circulation, brace the nerves, and give firmness and tension to the muscles; while grief and despondency have a relaxing tendency, weakening the limbs and deranging all the functions of the body, and especially those of digestion and secretion.

TEMPERAMENTS.

There are in the human body three grand classes or systems of organs, each having its special function in the general economy, viz.: The Motive or Mechanical System; the Vital or Nutritive System, and the Mental or Nervous System. On this natural basis rests our doctrine of the temperaments, of which there are primarily three, corresponding with the three classes of organs just mentioned, namely:

1. The Motive Temperament;
2. The Vital Temperament; and
3. The Mental Temperament.

Each of these temperaments is determined by the predominance of the class of organs from which it takes its name. The first is marked by a superior development of the osseous and muscular systems forming the locomotive apparatus; in the second, the vital organs, the principal seat of which is in the trunk, give the tone to the organization; while in the third, the brain and nervous system exert the controlling power.

In the Motive temperament then, we have a rather tall and bony figure, with hard and firm muscles and inclined to angularity. Such people are adapted to hard mental or physical labor. Abraham Lincoln had this temperament strong.

The Vital temperament inclines to corpulence. The figure is round and plump, the neck short and thick; the chest is full, and

the abdominal cavity large. Those who have this temperament are generally amiable; love their ease, enjoy good living, and have more brilliancy than depth of thought.

The Mental temperament gives a slight frame, and a head rather large, and generally pyriform in shape; delicate features, and fine, soft hair. Sensitiveness, refinement, vividness of conception, and intensity of emotion mark this temperament in its mental manifestations. The thoughts are quick, the senses acute, and the imagination lively.

When either of the temperaments exist in great excess, the result is necessarily a departure from harmony, both of body and mind, the one always affecting the character and action of the other. Perfection of constitution consists in a proper balance of temperaments.

ORGANIC QUALITY.

Perhaps there is no other one thing which so greatly modifies the law of size as does Organic Quality. Density gives weight and strength. Porous, spongy substances are light and weak. Real greatness can exist only where a bulky, compact brain is combined with strong nerves and a dense, tough, firmly knit body. Men with small heads may be brilliant and, in some particular directions, strong, but they cannot be profound or commanding; and, on the other hand, men with large heads may be dull, if not stupid, on account of disease or low organic quality. Both large size and high quality are essential to the highest order of power, whether of mind or of body.

HEALTH.

All states of the body affect the mind. We can no more write or think effectively when sick, than we can wield the ax, or do any other manual labor. A sound mind in a sound body is the law; and in the sickly body, a weak and inefficient state of mental action.

BREATHING POWER.

Respiration is one of the most important functions of the physical system. Breath and life are one. When the former fails, death supervenes. The power of respiration depends upon the size of the chest and the condition of the lungs. The general health, as well as the condition of the lungs must be taken into account as modifying the energy of respiration. The signs of good breathing power, in addition to a broad or deep chest, are color in the face, warm extremities, elastic movements and vigorous functions generally. Where it is deficient, there is general pallor, cold hands and feet, blue veins and great liability to coughs and colds. And, we may add, that these signs indicate good or bad circulation as well as respiration.

CIRCULATORY POWER.

As just hinted, respiration and circulation are closely related. Lungs and heart co-operate in the work of manufacturing vitality. Good blood is the result of pure food properly assimilated and fully oxygenated by the copious breathing of pure air, and it is the office of the heart to propel this blood through all parts of the system. The blood is the life of the body and from it are built up the muscles, nerves, bones, brain and all the tissues of the body.

DIGESTIVE POWER.

Good digestion depends primarily on its organ—the stomach; but it may be affected by both respiration and circulation. Copious breathing and good circulation promotes the process of digestion and strengthens the digestive organs, as well as all parts of the body.

ACTIVITY AND EXCITABILITY.

Activity and excitability are mainly temperamental conditions and partly explain themselves. The former is greatest when the

motive and mental temperament are both strongly developed, and are indicated by length of body and limbs, with very moderate fullness of muscles. The deer, the greyhound and the racehorse illustrate the fact that activity and ease of action are associated with length and slenderness, and delicacy of structure. The latter is greatest in those in whom the vital and mental temperaments are both well developed.

It is essential to a harmonious character that all the organs, both of body and mind, be equally and well developed. When all the temperaments and all the physiological conditions, and all the organs of the mind are in a perfect balance, it gives the greatest efficiency to all the mental actions; while, on the other hand, lack of balance or harmony impedes the action of all.

THE STRUCTURE OF THE BRAIN.

The brain, to use anatomical terms, is that portion of the cerebro-spinal axis that is contained in the cranial cavity. It is divided into four principle parts, viz., the cerebrum, the cerebellum, the pons varolii and the medulla oblongata.

The cerebrum, or brain proper, forms the largest portion of the encephalon, and occupies a considerable part of the cavity of the cranium resting in the anterior and middle fossae of the base of the skull, and separated posteriorly from the cerebellum by a membrane—the tentorium. About the middle of its under surface is a narrow, constricted portion, part of which, the crura cerebri, is continued onwards into the pons varolii below, and through it to the medulla oblongata and spinal cord; whilst another portion, the crura cerebri, passes down into the cerebellum.

The cerebellum, or little brain, is situated in the inferior occipital fossae. It is connected to the rest of the encephalon by means of connecting bands, called crura; of these, two ascend to the cerebrum, two descend to the medulla oblongata, and two blend together in front, forming the pons varolii.

The pons varolii constitute the bond of union of the various segments above named, receiving, above, the crura from the cerebrum; at the sides, the crura from the cerebellum; and below,

the medulla oblongata. The medulla oblongata extends from the lower border of the pons varolii to the upper part of the spinal cord.

The physiologists claim that the medulla oblongata is the seat of life. It certainly is the connecting link between body and brain, for all the nerves (except a few, among which the principal one is the pneumogastric nerve) pass from the brain through this organ to the spinal cord and all parts of the body.

The brain, then, may be said to consist of two general masses, the cerebrum and the cerebellum, the latter occupying the lower part of the back head, and the former occupying all the remainder of the cranial cavity. These masses are again divided longitudinally into right and left hemispheres by a membrane called the falciiform process.

The human brain is an oval mass filling and fitting the interior of the skull, and consisting of two substances, a gray, ashy colored portion, and a white, fibrous portion.

Each of the two hemispheres of the cerebrum is divided, in its under surface, into three lobes—the anterior, the middle and the posterior lobes.

But the most remarkable feature in the structure of the cerebral globe is its numerous and complicated convolutions, the furrows between which dip deeply down into the brain. By means of these foldings the surface of the brain is greatly increased, and power gained with the utmost economy of space; for it is a demonstrated fact that in proportion to the number and depth of these convolutions is mental power manifested.

The skull is not a prison for the brain, but the hard, shelly bones yield to the soft pressure of the brain, and the convolutions print their shape and make themselves room on the inside of the skull.

The fibres in the white portion of the brain radiate outward in every direction from the medulla oblongata toward the surface and convolutions, forming lines of communication between the nerve centers and all parts of the body, and the strength of the mental organs are indicated by the length of these fibres, measuring from the common center, the medulla oblongata.

The gray substance occupies the outer surface of the brain and is generally about an eighth of an inch in thickness. In this substance the nerve centers principally exist. There are centers of volition and sensation; motor centers and mental centers. There are centers for every movement we make, and centers for every thought. There are centers for impressions of every sort, and from every source, from both in the body and out of it, through the media of the external senses, and each of these nerve centers has its special location in the brain.

The cerebellum, though much inferior in size to the cerebrum, like it, is of a folded cortical gray layer surrounding a central mass of white substance. The gray layer is only about one-half as thick as that of the cerebrum, but its convolutions are very compactly arranged in the form of thin, closely adjacent laminæ; so that it contains a comparatively large quantity of gray substance.

If a vertical section is made through either hemisphere of the cerebellum the interior will be found to consist of a central stem of white matter. From the surface of this central stem a series of plates of medullary matter are detached, which, covered with gray matter, form the laminæ, about ten or twelve in number, including those of both surfaces. Those in front are detached at right angles, and these behind at acute angles. As each laminæ proceeds outward, other secondary laminæ are detached from it, and from these, tertiary laminæ. The arrangement thus described gives to the cut surface a foliated appearance, to which the name *arbor vitæ*, or the tree of life, has been given.

The general result of experimental operations on the brain go to show that the cerebellum is the seat of the involuntary powers, and the seat of the powers of muscular co-ordination; while the cerebrum is the seat of volition, sensation, and intelligence.

The greatest apparent opposition that Phrenology has at the present time is what is called "New Phrenology." New Phrenology has been established by a series of experiments on the brain. These experiments, generally performed upon animals, have been made by exciting the different parts of the brain with electricity, and by lesions of different parts of the brain. It is found that by

exciting one of these nerve centers with electricity it will cause some part of the body to move; for example, one center draws the foot forward, another turns the head, and so on. If the organ of Language is excited, it produces articulate speech; for example, if the experiment is made on the dog it causes him, or at least he makes an attempt, to bark.

By making a lesion of the brain on one side of the head it produces paralysis of some organ on the opposite side of the body, as the leg or arm. There have been cases of disease of some part of the body where the cause has been traced to defects in the opposite hemisphere of the brain.

All the experiments go to prove that the brain has a ruling influence over the body; and so far as these experiments have been made, there is nothing contrary to the principles of phrenology. These nerve centres are motor centres, and centres of sensation; and, by proving their existence, it does not, in any way, disprove that the brain is the organ of the mind.

In reading the current literature of to-day we occasionally find an article ridiculing, or in some other way opposed to, Phrenology; but they are not as frequent now as formerly, and in most cases they were written by some bright scholar who does not understand the claims of phrenology very well. But phrenology stands to-day among the foremost of the sciences, and has been used successfully in every department of life. Ministers, lawyers, doctors, teachers, students of the natural sciences, managers of the insane, and others, have all expressed gratitude for the benefits which they have received from phrenology.

There are generally reckoned eleven pairs of nerves arising from the brain, and thirty-one from the spinal marrow. It is thus seen that the whole nervous apparatus is included in the mental system; and that the brain, as the organ of the overruling mind should be, and it unquestionably is, omnipresent in the human body.

Now, as is the soul which is incarnate in it, so is the brain in texture, size and in configuration; and, as is the brain, so is its bony casement, the cranium, on which may be read, in general

forms and special elevations and depressions, and with unerring certainty, a correct outline of the intellectual and moral character of the man.

In conclusion we may add that Bumpology is not Phrenology.

The size of an organ or group of organs is determined by the length of the brain fibres from the medulla oblongata in that part, and not by the bumps that may appear on the skull. For example, if the basilar brain (measured latterly just above the ears) is seven inches wide in one man, and only five in another, we would find a correspondingly greater vitality and force of character in the former, while the latter would be comparatively destitute of these faculties. Again: If one man has a very high and protruding forehead, and another has a very low and retreating forehead, we will find the former has fine sensibilities, finer feelings, and is decidedly more intellectual than the latter; while the latter lives mostly in the animal propensities. And the same may be said of all the other organs and groups of organs.

A bump on the skull indicates that that organ is larger than the other organs in that part, yet that group of organs, when considered as a whole, might be very large or very small.

CHAPTER II.

GROUPING OF THE ORGANS.

Mr. S. R. Wells, in his "How to Read Character," says:

"The arrangement of the various organs of the brain in groups furnishes beautiful illustrations of that perfect adaptation of means to ends which characterizes all the works of God, and which man can only approximate in his most skillfully contrived inventions. The place of every organ of body and brain is just that which best fits it for its special function, and grouped around it for its support, and for co-operation with it in action, are those organs

most closely related to it in function. Observe, for instance, the relation so admirably indicated in the arrangement in contiguity of Amativeness, Parental Love, Friendship, and Inhabitiveness; or of Acquisitiveness, Secretiveness, Destructiveness, and Combativeness. So Individuality, Form, Size, Weight, Color, Order, and the rest of the Perceptives, indicate by their locations not only their matter of fact tendencies, but their relationship to each other and to the external senses—seeing, hearing, etc.

“In accordance with the same principle, we find the groups so placed that the location of each indicates its rank in the graded scale of functions. The propensities or animal organs are placed next to the spinal column, in the base of the brain, in close connection with the body. Rising above these, we come to the region of intellect; while above that, in the coronal region, are the moral or spiritual sentiments through which we are brought into relation with God. . . . The propensities, having to do with natural things, and being closely related to the physical system, are placed nearest to the body, with which their connection is intimate through the spinal marrow, and its ramifying nerves. In front, the intellectual faculties are arranged in appropriate order. They are not in quite so close connection with the body as the propensities, nor yet too far removed, and have their outlook, as it were, upon the external world. Above these, and crowning all, are the moral sentiments, occupying the highest place, as they are highest in function and relation. Through them, as through windows opening toward heaven, the soul gets glimpses of things lying above and beyond its present narrow environment—of a better life, and of joys to which it can here only aspire.

“The propensities give force and efficiency in all actions; adapt us to our fellows, and lead us to take care of ourselves. The intellectual faculties enable us to obtain knowledge of men and things; to compare and arrange facts; and to invent and construct what we need for the practical application of our knowledge. The Moral or Spiritual Sentiments are meant to control all the rest by subjecting them to the tribunals of kindness, justice, and the Divine Law.”

These three grand classes of organs just described may again be divided into smaller classes, the members of which are more nearly to each other in function.

The organs have been classified in various ways by different authors, but the generally accepted plan is about as follows:

THE SOCIAL GROUP.

1. Amativeness.
- A. Conjugal Love.
2. Parental Love.
3. Friendship.
4. Inhabitiveness.
5. Continuity or Concentration.

THE EXECUTIVE OR SELFISH GROUP.

- E. Vitativeness.
6. Combativeness.
7. Destructiveness.
8. Alimentiveness or Bibativeness.
9. Acquisitiveness.
10. Secretiveness.

THE ASPIRING GROUP.

11. Cautiousness.
12. Approbativeness.
13. Self Esteem.
14. Firmness.

THE MORAL GROUP.

15. Conscientiousness.
16. Hope.
17. Spirituality
18. Veneration.
19. Benevolence.

THE PERFECTIVE GROUP.

20. Constructiveness.
21. Ideality.
- B. Sublimity.
22. Imitation.
23. Mirthfulness.

THE PERCEPTIVE AND LITERARY GROUP.

24. Individuality.
25. Form.
26. Size.
27. Weight.
28. Color.
29. Order.
30. Calculation.
31. Locality.
32. Eventuality.
33. Time.
34. Tune.
35. Language.

THE REFLECTIVE GROUP.

36. Causality.
37. Comparison.
- C. Human Nature.
- D. Suavity.

THE EXTERNAL SENSES.

1. Taste.
2. Feeling or Touch.
3. Smell.
4. Hearing.
5. Sight.

Many add a sixth sense thus ; 6. Intuition. And we will add yet another, thus : 7. Inspiration.

It will be seen that these external senses are numbered with respect to their order of intelligence. For instance, in the first sense, Taste, the object must be taken within the body (the mouth) before its nature can be ascertained. In the second, Feeling, the nature of the object may be ascertained by merely coming into contact with it. The third sense, Smell, is a still higher order of intelligence, being able to determine the nature of an object by its odor, and without contact. The fourth sense, Hearing, takes cognizance of bodies in motion ; but those bodies must produce sound, or vibrations, before they can be recognized. Sight is still a higher sense ; being able to take cognizance of bodies while at rest, and without contact.

These five are all the senses that are popularly believed to exist ; but there are many men, especially among those who are well advanced in the higher branches of thought, who believe in the existence of a sixth sense, Intuition. This sense if it really exists, (and no doubt it does), enables us to discover new truths by a direct inspection of the mind. It is closely allied to the faculty of Human Nature, and, no doubt, has its seat in or near that organ in the brain.

If many people doubt that Intuition is a sense, it is likely that many more, or perhaps nearly all, will also deny that Inspiration or Revelation is a sense. Neither of these words convey the idea, very clearly, of just what this faculty is. The seventh law of Nature, as will be noted later on in this work, is "Vital Complex Unity" (includes everything below it) and therefore this seventh sense includes all the other senses, only in a higher degree.

It is that state of mind into which some people get, when their spiritual eyes are opened, and they are able to hear and see things not present to these other six senses. The gift was common to all, or nearly all, of the prophets, and it is possessed, (perhaps in a modified form) by the clairvoyant. Swedenborg and many others claimed to possess this gift, and I also must add my testimony, later on in this work. Inspiration is a sense, and just

as much so as any of the other senses; and I presume the only reason that it has not been so recognized is, that it is a gift uncommon to the masses of the people.

The Social group has for its collective function the manifestation of those affections which connect us with country and home, and attach us to relations, conjugal companions, and friends.

The Executive group is to make proper provisions for the animal wants, and to secure preservation of life, and the defense of person, and the accumulation of property.

The Aspiring group gives regard for character, love of distinction, self reliance, independence, stability, and perseverance. They have an aspiring and governing tendency.

The Moral group has the highest office of all, and tends to elevate man into fellowship with the angels, and beget aspirations after holiness and heaven, while making him at the same time meek and humble. When large and active, and holding the leading place which belongs to it, all the other groups are sanctified through its action.

The Perfective group has for its function self-improvement, and the love and production of whatever is beautiful. It gives magnitude to the mind, and is elevating and chastening in its influences, and acts in co-operation with the Moral or Religious group to which it is closely allied.

The Perceptive and Literary groups are generally classed together and have for their collective function the collection of facts of men and things, and bring man into direct communication with the physical universe through the senses, and give a correct judgment of the properties of things, and lead to the practical application of the knowledge obtained. They impart memory, and the ability to communicate ideas and feelings by means of written or spoken words.

The Reflective group is to analyze, compare, and classify the facts collected by the Perceptives, and to philosophize, contrive, invent, and originate ideas.

CHAPTER III.

THE ORGANS AND THEIR FUNCTIONS.

AMATIVENESS.

The organ of Amativeness occupies the cerebellum, situated at the base of the back-head. Its size is indicated by the extension of the occipital swellings backward and inwards of the mastoid processes and downwards from the occipital spine. When it is large, the neck at those parts between the ears is thick, and it gives a round expansion to the nape of the neck. The function or use of Amativeness is to manifest sexual feeling, and give the desire to love and be loved, and its office is the propagation of the race. There is no phrenological organ of more importance, or which has a greater influence upon human character, and human destiny, or the bearings of which are more extensive. All great men have this organ large.

For the location of this and all the other organs see the Phrenological bust, illustrated on another page.

CONJUGALITY.

The function of this organ is matrimony; love of one, or union for life. It is the pairing instinct manifested by some of the lower animals, as foxes, lions, and geese; while those in which this organ is small or wanting, are promiscuous in their relations, as cattle, horses, hogs, sheep, and some men.

PARENTAL LOVE.

Parental Love, as its name implies, is the peculiar feeling which watches over and provides for the wants of offspring. Its primary function is to impart love for the young, and particularly for one's own children; but it also leads to a fondness for pets gen-

erally. It is essential to a successful teacher of children. Individuals in whom the organ is deficient, have little sympathy with the feelings of the youthful mind, and their tones and manner of communicating instruction repel; instead of attracting, the affections of the pupil.

FRIENDSHIP.

This faculty gives adhesiveness, sociability, love of friends and society. It causes one to seek company and indulge friendly feelings. Those in whom it is large feel an involuntary impulse to embrace and cling to any object which is capable of experiencing fondness. It gives ardor and a firm grasp to the shake with the hand.

INHABITIVENESS.

The function of this organ is to give love of home and country, a desire to have a permanent abode, and attachment to any place where one was born or has lived. The feeling is particularly strong in the Swiss, and in the inhabitants of mountainous countries generally.

CONTINUITY.

The function of Continuity is to give connectedness of thought and feeling, and thoroughness in the elaboration of ideas or the working out of the details of any plan. It enables us to keep the other faculties concentrated upon a single object, and to follow a train of thoughts uninterruptedly through all its phases till we reach the legitimate conclusion. It gives unity and completeness to mental operations. It delights in monotony, or anything that is everlastingly at one thing.

VITATIVENESS.

This faculty gives a love of existence for its own sake, tenacity of life, dread of death, and resistance to disease. There is a remarkable difference among men in regard not only to the love of

life and dread of death, but to the actual hold upon life. One passes through the cholera or yellow fever; gets shipwrecked, and goes for days without food and lives, while others "give up" and let go of life when they might have held on. Some yield readily to disease, and resign themselves to die with little resistance, while others struggle with the utmost determination against death, and by the power of the will often recover from a sickness that would quickly prove fatal to another with the same degree of constitution and vital power, but lacking this faculty of resistance to death.

COMBATIVENESS.

Combateness is not primarily a fighting faculty and might have received a better name. Its office is to give the will to overcome obstacles, to resist aggression, contend for rights, and to protect person and property. A considerable endowment of it is indispensable to all great and magnanimous characters. It gives self defense.

DESTRUCTIVENESS.

While Combateness gives the pluck to fight, it is Destructiveness that puts it into execution. This organ was given for self preservation. It imparts the energy and exclusiveness necessary to enable us to overcome obstacles, and remove or crush whatever is inimical to our welfare.

ALIMENTIVENESS.

The function of this propensity is to prompt us to select food and take nourishment. Its action creates the sensation of hunger, and when unperverted, and the stomach in a healthy condition, furnishes a sure guide as to the quality and quantity of food necessary for the purpose of nutrition and health.

BIBATIVENESS.

This organ is situated just in front of Alimentiveness. It is not always marked on our diagrams. It gives fondness for

liquids; a love of water, and a desire for drink; to bathe, swim, etc. When large and perverted it leads to excessive drinking, unquenchable thirst, and drunkenness. It gives a love for water scenes generally, and a desire to be about the water.

ACQUISITIVENESS.

Acquisitiveness prompts to acquire, to accumulate, to store our surplus, and to make provision for the future. It incites men to diligence in their respective callings, and is one of the sources of the comforts and elegances of life. Its regular activity distinguishes civilized men from the savage. The latter is in general content with the satisfying of his present wants, while the former looks thoughtfully forward to the necessities of the future.

The objects of Acquisitiveness may be various—in one, money or lands; in another, books or works of art; in a third, old coins or other objects of antiquity, the propensity taking the direction from the other faculties with which it is combined.

SECRETIVENESS.

The function of this organ is self control, reticence, reserve, a disposition to conceal. It gives the wise man his prudence—restrains expressiveness till a suitable occasion. It imparts, in fact, an instinctive tendency to conceal, and the legitimate object of it is to restrain the outward expression of our thoughts and emotions, giving the understanding time to pronounce judgment on its propriety.

CAUTIOUSNESS.

It is the function of Cautiousness to give prudence, watchfulness, carefulness, and provide against danger. It is one of the restraining powers of the mind, and prevents the propelling forces of our nature from plunging us into difficulty and danger.

APPROBATIVENESS.

The love of praise characterizes this faculty; desire to excel and be esteemed, regard for character, ambition, affability, and

politeness. Mr. Combe calls it the "drill master of society." But it does not decide what actions are praiseworthy and what are not, but merely judges these actions in reference to some conventional set up by custom or by the dictates of the other faculties. In whatever direction the other faculties lead, Approbativeness tries to excel in that line. Some boast that they can drink the most beer; others that they can recite the most history, or preach the best sermon.

SELF ESTEEM.

The function of this organ is to inspire self respect, self reliance, independence, dignity, pride of character, and an aspiring and ruling disposition. Its due endowment produces only excellent results, and we find that in society, that individual is uniformly treated with most lasting and sincere respect who esteems himself so highly as to scorn every mean action. When small it allows bashfulness, and a feeling of unworthiness. The people of the United States, as a class, are deficient in this faculty, while the English have it large. Notice, too, that we have no lords or dukes, or other titled gentry in the United States.

FIRMNESS.

Firmness imparts stability of character, tenacity of will, perseverance, and an aversion to change. It seems to have no relation to external things, its influence terminating on the mind itself, and it adds only a quality to the other powers; thus, acting along the Combativeness, it produces determined bravery; with Veneration, sustained devotion; and with Consciousness, inflexible integrity. When very large it inclines to stubbornness, and gives a peculiar hardness to the manner and stiffness and uprightness to the gait (the foot being brought down heavily on the heel), and an emphatic tone to the voice; and when small, they lack fixedness of purpose, and are easily influenced by others, and the gait is slatternly.

CONSCIENTIOUSNESS.

This faculty gives that quality of mind which loves to be honest and true. It loves truth and justice for its own sake, and its word is as good as its bond. A sense of guilt and a desire to reform also arises from its action. It is a regulator of all the other faculties. Small Conscientiousness leaves the propensities without adequate control. The feeling of justice being wanting, the mind does not furnish reasons to oppose to the future of the baser inclinations.

HOPE.

In persons with large Hope, "the wish is father to the thought." With large Approbativeness, they expect to rise to distinction; with large Acquisitiveness, think they shall become rich. "The sentiment of Hope," Spurzheim truly says, "is indeed necessary to the happiness of mankind in almost every situation. It often produces more satisfaction than even the success of our projects. Those who are everlastingly scheming, or building castles in the air, possess this faculty in a high degree. It seems to induce a belief in the possibilities of whatever the other faculties desire, without producing conviction; for this results from reflection." This sentiment is not confined to the business of this life, but, passing the limits of the present existence, inspires expectations of a future state, and a belief, hope, and trust in the immortality of the soul.

SPIRITUALITY.

The function of this organ is to give a perception of spiritual things, faith in the unseen, and an intuitive knowledge of what is true and good, with a prophetic insight and an internal consciousness of immortality and a supersensuous existence.

VENERATION.

The faculty of Veneration produces reverence in general, and especially for religious and sacred things; adoration of the Su-

preme Being ; a disposition to pray and observe religious rites, and respect for whatever is perceived to be great and good. It is the source of natural religion, and of that tendency to worship a Superior Power which manifests itself in all well organized men. The faculty, however, produces merely an emotion, and does not form ideas of the object to which adoration should be directed.

BENEVOLENCE.

This faculty gives kindness, sympathy, a desire to make others happy, and a self-sacrificing disposition. It produces liberality of sentiment toward all mankind, a disposition to love them, and to dwell on their virtues rather than their vices.

CONSTRUCTIVENESS.

Constructiveness is the basis of civilization : and man is the only animated being (we will not call him an animal) on the earth that invents or manufactures an implement or tool of any kind with which to aid him in performing his labors. This faculty, however, is possessed in common with the lower animals. By its means birds build nests, rabbits burrow, the beaver makes his hut, and man constructs whatever his necessities, his tastes, or his higher sentiments require, from the hovel and the tent to the palace and the temple. It invents and produces ships, the engines of war, the implements of manufacture, instruments of all kinds, furniture, clothes and toys ; it is essential not only in every mechanical profession, but in all employments that in any way require manual nicety, as the art of drawing, engraving, writing and sculpture.

IDEALITY.

This faculty produces a perception and love of the beautiful, good taste, refinement, sense of propriety, and appreciation of art and poetry. It desires to elevate and endow with a splendid excellence every object presented to the mind. It stimulates the faculties which form ideas to create scenes in which every object

is invested with the perfection which it delights to contemplate. It inspires him with a ceaseless love of improvement, and prompts him to form and realize splendid conceptions. It gives the orator, the lecturer, and the author the ability to elaborate on their subjects, and present them in the most beautiful form.

SUBLIMITY.

The function of Sublimity is to give reception to the grand and sublime in nature, art and literature—to enable us to appreciate mountain scenery, the vastness of the ocean, the grandeur of a thunder storm, the roar of artillery, and the clash of armies, or descriptions and pictures of such scenes. It is also an element in religious faith, and assists our conceptions of God and immortality. It also gives magnitude to the mind. All great men have this organ large.

IMITATION.

This faculty gives one an aptitude to copy, take pattern, mimic, imitate anything seen or heard; to become for the time being, somebody else rather than our own proper self. It is essential to actors, orators, painters, sculptors, and designers. If it be not well developed in them, their representations will be imperfect.

MIRTHFULNESS.

The function of Mirthfulness is to enjoy sport and gaiety, and appreciate the witty, the droll, the ludicrous, the comical, the incongruous, and the eccentric; and we take pleasure in saying that it is one of the distinguishing characteristics of man. It is not permitted to the lower animals to laugh or comprehend the cause of laughter. Wit gives brilliancy to the mind, and enables one to think of everything at just the right time.

INDIVIDUALITY.

This faculty imparts the desire and ability to know objects as mere existence, without regard to their modes of action or the

purposes to which they may be subservient. It prompts to observation, and is a great element in a genius for those sciences which consist in a knowledge of specific existence, such as natural history. It thinks pictorially and leads to giving a specific form to all the ideas entertained in the mind. It is the observing faculty, and we receive all our primary facts through its influence.

FORM.

It is this faculty which enables us to remember the forms of persons and things—to make patterns, models, pictures, statues, etc., and to describe persons, places, and objects of all sorts, with respect to their form. Everything has a form, and when this organ is very large it disposes us to give figure to every being and conception of our minds.

SIZE.

The faculty of Size, as its name implies, gives the power of determining the magnitude of objects, ability to measure by the eye and appreciate proportions, and to detect any departure from it. It is important to everyone, but particularly so to geometers, architects, carpenters, artists and machinists.

WEIGHT.

This faculty gives the perception to the laws of gravity, motion, etc., and ability to apply them. It gives the ability to judge of the weight or density of things. It also enables the stone-cutter and the sculptor to know just how hard to strike to produce the desired result, and gives talent for the application of the laws of forces.

COLOR.

The function of this organ is to distinguish all the shades of color, and the relations of harmony or of discord between them. When large, the faculty of color gives great delight in contem-

plating colors and good taste in their use and combination in dress, painting, etc. Those in whom it is deficient, on the contrary, experience little interest in coloring, and are almost insensible to different shades, hues and tints, and this gives rise to what is called color blindness.

ORDER.

The function of this organ is well indicated by its name. It gives method and order to physical objects, and is a co-worker with the reflective faculties in the conception of system, generalization and classification. It gives neatness and tidiness to all one's belongings; they have a place for everything, and everything in its place.

CALCULATION.

Whatever concerns unity and plurality belongs to this faculty; hence its end is calculation in general. The recollection of the number of houses, or of pages where we have read passages, depend upon this faculty. It gives the ability to reckon in the head, or facility in mental arithmetic.

LOCALITY.

This faculty gives the ability to form conceptions of place and to find places, delight in scenery, memory of the location of objects, and the love of travel. Those in whom this organ is large seldom get lost; they may travel through immense forests without the aid of compass or landmarks and instinctively find their way. It is essential to all navigators.

EVENTUALITY.

This faculty is to impart memory of history, recollection of circumstances, news, occurrences and passing events—whatever has been said, heard, seen, or in any way once known. If Individuality is the organ that treats of nouns, while the other organs located along the superciliary ridge, such as Form, Size,

Weight, etc., are adjectives, then Eventuality represents the verb—denoting action.

TIME.

This organ imparts recollection and intuitive knowledge of the lapse of time; memory of dates; ability to keep time in music; also to perceive those minuter divisions, and their harmonious relations, which constitute rhythm.

TUNE.

The faculty of Tune gives the perception of melody, the harmony of sounds, and the ability to learn and remember tunes; other faculties are required to compose. Tune is only one ingredient in a genius for music. Time is requisite to give a just perception of intervals; Ideality, to communicate elevation and refinement; and Secretiveness and Imitation, to produce expression; while Constructiveness, Form, Weight, and Individuality are necessary to supply mechanical expertness—qualities all indispensable to a successful composer or performer.

LANGUAGE.

Language is the organ of articulate speech, and gives verbal memory and capacity for learning arbitrary signs of all kinds; and persons who have it large readily remember words, and learn by heart with great rapidity. It is essential to the orator, the lecturer and the author, to give ready expression to their thoughts.

CAUSALTY.

This faculty gives the perception of the relation between cause and effect, "the why and wherefore." It penetrates the manner in which effects and their causes are connected together, seizes the action of one body on another, and traces the result of that action. It impresses us with an irresistible conviction that every phenomenon or change in nature is caused by something, and

hence, by successive steps, leads to the great Cause of all. It is also creative, producing originality and forethought, and ability to adapt means to ends.

COMPARISON.

Comparison gives the ability to perceive differences and resemblances; to reason inductively; to analyze, classify, compare and draw inferences; and to judge correctly of the congruousness of objects or ideas. It seems also to exert a harmonizing influence over the action of all the other faculties. Among nations it is large in the French, the Irish and in the United States.

HUMAN NATURE.

The function of this organ is to furnish us with an intuitive knowledge of character, or to enable us to perceive the state of mind or feelings possessed by others. "I know your thoughts and the reasoning of your mind" is the natural language of this faculty.

SUAVITY.

This faculty imparts the ability to make one's self acceptable to others, and to adopt a persuasive and conciliatory mode of address and pleasant manners. One who has it large can utter even the most unwelcome truths without giving offence; and with large Imitation and Benevolence, to which it is closely allied in location, is sure to be a general favorite, especially if the social organs be large. When very large it tends to blarney and over politeness.

CONCLUDING REMARKS.

In giving this brief description of the organs and their functions only the normal activity of the faculties have been considered, except in a few instances. No regard has been paid to their location, natural language, physiognomical signs, or means of cultivation or restraint. It will be seen, however, from what has been said, that an organ, or group of organs, may be

either large or small, and they have a corresponding effect upon the mind. And each of the organs has an effect upon, and in turn is influenced by, all of the other organs.

PART THIRD.

ASTROLOGY.

CHAPTER I.

GENERAL VIEW AND SCOPE OF ASTROLOGY.

*"Despise not prophesyings;
Hold fast that which is good."*—PAUL.

From time immemorial man has believed in the influence of the stars. Mythology and history are teeming full with it, and the Bible is not entirely free from it. We find it remarked in the book of Job: "Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion?" (Job, xxxviii-31.) Has Pleiades a sweet influence then? And has Orion bands? How can any Christian, who reads and believes his Bible, deny the influence of the stars? It was God who spoke these words to Job, they are not the words of man.

We shall see when we come to study the nativity of Christ that the planets were in a perfect balance at that time, and that wisdom which always characterizes the works of God, no doubt, had the planets in that part of their orbits which is most in harmony with the external universe. By this I do not mean that they were there because of Him, or that He was because of them, but rather, that the one is a counterpart of the other. At the birth of Christ the planet Uranus was in the beginning of the sign of Taurus (see the horoscope of Christ), and not far from the constellation of Pleiades (and it must be understood that at the

time the signs of the zodiac corresponded with the constellations bearing the same names; but at the present time, owing to the procession of the equinoxes, the first point of Aries is in the constellation of Pisces). Uranus is allied to our Reflective group of organs, and gives among other things, a feeling of sympathy and brotherly kindness. Has it not a sweet influence then? And if the Pleiades has a sweet influence also, was not Uranus in a position where it would be most in harmony with the external or sidereal Universe?

Then how about Orion? By referring to the same figure as before it will be seen that Mars is in the beginning of Gemini, and not very far from Orion. Orion is a little to the south of the ecliptic. Now Mars has already been called "the God of War," and is allied to the Executive or Selfish group of organs, and gives, among other things, our fighting qualities; it is the power to law. Then has Mars bands? Now the Pleiades and Orion were put up in contrast by the Lord in that wonderful book of Job, and they are put in contrast here. Who can fail to see the simile? The one is kind, and the other vicious.

Why should not man believe in the influence of the stars? Is he to believe that he is chained down to earth and has no affinity for the rest of the system of which the earth is only a finitesimal part? Or, if man is an epitome of the universe, as most men believe we are, is he to believe that he has no affinity for, or bears no relation to, the universe in which he lives? With the facts we have before us we have good evidence, and even conclusive proof, that the mind and destiny of man are moulded and formed not by the laws of the world alone, but by the laws of the whole of our solar system; and we have good evidence too, that this solar system bears a certain relation to the sidereal universe with which it is surrounded, and these relations extend also to man.

CYCLES.

The world is awaking to a belief in cycles. But what are those cycles, and what are their causes?

There are cycles of every sort and description. There are cycles of long periods, and there are other cycles of short periods. There are periods when religion takes the ascendancy, and the whole world is absorbed more or less in religious thought; and there are periods when science and learning make rapid strides toward perfection, and the patent office is flooded with new inventions. Then there are other periods when vice and crime rule with a high hand; periods of strikes, hard times, times of turmoil, confusion, and disaster; and there are other periods of reform. Charles Dickens claims to have lived in a drinking age, and we may well believe it. Then there are periods when pestilence, famine, and disease, sweep over the country, and throw whole nations into weeping and consternation. Everything, in fact, even to the spots on the Sun, are subject to periodicity. I quote from astronomy as follows:—

“Sun-spot periodicity is the subject of a late memoir by M. Wolf of Zurich, Switzerland. He has arrived at the following conclusions: 1, There is a 10 year period; 2, an $11\frac{1}{4}$ year period; 3, A 12 year period, due to the action of Jupiter. Notwithstanding the great difference between the two periods the interval between a minimum and the next maximum outburst of sun-spots is the same— $4\frac{1}{2}$ years. After 170 years the phenomena recur in the same order and with the same numerical value.”

But, what is the cause of all these cycles? Are their periods an arbitrary one, and have they no basis or foundation in Nature, recurring with almost the regularity of clock work and without any incentive whatever? Or are they caused by the laws of the Universe; by the revolving of the planets in their orbits, and having their origin in some natural phenomena in which man may trace the relation between cause and effect, and be able to predict with almost certainty the recurrence of the same phenomena?

Nothing happens without a cause; and although some of these periods appear at first glance to have no origin or axis in the laws of nature, it is possible for man to ferret it out, and in time explain all its *modus operandi*, and understand its cause.

During the last century science and religion have made im-

mense strides towards perfection, and particularly the science or philosophy of religion; and we have seen Uranus and Neptune sweep up to the zenith in Cancer. This fact alone is of little consequence, since these planets have been revolving in these same orbits for countless ages. But this is an age of science and of religion, and we would expect these thoughts to be strongest in the people when these planets are together or when they are both strong and well elevated. At the present time Uranus is at its lowest ebb, being in Capricorn, while Neptune has about reached the zenith; therefore we may expect a lull in science for a time while religion remains paramount. We need only read the purity books being published on every hand to be convinced that the world is awaking to better things; that men and women are seeking purity and striving on every hand to live better and purer lives, which is religion indeed. There is, of course, a great undercurrent of scientific thought which will in time come to the surface, but most of the inventions at the present time are of a physical nature. When Saturn comes in conjunction with Neptune in a dozen or so of years hence, it will greatly enhance the purity questions, as both of these planets will be well elevated and powerful. At that time we may expect a great revival—a cyclone or landslide in religious matters. The spell may not be of long duration, but it will be the greatest effort in religious matters in this decade.

My reasons for making these predictions are these: Saturn is allied to the perfective group of organs which give rise to the emotions and has a tendency to make perfect, while Neptune gives rise to the religious sentiments. The two combined, when they are all powerful, give an exalted state of the feelings which will not stop short of a great advancement in our present state of living.

But what effect will all this have in the financial world? Will men deal reasonably and fairly in their business relations, or will they get into that exalted state of feeling and be carried away by sentiment and emotion and try to rule with a high hand? Will this feeling, too, give the speculator some grand ideas, and lead him

into great schemes and speculations; creating money panics, and jeopardizing business generally? These are all open questions; we may all figure on them and draw our own conclusions. The position of all the planets must be considered, however, in drawing our conclusions in these matters. I have offered these suggestions merely to illustrate the action of the planets on the mind and destiny of man, and do not claim to give any exact dates or details. There will be a crisis at that time, however, but at this time I can give no particulars except a general idea as stated above.

Then there are other periods also when the young people take a notion to get married all at once—when weddings are the order of the day—and there are other periods when weddings are very rare except among older people. Statistics show that weddings are most frequent at the spring and autumnal equinoxes, and that they are more rare, on an average, during summer or winter. And we may add that weddings are still more frequent at these times if Venus be near the Earth, and her influence be not counteracted by the other planets. And if Venus be afflicted by Saturn or some of the other planets, then there are many “mittens” given and fond hearts are broken, and the divorce mill takes another turn.

HEREDITARY DESCENT.

If any one thing has led the astrologers into error more than another and has subjected them and their science to ridicule, it is the fact that they have failed to take into account the effect of race and of hereditary descent. For it must be understood that whatever time of day, or whatever sign be rising, or however well the planets may be posited in the horoscope, when a Chinese babe is born he will grow up and be a Chinese and have oblique eyes, and a yellow complexion. Or, again, suppose we go into “darkest Africa” and draw up a horoscope for one of the savages. No matter what sign is rising at birth, or how well the planets are posited in the figure, we can not say that he is devoutly religious, or scientific in his nature, or refined in his

tastes. Or, by following the directions given in the books on astrology, we can not say that he has long straight hair, or a sanguine complexion, etc. No, they are all black; all have woolly hair, none are scientific, refined, or religious.

All people, of course, are influenced by the planets, but only in proportion to their mental development. But these poor Africans, in their savage state, can not receive these finer influences to any great extent, because their minds are so much of the earth earthly, that they are not capable of receiving them. The different signs rising at their birth, and the position of the planets in the figure, would, no doubt, have much to do with their form, and by striking an average of the tribe and calling it the standard, we might tell considerable about their character as compared with the others of same tribe; and we might predict certain events that would happen in the course of their lives, but these would have to be within the confines of their customs and possibilities. If one had the planets well posited in the horoscope we might know that he would make himself felt in his tribe, and would be considered a great man among them; and he might be, comparatively, refined in his tastes. He would have a better hut, or a better war club, and exercise more mechanical skill, etc., than the rest, or be more devout in his superstitions.

These facts, then, gives rise to an aphorism in astrology which is not commonly found in other books; it is this:—

“MAN CAN RECEIVE THE INFLUENCE OF THE PLANETS ONLY IN PROPORTION TO HIS MENTAL DEVELOPMENT; AND IF THE MIND OF THE NATIVE BE A BLANK, HE CAN RECEIVE ONLY A BLANK INFLUENCE FROM THE PLANETS.”

Francis Barrett, in his “Magus,” remarked: “While the planets ordinarily rule men, the wise men rule the planets.”

“Barrett’s Magus” is a work of magic, and is almost worthless to the practitioner in astrology. It contains an occasional gem in astrology, one of which is as stated above.

Uranus and Neptune were not yet discovered in Mr. Barrett’s time, and he was not aware that wise men did not conform to

his predictions—that they were influenced by higher motives. And so we may say, in computing the horoscope of one of these native Africans, or persons in whom the Perfective, Reflective, and Moral groups of organs are very small, we need hardly include the planets Saturn, Uranus, and Neptune; or, at least, we should count their influence as being very weak, no matter how well they may be posted in the horoscope.

MAN NOT A FREE AGENT.

It is a curious fact that man is born at that particular time of day when some particular sign is rising, and the planets in the houses that shape his destiny.

Man is not a free agent; he was born for a purpose, and that purpose he must fulfill. He has liberties, no doubt, to a limited degree, but it is so arranged that his judgment or circumstances will naturally lead him to fulfill his mission. Yet some will say "I am a free agent I can do as I please; I can go to town to-day, or I can stay at home; and who shall say that I was ordained to do thus and so just because I do it?"

Broadly speaking this is all very well. Man is not likely to do contrary to his interests, just for the sake of being contrary, when he knows that no one will be the loser by it except himself.

God always meets us half way and gives us the desire, and even makes it to our interests to do our duty. We have certain laws to abide by, and any infringement of these laws is always accompanied with bad results. For instance, an infringement of the sanitary laws brings about disease; infringements of the social laws produce discord in the family circle; infringements of the moral laws make one wicked; infringements of the financial laws brings about poverty; while infringement of any of these laws makes one miserable.

Is it likely, then, that man will wilfully disobey these laws when he knows it will work disastrously to his interests? There are many, however, who do not live consistently with these laws, and are obliged to pay the penalty, and even then they are obliged to fulfill their mission after all.

We may say, then, that the man need not go to town to-day if he chooses to stay at home, but he must deprive himself of the benefits that he supposes would accrue from his going; and he need not write the book either, but in not doing so he deprives himself of the benefits, the honor, the hard cash, the gratified ambition, etc., which might have been derived from it.

Then, after all, when this life is ended, which is the better man for the life to come: he who has lived in conformity with Nature's laws, or he who has disobeyed all these and arrives at his journey's end disappointed, discouraged, and not infrequently, a wreck?

Many people object to the idea that our life is "run on wheels," but with the facts we have before us we must admit that it is confined to more narrow limits than most people would suppose from viewing the case superficially. For if we believe the words of the prophets we must admit that they foretold events that happened from 500 to 800 years after their prophecies were made. They described the crucifixion of Christ in its most minute detail, and even told how the people would divide his clothing. Now it must be remembered that these were to be done by people who were yet unborn, and over twenty generations after the prophecies were made. Then, if man is a free agent, and is allowed to go about at random, and has no fixed plan or place in this grand machinery of Nature, how would it be possible for these prophets to foretell what a few people in some future generation would do? Paul even went further than this and said that he was ordained to be an apostle from the foundation of the world. If these statements are true, we may say, figuratively, that our lives do run on wheels; and, since these run within such narrow limits, and with the utmost precision, we may further add that they run on *cog wheels*.

Another reason for believing in the truths of astrology, though this belief can be arrived at only through the process of reasoning or by comparison, is the fact that if we look upon the multitude of people that throng our busy streets we see that there are no two who are formed alike. And if it be true that we are

governed by the laws of the Universe, there have been no two alike since the creation. For be it remembered that these planets are moving all the time. And besides this, the rotation of the Earth on its axis presents a different degree of the zodiac on the horizon in every four minutes of time. And when the Earth on the succeeding day arrives at the same relative position as regards the zodiac, it has proceeded onward in its orbit a space of one degree. The Moon, in the meantime, has traveled over thirteen degrees, Venus two degrees, Mercury four, and Mars half a degree. And these movements on the part of the planets and the Earth present eternally a difference in our horoscopes. The Solar System is never twice in the same position. It was in a perfect balance once at the birth of Christ; and, so far as we know, it will never be again. Therefore we have had only one Christ. We have also had only one George Washington, one Columbus, one Napoleon, one Julius Cæsar, and so on with all the rest throughout the whole creation.

I will end this argument for astrology for the present, and, like Silas Wegg, drop into poetry. The following verses were written by Dr. W. F. Grubb, of Iowa, who gave me my first lessons in astrology. I do not know where he got them, but they are worth reproducing here. :

ASTROLOGY.

“Lo! here’s the cure for every ill to which our flesh is heir;
 ’Tis found in astrologic skill as well as faith and prayer.
 By astral science we may know and ’gainst all ills provide,
 There is a balm for every woe when wisdom is applied.

“Ignorance is our enemy and makes us oft’ repent;
 But wisdom is the remedy for every accident.
 Could we but know these astral signs which show us what is
 true,
 Our ruling planets thus define the course we should pursue.

“By knowing this we may prevent misfortune in our way.
With astral science may invent to drive our griefs away.
A remedy we may secure, in sickness find a friend,
Which otherwise we must endure, and suffer to the end.

“Astrology is not a fate, but is the antidote
For all the ills of modern date, as saints and sages wrote.
And in their day spake and believe that evil was mundane,
To find a cure and be relieved astrology made plain.

“Man governed by the solar laws in pleasure or in pain,
In ruling signs we find the cause of either loss or gain.
If we only will give heed and learn each lesson well,
Then wisdom in the time of need the remedy will tell.

“By astral science we detect calamities afar,
And tell us what we may expect and may in time prepare.
It tells us when malific stars will threaten us with foes,
When nations will engage in wars and why these things are so.

“It tells us when benefics will inaugurate a peace,
When plenteous crops for those who till and all our stores in-
crease.
It gives us the malific days and days of good devoid,
To be forewarned is Wisdom's ways, and evils thus avoid.

“It tells us how we all may find by knowing time of birth,
The ruling planets for the kind of life we live on earth.
The solar system shapes our lives, of which we are a part,
It gives our joy and makes our strife and rules us brain and
heart.

“Our bodies are allied to earth, and by the earth are fed,
Our souls destined to higher worth, by higher hopes are led.
The planets shape our destiny, and make us what we are,
They rule our hopes with potency, our gladness and despair.

“God’s providence does not ignore, but is here amplified ;
 God over all forever more, in whom all things abide.
 God’s providence is everywhere, although we suffer pain,
 This astral science does declare and shows the cause plain.

“Thus good and evil harmonize ; for all things there is cause,
 We are happy as we grow more wise to know these higher laws.
 God’s suns, God’s moons, God’s worlds afar, where’er the eye
 can scan,
 God owns the near and distant star, God’s banner unfurled to
 man.”

CHAPTER II.

GENERAL PRINCIPLES OF ASTROLOGY.

Avoiding all signs and symbols commonly used by astrologers which would only bother the printer and not be understood by the average reader, we will now give an outline of the general principles of astrology. There is so much in astrology, however, that is vague and uncertain, that I have thought it best not to reproduce all that has been written on the subject by other authors, as much of the literature on astrology is very misleading and foolish. Therefore I will only reproduce here what is fairly well known to be true, and those who wish to pursue the subject further are kindly referred to other books.

The planets are ten in number, and are thus named: Neptune, Uranus, Saturn, Jupiter, Mars, Earth, Moon, Venus, Mercury and the Sun.

The Earth has never been considered as a planet by the astrologers until recent times, and most of them do not include Neptune. The Earth was supposed to be the center of the universe, and its influence was not considered ; while the Sun was supposed to re-

volve round the Earth and appear in every sign of the Zodiac in the course of the year, and the Sun was considered as a planet. Most of the astrologers of the present day place the Earth in the center of their horoscopes, while the Sun and planets occupy the Zodiac with respect to their direction from the Earth. It will be well at present for us to view things as they really are instead of as they appear to be.

THE ZODIAC.

The whole Zodiac contains 360 degrees, or twelve signs of 30 degrees each. The signs run in order thus, and remain always so:

Northern Signs.

Aries.

Taurus.

Gemini.

Cancer.

Leo.

Virgo.

Southern Signs.

Libra.

Scorpio.

Sagittarius.

Capricorn.

Aquarius.

Pisces.

Each sign contains 30 degrees, which, multiplied by the twelve signs, gives 360 degrees, being the total number of degrees contained in the Zodiac. The reason the ancients divided the Zodiac into 360 degrees appears thus: that the solar system has 365 days, and the lunar year 355, the mean of which is 360, the number of degrees in the Zodiac.

THE ASPECTS OF THE PLANETS.

The planetary aspects has reference to the number of degrees the planets may be apart in the Zodiac. They are as follows:

Semisextile	30	degrees
Semisquare	45	"
Sextile	60	"
Quintile	72	"
Square	90	"
Trine	120	"

Sesquiquadrate . . .	135	“
Biquintile	144	“
Opposition	180	“
Conjunction	00	“

and the Parallel, or an equal distance in declination, either north or south of the equator.

NATURE OF THE ASPECTS.

The conjunctions of Jupiter with Uranus, Saturn, Sun, Venus, Mercury or the Moon; and the Conjunctions of Venus with Mercury and the Moon, are considered to have a good effect; but all the other conjunctions are considered evil.

The Semisextile, Sextile, Quintile, Trine and Biquintile have a good effect; while the Semisquare, Square, Sesquiquadrate and Opposition are considered always evil. The Parallel is like the Conjunction both in effect and nature.

The relative powers of potencies of the aspects is approximately as follows:

The most powerful is the Opposition, next to this the Conjunction, then the Parallel, Trine, Square, Sextile, Sesquiquadrate, Semisquare, Semisextile, Quintile, and the weakest aspect is the Biquintile:

Aspects formed in the cardinal signs are the strongest; next to these in the fixed signs; and lastly, and least in power, are those formed in the common signs. For instance, a square from a cardinal sign would equal in power a Conjunction or Opposition in the common signs, and no aspect whatever can counteract or equal in power an opposition from cardinal signs.

It will be noticed that Jupiter in conjunction with any of the planets, except Mars, has a good effect. It will be seen later on that Jupiter has to do with the aspiring group of organs, and they give dignity, honor and pride; and it is evident that if we combine this with any of the elements of the mind to which these planets refer it will be of good effect; but when we combine it with Mars, and Mars having to do with the Executive

or Selfish group of organs, it makes the native too hard headed, cruel and invincible. I do not maintain, however, that all that is said concerning the nature of the aspects is true, I have written them down as stated in the books. We shall see later on that there is much truth in them. I must deny, however, that *any* of the aspects are necessarily evil.

NATURE AND QUALITY OF THE SIGNS OF THE ZODIAC.

The signs are classified and divided as follows :

Masculine signs.—Aries, Gemini, Leo, Libra, Sagittarius and Aquarius.

Feminine signs.—Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces.

Fiery signs.—Aries, Leo and Sagittarius.

Earthly signs.—Taurus, Virgo and Capricorn.

Airy signs.—Gemini, Libra and Aquarius.

Watery signs.—Cancer, Scorpio and Pisces.

Signs of short ascension.—Capricorn, Aquarius, Pisces, Aries, Taurus and Gemini.

Signs of long ascension.—Cancer, Leo, Virgo, Libra, Scorpio and Sagittarius.

Moveable and cardinal signs.—Aries, Cancer, Libra and Capricorn.

Fixed signs.—Taurus, Leo, Scorpio and Aquarius.

Common signs.—Gemini, Virgo, Sagittarius and Pisces.

Equinoxial signs.—Aries and Libra.

Tropical signs.—Cancer and Capricorn.

There are others, but they are unnecessary to be mentioned here.

The ancients supposed there were only four elements, viz.: Fire, Water, Earth and Air; but the chemists of to-day have proven that these supposed elements are really chemical compounds, or are the result of chemical action. The fact remains, however, that there is considerable virtue in this ancient belief—heat, moisture, air and substance. If we exclude heat, moisture

or air from a substance, it cannot decompose or spoil. For instance, we may freeze a substance and it will not decompose so long as it remains frozen; or if it be sealed up hermetically to exclude the air, it will keep indefinitely; or if we exclude the moisture as in drying, it will keep so long as it remains perfectly dry. But as regards the signs bearing these names, it is found that persons born under fiery signs have a mental activity that is not common to those born under the other signs; while those born under the other signs have attributes peculiar to themselves. It is a subject for investigation, as it is likely that the astrologers have carried the subject too far.

THE ORBS OF THE PLANETS.

These refer to the number of degrees in which one planet operates upon another. The orb of Uranus is said to be 8 degrees; Saturn 8, Jupiter 10, Mars 8, Sun 17, Venus 8, Mercury 8, Moon 12 and Neptune?. They are usually determined thus If two planets are approaching a conjunction, or aspect, add the orb of the two planets together, and divide by two; and when the planets get within that number of degrees, they begin to influence the native jointly. For example, suppose the Moon is approaching the conjunction of Mars, you add their two orbs together, which is 20, and divide by two, which is 10; therefore, when the Moon gets within 10 degrees of Mars, the effect of conjunction begins, and lasts until the two planets are more than 10 degrees apart. It is the same with the other planets. Observe, too, that a conjunction is more powerful when the planets are separating, than when approaching.

A planet may be in aspect with the cusp of any house. Cusp means the first point or degree of that house. In the horoscope of Christ Saturn is three degrees from the cusp of the tenth house, yet it is within its orb of it, and is said to be on the cusp of that house. It also forms a square with the first and seventh, a trine with the second and sixth, and an opposition with the fourth.

THE HOUSES OF THE HEAVENS.

The ancients divided the heavens into two equal parts, which they called houses or mansions of the heavens. The position of the houses is shown in the horoscopes later on in this work, and as every one of these houses must be considered in the horoscopes of Christ and of Adam, there is no need to repeat them here. It will be necessary to explain something of what the houses mean which will answer for the present. The first house begins at the eastern horizon, and extends 30 degrees below it; the second house begins 30 degrees below the eastern horizon, and extends to 60 degrees below it; and the third house extends from 60 to 90 degrees below the eastern horizon, which is directly under the Earth. The other houses continue in same order, so that the sixth house extends from the western horizon to 30 degrees below it; the tenth house is on the zenith, extending 30 degrees east of it, and the twelfth house is on the eastern horizon, and extends 30 degrees above it.

These houses always remain in the same position as regards the Earth, and, therefore, the Sun, Moon and planets all pass through these twelve houses every time the Earth rotates on its axis, which is in every twenty-four hours, or nearly so. Now, when a child is born, the position of the planets at that time indicates the houses they are in, and this constitutes the horoscope for that time, and for that child.

The strongest of the houses are said to be the first and tenth; next the eleventh and seventh; then the second, third and ninth; then the fourth and twelfth; and, lastly the fifth, sixth, and eighth. Thus, a planet in the first or tenth is very strong, and influences the native all through life. Then again, a planet in the fifth, sixth, or eighth, is weaker in power, yet may have strong significations. The first, fourth, seventh and tenth are called angular houses, and represent the four cardinal points of the compass; thus the first is east, seventh west, fourth north, or under the Earth, and the tenth south, or on the zenith. The second, fifth, eighth and eleventh, are termed succedent houses; and the third, sixth, ninth and twelfth are called cadent houses.

DESCRIPTION OF PERSONS PRODUCED BY THE SIGNS OF THE ZODIAC
ASCENDING AT BIRTH.

Aries.—“Middle stature; rather lean; long face and neck; strong limbs; hazel eyes; coarse hair; dark, swarthy or ruddy complexion; sandy whiskers, and quick insight.” Disposition—“Angry violent temper and sometimes quarrelsome; ambitious, aspiring; quick, active, intrepid and determined.” “Reuben, thou art my first born, my might and the beginning of my strength, the excellency of dignity, and the excellency of power; unstable as water, thou shalt not excel.” (Genesis 49: 3, 4.)

Taurus.—“Short, thick-set person; full face and eyes; short, thick neck; large nose and mouth; swarthy, ill complexioned; broad, strong shoulders; dark hair and eyes—the hair sometimes curling. In a female nativity it produces a more comely person; plump, fleshy; dark, curling hair, black eyes and a tolerably good complexion.” Disposition—“Conceited, bigoted, angry and violent; ill natured and unfeeling; gluttonous, great eaters and lovers of their own ease and comfort; fond of drink, etc.” Jacob, in blessing the twelve tribes of Israel, said of this one: “Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come thou not into their secret; unto their assembly, for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel.” (Genesis 49; 5, 6.)

From what is said above, it would be inferred that there are no good Taurus people, but this is an error, to a great degree. Planetary conditions have much to do in forming the character, but Taurus people generally have a great deal of force of character. I have written it down, however, just as I find it in the books. But let us observe now, once for all, that there is no position of the heavens that necessarily make one bad. For when God made the world and all its works therein, He blessed it, and called it all very good. But in these days we find people who are really bad, and the astrologers have been judging them as they find them.

Gemini.—“Tall, straight body; long arms and hands; dark sanguine complexion; dark brown hair; hazel eyes; quick sight; active look; walk, smart and quick.” Disposition—“Scientific, judicious, fond of reading; ambitious of fame; moderate and temperate in eating and drinking; generally respected and good members of society.” Most of the astrologers call the airy signs—Gemini, Libra and Aquarius—scientific signs.

Cancer.—“Moderate stature; face round; pale, whitish complexion; small features and brown hair; constitution not strong; eyes gray or very light blue.” Disposition—“Timid, inactive, dull, void of energy, careless, harmless, inoffensive and feeling.” “Judah, thou art he whom thy brethren shall praise; thy hand shall be on the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of the grapes. His eyes shall be red with wine, and his teeth white with milk.”

The constellation of Leo (Leo the Lion) did occupy the sign of Cancer at the time of the birth of the twelve tribes of Israel and Christ is called the Lion of the tribe of Judah, as well as the Lamb of God. But at the time of Christ, owing to the procession of the equinoxes, the constellation of Cancer occupied the sign of Cancer.

Leo.—“A large, full stature; big bones; full, broad shoulders, well set; gray eyes; quick sight; light hair and eyebrows; head large; complexion sanguine or ruddy.” Disposition—“Bold, firm and generous; ambitious and aspiring; free and courteous; quick in anger, but soon over it; fond of sports and recreation and bodily exercise; active, intrepid and very determined.” “Zebulun shall dwell at the haven at the sea, and he shall be for an haven of ships, and his border shall be unto Zidon.”

Virgo.—“A slender body, somewhat above the middle height; a ruddy, dark complexion; face, round; dark hair and eyes; well formed, but not handsome.” Disposition—“Ingenious; fond of learning and curiosities; ambitious; quick and active; given to the study of languages; of good utterance and graceful elocution.” “Issachar is a strong ass crouching down between two burdens; and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.”

Libra.—“A tall, straight body; rather slender; hair, brown and smooth; sometimes jet black; face, round; features well made; fine, clear complexion; dark eyes; if a female, good looking.” Disposition—“Ambitious, talkative; fond of the other sex, and the temper tolerably even.” “Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.”

Scorpio.—“Middle stature; thick, well-set body, strong and robust; face, large and broad; dark, palish complexion; hair, dark brown, curling and plentiful; short, thick neck; ill made feet; sometimes bow-legged.” Disposition—“Reserved, ambitious and violent; furious and bloodthirsty when provoked; deceitful and conceited; active, intrepid and dauntless; void of feeling, and brutish.” “Gad, a troop shall overcome him; but he shall overcome at the last.”

Sagittarius.—“Well formed, handsome person, rather tall; high forehead; long nose; clear, hazel eyes; ruddy complexion; free and open countenance; hair, chestnut or light brown; face rather long.” Disposition—“Bold, active and generous; free and good hearted; fond of sports and recreation; ambitious of honor and doing good; laudable in actions and generally to be depended upon.” “Out of Asher his bread shall be fat, and he shall yield royal dainties.”

Capricorn.—“A short, slender person, not well formed; long, thin face; thin beard; chin, long; black, or dark coarse hair; narrow chest; long, small neck; weak knees, and a bad gait

generally." Disposition—"Sharp, subtile and capricious; covetous, envious, jealous, crafty, selfish and unstable." "Naphtali is a hind let loose; he giveth goodly words."

Aquarius.—"Middle stature; stout, well-set and strong; long visage; sanguine complexion; fair flaxen hair; dark eyes and generally very handsome, especially if a female." Disposition—"Stable, good, kind-hearted; scientific; fond of learning and recreation; gentle, and temper even." "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall; the archers have sorely grieved him, and shot at him and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the shepard, the store of Israel). Even by the God of thy father, who shall help thee, and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, and blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Genesis 49: 22-26.).

Pisces.—Short, thick stature; fleshy, pale face; eyes sleepy and dull; hair, light brown; arms and legs, short; ill-made, large feet; constitution, sickly and weak." Disposition—"Dull, indolent and lazy, caring for nothing; loving their own ease and slothful." "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil."

NOTE.—"The foregoing descriptions are only to be taken when there are no planets in or near the ascendant."

And we may add that they are not always to be taken then. The position of the planets in the figure or horoscope has much to do with the form, complexion and disposition of the native, whether there be any planets in or near the ascendant or not. Jupiter gives dark, and Venus fair, complexions; Mars, ruddy or sanguine; Mercury, light and clear; Uranus, light, but not clear. Or, if we divide the head into two parts, by drawing a

line from the organ of Destructiveness vertically to the organ of Veneration, then the organs back of this line, and the planets which pertain to them, give a dark complexion; while the organs forward of this line, and the planets which pertain to them, give a light complexion. And again, those organs which lie at the base of the brain, and the planets which pertain to them, give a ruddy or sanguine complexion; while, if these are small, and the organs of the top-head predominate, and the planets which pertain to them are strong in the horoscope, then the person inclines to paleness. These signs, however, have very much to do with the form and nature of the person, and they should always be taken into consideration in judging a nativity. I do not maintain that the descriptions as given above are correct, as I am not a practitioner in astrology, but would ask every one to investigate for himself. I have written the description down just as I find it in the books.

Many useful subjects might be added to this work on astrology, as we have not yet considered a tenth part of the subjects. But as it is not my desire to write a practical work on astrology, perhaps what has been written will give the reader a fair insight into the subject, enough so, at any rate, to answer my present purposes. Those who wish to pursue the subject further are kindly referred to her works on the subject. I would especially recommend "Heliocentric Astrology," by Frederick R. White.

Experience is the backbone of knowledge, and a handful of this is worth a carload of reading. Therefore, set to work, and with the aid of an Ephemeris for the year in which you were born, draw out your own horoscope, and you will speedily find satisfaction. It is a bad thing to always follow the opinions of others, for in such a case the mind is never settled. Persevere with the study, and what you do not discover one day, you may the next; for nothing of any worth was ever acquired without labor or study. That you will succeed in this is my earnest desire.

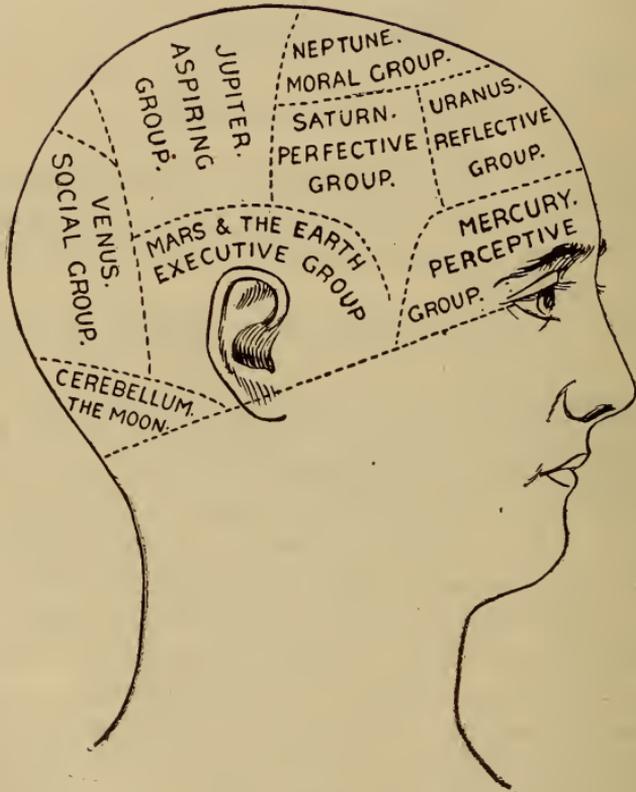
PART FOURTH.

INTRODUCTORY REMARKS.

The subjects we have been considering are popular, well known, and most of them are established; but most of the subjects we are about to consider, are not popular, are not well known, and they are not established.

Astrology, of course, contains many vagaries, and the reader is invited to sift them as he will; but since the terms used in astrology have been in use for centuries, we may say that they are popular, except that part of the science which has been added in recent years. The remaining parts of the work are not popular; they are only the evidences of a few men at most, while a great part of it is entirely original: and these evidences may not be considered as being sufficient to establish a verdict. But the truth is truth, however, wherever we find it, no matter whether it be uttered by one man or a thousand; and I will endeavor to bring out something new that is worth considering.

The greater part of the work we have been considering is copied from other books. I do not claim that there is anything new about it; and all I have written that is new is contained in the following chapters, and these subjects, I believe, are worthy of your earnest consideration.



THE GROUPS OF ORGANS SHOWING THE PLANETS TO WHICH
THEY ARE ALLIED.

CHAPTER I.

HARMONY BETWEEN PHRENOLOGY AND ASTROLOGY, OR THE INFLUENCE OF THE PLANETS ON THE HUMAN MIND.

“There is one glory of the Sun, and another glory of the Moon, and another glory of the stars; and one star differeth from another star in glory.”—PAUL.

The accompanying diagram shows the groups of organs as they appear in the brain, and also the planets to which each of these groups of organs is allied.

The Moon is allied to the Cerebellum; Venus to the remainder of the Social group situated in the Cerebrum; Mars and the Earth has to do with the Executive or Selfish group; Jupiter the Aspiring group; Saturn the Perfective group; Mercury the Perceptive and Literary group; Uranus is allied to the Reflective group, and Neptune to the Moral group.

We must consider these planets in a different order from henceforth, for reasons which will appear as we proceed. They are mentioned above in the order of the numbering of the organs in the several groups by the phrenologists, and have no reference to the order of their influence as regards the planets.

The planets affect us in the order of their distance from the Earth; and since the Moon is the nearest, it has the first effect. The function of the cerebellum, or the organ of Amativeness, as we have seen in the study of phrenology, is generation. And since anything must be generated before it has an existence, and further, if the Moon is allied to this organ, we cannot well deny the fact that it has the first effect.

The cerebellum has other functions aside from that of generation, as we have seen in part second; and we will have occa-

sion to examine more minutely the nature of its functions later on. This organ is classed in the social group by the phrenologists, and properly so too. It is a social organ. It is separate, however, from the remainder of the social organs lying in the cerebrum, by a membrane, the tentorium, and it has a widely different function from the other organs in the social group. In treating of it with respect to planetary influence we must call it a separate organ.

Venus is the next planet in the order of distance from the Earth, and has the next effect, Venus has always been called the "god of love," and if we say that it is allied to the social group of organs which are located in the lower back-head, and in the cerebrum, perhaps it will not create any controversy. It has to do then, with the organs of Parental Love, Conjugal Love, Friendship, Inhabitiveness, and Continuity.

Mercury is the next planet to be considered, and we will say that it is allied to the Perceptive group of organs. This group is composed of two classes of organs, Perceptive and Literary, and it may be, as stated in astronomy, that there is possibly another planet near the Sun called the Planet of Romance or Vulcan, to which the strictly Perceptive organs are allied, while the Literary organs belong to Mercury. These organs are so blended together, however, that they cannot be diagramed separately, and since we know nothing definitely of the planet Vulcan, we give them all to Mercury, and believe we are right in it, too. Mercury is allied, then, to the organs of Locality, Eventuality, Time, Tune and Language; and if we include the Perceptives, Individuality, Form, Size, Weight, Color, Order, and Calculation.

Mars comes next in the order of distance from the Earth, and it is next to have effect. It is allied to our Executive or Selfish group of organs.

I am aware that most men argue that "Self preservation is the first law of Nature;" but the only evidence they produce to substantiate their argument is the fact that when a child is born, the first thing it does is to take nourishment, and look out for number one. Admitting that this is true, I will ask,

how many of Nature's laws have already had their effect before the child was born?

Let us go back and look at this. We have seen already that anything must be generated before it has an existence, and this rule applies to children, as it does to anything else. We will not call this a law, because it embodies something more than a law, or perhaps all of them.

The social group, we said, has the first effect. This social law gives affinity, heat, expansion, growth, etc., depending to the objects to which it is applied. This is the first law of Nature, and its action may be partly understood by observing the function of the organs in this group. Now this law of affinity would not cause a child to be born, but, on the contrary, causes it to take root in the placenta and grow. When the child becomes thoroughly established in the placenta, then the social law becomes of secondary importance, and the child or embryo begins to reach out after knowledge, etc. Then the second law which relates to the Perceptive group of organs begins to have an effect; and these give, among other things, contraction, form, nucleus, etc., and above all, knowledge. It is mainly by this law, no doubt, that the nervous system is formed; all the other laws have an effect, of course, but are of secondary importance. What is meant is that the child *lives* in the organs under discussion.

Many people may not believe that an unborn babe knows anything, but there are many instances on record to prove the contrary. Since there is only one book—the Bible—that is accessible to all people to which I can refer, read Luke i: 41-44; and many similar instances could be given. A child knows how to take nourishment as soon as it is born, and manifests in many ways that it has knowledge to a limited extent.

If we go to the lower animals for evidence, we can say that they are able to walk about unaided, and manifest considerable intelligence as soon as they are born. Yet this second law of Nature does not have a tendency to cause the child or anything else to be born.

But when we come to the third law which relates to the Executive or Selfish group of organs, it gives, among other things, divisibility, circulation, etc., and above all, a consciousness of self; a separate existence. With the selfish group of organs, their functions begin and end with self; and this law does cause a child to be born; that is, divisibility—divided or separated from the mother. The child really *lives* in this group of organs now, and we may add that he had no use for them before. Self-preservation, then, is the third law of Nature, and not the first.

Then as we leave Mother Earth in our outward journey from the Sun, toward the grand Macrocosm, so does a child leave his mother, or is born, and begins the battle of life. He needs Alimentiveness and Bibativeness to prompt him to take nourishment; Acquisitiveness to prompt him to provide for his needs; Secretiveness to enable him to assimilate and to give policy and self-control; Vitativeness to give him the love of life; Combativeness and Destructiveness to fight his battles, overcome obstacles, and stave off disease, and Cautiousness to provide against danger. The first four of these organs may properly be said to be allied to the Earth, the next three to Mars, while Cautiousness is allied to the Asteroids, of which more anon.

Jupiter is the next planet we encounter in our outward journey from the Earth or Sun, and is allied to the Aspiring group of organs. There is a direct relation between the nature of the planets and the nature of the organs to which they are allied; for while Jupiter is the largest of the planets, and that by very much, the aspiring organs give their possessor a big feeling. Indeed, there are some people in whom Self-Esteem, Firmness, and Approbativeness are so very large that they seem to feel as big as Jupiter himself. These organs give dignity, honor, pride, stability of character, patience, and endurance.

While Jupiter is the largest of the planets, Saturn is by far the most beautiful. And in addition to this, it is most gorgeously attended with a beautiful ring system which shine out in their golden light and purple hues and illuminate the whole scene

in the most sublime and wonderful manner. (See Saturn in astronomy). We find that this planet is allied to those faculties which appreciate such scenes. Saturn is allied to the Perfective group of organs; and they give, Constructiveness, the ability to build or construct anything; Sublimity, which admires the grand and wonderful, of which Saturn itself is the masterpiece; Ideality, which loves beauty in nature and art; Wit or Mirthfulness, which sees the consistency or the incongruity of things, and enables one to think of everything at the right time; and Imitation, which enables one to imitate, mimic or copy.

Uranus is the next planet after Saturn, and allied to the Reflective group of organs. These organs are scientific in their nature and give: Comparison, which analyzes, classifies, and compares; Causality, which traces the relation between cause and effect; Human Nature, which furnishes us with an intuitive knowledge of character, intuition, sagacity, etc., and Suavity, which adapts one's self to the circumstances.

Neptune is the last and most distant of the known planets, and is allied to the Moral group of organs. These organs are religious in their nature and give: Conscientiousness, or the love of justice and truth; Hope, to give enterprise and anticipation; Spirituality, gives faith in the unseen, or inspiration; Veneration, gives love of God, respect for sacred things, humility, and devotion, and Benevolence, gives kindness, sympathy, and philanthropy.

Since Neptune is so far removed from the Earth its influence is more difficult to receive. It is the still small voice that keeps leading us onward and upward in the path of truth and righteousness. People in whom the basilar elements of the mind are large and predominating are so mixed up in the bustle and confusion of everyday life, that they hardly receive the influence of Neptune at all. His influence is cut off, as it were, by the activity and influence of the planets which are nearer to us. For, as has been explained, the nearer the Sun we get the more active the planets are, and those persons who are influenced by them are correspondingly more active. But as we recede from the

Sun, the planets become slower in motion. Thus, while Mercury makes a revolution in about 88 days, Neptune, on the other hand, requires about 165 years. And those persons who are influenced by these slower planets are proportionately slower in thought and motion. Take the philosopher or scientist, for instance, who employs the reasoning organs, and who draws his influences from Uranus. He is slow to think, and slow to act; and if his train of thoughts are broken off, it takes him considerable time to get them re-established. Now let us put this philosopher or scientist up in contrast with those people who are influenced by the more active planets, as Mercury, for instance. This planet gives the Perceptives large, and such a one has no time to think, but only to look and act. The bustle and confusion of the street does not bother him at all. He decides a question in a moment, and acts on the impulse. But how long does it take a philosopher to decide a question? The latter must bring up all the pros and cons, and consider them well. He ponders on his subjects for hours at a time, and his decision is never a hasty one.

If the philosopher, who draws his influences from Uranus, is slow to think, then how much more slow is he who employs the spiritual organs, and draws his influences from Neptune, which is twice as far removed? If one wishes to receive inspiration he must be very quiet and for a long time. When St. John received the Revelations he was put off on the Island of Patmos where he would be undisturbed. He was put there by his enemies as a punishment, of course, but they could not have done him a greater favor. For, in this place, he could let his spirits soar, and without being molested. It takes *time* to receive inspiration, and there have been a few men who have fasted forty days before they were able to reap their reward.

We have not considered the Sun as a planet in the above description, and indeed it is not a planet. Yet the Sun has a great effect in the general economy of the human system. For, as the Sun is the giver of life in the solar system, so is the heart the giver of life in the human body. The Sun gives out heat, light and elec-

tricity, and gives life and nourishment to all the planets ; and, on the other hand, the heart sends out through the blood, heat and nourishment to every tissue in the human body. The comparison is not an exact one, and it is impossible to get a complete comparison. The solar system is not in the form of a human body, nor is it the representative of one. The Sun acts through different means from the heart, yet the comparison is as complete as can be given. And we may say that their functions are similar, though acting through different means. Let us say, then that the sun is allied to the heart. I will endeavor to prove this later on.

“Our bodies are allied to earth, and by the earth are fed”; and it is likely that the Earth has its representative organs in the brain as well as do the other planets. It will be seen that the Executive or Selfish group of organs consists of two classes. Alimentiveness, Bibativeness and Acquisitiveness are altogether different in their nature to Combativeness and Destructiveness, or the fighting organs of Mars. It is likely that these organs, which prompt us to take nourishment and look out for the wants of the body, are allied to the Earth. But when we come to consider the laws of Nature we find there are only seven, and these bear a direct relation to the seven groups of organs in the brain.

Now I would like to suggest an idea here, and one perhaps that will help us to solve the riddle concerning planetary influences. Let us suppose that the Solar System is divided into seven zones, extending outward from the Sun, and comprising, as it were, a kind of ring system. Mercury (and Vulcan also, if this planet really exists) occupies the first zone and revolves in it; Venus occupies the second; the Earth and Mars the third; Jupiter the fourth, Saturn the fifth, Uranus the sixth, and Neptune the seventh. Now these planets all possess different properties of matter, and are arranged mainly in proportion to their density, the heavier substance being nearest the Sun, while the lighter or less dense planets lie farthest away from the Sun. Thus, considering the Earth as unity, the destiny of Mercury is 1.24, while Neptune is 0.17.

Now, there is a direct relation between mind and matter. We have seen that the higher branches of thought have their origin in the higher organs of the brain, and they are allied to the higher planets or those farthest from the Sun; while the lower branches of thought, as of fact and things, domestic affairs, money matters, etc., have their origin in the base of the brain, and are allied to the planets nearest the Sun and Earth. And in regard to density, we may say, figuratively, that "solid facts" have considerable weight and density, and belong to Mercury, the nearest planet to the Sun, and said facts relate to the basilar organs of the brain; while philosophies and theories are very light and misty, and belong to the imaginations and to the higher planets in the system.

This idea suggests the fact that the mind is constructed in a rising scale of intelligence (and this fact is well proven), and those who have the higher elements of the mind predominating naturally have an affinity for the higher planets or zones, and are governed chiefly by the superior planets; while those who have the basilar elements of the mind predominating are governed chiefly by the smaller planets near the Earth.

Again we have seen that there is a direct relation between the nature of the planet and the organs to which they are allied; thus, Saturn is the most beautiful and sublime of the planets, and the organs of Sublimity and Ideality are allied to Saturn. Bearing this fact in mind let us carry the analysis further.

Between Mars and Jupiter is a zone of Asteroids, or small telescopic planets, which some scientists believe may have formerly been a planet that has been broken up, but it is my opinion, based on this analysis, that they never were all formed into one body. These planets, revolving in the same zone where there is danger of coming into collision with each other, suggests calamity or fear. And in the brain, between the Aspiring and Executive groups we find the organ of Cautiousness, which does not belong properly to either of these groups. Cautiousness, then, occupies the same relative position in the brain as the Asteroids do in the solar system, and we may well believe that they are allied to each other. For Cautiousness suggests fear and dread of calamity, and gives

a repulsive feeling: and if these same attributes exist in this multitude of little worlds, it may account for their not uniting in a single body or planet; that is, they repulse one another, and have no affinity. If this were true, it would be impossible for these small planets to ever collide with each other, even if a large number of them should come into close proximity in any part of their orbit.

In the above description I have endeavored to show the relation of the mind to the Solar System, and to make it as plain as possible. We must leave this part of the subject for the present and take up another branch of the science that may serve to throw some additional light on the subject.

CHAPTER II.

THE HOROSCOPE OF JESUS CHRIST.

Before we begin the study of the horoscope of Jesus Christ it may be well to explain that I am not a practitioner in astrology by any means. I do not make a business of writing nativities, or of delineating character, either by phrenology or astrology. My chief aim in studying these sciences is, and has been, to study the harmony existing between them, and unite or join them together, in case I found it practicable. And, in doing so, I have a religious purpose, which purpose is to discover if religion, as we find it in the Bible, conforms strictly to Nature's laws; and, if so, to trace out this relation and make it tangible, not only for my own benefit, but also for those who are apparently seeking God through Nature.

But in taking this means of religio-scientific study I am aware that "The world by wisdom knows not God"—that God is not discoverable by wisdom—that He is known to us only through our religious or spiritual faculties; but if through this wisdom we

are led to the very portals of faith, then it is only a step from the seen to the unseen, from darkness to light, from groveling in a world of uncertainties to a sure belief and recompense.

Early in my study of science and religion the idea occurred to me that if it be true that Christ was *perfect* as He was claimed to be, and if it further be true that man is governed by the solar or planetary laws, then it would naturally follow that the solar system must have been in a *perfect* position at the birth of Christ.

Of course, at that time, I had no definite idea as to what would constitute a perfect position of the solar system. Indeed, I was not certain but that the planets were all in one continuous string and reaching outward in one direction from the sun, and pointing, as it were, toward some one particular degree of the Zodiac. I determined, however, to set to work and investigate the case and see if anything could be learned from it.

As is indicated above, I did not begin with any preconceived ideas. I was in search of the truth and was prepared for anything. I did believe, of course, that the solar system was either in a perfect position at that time, or else possibly that Christ was not perfect, or that astrology was a hoax, having no foundation in fact, and founded on superstition and ignorance. Therefore I determined to put the case to the crucial test of experience.

To be able to compute the horoscope of Christ there was an obstacle to overcome on the very start; that is, to determine the date or time of his birth. We have two or more dates given us concerning the birth of Christ. One is that tradition or chronology handed down to us by the early Christian Church, and the other is given us by history. The latter indicates that Christ was born in the year 4, B. C. The people are divided on the question, and some of the leading men of to-day declare that they are uncertain as to the exact date of the birth of Christ. The Bible makers and chronologers, however, have given way to history, and have placed the date of the birth of Christ in the year 4, B. C.

Webster says: "The most exact *chronologers* tell us that Christ was born in October, and not in December," and then adds:

“That learned noise and dust of the chronologist is wholly to be avoided.”

Now the tradition handed down to us by the early Christian Church is this: “Christ was born at midnight between the 24th and the 25th days of December, or as we may say, December 25th, at 0, 00, o’clock A. M., and this day has always been celebrated as Christmas, or the birthday of Jesus Christ. And when eight days were accomplished for the christening of the child, according to the Jewish custom, he was taken into the temple and christened, and presented to the Lord. Now this eighth day falls on the first day of January and is called New Year’s day, and on this day was the beginning of our present era, or the Christian Era.

If this tradition be true, then, Christ was born on December 25th, at 0, 00, o’clock A. M., in the year 1, B. C. I am satisfied now that this is the correct date as I shall endeavor to prove, from a scientific standpoint only.

Believing from the start that the Christians would be more likely to give the correct date of the birth of Christ than would the historians who paid but little attention to him, I decided to try their date first; and then, if it proved to be unsatisfactory, to try the other date also.

I FOUND THAT BY COMPUTING THE POSITION OF THE PLANETS AS NEARLY AS POSSIBLE FOR THE DATE GIVEN US BY THE ABOVE TRADITION THAT THE SOLAR SYSTEM WAS IN A PERFECT BALANCE AT THAT TIME.

This being true, it naturally follows that there is much harmony existing between the science of the stars and the alleged perfection of Christ. And while the fact that Christ was *perfect* admits and approves that there is truth in the science of astrology, astrology, on the other hand, proves that Christ was perfect, provided he was born at this time.

This piece of experience then, when combined with these sciences as are outlined in this work, have proven to me, at least three things: 1. That the relative position of the Solar System

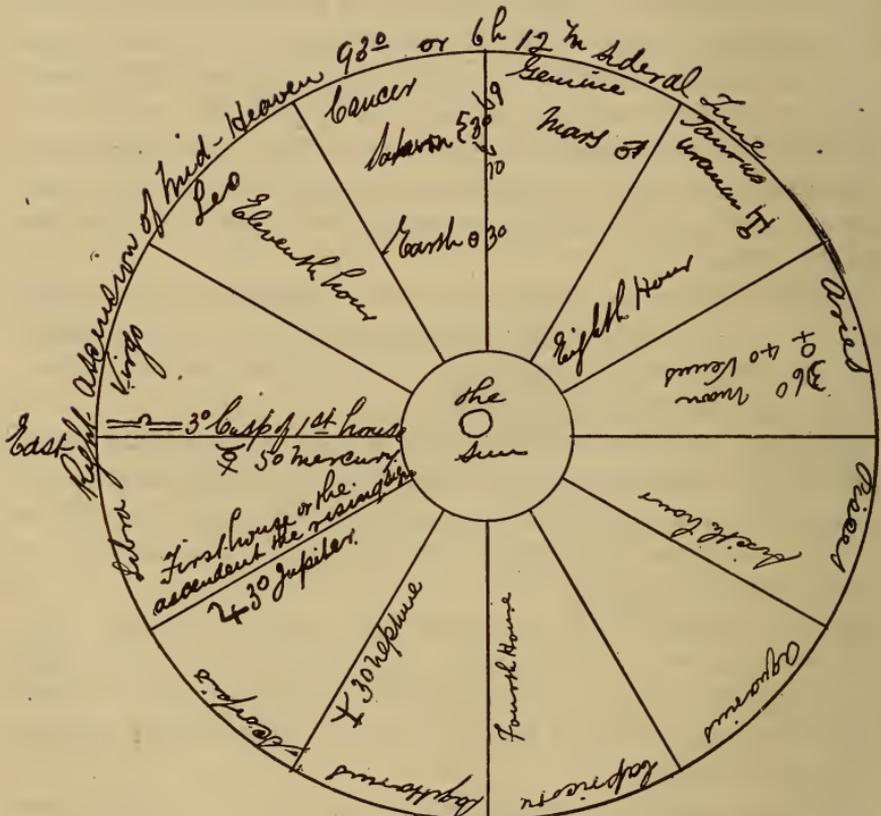


Figure 7.

at the time of birth has much to do with the nature and destiny of the individual; 2. That since the Solar System was in a perfect balance at the birth of Christ, Christ was, therefore, perfect; and 3. That the date given us by the early Christian Church is the correct date; that is, the perfect man must have been born at the time when the Solar System was in a perfect balance. IT WOULD NATURALLY FOLLOW, THEN, THAT CHRIST WAS BORN AT THE ONLY TIME WHEN IT WAS POSSIBLE FOR A PERFECT MAN TO BE BORN.

These conclusions are only logical ones, as any one familiar with the principles of logic can readily understand, and I believe that a careful consideration of these questions will prove the consistency of these observations.

Therefore we may, in good faith, retain our Christmas and make it a gala day in commemoration of the real birthday of our Lord and Saviour, Jesus Christ.

The accompanying figures show approximately the relative position of the Solar System at the birth of Christ for the time given.

It will be seen that the third degree of the sign of Cancer occupies the Zenith or Mid-Heaven, and is the cusp of the tenth house. The sign of Aries is setting in the west and occupies the seventh house. Libra is rising in the east and occupies the first house or ascendant, and Capricorn is below the earth and constitutes the fourth house.

It will also be seen that the Sun occupies the centre of the horoscope as it also occupies the centre of the Solar System. This is a new principle I learned while figuring on this horoscope, for when I began these researches in 1883 I was not aware that other astrologers were also paying some attention to heliocentric astrology. In all the works I had read on the subject up to that time the astrologers always placed the Earth in the centre of their horoscopes and computed the longitude of the planets in geocentric longitude. This idea is based upon the ancient supposition that the earth was the centre of the universe, which idea was exploded long ago. The position of all the planets

in this figure, except the Moon, are shown in the Zodiac with respect to their direction from the Sun. The Moon is a tertiary body, and has the Earth for its centre of gravity, and its position is shown in the Zodiac with respect to its direction from the Earth, or in geocentric longitude; that is, the Moon is just setting in the west, at the first quarter, and is in Aries.

It must not be supposed, however, that the Moon is in conjunction with Venus, for indeed it is not; for Venus, if viewed from the Earth, since it never recedes more than 48 degrees from the Sun would appear in the middle of the sign of Aquarius, or something like 45 degrees from the Sun. But as regards the horoscope they may be said to be in conjunction for the reason that they appear in the same part of the Zodiac when viewed from their different centres of gravity. Again, it must not be supposed that Mercury was rising at the birth of Christ, for indeed it was not. Mercury forms a right-angled triangle with the Sun and Earth, and appears in Libra, heliocentric longitude, but if viewed from the Earth, since Mercury never recedes more than 29 degrees from the Sun, it would appear in the third house and in the sign of Sagittarius.

The difference between the old style horoscope and the one that is presented here has been partly explained, but it may be summed up thus: The old style would place the Earth in the centre and the Sun would appear in the third degree of Capricorn, in the fourth house, instead of the Sun in the centre and the Earth in the third degree of Cancer, as it is in the figure. Mercury would appear in the middle of the third house instead of the first; Venus would appear in the middle of the fifth house instead of in the seventh; Mars in the eighth house instead of in the ninth; Uranus would appear farther back towards the sign Aries, but not very much; Jupiter and Neptune would appear farther ahead in the signs they now occupy, while the position of Saturn and the Moon would not be changed. No attention has been paid, in this figure, to the latitude or declination of the planets.

Before proceeding further it may be well for me to confess, as has been already suggested, that the position of the planets in this horoscope have not been computed with absolute certainty, but they are as nearly exact as I am able to compute them. The superior planets may be said to be correct, or within a degree or so. But the Moon, Mercury and Venus are so active in motion that a very slight mistake on my part would make considerable difference in their longitudes. Again, the planets travel faster in one part of their orbits than they do in another, and this makes their positions more difficult to calculate. The positions they now occupy in the figure, however, I am confident, is not more than a very few degrees out of the way. For this reason I invite astronomers and mathematicians to compute this horoscope, for it is important that it be computed as nearly absolutely correct as possible.

You ask why?

Because herein lies a great fundamental truth, and one in which we all are deeply interested. For if it is established that the Solar System was in a perfect balance at the birth of Christ, then it establishes the fact that Christ was perfect. But if the Solar System was not perfectly balanced at that time then we may know wherein Christ was imperfect.

IT IS A GREAT CENTRAL TRUTH, and we should strive to ferret it out and arrive at *the absolute and certain truth*. To me the perfection of Christ seems a simple mathematical problem.

To the superficial thinker it may seem that this kind of investigation would, to a limited degree, be jeopardizing the Christian doctrine; but to those who think deeply, it will undoubtedly appear differently. Christ opposed anything that was false, and was a sincere advocate of the truth, and I have no doubt but that He courts investigation, and would prefer that He and His doctrine be placed in the scale and weighed, and sifted, and proven, that all may know beyond all reasonable doubt that He was the Christ.

Barring the fact that the inferior planets are a few degrees out of the way of a perfect balance, in the figure, which may be all right when their longitudes are computed with absolute certainty, for the sake of convenience let us call this

A PERFECT HOROSCOPE.

Having explained the general principles of the horoscope, so that no one can be mistaken in regard to the terms used, let us examine it more closely.

We find that all the planets which are called "Malific" are in one quarter of the heavens. I cannot say just why they are called malific unless it is because they are exhaustive to the vital forces; but by referring to any good work on astronomy it will be seen that the orbits of these three planets, Uranus, Saturn and Mars, are inclined to the plane of the ecliptic in the opposite direction that of the other planets, as is shown in Fig. 2 of Plate 1.

Now who can say where the planet Vulcan was at this time, if such a planet really existed? or who can put his finger down on the horoscope and say there is where it ought to be? Let us see.

We have seen in the study of phrenology that the cerebellum is classed in the social group of organs, and these organs are allied to Venus and the Moon; and we see, also, that Venus and the Moon are together in this perfect horoscope. Again, we have seen that the Perceptive and Literary organs form one group are so linked together that they cannot be diagramed separately, and, as we have just seen, that these planets, Mercury and Vulcan, occupy practically the same zone, and the organs to which they are allied occupy the same part of the cranium, by reasoning on it inductively, I must say that if the planet Vulcan really exists, as I believe it does, it should be, therefore, with Mercury in the first house.

My great reason for believing that Vulcan does exist is that there are two groups of organs in that locality of the brain and

they are considerably different in function. We know that Mercury produces orators and literary men and there should be a planet to which is assigned the Perceptives. And this would also harmonize with what has been said, that the more distant planet from the Sun is allied to the higher organs of the brain. The Literary organs are above the Perceptives with the exception of the organ of Language, and this organ is located considerably back of the Perceptives. To Mercury, then, on this principle, would be assigned the Literary organs and to Vulcan the Perceptives.

THE GREAT FEATURE.

The great feature of this horoscope is the perfect balance of the planetary positions. It will be seen that every planet in the figure is opposed by another planet, thus: Neptune is in opposition to Mars, Uranus is in opposition to Jupiter, Mercury is in opposition to Venus (and the Moon also if this planet can properly be said to be with Venus), and Saturn is in opposition to the Sun.

Now I wish to show that the planets which are in opposition to each other in this horoscope have an opposite effect, and the organs in the brain to which these planets are allied are also opposite in function. Let us begin with Mercury in opposition to Venus (and the Moon, if we wish to consider them in opposition).

We have seen that the Moon and Venus are allied to the Cerebellum, and the Social organs in the Cerebrum respectively, and that they are classed in the same group by the phrenologists. These organs have for their collective function the manifestation of those affections which connect us with country and home, and attach us to relations, conjugal companions, family and friends. They give a desire to stay at home and enjoy its comforts, a love of home and its surroundings. The names of these organs define their functions, and they are all of a social nature. They are: Amativeness, Conjugal Love, Parental Love, Friend-

ship, Inhabitiveness, and Continuity or Constancy. As these organs are grouped together in the brain, so we find these two planets, the Moon and Venus, occupying the same part of the horoscope, and more than this, they are also in the seventh house which is called the house of matrimony. So far, then, we have a horoscope that is in harmony with Nature, and it would not be a perfect horoscope if it did not harmonize.

To Mercury is allied the Literary group of organs, and these through the senses bring man into direct communication with the physical universe, give correct judgment of the properties of things, and lead to the practical application of the knowledge obtained; impart memory, and the ability to communicate ideas and feelings by means of written or spoken words. They give a general desire to travel about, to investigate, and see what there is to be seen, to explore the country and hear and tell the news. It is easy to see that their function is directly opposite to that of the social group. And further, Raphael says: "Mercury joys in the airy signs, being signs of a scientific nature and most allied to his own nature." Mercury is in an airy sign, being in Libra.

We will next consider the opposition of Mars and Neptune. To Mars is allied the Executive or Selfish group of organs, and to Neptune the Moral or Religious group. Do these groups of organs oppose each other in function as do the planets to which they are allied? The Selfish group gives us our fighting qualities, the love of money and material things, the love of life and the care of the body; while the Moral group prompts us to love God and spiritual things, to love the soul and give thoughts of heaven. The one is vicious, the other gentle; the one is selfish, and the other decidedly unselfish. The opposite natures of these groups is so obvious that it is unnecessary to dwell upon it.

Let us next consider the opposition of Jupiter and Uranus. To Jupiter is assigned the Aspiring group of organs, and to Uranus the Reflective or Reasoning group. The first gives dignity, honor and pride; while the second gives reflection and sober thought; the one is firm as a rock, while the other is all pliability; the one

is stiff with dignity, pride, and self-confidence, while the other bends and adapts itself to the circumstances; the one loves to rule with an iron hand, while the other loves liberty and freedom of opinion; the first may be represented by a monarchy, while the other may be represented by a republic; the one is arbitrary in his decisions, while the other decides by law and reason. At first glance these elements may not appear to be of opposite natures, but a little reflection will show that they are decidedly so.

We must now consider the last of the oppositions in this horoscope, that is, of Saturn and the Sun. We have seen that since the Sun is the giver of life in the solar system, it is allied to the heart which is the giver of life in the human body, and that their functions are very similar though acting through different means. We have also seen that Saturn is allied to the Perfective group of organs. This group of organs, being centrally located, naturally partakes, more or less, of the influence of the whole mind, and has a tendency to make perfect as its name implies. It is semi-intellectual in nature, and, says Prof. S. R. Wells, "It has for its function self-improvement, and the love and production of whatever is beautiful. It is elevating and chastening in its influence and act in co-operation with the strictly religious group, to which it is closely allied." And we may add, it gives magnitude to the mind, strength to the will, power and volume to the intellect, and perfection and judgment to the understanding. It also enables one in whom it is large to experience great joy or sorrow.

Contrast the French in whom it is large, for instance, with the English in whom it is only moderate. The one is convulsed with joy or overwhelmed with grief, while the other is more stoical and only smiles at pleasure or is glum at misfortune. Now from the fact that this group of organs gives power to the mind, it has a tendency to draw the blood to the brain, thus diminishing the power and vitality of the body. And all of the emotions of hopes and fears, of joys and sorrows, of mirth and grief, which have their origin either directly or indirectly through this group of organs, has a decided effect upon the heart. No matter in which

group of organs the cause of joy or sorrow has its origin, it is this group of organs that capacitates one for experiencing emotions. There are several cases on record where the heart has been actually broken or ruptured on account of sudden or protracted grief. This group of organs is the seat of the imaginations, and these give rise to worry and mental strain, ecstasy, etc. It is a well proven fact that all the emotions have a direct effect upon the heart, and perhaps the reader will agree with me that the action of this group of organs is in opposition to the action of the heart.

Now we find Saturn and the Sun in opposition in this perfect horoscope. In fact, there is not an element of the mind, or planet in the figure, but that has its counterpoise in the opposite direction.

It is a perfect horoscope indeed; admitting, of course, as has been already stated, that the positions of the Moon, Mercury and Venus have not been computed with absolute certainty, yet they are in aspect to each other, or within the orbs of the planets, and I really believe that when the positions of these inferior planets have been computed accurately they will be found to be in perfect aspect.

Again, at the time of Christ, the signs of the Zodiac corresponded with the constellations bearing the same names. So when we say that Saturn was in Cancer it means that Saturn was in the constellation of Cancer, and also in that sign of the Zodiac, and the same may be said of all the planets occupying the several signs. But at the present time these signs do not correspond with the constellation bearing these names, owing to the precession of the equinoxes. The sign of Aries is now in the constellation of Pisces. All the signs, in fact, are retrograde one constellation.

So far we have not considered the Earth as a planet, nor have we shown its relation to the horoscope. We have seen that the Earth is allied to those organs in the forward part of the Selfish group; Alimentiveness and Bibativeness which prompts us to take food and drink, and Acquisitiveness, the faculty which prompts us to provide for the future, and gives love of money and

material things. It is the accumulative talent which longs for the goods of this world.

By dividing this group of organs in this way it would leave to Mars Vitativeness, or the love of life, Combativeness, the organ of resistance, Destructiveness, the faculty which puts our desires into execution, and Secretiveness, the faculty which gives policy to our actions. It is clearly seen that these two groups of organs are widely different in function, although they are always classed in the same group by phrenologists.

By dividing them in this way we can agree with the astrologers who have said from time immemorial that "Mars is the God of Wars," and at the same time we can agree with the poet who says "Our bodies are allied to earth and by the earth are fed," both in faculty and in function. Again, money and worldly treasures are said to be the goods of this world, which, since Acquisitiveness prompts us to accumulate such goods, would lend additional proof that this organ in particular is allied to the Earth.

In the horoscope we find the Earth lying below Saturn, and between that planet and the Sun, and while it cannot be said to be in opposition to any other planet, it can be said to be in equipoise between Saturn and the Sun, with Saturn directly on the meridian at the time of his birth. Let us see if we can throw any additional light on the subject.

Mr. William Fishbough, in his "Macrocosm," in treating of the dynamic agents and universal laws, says: "In man (the microcosm or little universe) there is, 1. Passion or Love, which corresponds to heat; 2. Intelligence or Wisdom, which corresponds to light; 3. Nerve essence, which corresponds to electricity (these three forming a *trinity*); 4. The agent which attracts circulating particles, and deposits them in solid portions of the organism; 5. The agent which removes particles from lower tissues, and deposits them in higher; 6. The agent which acts and reacts sympathetically between one organ and another (these three forming a second and corresponding trinity of dynamic agents); and 7. The interior, utilizing and vital agent, which pervades and governs all the preceding."

Now, the Perfective group of organs belong in the fifth element, which occupies the middle of the second story, or trinity of the mind, and is allied to Saturn. Saturn was in the tenth house, or on the meridian, at the time of the birth of Christ, and indicates His profession. And when this planet had made a complete revolution, and was again in the tenth house, which requires a period of nearly thirty years (more exactly, twenty-nine and one half years), then Christ began to preach. Therefore, in the ordinary acceptation of the term, He may be called a saturnine man. Now as is stated above by Mr. Fishbough, the fifth dynamic agent removes particles from lower tissues and deposits them in higher, since all nature is operated on the same general plan, we find Christ the agent who removes or elevates men from the lower walks of life and "deposits" or fits them for a higher. It is the *Refining* element. "*Be ye perfect,*" is the command, "even as Christ is perfect." Now we find the Earth just below Saturn in this horoscope, with Saturn on the zenith, and I believe that there is just where it should be. It may be well to say, however, that the whole of the Selfish and Executive groups of organs are opposed by the Moral group. In the horoscope the Earth and Neptune do not form the opposition aspect by thirty degrees. Undoubtedly it is as it should be, but I am unable to give any solution of the problem other than is given above.

CHRIST A PERFECT MAN.

If it be true that Christ was born at the time given, the date that has been handed down to us by the Church, and if it further be true that man is governed by the solar or planetary laws, then it naturally follows that Christ must have been a perfect man. And if perfect, therefore, He was the Christ, the light of the world, and the Savior of men. We find the life and character of Christ to correspond precisely with the horoscope as it is here given. "He was a man of sorrows and acquainted with grief." This was due to the opposition of Saturn and the Sun, a very powerful aspect, from cardinal signs, and angular houses and the

fifth element gives rise to these emotions. The horoscope shows that the mental and physical powers were equally and well developed, or that He had a sound mind in a sound body, and that He was able to appeal to the head and to the heart alike, a feat that is very difficult for most ministers to perform.

Saturn in the tenth house indicates His profession, for the strongest planet in the figure, or the one that is the most elevated, has much to do with the nature of the employment; as also, says Raphael, do the planets which are nearest the Sun, etc. Neptune, or the moral element, was nearest the Sun, heliocentric longitude being thirty degrees distant.

Raphael says: "Saturn in the tenth house gives success in life with an ultimate fall to disgrace and trouble," etc. Christ did have success in preaching the gospel, but was ultimately betrayed and crucified.

Ordinary men with this position of Saturn may have fallen to disgrace and trouble, but I give this one example partly to give an insight into the action of these planetary laws and to show the causes, to some extent, that led up to His crucifixion; and partly to show what astrology as it is commonly taught needs to be taken with a grain of salt. I will admit, however, that Saturn in the tenth house does generally result in a fall, for the reason that this position of Saturn gives a lofty ambition and a lively imagination, which, unless it is backed up by favorable planetary positions, leads the person to expect more than they are able to accomplish, and, like Napoleon, they meet their Waterloo in a fall, or a failure to accomplish their desired result.

Frederick R. White, in his *Heliocentric Astrology*, says: "Saturn in the tenth house shows a hard struggle all through life; discredit when he does not deserve it; disgrace often. If Saturn be in Libra, Capricorn or Aquarius, the native has great success, with an ultimate fall. It is most evil for speculation."

Let us now consider the action of the other planets. Jupiter in the second house, says Raphael, "Gives wealth, and a bountiful share of prosperity during life; if he be essentially dignified, so much the better; the most successful men living have Jupiter in the second or tenth."

If preaching the Gospel was the profession of Christ, and His treasure the kingdom of heaven, then we may say that He was very successful. The action of Jupiter, mentally considered, is to give confidence in one's self, and it gives a desire to rule, and be master of the situation. It is the aggregative talent, and is one of the most potent factors in the accumulation of wealth. It must be remembered that when Jesus was being tempted, the Devil offered Him the whole world if He would fall down and worship him. And by this I understand that Jesus saw that he could gain the whole world and become master of it if He would forsake His mission, the preaching of the Gospel. It was a great temptation, indeed; but His purpose was fixed, and He had no desire to forsake His mission for worldly glory. It must not be inferred from the above remark that I deny the existence of a personal devil; on the contrary, I believe there is a devil, but he may not, or probably has not, yet materialized in mortal form. But we are told by some of the apostles that at some time he will be revealed, and go into perdition. And by this I understand that some person or thing will be manifested in the flesh, **who will** set up a doctrine contrary to that of Christianity, and **those who** are evil minded will be deceived into believing this **false doctrine**, and they will forsake the laws of God and of righteousness, and that these evils will come to an end, and be destroyed by **the coming of Christ**. Again, it must not be inferred that I deny that Christ was actually tempted by the Devil. On the contrary, I am of the opinion that the Devil actually appeared to Him in spiritual form, and did actually say and do the things which are recorded in the Bible that he said and did. The Devil not only offered to Christ the whole world, but he also made Him conscious that this part of his promise would be fulfilled—that he could actually become the ruler of the whole world. The Devil always uses the truth as a handle to his weapon, as is instanced in his temptation of Adam and Eve: "Ye shall be as gods, knowing good and evil," and it was so. It is also true that Christ foresaw the failure of His cause, since He would have become a mere man of the world.

Jupiter makes his revolution in about twelve years; and when Jesus was twelve years old, or when Jupiter had made a complete revolution, He, with his parents, went up into Jerusalem, where He became famous among the doctors of the law. This shows, to some extent, the action and effect of this planet. It gives fame, honor, etc., attributes pertaining to the aspiring group of organs.

Since Mars is active in motion, and near the Earth, it has an effect upon the native early in life, and in a manner which is common to all the other so-called *malific* planets; that is, it gave Christ an enemy in the person of Herod the king. Herod had heard of the birth of the Savior through the wise men, and desiring to kill the young child, he sent men out into that part of the country, and had them kill all the children of two years old and under, thinking by this means that he would be sure that Jesus would be killed. It is not quite clear as to just what time this killing was done, but as Mars makes a revolution in about six weeks less than two years, we may conjecture, taking astrology as a basis, that it was done at about this time. Jesus was not killed, however, for Joseph, being warned by the Lord in a dream, arose at night, and taking Mary and the child with him, departed into Egypt.

"Mars, in the ninth house," says Raphael, "makes the native headstrong, stubborn and jealous; addicted to falsehood, and of no religious principle; danger in traveling long distances, especially if Mars be in watery signs." It is worthy to remark that whatever house Mars may be in it is given "hail Columbia" by the astrologers; thus, in the seventh, bad choice of wife or husband, constant quarrels, etc., in the tenth, bold and conceited, etc.; in the fifth, unruly offspring, etc.; in the first, impetuous, delighting in broils and bloodshed, etc., and so on with all the rest.

This will lend additional proof that Mars is allied to the Executive organs, and when taken alone, or when it has no counterpoise, or has no restraining influences, it has a bad effect. It is the power to law, and we shall see that this third element relates to the law. This element then, being strong in the horoscope of

Christ, indicates that He had a good knowledge of the law, and it is said of Him that He was the fulfillment of the law. And if this ninth house relates to the religion of the native, as indeed it does, as is claimed by astrology, then we may say that His religion was the fulfillment of the law, and to give us what Peter calls THE PERFECT LAW OF LIBERTY, or the modus operandi by which we may obtain righteousness and eternal life; and this horoscope proclaims, so far as His material and mental being are concerned, that He lived truly to Nature's laws as is revealed to us by astrology.

The astrologers do not generally include Neptune in their horoscopes, for this planet has been discovered very recently, and they have not yet determined its action. As stated before, it is allied to the Moral group of organs, and since it is in opposition to Mars, which is allied to the Executive group, and these two groups being of opposite function, it may be said to act as a counterpoise to Mars, and has a tendency to restrain the native from doing violence of any kind. And we find it is said of Him that He was gentle as a lamb. These elements being perfectly balanced enabled Him equally to bless the righteous and condemn the wicked, and it also made Him a perfect judge of right and wrong.

Let us now consider the action of Venus and the Moon in opposition to Mercury. The general action of Venus makes a person much beloved, especially by the opposite sex; fortunate, and gaining thereby; fond of pleasure, good disposition, sociable and merry, constant in friendship, and faithful in love. The constitution is not usually strong, the voice is musical, sweet and even; they excel on the stage, or in any occupation or profession that brings them in contact with the multitude.

Venus, in the seventh house. Says Raphael, "Indicates early marriage; happiness in the conjugal state; domestic felicity. It likewise shows that the native gains by his *adversaries*."

The general action of the Moon is to make one fond of the opposite sex, and by them respected; of a graceful, quiet nature, delighting in society, and loving their own ease; the mind is

quick, and they generally succeed with the multitude and the lower class of people; and, says Raphael, "Somnambulists generally have the Moon rising at birth."

The Moon, in the seventh house. Says Raphael, "If unafflicted, gives success in marriage and connubial comfort. This position describes the husband or wife, shows success in partnerships, and inclines to journeyings or removals."

Conjunction of Venus and the Moon: "This gives tidiness, neatness in appearance, to which the native pays great attention; likewise benefit from females; a comfortable marriage; and it often tends to frugality and success in the world."

These positions of Venus and the Moon, in the seventh house, angular, and in cardinal signs, had much to do with making Christ beloved. We may say that no one having these positions would be without affection, and he would make himself felt in society circles. But in this horoscope of Christ, when we couple with this the fact that He was perfect in every particular, and was born a Savior of His people, and the event had been looked forward to for ages, then it is no wonder that blessings and affection were showered upon Him, and men and angels partaking in the festivities.

While these positions of the Moon and Venus indicate an early marriage, some of the other planets deny marriage altogether; but the general configuration of the horoscope indicates that the native would marry rather late in life.

Mercury is in the first house, is angular, and in a cardinal sign. This house is also called the Ascendant, or the rising sign. Raphael says: "Mercury in the ascendant makes a person of quick and subtle wit; fluent in speech, skillful in mathematics, and endowed with an excellent fancy. In Gemini, Virgo, Libra or Aquarius, a great orator; a great scholar; easily master in anything scientific; acute, sharp and penetrating."

Mercury is in Libra, one of the signs mentioned above, and we may agree with the Scriptures, that He was a great orator. There are many men of the present day, even among those who do not believe in Christianity, who declare that no man ever spoke like

Him. Good oratory, however, does not depend upon this planet alone, or on the Perceptive or Literary groups of organs, but it does depend upon the action of the whole mind. And if an orator has any weak or salient points, no matter in which group of organs the weakness lies, it is sure to become manifest in his speech, in his every action, and also in his character. The extent of one's knowledge, also, has much to do with his power of oratory, for if there is a lack of understanding there will also be a vagueness to his declarations. It may be said that Christ was a perfect master of His subject, and He was able to present His doctrine in a clear and perfect manner, without hesitation, and without any hitch in any way.

ASPECTS OF THE PLANETS.

Now let us consider the aspects of the planets in this horoscope of Christ. There is not a planet in the figure but that may be said to be in aspect to each or all of the other planets. The bi-quintile is 144 degrees, or nearly five signs apart, and in regard to these aspects the planets are not in perfect aspect, according to the common acceptance of the terms, but they are within the orbs of the planets as is explained in astrology. The other aspects are perfect ones and are therefore most powerful. It is not likely that in ten thousand horoscopes we would be able to find one in which there are so many planetary aspects as there are in this one of Christ's; and, in fact, there could not be more of them, or more powerful ones either. There is only one conjunction, unless we consider the Earth as a planet and in conjunction with Saturn, but the common usage is to call it an opposition of Saturn and the Sun. If the Sun was shown in the Zodiac it would appear in the third degree of Capricorn, and in aspect to all of the other planets, as they are here presented, but it would not be in aspect to all of them if their positions were computed in geocentric longitude. None of the planets are in *combust*; that is, in superior conjunction with the Sun, so they may all be said to be in powerful positions in this respect.

Uranus in any aspect of Saturn. Says Raphael, "These are not important except in the Ascendant, second house or tenth. I have observed that the square or opposition of Uranus and Saturn induces much to clairvoyance and lucidity of vision."

The organ of Spirituality does lie somewhat between these groups, and gives a tendency to clairvoyance and lucidity of vision. It belongs to the Moral group, however, and is allied to Neptune; Neptune should therefore be strong in the figure or else this phenomena will not occur. Neptune is not treated of in Raphael's Guide, so I can only refer to it incidentally. The organs of Wit and Ideality lie between these two groups, and belong in the forward part of the Perfective group and to Saturn, and these border on Spirituality; perhaps these produce the effect referred to by Raphael. The aspects are undoubtedly important in whatever house they may occur, as they produce mental endowments; they would likely be more marked in their effect in the houses referred to by Raphael, however.

Mr. White says: "Saturn in good aspect to Uranus causes one to be visionary and of good reasoning faculties."

Uranus in opposition to Jupiter. Says Raphael, "Difficulty in law relating to property; clergymen frequently turn ritualists and incur public displeasure."

This latter phenomena will occur only when Jupiter is much the strongest; the ignorant are ceremonious, but if Uranus be strong the intellect will come to his aid.

Uranus in good aspect of Mars. Says Raphael, "Bold and self-confident; headstrong and violent; generous; brave; makes a good surgeon or soldier, gaining reputation thereby."

Frederick White describes this aspect as producing "Fearless, original in ideas, and not afraid to speak them; he is also fond of anything of a mechanical nature; is very inventive; loves things of an occult or scientific nature generally, and travels about a great deal."

Uranus trine of the Sun. Says Raphael, "The native receives the attention and patronage of some great and powerful person through whose instrumentality he gains in fame and wealth."

Many of the government officials have Uranus befriended at birth."

Christ did not enjoy the patronage of any such powerful person unless it be considered that He gloried in the works of God through whose instrumentality He gained in fame and spiritual wealth.

Uranus semi-sextile Venus. Says Raphael, "Success with the opposite sex, skilled in music and singing and in the fine arts, more especially if these planets be dignified in the figure."

Aspects between Mercury, Saturn and Mars are also said to give musical talent. This is reasonable, because the organ of Tune lies between these groups of organs.

Uranus befriended by Mercury. Says Raphael, "Success in literature; a pregnant, studious mind; original in ideas; fond of curiosities and things out of the common track. This especially will be the case if either of these planets be in the first, third or ninth house."

Uranus and Mercury relate to the intellectual faculties, and when both of these are strong in the nativity they give great intellectual research.

Uranus befriended by the Moon. Says Raphael, "This gives illicit connection after marriage, but does not often, if ever, extend to separation."

This aphorism applies to sinners, and it tends to show that Christ, no doubt, was tempted. Jupiter has an opposite effect in His case, and thus maintains the equilibrium in favor of honor. This sin, however, is a grievous evil in these days, and should be guarded against. This aspect, however, does not always have an evil tendency. To the virtuous mind it gives great chastity, and is very elevating in its influences. These planets being in aspect show that these elements harmonize; if the mind be pure they will have no tendency to go astray, yet such people are often deceived into going astray.

Saturn trine of Jupiter. Says Raphael, "Wealth by legacy, or by marriage. In the second shows gain and help from powerful friends; in the ninth, an excellent divine; and in the tenth, credit and esteem and high honors."

Saturn is in the tenth house, and Jupiter in the second, both of which are powerful positions.

Saturn in good aspect of Mars, says Raphael: "Courage, boldness, an excellent soldier, and good butcher; steady and persevering; very firm and determined; consider this when either in the first or tenth."

Neither of these planets have anything to do with *Firmness*; this attribute belongs to Jupiter. The balance of the above aphorism is very applicable.

Saturn opposition of the Sun, says Raphael: "This has great effect upon the health, and if in common signs, the native will be liable to consumption and have a weak chest and lungs, and very subject to colds; and in the *cardinal* signs, discredit and losses in business."

It has been stated that the Sun is allied to the heart, and the action of Saturn, when too powerful, has a bad effect, and many times children die very young when they have this aspect on account of lack of vitality. Saturn and the Sun are both in cardinal signs, and angular houses, which is a very powerful aspect.

Saturn afflicted by Venus, says Raphael: "Disappointment in courtship or marriage; much trouble through females; a depraved taste; addicted to secret and unnatural practices; filthy in talk and behavior; deceitful and cunning."

With a low moral development this aphorism would be very applicable, and it may show, to some extent, to what temptations the Savior was subjected. The organ of Secretiveness lies nearly between these two groups and gives cunning and policy, and this aspect may have something to do with it; but as this organ relates to Mars this planet should be aspected by Saturn to produce it. Neither of these planets have anything to do with the cerebellum or the organ of Amativeness and therefore could not produce secret and unnatural practices. This aspect between Saturn and the Moon might have a tendency in that direction, however. Venus relates to love of the opposite sex, and the above aspect may have a tendency to illicit connec-

tions, but it would depend chiefly upon the moral development as to whether it were carried into effect or not. Venus usually gives love and social development, and virtue, if Neptune be strong in the nativity.

Saturn afflicting the Moon, says Raphael: "Loss of substance and much trouble in money matters all through life; the native squanders his money, and is improvident, fretful and suspicious; it shows the death of the wife, and in common signs a plurality of wives; it causes a weak chest, and liability to falls and bruises, and danger on the water; the native suffers much from false and deceitful friends. With females it is very evil, and afflicts the health all through life."

Note by Raphael:—"*These explanations may be considered more or less in every nativity, according to the potency of the aspect.*"

Jupiter in good aspect of Mars, says Raphael: "Brave, free, and generous, and always ready to help anyone."

This aspect does, no doubt, give bravery, but the rest is all wrong. The organ of Benevolence is in the Moral group and belongs to Neptune; and since it lies in the forward part of this group, it is likely that an aspect between Neptune and Uranus would produce it, but Jupiter and Mars, *never*; for both of these groups allied to these latter are all selfish, and they could have no tendency to produce Benevolence, or the faculty of giving to, or helping others. Owing to the recent discovery of Neptune the astrologers are to be pardoned, however, for they have not yet determined its action, and they have assigned to Jupiter this attribute which really belongs to Neptune.

Jupiter in good aspect with the Sun, says Raphael: "This shows much success, the acquisition of fame and riches, and the acquaintance of great and powerful persons, by whom the native is much benefitted; good health and usually long life."

The action of Jupiter does give honor and fame, and generally riches, health, and success in life.

Jupiter befriended by Venus, says Raphael: "This is not of much importance, but shows the native fond of dress and careless of his money, and tolerably successful with females."

A strong aspect between Jupiter and Venus should produce a good development of Continuity which gives a very steady, industrious person, especially if Mars be strong.

Jupiter in benefic aspect with Mercury, says Raphael: "Good and sound judgment; success in literature; by which he makes much money; he is free, generous, yet sober and steady in his ways. This is to be especially noted if the planets are prominently placed."

Most of the above aphorism is very applicable, but it does not produce generosity. As Christ's treasure was in heaven it is not to be supposed that He would try to make money by His talents. He made heavenly treasure, no doubt.

Jupiter in good aspect with the Moon, says Raphael: "This is very good, for it shows success in life and the acquisition of wealth; it denotes much prosperity, and in a female nativity good health and long life."

Mars befriended by the Sun, says Raphael: "The native is generous, free and bold; of great bodily strength, and a good constitution, and usually long life; he is much respected by superiors, and gains great promotions if in the army or in government service. This is especially the case if Mars be strong in the nativity."

Mars gives animal heat, and consequently, vitality and bodily vigor. This influence of Mars offsets the exhaustive influences of Saturn.

Mars sextile of Venus, says Raphael: "Very fond of the opposite sex, and much respected by them; fond of pleasure and drink, and careless in expense."

Mars befriended by Mercury, says Raphael: "Capital arithmetician, very accurate, of good mental qualities, quick and piercing intellect, not easily angered, clever in chemistry and any occupation requiring dexterity of hand, and a brilliant wit."

The organ of Calculation does lie between these two groups, and the Perceptives give practical knowledge, but Uranus should be included to produce the chemist.

Mars befriended by the Moon, says Raphael: "Great courage,

daring, and resolution, firmness and perseverance; it *tends* to success in wealth; he drinks moderately, and indulges occasionally in fits of sensuality."

Sun in conjunction, or any aspect with Venus, says Raphael: "Fond of females and female society; of pleasure and company; success in dealing with female apparel, and if in watery signs, rather given to drink; he is fond of music, singing, and all elegant arts and sciences. As Venus is never more than 48 degrees from the Sun, she can only form the conjunction, parallel, semi-sextile, and semi-square aspects with that luminary."

Mr. Raphael computes his horoscopes in geocentric longitude, and therefore Venus is never more than 48 degrees from the Sun; but if we place the Sun in the centre of our horoscopes, and compute the position of the planets in heliocentric longitude, then Venus will form all the aspects with the Earth except the opposition. The Earth is a planet and should be considered so, and in this way the inferior planets, Venus and Mercury, form a conjunction with the Earth at their inferior conjunction with the Sun; but whether it has the same effect as the opposition of the superior planets with the Sun, when they are in the same relative position, I am unable to say.

Sun square of the Moon, says Raphael: "Difficulty in finance; trouble in getting into employment or other office; loss by speculation and females, whom the native should avoid. It weakens the health, and gives great liability to colds and influenza."

Venus opposition of Mercury, says Raphael: "Renders the mind merry and cheerful; fond of music and singing; and if in the ascendant, the native will be a splendid poet, excelling in all of the elegant arts and sciences; the native is likewise very fond of young persons, and men very often marry very young women."

It is not unlikely that this aspect has something to do with Parental Love, yet I am inclined to believe that an aspect between Venus and the Moon is more likely to produce it. It is a subject to be investigated, and I merely offer this comment as a sug-

gestion. "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven,"—Jesus.

Mercury opposition to the Moon, says Raphael: "Given to back-biting; somewhat envious, with sharp turbulent wit, and a quick fancy; possessing good abilities, which are not always turned to the best account, for it rather inclines to pilfering; the stronger the planets are essentially or accidentally, the better it is."

It will be seen that there are many pros and cons, and the evil is balanced against the good, but many of the statements or aphorisms do not seem to have any application to this nativity, yet I have written them down just as I find them in the books. The superior planets were the leading ones and had the greatest effect during the later part of the life of Christ. He became a preacher, as is partly indicated by Neptune being nearest the Sun, and we may believe, by reasoning on it in every way, that He lived a perfect life to the end.

It may be well to say in conclusion that I do not claim to be a practical astrologer and therefore I have not made comments in the forgoing description except where I thought it obviously necessary. My main idea has been to show the relation of the mind to the planetary worlds, and to establish the fact that Christ was perfect from the fact that the Solar System was in a perfect balance at the time of His birth. This, to my mind, is only reasonable, from the fact that a PERFECT BALANCE OF MENTAL POWER PRODUCES PERFECT CHARACTER.

I believe that the above date for the time of the crucifixion of Christ is the correct date, but I am not quite certain. It is important to get these dates correct for the reason that the planets are moving all the time and are never twice in the same position, and a few days makes a considerable difference in the horoscope. We do know that the crucifixion happened at about this time and therefore the planetary positions are approximately correct. But since we have to deal chiefly with the superior planets, and particularly with the "Malific" planets, a few days does not make much difference so far as this work is concerned.

Approximate Horoscope for the time of
the Crucifixion of Christ.

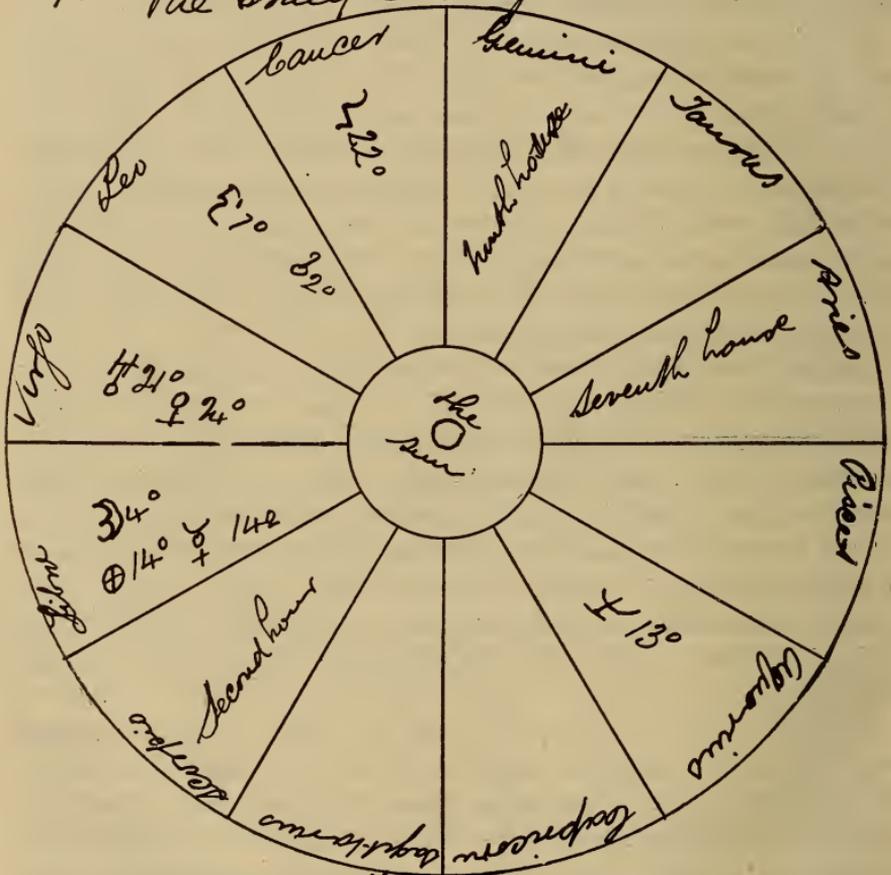


Figure 8

The Bible claims that the Sun was darkened at the time of the crucifixion of Christ, but it does not tell the cause. Some writers claim that the Sun was eclipsed by the moon on that day, and if this was the case, then the event must have happened about two weeks earlier than the date given. Other writers claim that the Moon was at full, and that the Sun was darkened by its light becoming extinct as it partially does in case of "Sun-spots." This latter theory would appear more in conformity with the idea conveyed in the Bible, and it would also suit the traditional date for "Good Friday." These are open questions and remain to be settled, for with the material at hand it is difficult for me to arrive at the exact date of the crucifixion; He was crucified on Friday, however. The horoscope shows that Christ was crucified in the afternoon, and received the final stab in the heart about an hour before sunset. This is evident from the fact that the same sign must be on the Zenith as was there at the time of His birth. This would also harmonize with the Bible, for it says that the Sun was darkened from the sixth to the ninth hour, which is from noon to three o'clock, and it was after this that He yielded up the Ghost.

In the horoscope, the Moon is very near the full and is, with the Earth and Mercury, in the first house. Mercury is in inferior conjunction with the Sun, and may be said to be in a very powerful position. Saturn and Mars are in the eleventh house, and Uranus and Venus are in the twelfth house. Jupiter is in the tenth and Neptune is in the fifth house.

Saturn and Mars, two of these "Malific" planets, are in the eleventh house, and are almost in conjunction, while Uranus is in the twelfth. Raphael says of these positions:

Saturn in the eleventh house: "False, deceitful friends. With this position the native is sure to be done or worsted by friends, and probably ruined by them," Again:

Mars in the eleventh house: "Evil and malicious friends injuring the native," etc. Again:

Saturn in conjunction or afflicted by Mars: "A nasty, bitter temper, malicious and murderous," etc. And yet again:

Uranus in the twelfth house: "Secret and private enemies, crafty subtle fellows, delighting in the native's downfall," etc.

The above quotations from Raphael apply mostly to natiivities, but they also have a similar effect during their transits of these houses; and they serve to show, to some extent, the kind of people the native has to deal with.

Venus and Uranus are in the twelfth house and near the conjunction. This house is called the house of sorrow, self-undoing and imprisonment. It may be well to note that Christ was betrayed by a kiss which relates to the social element and to Venus.

Pilate, to whom Christ was delivered, after examination, could find no fault with Him at all; but he was pliable, as is indicated by the organ of Suavity in the Reflective group which is allied to Uranus, which gives Adaptability. Pilate wished to serve the people and also Cæsar, to whom he was a subordinate. We may say that the mind of Pilate was imprisoned, or between two fires, as it were, and he hardly knew what to do. He finally suffered Christ to be crucified after having pronounced Him innocent. Uranus, then, represents Pilate to whom Christ was delivered, and he, being weak in power, was compelled, in a way, to do the will of the people. Saturn and Mars represent the false friends of Christ, and the vicious people who desired his downfall. These planets being in conjunction signifies that they work together, and that the people represented by these planets be brought together. Jupiter in the tenth house, at this time, the house of His profession, since this element gives dignity, honor, and a desire to rule, is manifested by His triumphal entry into Jerusalem as King of the Jews.

It would hardly seem possible to most astrologists that Christ should be crucified while Jupiter was so strong in the horoscope. It is the most elevated of the planets, is angular, and in a cardinal sign. But it must be remembered that Christ was influenced by all the planets alike, and that it would not do

for Him to be unfaithful to any of them, lest it should destroy the *perfection* of His nature. He must live true to these laws or influences even unto death. Now right here is where some Saturnine men have their fall to disgrace. They will do anything for their personal advancement, even at a sacrifice of principle, and in this way they are defeated in their projects. Christ knew that He could be delivered from the hands of His enemies for He said:

“Thinkest thou that I cannot now pray to my Father, and He shall presently give more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?”

Neptune was in opposition to these planets, and Jupiter also strong in the figure, and an appeal to these elements would have a tendency to deliver Him.

It will be seen that Christ knew He would have to make a sacrifice of principle to gain His release, and if this sacrifice was made then all was lost. He would then not be our Saviour, and this chasm into which men fall would not be bridged; we would still be in our sins, and without hope of immortality. And further, Christ's mission was not ended with this life, for up to the time of His crucifixion the Apostles had not received the Holy Ghost, and since this was given through the instrumentality of Christ, if He had made a sacrifice of principle then they never would have received it, and therefore we would not have had a complete doctrine, or a doctrine having any vitality. So it was very necessary that Christ should be faithful, for thus He became a Mediator between God and man.

It is intimated in the Second Corinthians, xii, 2-4, that after Christ was crucified (this refers to the time of His ascension, no doubt) He was caught up into the third heaven.

Where is heaven? Let me ask, and is there more than one? Is heaven on the other planets, in the Milky Way, or in infinite space? If we should go to the Milky Way we would find only solar systems there similar to our own. Is it not just as reason-

able to suppose that heaven is in our own solar system as well as in any other?

Again, Mars is the first planet above the Earth, Jupiter the second, and Saturn the third. Then, if Christ was caught up into the third heaven and heard such "unspeakable words that are unlawful for man to utter," is it not only reasonable for us to believe, since Christ was a Saturnine man, that He ascended to the planet Saturn? We are told that the angels come down from heaven; then is it not more reasonable for us to believe that they come from the other planets than that they exist and live in midair or out somewhere in space? When the children of Israel were fed on manna they were said to have lived on angels' food. Could they gather manna in midair; or, is it not more reasonable to believe that they live on the other planets where they can gather manna and have a habitation? (This third heaven is given another version later on in this work.)

Again, it is intimated that it would require a perceptible time for Christ to summon His twelve legions of angels. If they lived on the other planets this is easily accounted for, but if they lived about the Earth it could not. For, if angels travel with the velocity of electricity it would require over forty minutes for them to come from Jupiter, about an hour and a quarter to come from Saturn, and it would require several hours for them to come from Neptune, as the planets were located at that time, so it will be seen that this conforms with what Christ said, "*presently* He will give more than twelve legions of angels."

I do not presume to know the velocity at which angels travel, but if electricity is the vehicle used by them, then they could attain a maximum speed of 186,000 miles a second.

Then if all this is true, it only further proves to us that man is a progressive being, and that the inhabitants of the superior planets are superior to us in intelligence; and this conforms with what has been said before, that the higher planets, or those more distant from the Sun, are allied to the higher organs of the brain, and this conforms also with the idea conveyed in Revelation, that we will have a new heaven and a new earth after the resur-

rection. Is it not likely, then, at some future time, we will inhabit some of the superior planets, or perhaps all of them in turn? However that may be, we may rest assured that God will provide an appropriate place for us in that life beyond the grave.

Finally, it must not be inferred from what has been said regarding Christ being a Saturnine man that I wish to convey the idea that He was influenced by Saturn alone, for, indeed, this was not the case. He was influenced by all the planets alike, and in Him dwelt all the qualities of the Godhead bodily, as has been shown, but Saturn was the ruling planet in His nativity and indicated His profession. We shall see later on, when we come to treat of the trinity of the mind, that this is in conformity with Nature, that Christ is the second in the Holy Trinity—the Father, Son and Holy Spirit—and it is proper that He should be most prominent in the second trinity of the mind, and it was Christ's duty to preach to us the New Testament.

In conclusion, I will say it does not seem possible to me that any one can read over this horoscope of Christ without being convinced of the validity of this beautiful science, and also that the correct date has been given for His birth, and that the time is approximately right for the date of His crucifixion; and further, that He was perfect, and hence the Son of God, as He is claimed to be.

I have not thought it necessary, even if I were able, to give in detail all that can be said of the harmony existing between the Bible and science on this question. All I have attempted is to give the general or basic principles, and leave elaboration to others.

Here is a curious phenomena that is worth mentioning. The first four tribes of Israel were Reuben, Simeon, Levi and Judah, and the first four signs of the zodiac are Aries, Taurus, Gemini and Cancer. Now, the third tribe, the Levites, were the priests of God in Bible times, and the third sign, Gemini, occupies the ninth house in the horoscope of Christ, which house, says astrology, relates to religion, etc. But the Bible says, "In Judah shall my seed be called," and in this it refers to Christ. Now Christ

was a Saturnine man of the tribe of Judah, and this fourth sign, Cancer, occupied the meridian, and Saturn is in that sign at birth, and in the tenth house, the house of His profession. It will be seen, therefore, that the twelve tribes of Israel correspond with the twelve signs of the Zodiac.

We shall also see, in our chapter on Spiritual Knowledge, that this third sign, Gemini, falls over the organ of Cautiousness, or between that and Conscientiousness. And the Levites taught us to *fear* God, and "An eye for an eye and a tooth for a tooth."

It is further to be noted that Mars was in Gemini, and the influence of Mars is to take cognizance of the laws, and these Levites taught us the Law.

but in Christ, the priesthood went forward one sign, being in Cancer, owing to the precession of the equinoxes, and this sign falls over the organ of Sublimity, or between that and the organ of Hope. So in Christ, we are no longer taught to fear God, but that "*Perfect love casteth out fear;*" or, to use the words of Paul, "In Christ we are begotten into a more lively hope." Now, is not that as plain as day?

CHAPTER III.

HOROSCOPE OF ADAM.

If Christ was born on December 25, at 0.00 o'clock, a. m., in the year one B. C., or just one week before the beginning of the Christian Era, as was explained in the Horoscope of Christ; and if Adam was created, or existed just 4,000 years before the birth of Christ, as is claimed by Chronology, then if we compute the mean motion of the planets back for a period of just 4,000 years, taking the horoscope of Christ as a basis, we will then have an approximate horoscope for the first man, ADAM, and it would indicate that Adam had his *memorable* existence and trials in the year 4,001, B. C.

It must be understood that the chronologers have placed the birth of Christ in the year 4, B. C., and the creation of Adam in the year 4004, B., C., or just 4000 years apart; and since I have dared to dispute their accuracy regarding the date of the birth of Christ, it does not follow that I believe them to be always wrong. On the contrary, I believe them to be right regarding the difference in time between these two dates; if they are wrong in the birth of Christ, since this date is the basis of their calculations, it naturally follows that this error would make a corresponding change in the date of the creation of Adam.

Now this is precisely what I have done. I have computed the mean motion of the planets back for a period of 4000 years, taking the horoscope of Christ as a basis; and although it does not give the *exact* position of the planets, it gives them near enough for us to learn considerable, and it may show us, to some extent, the causes of Adam's fall. And further, it helps to show that astrology is a science, and that the destinies of man are governed by the laws and powers existing in the universe, and that he is not always accountable for just what he does. For if astrology is a fate, then Judas was just as much ordained to betray the Christ as that Christ was ordained to preach the Gospel and be betrayed. It was shown in the horoscope of Christ's crucifixion that He was to be betrayed by a false friend, and consequently there must be some one ordained to do the service. The events concerning these two people were foretold by the prophets for a period of more than five hundred years before the events took place; and, if astrology is not a fate, and if our lives are not "run on wheels," or within very narrow limits, then let me ask: How was it possible for the prophets to foresee these events and describe them in their most minute detail?

The spirit is a wonderful instructor, and it shows us that the generations of people who are yet unborn will be born in their time, and that they will have a certain degree of the zodiac on the zenith at birth, and the planets will shape their destinies; and that they will have certain ideas and will do certain deeds. OUR DESTINIES GROW ON THE TREE OF LIFE, and what is

to be *will be*, and it shall surely come to pass.

We find that Adam was not an exception to the rule. He was ordained to disobey the command of God, and to taste the bitter and the sweet of life, and to become the father of a world of people, some of which are wicked and satanic in their ways, while many are good and true. And so the Bible declares that Christ was the Lamb *slain from the foundation of the world*. Also, that Paul was ordained to be an Apostle from the foundation of the world. "Even the hairs of your head are all numbered." If all this is true, then all of these, even to Judas, have only done their duty—done the things they were ordained to do long before they had their existence on Earth. They were fashioned in the spirit long before they materialized in mortal form on Earth. (See Genesis 2:4-5.)

It is not my intention to consider the question of evolution. In fact, so far as this work is concerned, it makes but little difference whether Adam was created by the Finger, or by the Word of God, or whether he was evolved from the lower animals. It is enough for us to know, for the present purposes, that he existed at about this time; and that the Bible narrative concerning his temptation and fall is true. This horoscope is presumably drawn for the time of his *fall*, regardless of the planetary positions at the time of his creation or birth, as the case may be. As has been stated before; the planets have a similar effect in passing through a house as they do in the horoscope of birth, except in this, that the positions of the planets at the time of birth shows the natural state of the native's mind, the hereditary conditions, the avocations he will naturally follow in life, and it shapes his destinies; while the transit of a planet through any house or sign shows the effect of that planet's influence from such house or sign on his natural organization.

I do not claim to know very much about evolution. It may be wholly true, or it may be only partly so. There are several beautiful theories on the question, and there is probably more or less truth in all of them. We do know this, however, that all life does exist in a rising scale of intelligence, and that the Bible story of

Horoscope of Adam
 Lemuel and Fellah, December 15th in the year
 4001 B.C. mid Bedouin 9:30 Drawn for midnight

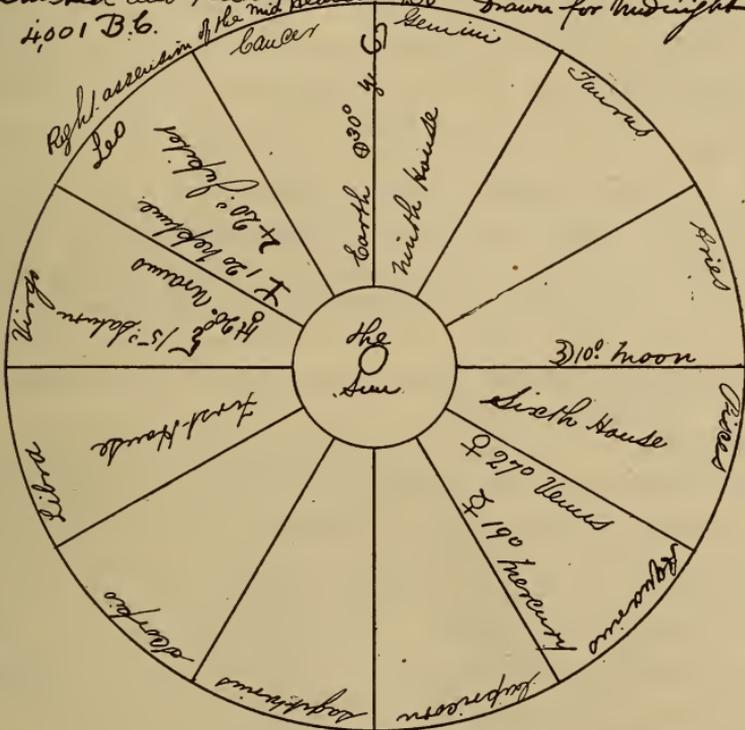


Figure 9. Heliocentric longitude, all the planets are conjunct in Leo, except the moon, which is at the first quarter and in Aries.

their production coincides with the doctrine of evolution in regard to the kind of life that was produced first, but they have this difference: the Bible says they were created in so many days, while evolution claims that they were evolved in so many periods; the length of time in each period is not definitely known by the teachers of evolution. The result obtained in each period, however, according to many writers, is about the same as that given for the successive days in the Bible. We shall see later on that a day with the Lord is a thousand years, and that the progress of the world, from the days of Adam until now, is decidedly measured by this rule; but whether this period of a thousand years is the amount of time referred to in the first chapter of Genesis, is quite a different matter. There are many different lengths of time which comprise the different cycles, and it is out of the question for me to say as to what amount of time is referred to as comprising a day in that first chapter of Genesis.

The accompanying figure shows approximately the relative position of the solar system for the time when Adam was tempted and fell in the Garden of Eden.

The longitude of the planets in this figure is not exactly correct, since only their mean motions were computed, but the location of the planets in the figure is not very far out of the way. We find the Earth in the tenth house, the house of his profession, and the Moon is a trifle past the first quarter and in the seventh house, the house of matrimony. Mercury and Venus are in the fifth house, which relates to children, speculation, etc.; Neptune and Jupiter are in the eleventh house, which is the house of friends, etc.; while all the "malific" planets, Uranus, Saturn and Mars, are in the twelfth house, which is the house of sorrow, self-undoing and imprisonment. The main points of interest in this horoscope are the positions of the Earth, and those planets in the eleventh and twelfth houses.

The Earth in the tenth house indicates his profession.

Of Adam's profession in life, what can we say?

The Lord God gave Adam his profession in life when He said: "Multiply and replenish the Earth and subdue it." His profes-

sion, therefore, was of the *world, worldly*, as is indicated by the Earth being in his tenth house.

We are told that Adam was placed in the Garden of Eden to dress it and to keep it. "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

It will appear from this that Adam was able to walk and talk with God, and that his spiritual eyes were open; but that his faculties were not exercised to know good and evil. It is through the Moral or Spiritual group of organs that we hear and see spiritual things, and this group is allied to Neptune. Neptune was in the eleventh house, the house that relates to friends, and since God appeals to man through this element, we may say that God was friendly toward Adam and desired that he should do well.

We find Jupiter also in the eleventh house, and Jupiter is allied to the aspiring group. Jupiter is partly self-luminous, and those persons who are influenced by him partake of his nature, and it gives light within, self-illumination, self-knowledge, stability of character, etc. The prophets were very strong in this element.

Raphael says of this position: "Jupiter in the eleventh—Good, faithful friends ready to help the native, and he profits much through their instrumentality." Astrology has nothing to say of Neptune, so I can only give my own version of its influences.

We find the so-called malefic planets, Uranus, Saturn and Mars, all in the twelfth house, and these planets are allied to the Reflective, Perfective and Executive groups of organs, respectively. Raphael says of these positions:

"Uranus in the twelfth: Secret and private enemies; crafty, subtle fellows, delighting in the native's downfall," etc.

"Saturn in the twelfth: Private and deceitful enemies, who try to secretly injure the native, and often succeed; danger of secret poison. The native having this position cannot be too careful of his friends and acquaintances."

"Mars in the twelfth: Secret foes; danger of imprisonment; plots and schemes are laid for the native's downfall; it is a very evil position indeed."

It will be seen that either of these planets in the twelfth house has a bad effect, but when all of them are there, and work together, then the dangers and evils are multiplied many times. In this case I believe Raphael correctly describes the conditions under which our greatest of grandparents labored. A plot was laid for their downfall by a crafty, subtle fellow, who delighted in their downfall.

Now let us see what the Bible says of this, and see if we have it right.

"And the serpent said unto the woman: Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together and made themselves aprons." (Genesis, 3:4-7.)

It is quite a study to know just why Adam should have fallen; but let us see if we can throw any light on the subject.

The Reflective group gives a desire for wisdom, reflection and scientific thought; the Perfective group gives rise to the imaginations, and gives piety, godliness, refinement, etc., and the Executive group is the element which takes cognizance of the elements of force, of dynamics, laws, etc., and since this element relates to the law, one in whom this element is *perfect* should have a perfect knowledge of all laws, especially Nature's laws. Now all these attributes belong, or are allied to, those planets which are in the twelfth house, and when Adam was tempted and was made to believe that he would acquire all these things by disobeying the command of God, the temptation was probably more than he could bear. Then, since these planets are all in the twelfth

house, the house of imprisonment, when Adam yielded to the plea of the Devil, and done that which was contrary to the command of God, he was naturally led into captivity, a prisoner.

BUT why should Adam and Eve have fallen? Neptune and Jupiter are together in the eleventh house, while the three malefic planets are in the twelfth house. Since none of these planets are in opposition, we cannot properly say that the one set of forces is pitted against the other; neither are they in conjunction, so that they work together. They approximately form the semi-sextile aspect, which is a rather weak one. Jupiter and Neptune are the most elevated, and therefore the stronger in the figure, while the malefic planets are three in number and they work together, and the effect of these planets, especially Uranus and Mars, is decidedly opposite to that of Neptune and Jupiter, as has been explained in the horoscope of Christ. In this regard I cannot see that there is any balance of power in favor of the malefic planets, except in number.

But here is another feature of the case that may throw some light on the subject. These three malefic planets are all in the sign Virgo. Now Virgo is a good sign, very good, and very confiding; so *very* good are these Virgo people that they naturally believe all that is said to them by others, and through this overconfidence they are easily led astray.

In that chapter on Spiritual Knowledge you will see that the sign of Virgo falls over the organ of Suavity or Agreeableness, which gives adaptability or pliability, and this is the chief reason why these Virgo people are so easily led by others. Uranus in this sign led Pontius Pilate to deliver Christ to be crucified, after having pronounced Him innocent, and we find the same sign here leading Adam into sin. I have heard that very many of the lewd women of to-day are Virgo women, and I dare say that the "Mary Magdalene" of Bible times was a decidedly Virgo woman; naturally good, but easily victimized by the wiles of others.

However, the signs of the zodiac in those days did not correspond with the constellations bearing these names, but owing to the precession of the equinoxes, the constellation of Scorpio

was in the sign of Virgo, while the constellation of Virgo was in the sign of Cancer and occupied the zenith, and the Earth was in that constellation. It appears, therefore, that they were deceived partly on account of their over-confidence and simplicity, and partly because they were over zealous to become something great. They wanted to be as gods, knowing good and evil.

The sin once committed, there was probably never any one else on earth so well prepared to look into the very depths of sin as was this man Adam. For if his sin related to these three planets, Mars, Saturn and Uranus, then these elements of mind give rise to the very deepest thought. Mars relates to the law, which would give him a perfect understanding of those laws which relate to his sin. Saturn gives rise to the imaginations, perfective and abstract thought, which would enable him to elaborate and consider the subject in all its details. Uranus gives logic, reflection, intuition, etc., which would enable him to trace the relation between cause and effect, take a logical and philosophical view of the case, and consider it in all its phases; while all of these three elements combined would certainly give him a certain knowledge of the magnitude of his sin, and the effect it would have on the whole world of people descending from him; and he should have a tolerably correct idea of when and how that sin will end, and how at last the effect of that sin should be eradicated from the world and be no more.

Of course, we all regard Adam and Eve as being barbarians, having no culture or refinement, uneducated and ignorant, and so they were. But those crude thoughts of Adam's were like gold nuggets in the rough; for while they had not the polish and refinement which is given them in passing through the mint of Father TIME, yet they were of the pure material, unalloyed by any preconceived notions on the subject, being original thoughts having their basis in actual experience.

THE SIN OF ADAM.

It is not quite clear to me as to just what this sin of Adam's is, or as to just how it operates on the mind or brain, although I

have had just a little experience in it, too. It appears to me that the tree of life and the tree of knowledge are analogous to the *arbor vitæ* in the *cerebellum*. I am not quite positive on this question, but we will have something more on this important subject later on in another part of this work. But for the present, and for the sake of convenience, let us assume that the above assertion is correct. Then since it relates to the *cerebellum*, and since one of the functions of this organ is generation, when the fruit of this organ is partaken of, as it was in the case of Adam and Eve, it produces a lust or concupiscence at first, and afterwards it leads to the perversion of every faculty of the mind. It opens the eyes to evil of every kind, drives one near to distraction; he sees evil everywhere, and it raises havoc with everything generally. So when Adam and Eve had done this sin, let us concede that lust was generated; and, as will appear in the sequel, was gratified by them not very long afterward. Then their eyes were opened, and they saw that they were naked; then they, becoming ashamed of themselves, made themselves aprons to hide their guilt. This sense of guilt would not occur if they had not done this sin, for they were commanded in the beginning to "Multiply and replenish the earth." This was the first command that God gave them, and they could not possibly regard it as being evil.

Now whatever exists, or is done in the macrocosm, or the external universe, since man is an epitome of the universe, it exists also, or is done, in the microcosm, or the internal organization of man. And whatever Adam done in the macrocosm, or the Garden of Eden, the internal Ego done the same thing in the microcosm, or his interior consciousness. If one has his spiritual eyes open it will not take long to discover this. So when the forbidden tree was partaken of by Adam and Eve in the macrocosm, their internal Ego done the same thing and at the same time in the microcosm. And since they had partaken of the fruit of the tree, it signifies that their sin was of the highest order and would be productive, but such would not have been the case if only the leaves or buds of the tree were partaken of, because the fruit is

of the seventh law and is above all others.

There are some writers who do not seem to believe that there ever was any Garden of Eden in reality, but that this was something that exists in the mind only. I have endeavored to avoid anything of a controversial nature, but I must say here that such persons are in error. The microcosm is an exact reproduction of the macrocosm, and if a thing did not exist in the macrocosm, then it cannot exist in the microcosm. It is just as easy for God to cause the Garden of Eden to grow in the macrocosm as in the microcosm, as both are operated on the same general plan. Therefore, I must believe that the Bible narrative of Adam and Eve in the Garden of Eden is literally correct, both on general principles and in detail. It is this fact of the similarity of the two systems that enabled the prophets to foresee future events, for by following closely those things which transpire in the microcosm, or the internal consciousness, they are enabled to foretell those things which shall transpire in the Earth or the macrocosm. This principle does not comprise the whole of the principle of prophecy, but it does constitute a great portion of it. We will have occasion to look into this subject deeper in another part of this work.

Now let us see what the Bible says of the result of this sin of Adam's.

"And the Lord God said unto the woman, what *is* this *that* thou hast done? . . . Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee. And unto Adam He said, because thou hast harkened unto the voice of thy wife, . . . cursed *is* the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground," etc. "And the Lord God said, Behold, the man is become as one of us to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever; there-

fore the Lord God sent him forth from the Garden of Eden, . . . and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Genesis, 3:13-24.)

It will be seen that the Devil always uses the truth for a handle to his club, for he said, "Ye shall be as gods, knowing good and evil," and this fact was confirmed by the Lord God when He said, "Behold, the man is become as one of us, knowing good and evil."

Sorrow is one of the maledictions which they were to suffer, and this, as we have seen, belongs to Saturn; he was also to suffer tribulation and poverty, and this condition belongs with Uranus; and he was to labor all the days of his life, and this belongs with his Executive faculties, and to Mars. Now these were the three planets which were in his twelfth house. Can you now understand why these three planets are called "MAL-EFIC" by the astrologers?

This sin of Adam seems to have some effect upon the relation between the two hemispheres of the brain, which gives him a double consciousness. One-half of his nature is good and the other half is evil; the one is contrary to the other, and the one is pitted against the other, so that he cannot do the things that he would. And when Adam and Eve had two sons born unto them, Cain and Abel, Cain was evil, while Abel was good. It is supposed by many that Cain and Abel were twins. The constellation of Gemini was in the sign of Aries at that time, and since this is his house of matrimony, with the Moon in that house, it would have a tendency to produce twins. Gemini also gives rise to the dual nature of man, hence the origin of the two natures, good and evil.

It seems to me that Adam was in harmony with the world before this sin was committed, but after it was done it cut him loose from some of his worldly ties and gave him a desire for heaven. Yet this may result from his desire to flee from the evil that is upon him. Adam may have loved God to some extent before this sin was committed, but not devotedly. His love

was a selfish one, and it was only for the benefits which he might derive from it, but after this sin was committed he might curse God for placing him in such circumstances, and yet, at the same time, he would love the Holy Spirit which comes from above as his only means of salvation. He had tasted of Conscientiousness, which gives a sense of truth and justice, and he could no longer use this faculty to justify himself in his selfish acts without having a consciousness of sin. His judgment concerning a good many things seems to become impaired, and nothing seems to go right. He is first denounced by the Lord God, afterward he is viewed with distrust by his fellowman and everything else; he becomes "cranky" or "rattled," and in nearly everything he is made decidedly miserable. In regard to some things, especially those subjects which touch upon morals, his mind becomes very acute. He seems to have taken up a new faculty of the mind, that of Conscientiousness, and, after all, it may be a progressive talent or a blessing in disguise.

Again, he had become a positive or a judge and dictator for himself, while before he was a negative and presumed only to obey and follow the commands of God and lived as he was moved by the Spirit. He must fight his own battles now instead of being led by the Spirit out of harm's way; and then, if his judgment is poor, as it commonly is, he can only expect poor results from his labors. Then again, his will power is abortive, and he finds that his mind is divided against himself, so that he cannot do as he likes. He undertakes to do a good deed and it turns out bad; he begins an enterprise, when conscience whispers him it may be wrong, and through fear he desists. He is afraid to do evil, and he sees evil everywhere.

I have endeavored to explain only a few of the conditions that this sin placed upon our ancient Father, of which only a hundredth part of them are mentioned here; but Adam undoubtedly understood all this much better than I am able to write it. Then they were taken up later on in the successive decades of the world's progress, and explained in detail by the leaders in religious matters; by Moses, the prophets, Christ, and the apostles,

and the ministers and teachers of every age. So all through the world, through the laws of hereditary descent, we have good and evil, and each are pitted against the other; the one is striving toward order and justice, while the other is striving toward disorder and chaos. There are two sides to every question, and in most cases one side is good and the other evil.

These evil people, too, contest every word of truth, and the other is obliged to prove everything. Every new truth in science or religion, and in fact everything else, is treated with derision and ridicule at first, and when it is possible, the truth is trampled under foot; but when it can no longer be gainsaid or overpowered, it is then tolerated, but every flaw must be mended and made firm and plain before it is finally accepted as truth.

There are many things about this sin of Adam's that I do not understand, but I do know that it cannot properly be considered as a myth. It is a SOLEMN REALITY in every sense of the word.

In regard to the rib which the Lord God took from Adam's side, with which He is said to have created the woman, the science of Anatomy proves to us very conclusively that there are many *men*, but not all, who have a missing rib on the left side. Now, who can say that this story is a myth? Is it not possible that this story is true, and through the laws of heredity this peculiarity has descended to us through all these generations to the present time? It is worthy to note that women do not possess this peculiarity, that is, they have an equal number of ribs on each side. Of course, I have no idea of the *modus operandi* by which this feat was accomplished; I only know that this phenomenon is a reality, and that it tallies well with the statement recorded in the Bible.

We have not yet considered the positions of Venus and Mercury in the fifth house in this horoscope of Adam, and this is chiefly because I am not quite certain that these positions are correct. They really may not have been in this house at all, as I have only computed their mean motions. However, Raphael says of these positions:

Venus in the fifth house—"Addicted to gaming and pleasure; a numerous family, many girls, dutiful children, who will be a comfort to the native; if Venus be strong, it may give gain by speculation, and hazardous games."

Mercury in the fifth house—"In barren signs, shows but few children or loss of offspring; inclined for betting and gaming."

If these positions of Venus and Mercury are correct, the descriptions given here by Raphael may be construed to mean that these positions had something to do with Adam's fall, as they inclined him to be hazardous and take many chances. His taking of the forbidden tree may be considered as a speculation, as he expected great results from his disobedience. He was right in one sense of the word, the results were great; but as to whether they were to his advantage or not, is quite another affair. He undoubtedly regarded the matter as if he had taken a bitter pill by mistake.

There are very few planetary aspects in this figure, and I do not think it necessary to consider them here. Most of the aspects are weak ones at the best.

In concluding this horoscope of Adam, I might add this testimony: Several years ago, so I read in the paper, some spiritualists summoned or called up the spirit of Adam and talked with him. He confirmed the fact that he had fallen from grace, and he still lays the whole blame upon Eve, and says that she was accountable for it all. Adam always did blame Eve for their disgrace, and it is recorded in the Bible to that effect.

CHAPTER IV.

PROGRESS OF THE WORLD.

AS EXPLAINED BY THE PRINCIPLES OF PHRENOLOGY.

"A thousand years is as a day with the Lord," says Saint Peter, and although I know of no basis in Nature for such a

period, as of the revolution of the planets, etc., it is very plain that the periods of the progress of the world, and of civilization, and decidedly measured by this rule. And further, the periods of progress correspond with the various groups of organs in the brain, of which there are seven, and taken in the order that I have enumerated them in Astrology, and each period of one thousand years brings into activity and predominance a different or succeeding group of organs. This arrangement may not appear evident at first glance, but a little reflection, as I will endeavor to illustrate, will prove it quite plainly.

To begin with, as the late Rev. Henry Ward Beecher truly says, "The Bible is like a perfect man; and those who have imagination run forward into the Revelations, while those of the grosser sort run back into the Old Bible."

This idea conveyed by Mr. Beecher was not a new one to me, but perhaps it was more clearly stated by him than I should have stated it. Perhaps this may serve to show that more than one person may be thinking the same thoughts at the same time.

Take one in whom the Aspiring group of organs is large and predominating and in most instances he will say that he likes the books of the Prophets the best. Abraham Lincoln was a notable instance in this. He had a strong Motive temperament, and large Aspiring group, and also Jupiter was the strongest planet in his nativity, and it is said of him that his choice of the books in the Bible was that of the Prophet Isaiah.

On the other hand, take one like Emanuel Swedenborg, for instance, and he naturally runs forward into the Revelations. His "Apocalypse Revealed" and his "New Christian Religion," etc., are evidences of his mental and spiritual calibre. Ideality, Spirituality, and all the Reflective and Moral groups were very large in him. We could not reasonably expect one like him to write very much upon religious matters without mentioning the Revelations, or looking forward to future times.

Scientific men generally like the Epistles of Paul the best, since he was the most philosophic in his writings, and in the Old Bible they often choose the Book of Job on account that there are many

things spoken of in that book that are very scientific. Job undoubtedly knew that the Earth was suspended in space, for he said: "He stretcheth out the north over the empty place and hangeth the world upon nothing." It is a noteworthy fact, too, that the place most devoid of stars is toward the north.

Again, there are many men, especially among those who go back into the Old Bible, who just dote on the fact that the *blood of Christ* was shed for the sins of the world. These, of course, relate to the law, and they place considerable stress upon the necessity for sacrifice. The executive faculties or animal brain are very strong in them. But for my part, in looking at the problem from a scientific standpoint, I am utterly unable to understand how the blood had anything to do with it, and I have asked several ministers to explain the *modus operandi* of this phenomenon, and they have been unable to do so in a way that is intelligible to me. Yet I am aware that the Scriptures say very plainly that the blood of Christ did have very much to do with the taking away of sins. Undoubtedly there is some occult truth in it that has not yet occurred to me, and I have no reason whatever to doubt the truth of the Bible statement. (Note: This mystery was revealed to me later on, and is explained later on in this work.)

Children very often like the story of Joseph and Benjamin best, from the fact that it is juvenile, and it is not unlikely that most people in their growing up live over, in a manner, the history of the world in its progressive stages of development and enlightenment until they have reached their own station or place in life, and they are affected, no doubt, to a very great extent even beyond this, as they must do to become perfect; yet, they all have their niche or sphere in life, and, with them, all else is subordinate to this. Some ruling faculty which is the keynote for all the rest, some predominating element in which they live and have their being.

The first of those periods of a thousand years began with the days of Adam, and it belongs with the social law or group. The Bible does not state very clearly as to just what the people did do

in those days, but it may be inferred that they lived, got married, and died, as a principal thing, or, in other words, they manifested those social feelings which bind one to home, relations and friends. "Be fruitful and multiply and replenish the earth," is God's first command to Adam, and amativeness is also the first organ mentioned on the phrenological chart. After Adam's fall from grace it is likely that he began to seek virtue, which, says the Apostle Peter, is the first step toward righteousness after we have been regenerated in the faith. They had a patriarchal form of government in those days, the father dictating and teaching the younger people what they should do. It is worthy of remark that while Adam was able to walk and talk with God, this faculty was lost or became dormant after a few generations. This may have been from lack of use, but it was certainly the result of Adam's sin. In those days, the people having nothing to do except to make a living and provide for their humble needs, lived to a great age. At the latter end of this period, and it was also the seventh generation, there was one man who was said to have been taken to heaven alive. The Bible says of this: "And Enoch walked with God; and he was not; for God took him."

The second law now came into force and this relates to the perceptive and literary group of organs. The Bible is no more clear about the events which happened at the beginning of this period than it is of the first. The people did very small things in those days, and very little is recorded of them; but still there is enough for us to trace the effect of this law. The Bible, which is our only record for this time, says:

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown."

There are two classes of people mentioned here, the sons of

God and of men. It is not quite clear as to where these latter had their origin, unless they are the people referred to as having been created on the sixth day, or a period beyond that of Adam. But it is clear that when this second law came into effect, and this second law relates to the Perceptive group of faculties, which gives a desire to travel about and explore the country, to see and learn all things, these sons of God, or the descendants of Adam, began to cut loose from the family ties, and began to look about them, and they took unto themselves wives from this other race or class of people. This is one of the expressions of this group of organs.

The flood occurred later on in this period. When the law which relates to the organ of Weight came into effect, and the organ of weight is in this group, and its function is to give knowledge of density, or the law of equilibrium, the equilibrium of the earth was disturbed and caused the flood.

At the latter end of this period the people all spoke one language, and they began the building of the Tower of Babel. But before they had completed the work there resulted a confusion of tongues among them, and they spoke different languages, so that they could not understand one another; then they left off building the Tower of Babel. Now, the organ of language does belong in this group, and it is not unlikely that when this law came into effect it caused them to speak with different tongues, according to their different dispositions or characters. I cannot give a description of all the organs, nor am I able to tell when each of them came into effect; but an outline is all that is necessary here, and this will be sufficient to prove that the general plan is correct.

“Knowledge puffeth up, but Love edifieth,” says St. Paul. These perceptive faculties give knowledge, and notice, too, how puffed up these people were when they conceived the idea that they could build the tower of Babel that would reach up to heaven.

We come now to consider the third law, and this relates to our Executive or Selfish group of organs. As stated before, this

third law gives divisibility, a love of self, a separate existence, etc., and it is worthy to remark that when this law came into effect, at the year 2000 B. C., that the people did all divide all up into tribes. Every man who had a family formed a separate tribe. And there were many instances of men who had several sons, and each of these sons formed a separate tribe.

Again, these faculties give rise to our fighting qualities, and this third law had not been in force very long before men began to fight and go to war with one another, one tribe against another, and it is worthy to remark that there were no wars before this law came into effect. When Cain killed Abel it was considered a terrible crime, and as a consequence of this a very great punishment was put upon him; but in these latter days, when this third law came into effect, it became very common for men to fight and kill one another, and this quality seemed to grow worse and worse in them, and they became more and more barbarous until about the end of this period. And further, we may say that after this law came into effect that it continues to remain even until now, and it will continue, and we may expect to have wars until this element is subdued by the moral law when it comes into effect in the future. For the Executive group has an opposite effect to that of the Moral group, and there is no other element of the mind that will act as a counterpoise to it; and we can see even at this present time that wars do exist, and this element has not yet been subdued or brought under subjection. Men talk of subduing this element by reason and science, but these will not subdue it. We are living in an age of reason and science at the present day, and there never was a time when the world had bigger or better guns, and the nations never were better prepared for a terrible war than they are at the beginning of this twentieth century. Reason and science may guide our Executive faculties, but subdue them, *never*. The Moral element alone can do this.

Now, Abraham was born at the beginning of this third period, and since this element is the opposite of the Moral element, it is evident that he could see and understand things of a spiritual nature which other people had been unable to understand before,

and Abraham is considered to be the Father of our Faith.

It was during this period that the children of Israel made their exodus from the land of Egypt, and were kept in the wilderness for a period of forty years, and during this time they were fed upon manna, or what Paul terms "angel food," and water was caused to flow from a rock, which the same Apostle terms a "spiritual drink." The organs of Alimentiveness and Bibativeness are in this group, and we may well believe that these people were fed on this spiritual food and drink while the law which relates to these organs was in force.

Man is made in the similitude of God, and the faculties which are possessed by man are also the attributes of God. Man has these Executive faculties which gives him his fighting qualities, and God also exercised His Executive spirit against these people while they were in the wilderness on several occasions, and at one time twenty-three thousand of them died in one day. This element is the power to law, and therefore relates to the law; and it was during this period that Moses received the law of God on Mount Sinai. The people were taught to fear God and to keep His commandments, and to offer burnt offerings as an atonement for sins. To the people of the present day this offering of sacrifices and burnt offerings to God may look like nonsense, but to the people of those days it was quite different. There is a principle in Nature which requires of the barbarian a sacrifice to put him in harmony with his moral nature. These people were so barbarous that it was useless to teach them to love God, and if they were left alone they would not progress and become perfect, but they would become worse and more barbarous—they would not reform. By making these offerings and sacrifices it had a tendency to humiliate them and bring them to the Divine; and besides this there is probably an occult principle involved in making these sacrifices which I do not even presume to understand. I suppose it is difficult for any one in these days to understand the philosophy of all these offerings, sacrifices and ceremonies which were practiced by the Jews, and also by other nations.

The book of Job seems to correspond with the organ of Cau-

tiousness. He said, "For the thing which I greatly feared is come unto me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came." All through this book of Job is seen this sublime manifestation of Cautiousness. He was a great man and a very wise one, too.

The fourth law relates to our Aspiring group of organs, and these give a desire to rule; and this fourth period, with the Jews who were under the special direction of God at that time, was the period of the kings and prophets. This period began about King David's time, and extended to the time of Christ.

Some people may not believe that the Aspiring group of organs has anything to do with the gift of prophecy, but it is true, nevertheless; and those who have this group of organs large, generally like this part of the Bible the best. Jupiter, to which these organs are allied, is partly self-luminous, and persons governed by him partake somewhat of his nature; it gives light within, self-knowledge or self-illumination. Solomon was born during this period, and he was said to be the wisest man in the world.

Phrenologists may view me with incredulity when I say that this group of organs has anything to do with knowledge or wisdom, but if they were to be moved by the Holy Ghost, and get their wisdom in that way, instead of learning it from books, then perhaps they would look at it differently. Now, there is a difference between the Aspiring and Reflective groups, and there is also a difference in their kinds of knowledge. The one gains its knowledge from inspiration, and the other by reflection and scientific investigation. If one will undertake to learn from the spirit it will not require much experience to find that the Aspiring group is brought into requisition, and that it has a great influence during such times.

"THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM" is a true aphorism, but while wisdom begins in fear, it does not necessarily end there. Its natural end is in pure, perfect love which casteth out fear.

I am also a phrenologist, and while I can justify those who may

ridicule me for the statements contained in the last few paragraphs, I can also rebuke them for viewing things superficially, as they appear to be, instead of drinking deeply and viewing them as they really are.

The fifth period began with the Christian era and extended to about the year 1000 A.D. Christ was born one week before the beginning of this era, as has been already stated. This period belongs with the Perfective faculties, and these faculties are allied to Saturn. Saturn was on the meridian at the time of the birth of Christ, and His horoscope was a perfect one, and therefore Christ was perfect and taught us a perfect doctrine.

Up to the time of Christ men were taught to *fear* God, and they could be controlled only through fear; but after this era began then we were taught to *love* God, and that perfect love casteth out fear. So, too, the Old Testament advocates the use of the rod in the training of children, but in the New Testament it is not so. The beginning of this era was the dividing line between fear and love, between the Old Testament and the New. Man cannot be driven to God and spiritual worth through fear alone; he may be driven to this extent and then he is attracted onward through love.

Through the sin of Adam man's spiritual nature became dormant or closed up, as it were, to a great degree, and this faculty or paradise can be regained only by a certain process of development. For instance, Adam was able to walk and talk with God, and was also able to see Him, before the fall, but who is there among us to-day who possesses this gift? Now, the Bible gives the key to this process of development, or, as we might term it, the evolution of the mind. But it requires great diligence on our part to live up to the standard required of us for that purpose. That time is coming, however, slowly, but surely, when our paradise shall be regained, and every man shall know God and the right way of living, from the least of us unto the greatest.

A new round of the ladder of this process of the world's development was reached at the beginning of this fifth period. Christ said, when He began to preach, "The law and the prophets

were until John (the Baptist); since that time the Kingdom of God is preached, and every man passeth into it."

It has been stated before that saturnine men commonly have a fall to disgrace and trouble, and now I wish to show that the world has passed through this same fall, and that it occurred also during this period. After the fall of the Roman Empire, we passed through what is called the "Dark Ages," when the world sank again into barbarism. But, at the time of this fall, the Christians of Rome were carried away as prisoners, and these in turn became so many missionaries. The civilizing influences of Christianity had their effect, and toward the latter end of this period they had begun to elevate. They had arrived, in fact, at Constructiveness, and began to build up anew, and upon a more sure basis. Religion was no longer a theory, but became an established fact. Simeon prophesied of Jesus, when He was in His infancy, saying: "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against."

During this fifth period the Perfective faculties held full sway. Ideality and Sublimity were at the zenith of their power. It was at this time that the greatest artists in the history of the world flourished and had their wonderful career, and these faculties are those that appreciate art. *THE OLD MASTERS!* Who has not heard of them? Masters of sculpture, painting and art! All the arts in Greece and Rome were brought to their highest state of perfection during this period; nor are the artists in this scientific and enlightened age of the world able to imitate them.

But by far the greatest argument that can be produced, relative to this period, is to show that the people of those days manifested what we might call the combined function of this group of organs. This group of organs, when predominating, gives their possessor that trait of character which desires to bring all things subject unto himself, and control them, as it were, by an effort of the will. This power, or trait of character, was manifested first by our Saviour, Jesus Christ. It was shown in His desire to Christianize the world and make the people subject unto

Him. And again, it was manifested by the Pope of Rome, yet in a different way. For, while Christ desired to win our souls to righteousness and eternal life, that we might become a part of Himself in the world to come, the Pope, on the contrary, desired a temporal power that he might rule over men and make the world subject unto his will, that he might rule them as a man.

The sixth period began with the Crusades, or about the year 1000, A.D., and will extend to about the year 2000, A.D.

This period belongs with our Reflective faculties, and since these faculties are of an intellectual nature, this is an age of science and learning; an age of inductive reasoning and of scientific investigation. There is hardly a branch or field of thought but that has been looked into and improved. It is an age of inventions, improvement and discovery, and there is hardly a trade or profession but that is being brought to a high state of perfection. The railroad, the steam engine, the telegraph and telephone, and thousands of other inventions of every description for the benefit of man, have been brought into existence during this period, and still the good work goes on.

The organs of Causality and Comparison are in this group, which gives us the ability to analyze the laws of nature, and trace the relation between cause and effect; and by these means man has been able to discover a new continent and learn that the world is round; and finally, to analyze the laws that sustain the worlds, and to discover the nature of these laws of the universe generally; and to a great extent, we have learned the effect of these laws upon man.

The organ of Human Nature is also in this group, and this gives a knowledge of character; and during this period a system of Phrenology has been founded, also Physiognomy, and there are also several other systems by which character may be read, and they are all being brought to light.

Professor Twing truly says: "Character is revealed through many windows, like a cathedral illuminated at midnight." This organ also aids us to learn many other things, for by its means we see things, as it were, by a direct inspection of the mind.

This group of organs borders on Benevolence, and this sixth element, says the Apostle Peter, gives brotherly kindness. And it is worthy to remark that during this period slavery has been abolished in the United States, and also the serfs of Russia have been made free. And, in addition to this, the churches have taken to this feeling, and have sent missionaries to all the foreign and heathen lands, that not only themselves, but also all people, might be saved by the Gospel of Christ.

This feeling of brotherly kindness or brotherly love has never been more strongly manifested in the history of the world than it is at the present time. The fraternal societies, the labor unions, the organizations of capital, the trusts, the associations, missionaries, etc., are all manifestations of this feeling of brotherly love, and these all are only in their infancy. The time is rapidly approaching when the world of people will come to the realization that we are all brothers and sisters, and that we are all one flesh, one blood, yet diversified in our appearances by the differences in our characters and hereditary conditions.

Nor are the days of invention at an end; not by any means. The immense strides made in the progress and enlightenment of the world during the last few centuries surpasses anything ever recorded in history. It has been styled by some writers as a "Cyclone of improvement." We are approaching Human Nature, which is purely intellectual. The characters of the people are also improving and keeping pace with the intellect. If one will read the Purity books being published at the present day, he may wisely conclude that man is striving hard to regain that Paradise of Purity from which Adam and Eve fell. The world is waking up. The day star is arising in our hearts: Indeed, it appears as though we are approaching that day of which it is said:

"And I looked, and, lo, a Lamb stood on Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were re-

deemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." (Rev., 14:1-5.)

THE MILLENNIUM.

If this analysis or description of the successive periods of the world's progress, as we have just seen, is correct, and I believe with all my heart that it is, then at about the year 2000 A.D. will begin the seventh period which relates to the Moral group of faculties, and these faculties are allied to Neptune. This period will, according to our mode of reckoning, continue for a thousand years.

Will this period represent the Millennium, the Lord's Sabbath, as being spoken of in the Revelations? Will this be the period when the Moral faculties have the supremacy and hold the Executive faculties under control? It has been prophesied that in that time "the lion and the lamb shall lie down together, and dust shall be the serpent's meat." And in that day it will be considered as bad to kill an ox as it is to kill a man. Many people of late years, and for that matter ever since the time of Christ, have made predictions that the Millennium was at hand, but they did not claim to have any word from God to that effect, nor did they seem to read the signs of the times. They knew, or should have known, that the Revelations had not yet come to pass, and they ignored one part of the Scriptures in their enthusiasm to have the Millennium come at once. Paul says of this:

"Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself

that he is god. . . . And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; *even him*, whose coming is after the working of Satan with all power and signs and lying wonders." (Second Thessalonians, 2:1-9.)

Now, we may have seen some of the things which have been prophesied shall happen before the coming of our Lord, but not all of them, by any means; and, therefore, we are certain that the time is not immediately at hand. All of the prophets and teachers have declared that in the last days perilous times shall come; and, if that be the case, as I believe it will, this twentieth century will be a very eventful one. For, if all these prophecies of Scriptures must happen between now and the coming of our Lord, or say at about the year 2000 A.D., these events, when they do begin, will follow one another in rather rapid succession. And I do not see why these events should not happen. The organ of Human Nature relates to and gives knowledge of character, and it is one of the principal elements which led man astray in the beginning, and it is likely that this faculty should be tested and made perfect as all the others have been in the past.

We have seen in Adam's nativity that the malefic planets, Mars, Saturn and Uranus, were in his twelfth house, which is the house of sorrow, self-undoing, imprisonment, etc., and we have seen also that when these laws have been in force in the progress of the world, which relates to these planets, that God has come to the aid of man to help him through the difficulty. In the third period, which relates to Mars, God took the children of Israel under His own supervision, and took them out of bondage, where they had been in slavery for four hundred years, and led them through the wilderness to the land of promise. And in the fifth period which relates to Saturn, Christ came and preached to us a perfect doctrine and cast out devils by the score, but was finally crucified, being faithful even unto death. So now we have come to the sixth period which relates to Uranus, and since it was partly man's intuition which led him astray, and since this organ is the highest in the group, the final test should be in the last days.

In saying that this organ is the highest in the group, I mean that it is not only the most elevated, but also that it is a higher or superior faculty of mind, as has been explained in Chapter I. Now, God had made the Serpent (the Devil), the most subtle of the beasts of the field, indicating that he possessed the highest attributes of mind belonging in the animal world, which is the faculty of Human Nature. And, therefore, the law relating to this faculty should come into force in the last days of this period, and just before the Moral law comes into force.

Now, I believe that these perilous times shall come, and that there will be a great conflict along many different lines. There will be a conflict between science and religion; between intellect and spirit; between right and wrong doing of every conceivable form. Deceit will be the order of the day, and the evil ones shall resort to violence. "Peace shall be taken from the earth." And there shall be such a turmoil as was never heard of before.

Some of the most learned men of the present day argue that there is no God but the combined forces of Nature, as has been prophesied by the prophet Daniel that they would argue; and they define life itself to be only "the combined forces which resist death."

Nonsense! Have not these learned men declared that there is no process by which any machine can be made to gain power over the laws of gravitation, as has been thoroughly tested in their attempts to get perpetual motion? And does not anything in which there is the principle of life possess this power? For example: a one-pound weight, descending through ten feet of space, is equal to ten foot-pounds; and it can be made to raise a ten-pound weight through one foot of space, which is equal also to ten foot-pounds; which is a balance of power, and it cannot be made to raise any more than this. And in these experiments it makes no difference as to the means employed, whether it be lever power, pulley power, aerostatics, hydrostatics, electricity, magnetism, etc., the result is always the same. We cannot make any machine by which we can gain even the least particle of power over the laws of gravitation, and therefore we cannot get

perpetual motion. But if we add the principle of LIFE to these laws of Nature, we find that it does gain power over the laws of gravitation.

Let us take a tree, for example. It grows from a very small seed, and in the course of time it becomes a large tree; that is, let us say, four feet in diameter and two hundred feet high, and weighs from twenty to thirty tons. Now, this tree, by possessing the principle of life, has gathered its substance from the soil in which it grows, and has converted it into timber, and has raised this substance, amounting to twenty or thirty tons, to an average of one hundred feet, in addition to the annual fall of leaves and fruit, etc. This tree, then, is equal to a perpetual motion machine, because it *has* gained power over the laws of gravitation. Then is life, even in this tree, only "the combined forces which resist death?" Has not this tree done more than all these known laws of forces can be made to do?

Life, life! What is life? Life is an infusion of the spirit of God, and the world by wisdom knows not God, because He is spiritually discerned, and in no other way. Everything in nature is invested with the principle of life, and while it acts in harmony with these laws, it also possesses a principle which is not contained in the laws. This is life. Even the Earth, the Sun, Moon, and planets, possess this life principle, and yet man comprehendeth it not.

Now, it does appear as if the world was preparing for the final struggle of the last days. For there is beginning a falling away among the followers of Christ. The following note is clipped from the San Francisco *Examiner*, a paper which is second to none on the Pacific Coast, and is therefore reliable:

"FUTURE OF THE CHURCHES."

"To many devoted Christians the outlook for the churches is dark. They see the growth of indifference and unbelief, they observe the scarcity of men in the congregations, and they painfully realize the fact that the clergy do not hold as high a rank in the

public estimation as they once held. They fear that the day may come when the church doors will be closed, and the great organizations that have done so much for humanity and civilization will cease to exist."

There are only three sentences in the above paragraph, but they contain so very much.

Again, the church is divided up into a multitude of creeds, and each of these claim that they are the true followers of Christ, and yet they are all preaching from the same Bible.

Is Christ divided? Is He to be worshipped in segregated parts? If we put a small quantity of iron filings into a bushel of miscellaneous substances and stir it up with a magnet, we find that this iron all sticks to the magnet, while these other substances do not. So, too, when any man reads the Bible, since the Bible is like a perfect man, he will pick out certain paragraphs which suit his nature best, or comparatively speaking, those paragraphs which stick to him. And if a hundred thousand men should read the Bible through, and each mark certain paragraphs which suited them best, we would find that no two of them would be marked alike. And, therefore, if every man could have a creed that would suit his ideas in every particular, there would be as many different creeds as there are separate individuals.

I once asked a minister, who said that his "sieve was pretty fine," if he believed it was a good thing for the church of Christ to be divided up into so many creeds.

"Oh, yes," said he, "we get more people that way than we would if they were all consolidated into one church."

So, too, we might have more money if we would make it half alloy; but would it be as pure money, and would it be as readily accepted as money? We think not. It is the same with religion. God is the author of our faith, and so long as our creed conforms to His law, then that creed is acceptable unto Him, otherwise not. Yet I must regard this division of the church as an evolution, or pulling out from the old ruts, which the people fell into during the dark ages. And, notwithstanding the creeds, the churches, or rather the different branches of the same church, are doing some

good work in sending out missionaries to foreign lands to preach the gospel to those who have not heard of Christ, and they deserve to be praised for it.

It is proper that I should here offer an apology for finding fault with the creeds, for one time when I was pondering on this subject the spirit showed me that I was doing precisely the same thing. For here I am building up a creed based upon science, that I may worship God according to the dictates of my own conscience, and all the churches are doing precisely the same thing. When properly considered, the different churches and creeds are mainly the assertion of an individual opinion; and really, whether we are all consolidated into one church, or divided into a thousand churches, the individual worshipper will have his own idea of God, and will worship Him in his own way, notwithstanding the church may have much to do with the outward man.

The danger is only here: if the worshiper becomes so wrapped up in his creed that he thinks more of this than he does of the pure religion, then that creed is dangerous from the fact that it eclipses his religion; otherwise the creed is of but little consequence. But in this regard there is probably more real danger in the scientific creed than in most others, for the reason that when one gets started in studying science there is no end to it, and by continually chasing the phantom of science he may lose sight of his religion altogether. But, as I have said, aside from this, there is no difference about the creed, except that the creed often sets forth certain principles of belief, which belief possibly may be wrong. The general fault of a creed is not that it is wrong, but that it is too narrow or cramped, or that they take a one-sided view of the case. And now I tell you beforehand, that I am obliged to take a one-sided view of the case, for I am taking the scientific view of it. This appeal is intended for a class of men that the churches will not and cannot touch—the scientific class. If through the proofs of science these men or even a small part of them are brought over to Christ, then my labor has not been in vain.

Again, it has been prophesied that there will be wars and

rumors of wars in the last days. And we may say that the world was never better prepared to engage in a series of terrible wars than it is at the present time. The nations are crying to-day for "mighty navies," more battleships, more engines of war, and many of the most learned men are employed in the invention and manufacture of high explosives and greater projectiles with which to do battle. Not only is this the case, but the greatest warriors are those men who become the leading men of the nations, and are elected to high offices and thus become the chief managers of national affairs. We have larger and better guns, and larger fleets of battleships and cruisers than ever before, and according to this reckoning, there are still a hundred years before us in which to make greater inventions and do battle.

Man will fight until he finds that war means annihilation; then he will wisely conclude that it is better to settle these national differences by law and arbitration. Some men are talking of doing this now, but it will not likely be carried into effect until we have arrived at near the end of this period.

Then, says the prophet, when they go home from the wars and say "peace and safety," then comes sudden destruction.

It is evident that when the world is ready to settle their troubles in a peaceable manner, as by arbitration, then they are ready for the millennium, and it will come.

But when shall these things foretold in the Revelations and other parts of the Scriptures relative to the ante-millennial period begin to transpire? Will they begin with the twentieth century, or wait until later on? In regard to the time, there is no prophecy in the Scriptures which tells it precisely, and it is said that no one knows the exact day or hour of the end. Neither do I believe that we will be able to tell with precision by the planetary positions when the end will come. We may approximate it, but not with precision or certainty. Perhaps the worst will not occur until Neptune reaches Virgo, and from that time on to the end.

The organs composing the Moral group are these: Conscientiousness, Hope, Spirituality, Benevolence, and Veneration. When the law which relates to these organs comes into force, so

that these are the predominating elements of mind, as we have seen has been done regarding all the other mental faculties in the past, then we may be able to conjecture what those conditions on the world will bring. Vice and crime of all kinds will cease to exist; with no prisons, no wars, no insane asylums, no evil of any kind. These all will be held under subjection by the preponderance of the Moral laws. While, on the other hand, peace, joy, tranquility, and purity will reign supreme. Spiritual manifestations, esoteric wisdom, brotherly kindness, love and reverence will be the order of the day. My pen will not describe, neither is my mind able to fathom the conditions that this millennial period will bring. I only know scientifically that it will come, and I will leave description to others.

Some people seem to believe that we are living in this "golden age" now, as will be seen by the following extract taken from the *Magazine of Mysteries* for December, 1903:

"The present Higher Thought is a great and lasting blessing to the whole world, in that it is a strengthening, progressive and restorative Psychic-mental force that is uplifting the whole to a higher state of consciousness. A great and wonderful transition in all men is now taking place. We live in the midst of a great and wonderful Psychic-mental Realm that is changing, arranging and rearranging all things. It is a grand and blessed evolutionary change that sages, seers, and poets have always chanted about in their moments of inspired ecstasy. In nowise can the Holy Seer see anything but great, orderly change at every hand. The animal man is passing and the angelic man coming in, and the millennial era has begun. Glory be to God! we have entered the real Golden Age! All life is now progressing at a most rapid yet orderly rate—that is, manifesting in its highest *now* and *here*. A new set of advanced souls—masters—walk the earth. "To stand still in the midst of the universal onward drift is to fight against God and His orderly law."

I will agree that the world is in a great and wonderful evolutionary stage, which is rapidly fitting us for the period of blessedness that will soon fall upon us; and that there are many intel-

lectual giants who, as was foretold by the prophet Daniel, saying: "Those who have wisdom will instruct many;" but I must deny that the seventh period, or the "Golden Age," as this author has styled it, has yet arrived. So long as we have evil in our land, while we have vice and crime of every description, while we have prisons, jails, and lunatic asylums, while we have armies, navies, wars and engines of war, the millennial period is not upon us, however near it may be. We are arriving at the purely intellectual period, but even this has not yet arrived in all its grandeur.

Then again, the transitional stage between these two periods will not be gradual, as some writers seem to believe, but it will come as a sudden change when the end comes. Paul says of this:

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (First Thessalonians, 4:16-17.)

Thus it will be seen that the change between these two periods is not a gradual one; but, on the other hand, it will be very sudden.

Finally, it is said that at, or about, the end of this millennial period the kingdom shall be delivered up to God. And we find that the organ of Veneration is the highest organ of the brain, the highest faculty of the mind, and its function is the love of God. And we may well believe that when this law which relates to this faculty comes into force at the end of this period, then the whole mind of this world of people will have been made perfect and be delivered up to God, and the wickedness of the world shall be at an end. Amen.

It may be well to add here that the organ of Veneration on the right side of the head is in direct opposition to the organ of Vitativeness, on the left side of the head, and therefore, since Vitativeness gives love of life and the dread of death, we must proceed to the end until that law which relates to Veneration comes into full force before the last enemy of Death shall be

destroyed. In other words, it requires the highest in heaven to overcome the lowest on earth. Vitativeness, of course, gives love of physical life as opposed to spiritual, and we may now readily understand what Jesus meant when He said, "He that will lose his life for my name's sake the same shall have it, and he that would save his life the same shall lose it." Spiritual life which is found in Veneration is directly opposed to the physical life that is found in Vitativeness; and since flesh and blood cannot enter the kingdom of heaven, it naturally follows that physical life must be yielded or be made subservient to the spiritual before we can fully enter the spiritual realm. Those elect people who shall be saved in the flash at the coming of Christ are those who followed the Lamb wherever He leadeth and cared not for their lives even unto death. Their physical life is made entirely subservient unto their spiritual nature; and therefore these men are so good and pure that they are able to be translated and be caught upward to meet the Lord in the air. Then we should consider as to how these men should live to enable them to meet the coming of the Lord in this manner. Greater purity, or more devoted souls, were never known on earth than in those elect men who shall remain to the coming of our Lord. These facts will become more clearly demonstrated as we proceed.

"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be." (Ps., 37:10.)

Those who live up to their highest ideals in the last days will have an harmonious combination of intellect and character; it is the very highest type of manhood.

The Jews believed in the Messiah as He will appear at His second coming at the beginning of the millennial period; and for this reason they did not believe in Him when He came as a man. But the Gentiles, on the other hand, accepted His doctrine with thanks and became His chief followers.

All men have fragmentary minds, and we know in part, and so there are none who are perfect. The Scripture says: "There are

none that doeth good, no not one." Christ only was a perfect man; and while He lived in conformity with the laws of the Old Testament, He also preached to us the New Testament. The Jews and Gentiles were divided in Christ, for while the former have character for the basis of their religion, the latter have intellect as the basis for theirs. These all have fragmentary minds, and they all split upon the same rock. The Jews followed after God until they came to those laws when *fear* leaves off and *love* begins; but when this time came, they were hardened or dumfounded, and then the Gentiles, who have intelligence for the basis of their religion, came in and are at this time the chief followers of Christ. Christ did not allow this division to be made in Him, however, for since He was perfect it is said that "in Him dwelt all the qualities of the Godhead bodily." (See also Romans, 11:25-36; I Cor., 15:20-28, and Eph., 1:10-14.)

Now, according to the principles laid down in this chapter, the millennial day will begin with the year 2000 A.D.; but Christ has said that for the elect's sake, whom He hath chosen the time will be shortened; and, if this time was not shortened, there would no flesh be saved. However, He does not say as to just how much this time will be shortened. But there are several prophecies in the Bible which, when certain stages of these proceedings have transpired in the last days, those who are wise and discreet may be able to know, with almost precision, the time of His coming. This time, therefore, may be shortened only a few days, and it may be shortened several years. I do not presume to have any knowledge of the time. And it may be that there are no planetary positions or other natural phenomena to indicate it.

This tracing of the effect of the laws of nature as detailed in this chapter, is not as plain or elaborate as it might be made, but the general idea is all I care to give. To me it is very evident that the progress of the world can be definitely traced on phrenological principles, and if these principles are not true, then I must say that it is the most beautiful delusion I ever saw. But they are true, as any one with only an ordinary amount of intelligence can readily understand. It is my candid opinion that after we have

accomplished another hundred years of progress, and have endured these dynamiters, strikers, bomb throwers, tramps, wars, etc., and have learned by sad experience that the *only* way to overcome these evils is to establish a just and equitable form of government which will insure justice to all people by civil means, we will then be ready to usher in the millennium, and it will surely come. Amen.

And in that day no man shall say to his neighbor, know ye God, for every man shall know him from the least unto the greatest. . . . And the desert shall be made to bloom as the rose. . . . And every man shall live from the product of his own vine, and none shall make Him afraid, etc., etc.

CHAPTER V.

THE KEYS TO THE KINGDOM OF HEAVEN.

“Hold fast the head from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God.” Paul.

There are a few people who object to the Christian religion on account of their too literal interpretation of the Bible regarding the above heading. They are superficial thinkers who seem to believe that a key is necessarily always a material thing, as a metallic key, for instance. They seem to interpret that the Apostle Peter holds the keys that unlock the way, and that *he only* has the power to admit those who are worthy to enter the kingdom of heaven. This belief is not consistent with fact, to begin with, and an investigation naturally gives rise to the question, Is there a key to the kingdom of heaven, and, if so, what are these keys? I will endeavor to answer these questions and explain them as clearly as possible on scientific principles. Let us begin at the beginning.

“When Jesus came into the coasts of Caesarea Philippi, He

asked His disciples, saying: Whom do men say that I, the Son of Man, am? And they said, some say that thou art John the Baptist; some Elias, and others Jeremias, or one of the prophets. He saith unto them: But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him: Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee; but my Father, which is in heaven; and I say also unto thee, that thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matthew, 16:13-19.)

It is well to remark before proceeding further that Christ said also to the other apostles and to all people that whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven; but what about these keys?

Is a key always a material thing, and are we to believe that Christ pulled a bunch of keys out of his pocket and gave them to Peter then and there? Or does not a key sometimes refer to a set of principles, or the solution of a problem, as a key to an arithmetic or algebra, for instance? Webster, among others, gives this definition of 'a key': "That which serves as a means to unlock a secret or mystery, or to disclose anything difficult; a guide; a solution; as a key to a riddle; a key to a mathematical problem."

I suppose this passage of Scripture is most commonly interpreted among Christians to mean that Peter will receive these keys on reaching the celestial city, and that he will then be at least one of the gatekeepers. Be that as it may. I have no argument to make against this belief. There are said to be twelve gates corresponding to the twelve tribes of Israel, and it is probably true that Peter will be one of the gatekeepers, yet I do not presume to know anything definitely about it. But so far as this

world is concerned I will now endeavor to prove that these keys which were given to Peter have reference to a set of principles which, if they are properly followed, will lead us to righteousness, eternal life, and heaven. And I will further state that Peter was the only apostle who detailed these principles to us in their numerical order, which is a further proof that these keys were given to Peter, and it is probably from this reason that Peter was called the chief of the apostles. These keys are explained on phrenological principles.

Peter says:

“Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And, besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For, if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ.” (Second Peter I., 4-12.)

Now, it will be seen, according to this quotation from Peter, as given above, that in addition to our faith there are seven things to be added when it becomes an INFALLIBLE RULE or a KEY to righteousness and eternal life. And now I will endeavor to prove that these seven things are analogous with, and directly related to, the seven groups of organs in the brain; and that these seven groups of organs in the brain are directly related to the seven spirits of God. We will begin with Faith.

What is faith? What is the underlying principle that changes us from mortality into immortality, from a man of the world into

a child of heaven?

Faith is to come to a consciousness, as Peter beautifully expressed it, that "THOU ART THE CHRIST, THE SON OF THE LIVING GOD." This is faith. This is the foundation rock upon which Christ built His Church and declared that "the gates of hell shall not prevail against it."

I am well aware that the Catholics interpret that Christ built His Church upon Peter, but they are in error. This interpretation had its origin in the dark ages. Read your Bibles again and I believe you will agree with me that Christ built His Church upon the Faith which Peter expressed at that time as quoted above.

It is not only necessary that we come to a consciousness that Jesus is the Christ, but we must also become *regenerated* in the Faith; and this regeneration relates to the cerebellum, or the organ of Amativeness. Some people may view me with incredulity for making this assertion, but whatever relates to generation relates to the cerebellum. Let us see what the Apostle Paul has to say about it:

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel." (First Cor., 4-15.)

You have probably read that you must be born again before entering the kingdom of heaven, and it may be well to emphasize here that you must also be begotten again before you are born. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." (First Peter, 1-23.)

The cerebellum is the basis of our faith. The arbor vitæ in the cerebellum is the tree of life upon which grows our future destiny. And whatever relates to generation is comprehended in this organ. For this reason it is called the organ of Amativeness, and its function is creation. This element of our nature needs to be purified as well as any other. "For a good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit."

Having become regenerated in the faith, having the spirit of God implanted in our souls which is not of this world, we must add in succession those graces which make each and all of the faculties of our minds perfect. Our first step in climbing these golden stairs, according to Saint Peter as quoted above, is to add to our faith, Virtue.

Virtue is comprehended in those five organs of the Social group, which includes Conjugal Love, Parental Love, Friendship, Inhabitiveness, and Continuity or Constancy.

The function of these organs, when legitimately exercised, will give a fair idea of what virtue really is; but in these degenerate days, since man's fall from Eden, there are so very few who live consistent with these elements of our natures, that it would be difficult to give a definition, even if I were able, that would be perfectly understood by all people.

Virtue gives: Strength of will, a devoted mind, constant in friendship, ardent in love, a devoted wife, a loving husband, dutiful children, affectionate parents, patriotism, love of home, chastity, moral excellence, value, worth, decency, and good health.

There are many other things comprehended in these elements of our nature which may not be necessary to mention here, but when the Apostle Peter looked upon the whole multitude of them, and wishing to sum them all up in one word, called them VIRTUE.

Remember Christ's parable of the ten virgins (indicating that Christ recognized that there were ten mental elements which relate to virtue), five of which were wise, while the other five were foolish. So, too, all our organs are double, so that five of these social organs are on the right side of the head, and the other five are on the left.

Through Conjugal Love we may be wedded to the spirit, as well as to an earthly companion. Paul expresses it thus: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God." (Romans, 7:4.)

When man puts on Christ he is born again, as it were, into a new life, and virtue gives strength of being to that life in all its variations.

It will be seen that these things are being added in the same order as we are affected by the laws which relate to these several groups, as has been explained in previous chapters; that is, the cerebellum has the first effect, and the social organs in the cerebrum next, and so on with the others, as we shall see.

Our second step toward perfection, as the Apostle Peter informs us, is to add to our virtue knowledge. Knowledge relates to our Perceptive group of organs. We are given intellectual faculties and we are commanded to use them for the purpose of gaining knowledge. There are several of these knowing faculties, and there is also a multitude of different kinds of knowledge. And since we have put on the new man, why should we not seek after knowledge which pertains to the new life? "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head, so that we are without excuse." (Romans, 1:20.)

If we would excel in Christian knowledge it is essential, but perhaps not absolutely necessary, that we have a general knowledge of all things. I only regret that my circumstances and conditions in life have not permitted me to take up all of the branches of science, because we find harmony existing between science and religion everywhere, and in every field of thought. To the average Christian, however, the knowledge most essential for him to obtain is of the Word of God, which tells him of his duties toward God and man. So when Peter tells us to add knowledge, the application of that term is limitless; but its specific application is a knowledge of our duties as a Christian.

Jesus said: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." (Matthew 11., 28-30.)

Our next step toward Paradise, according to Saint Peter, is to add to our knowledge temperance; and this relates to our Executive or Selfish group of organs.

What is temperance? Does it simply mean that we shall not drink to excess? Bibativeness is only one of the organs in this group, and the term "Temperance," or self-control, is intended to cover them all. One may not drink any spirituous liquors at all, and yet be very intemperate. Intemperate in speech, intemperate in actions, and in everything else. All these selfish organs should be made to perform their legitimate function. "Be ye angry and sin not" is the command, and by observing this command it gives one a better knowledge of the laws of His being, and it helps us very materially to understand the Scriptures.

Temperance does not necessarily imply total abstinence. Christ drank wine, and the first miracle he performed was to turn water into wine. And again, Paul advised Timothy to take a little wine for his stomach's sake and his often infirmities. The temperate man uses spirituous liquors only for useful purposes, but not as a beverage. Drunkenness is strictly forbidden. Solomon advised us to "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts;" yet at another time he said, "Look not upon the wine when it is red, for at last it biteth like a serpent and stingeth like an adder." The first refers to instances where spirituous liquors may be used for beneficial purposes, while the latter refers to their being used as a beverage, which leads to drunkenness, and is therefore evil.

"Thou shalt not steal;" "Thou shalt not kill," and "Thou shalt not covet;" are laws that come under the observance of this group of organs. To "Love thy neighbor as thyself" puts one beyond criticism so far as selfishness is concerned.

These elements of our natures relate to the law, and are, therefore, governed by the law. And if we wish to become acquainted with the Divine laws, and of the natural laws existing in our universe, it becomes necessary for us to observe these laws and live in harmony with them; for how can we presume to know anything of the laws unless we endeavor to live in harmony with

those laws? All the organs in this group need to be restrained. Peter calls this restraint Temperance; and in doing so, he came as near defining our Christian duty regarding this group of organs as could be expressed in any one word.

By temperance, then, it is understood that we should overcome our bad habits, if we should have any, and become temperate in all things. Temperate in eating and drinking; temperate in speech and in action; do no violence to any one; and, above all, overcome any unnatural selfishness that would work an injustice to our fellow man. The law requires this, and God made these laws to be obeyed.

“For the commandment is a lamp, and the law is light, and the reproofs of instruction are the way of life.” “The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding.”—Solomon.

Next the Apostle Peter tells us to add to our temperance, patience. Patience relates to the aspiring group of organs: Self-Esteem, Firmness, and Approbativeness. These organs need to be guided rather than restrained. These inspire confidence in self, give energy, perseverance, and a desire for the good opinion of others; gives honor, dignity, pride, competency, and a desire to rule. In a religious sense they make one patient, firm in religion, with a tendency toward inspiration, and gives an understanding of the interior workings of the spirit. This group of organs correspond with the age of the Kings and Prophets; and those in whom these organs are very large will naturally like that part of the Bible the best. Webster defines patience as “The quality of being patient; the suffering of affliction, pain, toil, calamity or other evil, with a calm, unruffled temper; endurance without murmuring or fretfulness.”

To receive inspiration, to be moved by the Holy Ghost, requires considerable time, a great deal of patience, with occasional fasting and fervent prayer. Peter did well when he referred to these elements by the name of patience, as patience is the chief means by which these religious and spiritual benefits are brought out.

Our fifth step in climbing these golden stairs, according to Saint Peter, is to add to our patience godliness; and godliness, according to this philosophy, relates to the Perfective group of organs.

But, what is godliness? When Satan said to Eve, "Ye shall be as gods," what was implied by that term? Now, we are virtually commanded to be as gods, to add godliness to ourselves as a means of salvation. How perfectly wonderful! And that we should be called the Sons of God, how sublime!

Webster defines godliness as being "religiousness; piety." But I regard godliness as being something more than that. Sublimity, Ideality, Constructiveness, Wit and Imitation, make up this group of organs; and it is the natural manifestations of these faculties, when combined with religious zeal, that constitutes godliness. These elements of mind are elevating, chastening and refining in their influences; they give grace, beauty, and power to all our acts; and genius, neatness and perfectness are its chief characteristics. It is these civilizing influences, without the abuse of power, that makes one godly.

Persons in whom these organs are large and predominating are inclined to be fastidiousness in their appearance and manners, and they also give an exalted state to the feelings, whether they be religious or not. Christ and Napoleon are both instances of this, although they were very opposite in many respects. And the exercise of these organs has a tendency to make one perfect in every way, when they are harmoniously combined with all the other organs. "Be ye perfect, even as Christ is perfect," is the command, and to heed this command and to endeavor to become perfect, is godliness.

Then to godliness we must add brotherly kindness; and this relates to our Reflective group of organs. The organs in this group are Causality, Comparison, Suavity, and Human Nature. These give Reflection, logic, science, studiousness, wisdom, intuition, penetrative thought, sympathy, harmony and peace. By the exercise of these organs we are enabled to look into the affairs and characters of others, thus enabling us to lend a kindly

hand when needed. It is our duty to do good unto others, and to lead them into the right paths, and to remove any obstacles that we may find in their way. By so doing, it enables us to look into that perfect law of liberty and Divine wisdom which defines to us the relation between God and man and the universe of things.

“Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.”—Proverbs, 3, 13-19.

Then, last of all, and above all, Saint Peter tells us to add to our brotherly kindness love; and this relates to the Moral group of organs, which is above all. “And if a man love not his brother whom he hath seen, how can he love God whom he hath not seen?” God is love, and if we have no love, then we have no part in Him. Universal love is imperative. Paul says of this:

“Though I speak with the tongues of men and of angels; and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remov mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.”—First Cor., 13, 1-7.

Note: The authorized version of the Bible calls this "charity," but the new revised version gives it as "love." However, it will be seen that it relates to the Moral group, as will be understood by Paul's definition of it.

It will be seen that by following these principles as they are given us by Saint Peter, and as I have endeavored to explain them in this work, that all of the organs of the brain are made pure and perfect. And who can gainsay that if any one will follow these principles as illustrated here, he will be good and pure enough to take part in the first resurrection? And so Peter says: "For if ye do these things you shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ." *It is an infallible rule; a key to the process.*

THE RELIGIOUS GROUP.

I suggested in a previous chapter that the Moral group of faculties is the fruit of the mind and that each of these groups of organs have their representative organ in the Moral group. And while I cannot prove this conclusively, I will endeavor to produce some very strong evidence in its favor. Of course, I am well aware that there are many people, and especially among those who live decidedly in the physical brain, who will probably never come to a consciousness that what I am going to write here under this heading, is true. But, be that as it may, as stated in the preface, this work is not designed for the incredulous, but it is written for those of advanced thought and growth who wish to follow these subjects to their legitimate end.

There are seven of these groups of organs, and it is not very popular to say that there are more than five organs in the Moral group. But the organ of Veneration is divided by the phrenologists into three parts; the backward part, they say, gives devotion, while the forward part gives respect.

Now, while I agree that this organ in the backward part of

Veneration gives devotedness, virtue, or strong affinity for religion, etc., I do not believe, and have tolerably strong evidences, that it does not give prayer; but that prayer properly belongs to the central part of the organ of Veneration, of which more anon. Now, this "devotedness," or the backward part of the organ of Veneration, is closely allied in function to the Social group, with this difference, that the former is of a religious or spiritual nature, while the latter, the social group, is decidedly of a physical nature. For the present let us say, for the sake of convenience, and without further argument, that this organ of Devotedness is the representative organ of the Social group.

The forward part of the organ of Veneration, they say, gives respect for religion or sacred things, and also to elderly people, or to those in authority. I will agree, it does; and it even goes further than that, and gives spiritual knowledge. When I began the study of science and religion in 1883, there was a sunken bar across my cranium over the Moral group, so that the frontal bones were somewhat above the parietal bones at their juncture. But by studying religious knowledge, reading the Bible, and learning such principles as are detailed in this book, two very distinct knobs have grown on my cranium just back of the coronal suture, and on either side of the sagittal suture, which occupies the forward part of the organ of Veneration. And besides this, a study of these subjects produces a decided sensation in that part. And therefore I am convinced in my own mind that this organ gives spiritual knowledge. But whether it has any connection with the Perceptive group of organs, is quite another affair; I am unable to say. I believe it does, however, since its function is closely allied to that of the Perceptive group, with the difference that the former is spiritual in its nature, or spiritual knowledge, while the other is decidedly physical, and gives a knowledge of natural things.

The Executive or Selfish group of organs relate to the law; they are the powers to law, and are governed by law. We find a corresponding organ in the Moral group, Consciousness, which gives justice. That law which said, "An eye for an eye, and a

tooth for a tooth," is equally applicable to Conscientiousness as to the Selfish group; for Conscientiousness is not an element of sympathy, but of justice; and it will equally resent an injury, or protect the innocent. Blind Justice is like a two-edged sword that cuts both ways; but the punishment it inflicts is equal only to the injury received. Let us say, then, that Conscientiousness is the representative organ in the Moral group, which governs over the Selfish group.

The Aspiring group of organs gives confidence in self; stability of character, love of honor, dignity, pride; as is indicated by the function of the organs in this group—Firmness, Self-esteem, and Approbativeness. And in the Moral group we have a corresponding organ of Hope, which is also an organ that inspires confidence in our projects, and the maturity of our plans. The functions of these are very similar, with this difference, however, as already suggested of the other groups and their representative organs: Hope is of a religious or spiritual nature, while the Aspiring group is decidedly of a physical nature. Therefore let us say for the present that Hope is the representative organ of the Aspiring group.

The Perfective group of organs give rise to the imaginations, as is indicated by the functions of the organs in this group—Constructiveness, Ideality, Sublimity, Mirthfulness and Imitation. Through these the mind soars to immense heights, and take cognizance of the grand and wonderful in nature; has a real passion for the war of elements—thunder and lightning—whatever is magnificent or grand; love to contemplate the seemingly boundless expanse of ocean, the dashing waves, the glory of the starry heavens, and above all (with Veneration full or large), the omnipotence of the Deity and the infinitude of His works. They produce an exalted state of the feelings, and often give a peculiar tone to the voice and expression which are common to all great orators. And in the Moral group we have a corresponding organ of Spirituality. Spirituality gives faith in the unseen, and takes cognizance of the invisible things in nature; delights in dreams, visions and prophecy, the foreseeing of future

events; sees and understands the actions of the spirits, and converses with angels and departed souls; contemplates the war between good and evil, and looks forward to the ultimate triumph of right. It will be seen that the function of these are very similar, with the difference that the Perfective group relates to the mind, while Spirituality relates to the spirit. Let us say, then, that Spirituality is the representative organ of the Perfective group.

The Reflective group of organs have for their collective function to analyze, compare, and classify the facts collected by the Perceptives, and to philosophize, contrive, invent, and originate ideas. They give scientific thought, knowledge of character, reflection, reason, intuition, adaptability and sympathy. These are the humanizing elements that place man at the head of the animal world; that teach man the use of tools with which to perform his labors. The birds build their nests, and the foxes have holes, but man alone invents and uses an implement or tool. In the Moral group we have the organ of Benevolence, whose influences are blended harmoniously with those of the Reflective group. For while Human-Nature and Agreeableness give us an understanding of the affairs and feelings of others, and enable us to read their thoughts and feelings as if by instinct, Benevolence goes further and prompts us to bestow charity where help is needed. These elements are very similar in their natures; sympathetic, kind and intellectual. Therefore I have no hesitancy in saying that Benevolence is the representative organ of the Reflective group.

Now, when the mind of man has become thus far spiritualized it is evident that the whole mind will have a natural tendency toward love—heavenly love. And so we find the ultimate of all this is the love of God and Man, which is the function of the central part of the organ of Veneration. Therefore I believe that this central part of the organ of Veneration is the representative organ of the Moral group, or **THE VITAL COMPLEX UNITY OF ALL THE GROUPS AND ORGANS.**

I wish to advance the theory here that the soul corresponds

to the Moral group of organs. As our Moral faculties are the fruit of the mind, so, too, the soul is the product of our every thought, and our every act. I also wish to advance the further theory here that the spirit of God, as it comes to us from on high (direct from the Holy Trinity) is comprehended in the central part of the organ of Veneration. From this it will appear that the lower elements of mind are sanctified through the influence of the Moral faculties—the soul—while these in turn are spiritualized in holy love, which is found in Veneration. If this theory is correct, then it naturally follows that our soul, with holy love for its central star, is the life we have when we leave off this, our tabernacle, and enter the spirit world. If this is true, as it appears very reasonable to me that it is, then it naturally follows that if one lives righteously and religiously while here on earth, then he will have a large development of these Moral faculties, and also a rich and glorious soul with which to enter the spiritual world. But if man lives wickedly here, and cares nothing for the Moral or Spiritual things, then his Moral faculties will be poor and cramped, and his soul, what little there is of it, will enter the next world very poor and feeble indeed.

“But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” (Gal. v., 22-23.)

Paul here recognizes the fact that the Moral faculties are the fruit of the mind (spirit), but he does not indicate, so far as I yet know, that these correspond to the soul. I have every reason to believe that they do, however, and we will have occasion to look much deeper into this important subject later on in the work.

Now we may probably better understand what the Apostle Paul meant when he said: “And above all things put on love which is the bond of perfectness.”

Looking at the subject in this manner, the mind appears as a tree or vine, and the moral faculties are the fruit of the mind,

and this organ of Veneration, or the spirit of love, is as a seed, which grows out into a new life; or, as Christ expresses it, "The Kingdom of Heaven is like a grain of mustard seed, which being the smallest of seeds, grows up to be a large tree, and the birds build their nests in its branches." And again, "The Kingdom of Heaven is within you." So, too, a little of the spirit of God soon changes the tenor of the whole mind. "A little leaven leaveneth the whole lump." He who finds this organ and lives in it, finds heaven—the heaven that is within you.

One would think that Christ and His Apostles understood Phrenology, so beautifully does religion harmonize with these sciences. And they did understand it, too, in a way, but they did not teach Phrenology after the rudiments of men; but, on the other hand, they learned from the spirit, and we are just beginning to learn what they were preaching about—that is, their preaching is just becoming tangible to the materialistic mind; we are just becoming able to explain their teaching on a scientific basis, so that all may read and understand.

Now let me explain to you what is apparently a mystery. In our consideration of the keys to the kingdom of heaven I have purposely dealt with the seven groups of organs as being the things that Peter referred to in his description of the process of obtaining righteousness and eternal life, for the reason that it was easier to explain the process on that basis. And as all the operations of nature and of mind are operated on the same general plan, my statements have not been misleading in any material sense of the word, since I have held out the idea that all the faculties of the mind should be spiritualized or made pure through the influences of the Moral group. We have considered the subject exoterically; but now, since we have seen the relation of the organs in the Moral group to the several other groups of organs, it may be necessary to give another version of the process which will still further illustrate the idea presented by Saint Peter. Peter has conveyed the idea that we should live in harmony with the Moral group of organs, and that all the lower organs should be brought into subjection to these; but it is

necessary that we should be more exact in our description that we may the more perfectly understand the process.

We have seen that the backward part of the organ of Veneration gives devotedness, etc., and that this is the representative organ in the Moral group which governs over the Social group. Let us say, then, that the function of this organ is what Peter calls virtue, which he describes as being the first step on the Christian ladder; as by the influence of this organ the Social group of organs are made perfect and are made to perform their legitimate, humane and Divine function.

Again we have seen that the forward part of the organ of Veneration gives respect and spiritual knowledge. Then let us say that this is what Peter calls knowledge. Then following with the others in the order in which Peter named them, as has already been explained, we find that the organ of Conscientiousness corresponds to what he calls temperance; Hope corresponds to what he calls patience; Spirituality he calls godliness; Benevolence he calls brotherly kindness, and the organ of Veneration properly, that is, the central part, he calls love.

Now, by reading St. Paul's description of what love is you will see that it corresponds very well to the function of the organ of Veneration; but to put it in scientific terms, it reads: Veneration suffereth long and is kind; Veneration envieth not, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things, etc.

It will be seen that either of the above descriptions are substantially correct, since they both amount to the same thing. I have given this second version of the affair, however, in order to present the matter as clearly as possible, knowing that the average phrenologist will not accept as being true all that is said in this second version, regarding the Moral group being the fruit of the mind; while the first version he will not likely try to deny.

Now, if this second version is correct, it suggests another truth regarding the Millennial period which has not yet been explained; and it has a tendency to prove that this organ of Love,

or the central part of the organ of Veneration, is not a part of the Moral group itself, but that it is distinct, or a separate organ of itself.

In our study of the Millennial period, if we follow the Revelations closely, we find that the kingdom is not delivered up to God, during the thousand years of peace, but at a little later period, when all the people shall be judged according to their works.

Now, in our study of the "Progress of the World Explained on Phrenological Principles," it was shown that the laws which relate to the Moral group will be in force during the Millennial period; and now I wish to show that this organ of Love, being a separate organ, comes into activity at a little later period. And when the law which relates to this organ shall come in force, then shall be the end of the world, so far as we are concerned. Then shall the kingdom be delivered up to God, and we shall be judged according to our works, and then shall we be given a new heaven and a new earth. The world will then have been made perfect, and we shall then enter a new and a higher life. Amen.

THE TRINITY OF THE MIND.

Most scientific men are probably of the opinion that there is a trinity in everything, but when we speak of the Holy Trinity, they look dubiously, and talk of three Gods, and say (at least many of them do) that they cannot all be in one. Now, I will endeavor to illustrate the trinity of the human mind, and show their relation to the seven spirits of God, and the seven primitive laws of Nature.

Man is made in the similitude of God, and all the faculties or attributes of man are possessed also by the eternal God-head. There are seven spirits of God, says the Bible, and since God is omnipresent, these spirits exist everywhere, chemically and otherwise; and some claim that we see the reflection of them in the rainbow. These seven spirits of God correspond with the

seven groups of organs in the brain, and therefore, to show the feasibility of the Holy Trinity, it is only necessary to illustrate the trinity of the mind, since all things in nature are operated upon the same general plan.

Some people may not agree that these colors in the rainbow have any connection with the seven spirits of God. However, they do conform with the seven-fold principle which is manifested in all nature; but I am not certain that they follow each other in the same successive order as do these primary laws. Some authors claim that there are only three primitive colors, and that all the other colors are made up of combinations of these three. To this theory I will not distinctly disagree, as this theory conforms to the theory of the trinity, or the three in one; yet I must maintain that there are seven in all; three forming the first trinity, three more forming the second trinity, and one the third trinity; the two lower trinities are made up of combinations, while the seventh stands alone, forming the third trinity, which shows the harmony. Now, notwithstanding the fact that these colors may be drawn from any ray of light by the aid of a prism, there is considerable difference between the solar spectrum and that of any other. God said: "I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth." (Genesis, 9-13.)

I do not even presume to understand the exact relation between these seven primitive colors and the seven laws of nature, or between these colors and the seven groups of organs in the brain. But it has been revealed to me that the red color corresponds to the lower trinity, the Executive group; yellow to the second trinity, the Reflective group; but concerning the others I can say nothing definitely.

We find the mind of man, like Noah's ark, is three-story. And if we get our spiritual eyes open, it is soon found that, like that vessel, there is a square window in the roof, in the region of spirituality on the right side, through which the spirit has communion with the outer world.

There are three groups of organs in each of the two lower

trinities of the mind, while the Moral group, which is above all, forms the third.

FIRST TRINITY.

1. The Perceptive group.
2. The Social group.
3. The Executive group.

SECOND TRINITY.

4. The Aspiring group.
5. The Perfective group.
6. The Reflective group.

THIRD TRINITY.

7. The Moral group.

Now, I will copy a few other trinities from Mr. William Fishbough's "Macrocosm," to show the harmony existing between Phrenology and natural laws; but I must explain before going further that I have placed the Perceptives first in the above trinity, because in our outward journey from the Sun we meet Mercury first, which relates to the Perceptive group, and natural laws are based upon that principle.

FUNDAMENTAL LAWS.

FIRST TRINITY.

1. Expansion.
2. Contraction or attraction.
3. Circulation.

SECOND TRINITY.

4. Aggregation.
5. Segregation.
6. Sympathetic reciprocation.

THIRD TRINITY.

7. Vital complex unity.

GEOLOGICAL.

PRIMARY TRINITY (Structural). SECONDARY TRINITY (Organic).

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Firmamental and Sidereal Universe. 2. Solar systems. 3. Geological developments. | <ol style="list-style-type: none"> 4. System of Chemical or comprehensive mineralogical arrangement. 5. Vegetable kingdoms. 6. Animal kingdoms. |
|---|--|

ULTIMATE (Intellectual).

7. Human races, as to their merely *terrestrial* constitutions, affections and thoughts.

It will be seen that the laws have effect in a different order in the mind than do the general laws. We are on the earth, and the planets affect us in the order of their distance from the earth; but the general laws have their effect from the common center, the Sun, when the law which relates to Mercury has the first effect.

Here is one more trinity which will throw additional light on the subject, and by comparing this with the principles noted above, you will readily understand the difference. See that the work of the first day, in the following trinity, corresponds with the Perceptive group, as it relates to light, which corresponds to perception or wisdom.

GENESIS.

PRIMARY TRINITY.

- 1st Day. Diffused and rudimentary light; (God said, "Let there be light").
 2nd Day. Atmospheric and terrestrial distinctions, or more definite line of demarkation between condensed and vapory water. (Firmament).
 3rd Day. Appearance of dry land; terrestrial vegetation.

SECONDARY TRINITY.

- 4th Day. Definite solar light (by the Sun becoming visible).
 5th Day. Higher and first important forms of oceanic, terrestrial and atmospheric life. ("Great whales" or aquatic monstersaurians and fowls).
 6th Day. Ultimate tenants of dry land. (Mammalian quadrupeds and man.)

ULTIMATE.

- 7th Day. Rest, and Divine habitation in the ultimate of the creative labor.

It will be seen from what has been said that the mind of man is governed by the same general laws that rule the universe; that man is the microcosm of the macrocosm.

Now, while the seventh law gives "vital complex unity" in nature, in the mind of man and in the Moral group there are representative organs of all the other groups, which makes this group equal to vital complex unity, because it is equal to the fruit of the whole mind.

The sixth law, according to Mr. Fishbough, is "sympathetic reciprocation." And the Reflective talent, to which this law is allied, gives the reciprocation of ideas, analyzes, arranges and classifies its ideas and facts.

These trinities, except the first, are taken from the "Macrocosm and Microcosm," by William Fishbough, and concerning the last one he says:

"The correspondence between the works of the *first* and *fourth* days, or periods, is perceptible at a glance, in that they consist of *different degrees* of illumination of the earth's surface. The correspondence between the second and fifth days is obvious, but becomes still more marked by the addition of a few facts which Moses, in his brief survey, left out, but which are supplied by geological science." Finally he adds: "If the reader will now take the trouble to compare the members of this series of creations as described by Moses, with the members of any sevenfold series of creations, or operations, he will find that *each member is to its series what the same member of any other natural sevenfold series is to the other members with which it is associated, and that between this and all other serieses there is the same correspondence as there is between any two octaves in music.*"

The seven churches which were in Asia may be analogous to these sevenfold principles, assuming, of course, that birds of the feather do flock together, but these are taken in their inverse order, beginning with the Church of Ephesus which relates to love and the Moral group. The second gives tribulation and poverty, an attribute of the Reflectives. The third is Satan's

seat, which exists chiefly in the imaginations, an attribute of the Perfective group, and to Saturn. Patience is an attribute of the fourth, which is an attribute of the Aspiring group. The fifth has the name of living, but is dead, because it has not strengthened the things of the spirit, but has looked out for the flesh, an attribute of the Selfish group. The sixth, in this case, being on the universal plan, relates to the Social group, and they are blessed for their adhesiveness. And the seventh to the Perceptives, and to Mercury, and they are counseled to anoint their eyes with eye salve that they may see, etc., accused of being lukewarm (being near the Sun). These He will spew out of His mouth (as words usually are), etc. For full text of these see Revelation, Chapter II. and III.

Since there are three stories to the mind, there are also three resurrections from the dead. Christ was the first fruits, having risen on the third day; after that they which are His at His coming at the millennial period; and then comes the end, when the kingdom shall be delivered up to God, or at the end of the world.

Again, Christ tells us that there are three births. We must be born of the blood, and of the water, and of the spirit, before we can enter the kingdom of heaven. Now, the first birth is when we are born of our mother into this life of flesh and blood, and as has been stated, this happens when the third law comes into force, and it belongs to the lower trinity of the mind. The second birth is of the water, and relates to that time when we become regenerated and put on the new man. Baptism is the outward form of this birth in its religious sense. It is due to the action of the planet Saturn, and it belongs to the second trinity of the mind. Nearly everybody becomes regenerated, but in many persons it is done unconsciously. The spiritual interpretation of water is the *people* (see Revelation, 17, 15), and it is at this age that man launches out in life for himself and becomes a man among men, having cast off the parental charge. The third birth is of the spirit, and belongs to our moral or spiritual group of faculties, and these constitute the third story

of the mind. I do not know definitely when this birth takes place. It may be at a time when we become perfect in Christ, or it may be at the time of our physical death, or it may be at the resurrection, or it may refer to the time when we shall leave this world altogether, when we shall be given a new heaven and a new earth. The reader is entitled to his own opinion on this question.

The first four groups of organs, the Perceptives, Social, Executive and Aspiring, relate to the Old Testament; and the last three groups of organs, the Perfective, Reflective and Moral, relate to the New Testament. For the law and the prophets were until John the Baptist, after that the kingdom of heaven was preached, and every man passeth into it.

When the laws relating to the first trinity of the mind were in force, men were taught by the direct Word of God the Father. Next came the period of the prophets when holy men spoke as they were moved by the Holy Spirit or Holy Ghost. Then came Christ, the perfect teacher, and while He was moved by the Holy Spirit, He also said: "I can do nothing of myself, but the things I see my Father do that I do also." The period in which He preached was the fifth, and relates to the Perfective group of organs. In these days we have come to the sixth element, which relates to the Reflective group, and this is an age of science and learning. We are fast approaching the seventh period which relates to the Moral group, and to the millennial period, and in that day we will be under the direct reign of the Holy Spirit.

Now, cannot you see that the Holy Spirit has reference to our holy or religious faculties? And that the Son relates to the second trinity of the mind? And that God the Father relates to the first or lower trinity of the mind? Or, as the saying goes: "The Father, Son and Holy Spirit." *This illustrates the Eternal God-Head as it is manifested in Man.*

Now, I wish to show that in Christ dwelt all the qualities of the God-Head bodily. It is well known that organs which lie between other organs naturally partake of the influence of both, and that organs similarly located have a similar function. For instance, Ideality gives beauty, and Language gives sound,

and half-way between these two is the organ of Tune which gives beautiful sound. Of course, there is something more than beautiful sound in Tune, for it is surrounded by other organs. Again, Cautiousness gives fear, and Ideality gives beauty, and between these is Sublimity which gives fearfully beautiful. But Sublimity is something more than this, for, since it is centrally located, and being opposed by no other organ, it naturally partakes of the influence of the whole mind.

To illustrate this more clearly let us say that the Social and Perceptive groups, as has been explained in the horoscope of Christ, oppose each other across the Executive group and are combined in it, thus forming the first or lower trinity of the mind. And again, the Aspiring and Reflective groups oppose each other across the Perfective group, and are combined in it, thus forming the second trinity of the mind. Then we find that the Executive and Moral groups oppose each other across the Perfective group, and are combined in it. So this Perfective group, then, with Sublimity for its center, partakes of the influence of the whole mind. *IT IS THE CROSS.*

Now, it was shown in the horoscope of Christ that the planet Saturn was not opposed by any planet; and in the mind and brain we find that this group is not opposed by any other group of organs. The action of this group opposes the action of the heart, as has been shown, and that if these faculties become too active it has a bad effect upon the health. And so, too, we find Paul remarking: "Some have partaken of the body and blood of Christ unworthily, and for this reason some are weak and sickly among you, and many sleep." That is, they die.

Then, as Christ lived in the flesh and blood, which relates to the first trinity, and kept all those commandments of the Old Testament, which relates to the law and the prophets, and to these lower organs, He also lived in the spirit, which is of the upper story and religious group, thus combining in one man all the qualities of mind. Then, since this second birth relates to water, of which baptism is the outward form, it is said that when He was crucified one of the soldiers speared Him in

the side, and *blood* and *water* ran out. Of course, I do not understand all the *modus operandi* of all this, but I do know that the water is not to be confounded with the white blood commonly found in sickly patients; for these white blood corpuscles do not glide freely through the arteries and veins as does the red blood, but on the other hand, they adhere to the walls of the arteries and veins, moving slowly along in what is termed the "amœboid movement." Therefore they would not run out freely as does red blood in the case of rupture of the arteries.

Oh, the beautiful wonders and the richness of Christ! Many of these mysteries are past finding out. But read your Bible again, for it is a storehouse of useful knowledge, and contains the keys to many mysteries. "The foolish things of God are wiser than the wisdom of men, and it pleased God, through the foolishness of preaching, to save those that believe." It looks like a simple thing for a man to confess with his mouth that Jesus is the Christ, and to believe in his heart that God raised Him from the dead; and it is simple and plain to those who have life, but to those that perish it is a stumbling block and rock of offence. But Jesus has said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." It is evident that if a man has sufficient faith to believe in the divinity of Christ, he has also sufficient faith to become immortal; but if he cannot believe this, he has no faith in God, but is living after the dictates of his own conscious mind. And as faith is the basis of the Church, it is also the principle of life. He has also said: "To those who look for Him at the time of His coming, He will appear unto them without sin unto salvation."

Finally, I know of no phrenological development that constitutes a Christian. I have seen many people who have a large development of the spiritual organs, and these are able to see visions, and speak through inspiration, and yet they deny that Jesus is the Christ. And, on the other hand, I have seen some of rather low organization who are enthusiastic followers of Christ. But as no man knows the things of man save the spirit

of man which is in him, so no man knows the things of God save the spirit of God. Now, these anti-Christian spiritualists go about trying to establish a righteousness of their own, instead of following the righteousness of God. Usually, however, they are merely phenomena seekers, and it is curious to note that these anti-Christians usually do not talk very much on their themes without first making an assault upon Christianity, and then they go ahead and give a few vague ideas concerning their belief. It must be remembered that all our organs are double, and if we do not follow the Spirit of God, then we must follow the spirit of this world. Or, as the Bible states it, we are under the prince of the powers of the air. These people should know that when a storm comes on, or when there is great commotion in the elements, it produces great commotion among insane people, as these latter are very sensitive to atmospheric influences.

As a man is, so is his God. And no matter whether he be Greek or Jew, civilian or barbarian, Christian or anti-Christian, the result is the same. God can only appeal to man through the faculties which the man possesses; and since God is perfect, the man, therefore, believes his God to possess those attributes which are strongest in him. And while there is no phrenological development to indicate a Christian, we can tell what kind of a Christian the man will make provided he becomes converted. As the Scriptures say:

“With the merciful thou wilt show thyself merciful; with the upright thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the forward thou wilt show thyself forward.”

If these anti-Christian spiritualists would become converted to Christianity, they would see as many things as they do see now, and more; for as it is, they have Christianity to fight, thus exercising the lower elements of the mind. The spiritual elements lie in the upper regions of the mind, and if they make war with Christianity, they also make war with themselves. But by putting aside all malice and contempt, even toward the Devil, who only stimulates us to greater zeal, and by following the path

that leads to life, light and liberty, we can learn more spiritual things from Christ and His doctrine than by any other method. Who have been the greatest spiritualists? Have they not been Christians? Did not Job learn from the spirit that the world was suspended in space, and that the North was devoid of stars? Did not the prophets foresee for centuries the coming of Christ, searching what time the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, which things the angels desired to look into? And did not Saint Paul, though he was an antagonist to Christ, while Christ still lived, but afterward became converted, and by revelation of the spirit received more principles in Christianity than any other apostle, with the possible exception of Saint Peter? And did not Saint John go forward in the spirit, even to the end of the world, and see that in the end we would leave this world altogether? He even went further than this and described in a brief way how we would live in the world to come. And, finally, did not Moses go backward in the spirit to the foundation of the world, and describe in detail the things that transpired in the successive periods up to the time it was inhabited by man? And even Peter tells us that "This ye are willingly ignorant of that by the Word of God the heavens were of old, and the world standing out of the water and in the water." Thus indicating that most any one ought to be able to see such things. Then he gave us the fundamental principles of mind as are detailed in this chapter, which are as clearly and readily understood as if it were taught by some of our latter day scientists.

Now, I claim on good substantial evidence that none of these spiritualists (?) who make a specialty of trying to tear down the Bible, have seen such things. The testimony of Jesus is the spirit of prophecy; and those who ignore this fact ignore the very foundation of the principles which they pretend to teach. Or, as the prophet describes it, "They follow their own spirit, and see nothing." They only see the operations of their own mind.

I once attended one of those "Inspirational Speakings" which was given by one of these women. She threw back her head so

that the cerebellum was brought into activity, as is common in inspirational or involuntary speaking, and began with:

"We are told that man fell from grace on account of his appetite for apples." Of course this brought down the house, and that is probably what the woman wanted.

But her statement is not true. Man fell from grace by disobeying the command of God, and by entering into a speculation with the Devil, thinking, by this means, that he would become a God, and know good and evil. But as a result, his spirits were severed in twain, so that mortality and much sorrow and suffering followed as a result of his sin. His appetite did cut a small figure in the case, but this woman strained at the gnat and swallowed the camel.

Were apples the forbidden fruit? No. Apples are good for food, and they do not in any way incline one to sin, and they have never been forbidden us as food. This woman finally ended with:

"It is a frail thing for us to believe that we can go to heaven on the merits of another man." Meaning by this that Christianity is a failure.

It probably does look so to them in one way; but let me ask, How, then, can we get there? Can we be saved by works? Do not those die who work just the same as those who do not? And is there any among us who have power over death? Emphatically, no. We all die, and therefore, if we do not trust in Him who raised up Christ from the dead, how then shall we be raised? And if Christ is a failure, when we know that He was perfect, and was faithful to the spirit even unto death, then life itself is a failure, and there is no hope.

These spiritualists believe that by their spiritual development that they are immortal, and it will be seen that they are running parallel with Christianity without consisting in it. Both employ nearly the same faculties, and perhaps the very same. They have *self* as a basis of their faith, while we have *Christ*, unto whom is given all things, and He only has immortality, all others being *Earth-bound spirits*.

CHAPTER VI.

SPIRITUAL KNOWLEDGE.

“Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light.”—Jesus.

The idea once occurred to me that if man would do as the prophets did, he could experience what the prophets experienced, and see what the prophets saw. And why not? The prophets were only men, are we not also men?

Of course, there is probably no special call for prophets in this age of the world, as there was during the period of the prophets; but the spirit will instruct one scientifically, if we have a scientific turn of mind, and there is very much call for scientific knowledge in these days, and why not learn a part of it, at least, from the spirit, since the spirit is an able instructor?

Without spiritual knowledge we would be always learning, and never be able to arrive at a knowledge of the truth; that is, we may know a great deal about anything, but since a part of our nature is spiritual, and since everything is constructed on the same general plan, and is governed by the same general laws, it is impossible for us to know *all* about anything without the aid of spiritual knowledge, which is comprehended in the seventh law, and which relates to our Moral group of faculties. And, further, since we are living in the sixth decade of the world, as has been explained in a previous chapter, and have not yet become perfect beings, it is not likely that we can learn all about anything at the present time, even with the aid of spiritual knowledge. We can be able to “See through a glass darkly,” as Paul beautifully expresses it, but the absolute and certain truth we are not yet able to reach or comprehend.

Having conceived this idea, I determined to put it to the crucial test of experience. And, although I have not learned as much as I would desire, there are several things that are worthy of mention.

It will hardly be necessary for me to say what I have done by way of preparation, as I believe that different people are required to do different things. But any one who wishes to try the experiment, can read especially the books of the prophets, as Isaiah, Jeremiah, Daniel, etc., and draw his inferences from them; or the New Testament might be still better. This, of course, depends somewhat upon the nature of the individual who is going to try the experiment; however, a tolerably thorough knowledge of the Scriptures is necessary. The main thing, I believe, is to have a desire for spiritual knowledge, and to seek earnestly to gain it. There are times, perhaps, when you could hardly gain it at all, and again, there are other times when it would not require hardly any effort. One can generally tell by their feelings whether they are prepared or not, and this is probably the best guide.

It requires patience in the beginning, and if persons are inclined to be spiritual, this quality of mind grows in them; but it requires considerable time before they are able to accomplish very much. If one goes about it vigorously, and with persistent effort, it is likely that the time may be very much shortened, and they will be able to reap their reward in a shorter length of time.

One must feel himself worthy and competent of the task (and most any one is worthy if they only think so), and the Aspiring group of faculties are brought into requisition. This often makes the person believe that he is superior to others, and he views all other people as being wicked. We find Isaiah remarking to God that all the people have gone astray, and that he alone was faithful; but the Lord promptly told him that He had reserved unto Himself seven thousand men who had not worshipped idols, etc.

While this confidence in self is very necessary, it also requires a feeling of resignation, and a restraint of voluntary power. I spoiled much of my work through the use of volition, and therefore I know that it turns out bad, and has a tendency to hinder us from learning.

Again, we must be very quiet. You cannot read half a day, and then be in a fit condition to receive spiritual intelligence during the other half. Books must be dispensed with for the time, and the mind must have only one desire, and that is to receive spiritual intelligence. Sometimes one drops into a semi-comatose condition; that is, half asleep, and half awake; but at other times he may receive spiritual intelligence while at work, or reading, or while doing anything else.

Some people seem to believe that the intelligence comes from the spirits of people who have lived on the earth, but who have departed this life. This may be true, in many cases, and I have reasons to believe that individual spirits do attend on living mortals; but to be moved by the Holy Ghost, Holy Spirit, or whatever you may choose to call it, and to see visions, is quite a different matter. Angels or individual spirits have not so much to do with this latter phenomena, except to stand by and make explanations, or they may help to cause the phenomena to occur, but in this I am not quite certain. I do know, however, that nearly all spiritual intercourse is accompanied by individual spirits, but whether they are angels, or the spirits of people who have departed this life, I am quite unable to say. It may be angels at one time, and departed spirits of people at another time. At one time I was being attended by one of these individual spirits, and I asked his name. It was in the night, and dark, but immediately I saw the autograph printed in large letters, "W. N. SWYNBOURNE." I have looked for this name in several biographies, but have never come across it, and I have never heard of such a person.

One thing certain is, that after this faculty of the mind is once developed, it will never be entirely lost; that is, you will see more or less of spiritual things, whether you desire it or not.

Some visions, like dreams, must be interpreted, and they act on the same general principle as dreams; and there are others, again, when one sees things as they really are. When one is moved by the Holy Spirit, the objects or scenes are presented to the mind, and we see with other eyes; not our natural ones, but with spirit-

ual eyes. Sometimes our spiritual self seems to be in the body, and at other times out of it; and yet we have a sense of feeling in the natural body just the same as at other times.

Time, space, or distance makes no difference with the spirit; and a prophet who is moved by the spirit can see or hear anything that is to happen many years hence, even a thousand years, just as plain as though he was on the spot, and beholding it with his natural eyes. I have had some experiences in this, and therefore know that it is true. I saw my room in New York, with the gas jet on the wall, a year before I went there, and I have also seen many other things before they transpired in natural life.

One time, when I had been making preparations to receive intelligence from the spirit—and I may add, that this was about the beginning of my experience—I desired to know what would become of me, and what I would accomplish in the world. I felt that I was going to receive a revelation, and went to bed early. As soon as I was quiet, the spirit began to work; and in course of half an hour my life was all mapped out for me. The first part of it was not clear, as I could only hear voices; but later on I could see very plainly. These scenes came before me in a kind of panorama, as we see things in a dream, and all of them were subject to interpretation. At the time I understood but little of it, and finally denounced the whole thing as being a piece of nonsense. But as the years go by, and I come to understand more and more of what was meant, and some of the things are coming true, I know now, and can see that it was all very true. It will not be necessary to state any of the particulars of the case here, since it is not of interest to any one except myself.

Your natural question is, How does one feel under such circumstances, and how does it act?

Well, the voluntary powers become inactive, or should, at least, and the involuntary powers do the work. One has the ability to look on, and think, and sometimes the mind, or spiritual self is waited upon to decide whether a thing shall happen or not; but any act of volition, as though you would try to prevent a thing from happening, has a bad effect. You may gain by this in some

respects, but it is equal to resisting the Holy Spirit. Further, if you are inattentive to any part of the proceedings, when it comes to that part of your life which relates to this, you will not know beforehand what is going to happen.

We have seen in our study of Phrenology that the Cerebellum is the seat of the involuntary powers; and it may be well to add now that I inserted that idea myself, and therefore it may not be popular; yet Dalton's Physiology and many of the phrenologists agree with me, and the physiology referred to treats of the subject at considerable length. But whether it is popular or not, it is a fact just the same. So when one is moved by the spirit the Cerebellum is brought into requisition, and there is considerable of a sensation in that organ, but it is not painful. It produces a tension as though the mind or brain was running on wheels, or like clockwork, and all the scenes are presented to the mind in consecutive order. There are instances, however, when it seems that the Cerebellum has nothing to do with the vision; but I can say with almost certainty that those visions which run like a dream, and in which everything is subject to interpretation, instead of appearing as it really exists, are brought about mainly by the action of this organ. All visions do not run like this, however; there are many in which we see only one scene, as a tableau, or hear a few words spoken; but I believe that the Cerebellum has more or less to do with every vision.

THE RELATION OF MAN TO THE UNIVERSE.

One morning when I had just awakened I saw a vision which was the most important to me of any I ever had. I was facing toward the East, and a narrow band was around my head. This band was about an inch wide, and on it was discerned the signs of the Zodiac, and on the left side it was considerably higher than it was on the right. On the left side it passed just above the organ of Sublimity and Ideality, while on the right side it passed down very near the ear. The sign of Leo was nearly over the organ of Ideality or Mirthfulness on the left side; Libra was in front and

a little above the center of the forehead, and the sign of Capricorn was just above the ear on the right side, and this would show that Aries would be at the back of the head and about over the organ of Inhabitiveness. While I was taking cognizance of these things a lion jumped out from the sign Leo and startled me, and this ended the vision.

Now, this was showing me the relation of man to the Universe. He must face the East, when the right side of his head will be toward the South, and the left side is toward the North, and the back of the head is toward the West. And it is to be noted that this position of the head applies to all dreams or visions where the relation of the head is brought into question; and, further, it will be seen that Cancer, Leo, etc., are Northern signs, and that they are represented on the north or left side of the head, while Capricorn is a Southern sign and is represented on the south or right side of the head.

Now here is a curious phenomena which is worthy of mentioning. The first four signs of the Zodiac are Aries, Taurus, Gemini and Cancer; and the first four tribes of Israel were Reuben, Simeon, Levi and Judah. By referring to the horoscope of Christ it will be seen that this third sign of Gemini forms the ninth house, which house, says astrology, relates to our religion, etc., and this third tribe of Israel, the Levites, were the priests of God, and they had no inheritance of land in Bible times. But the Bible says that in Judah shall my seed be called. Now, this fourth sign, Cancer, which relates to the tribe of Judah, is on the meridian at the birth of Christ, and Saturn was in that house, and Christ was a Saturnine man, and of the tribe of Judah.

But the analogy does not stop here. It will be seen that this third sign—Gemini—would appear between the organs of Consciousness and Cautionsness, and these Levites taught the law in the Old Testament, that we should fear God, and that the end of the law was to be just. But the fourth sign—Cancer—would fall over the organ of Sublimity, and below Hope. We have seen before that this organ of Sublimity, being centrally located, par-

takes more or less of the influence of the whole mind; and so, too, Christ taught us a perfect doctrine, and it is stated further by the apostles that through Christ we are begotten into a more lively hope, by the resurrection of Christ from the dead.

Before proceeding further it may be well to note that the positive element is on the right side of the head and the negative is on the left, and the positive element comes in at the South Pole of the earth while the negative comes in at the North Pole. And it is a noteworthy fact that a study of the physical sciences has a tendency to cultivate the organs in the left hemisphere of the brain, causing them to predominate. For example, at the American Institute of Phrenology at New York, they had the bust of a lady who had become insane on prayer; and the organ of Veneration, on the left side only, was abnormally developed. It is said of her that when she prayed, which was very often, it seemed as though all the benedictions of God were being showered down around her. It is the negative element that receives, while the positive gives; the one brings heaven down to earth, while the other lifts one up to heaven. Again, Charles Guiteau had the Aspiring group of organs developed nearly half an inch the largest on the left side of the head, and since this group relates to inspiration, as we have seen in a previous chapter, he claimed to be inspired when he shot President Garfield.

It also occurred to me at the time of this vision that there were fourteen organs on the right side of the head, those which comprise the Perfective, Reflective and Moral groups, having Spirituality for their central, or pole organ, and these act in direct opposition to fourteen other organs on the left side of the head, those which comprise the Social (exclusive of the Cerebellum or Amativeness), the Selfish or Executive, and the Aspiring groups; and these latter have Combativeness for their central or pole organ. Now, Spirituality and its surrounding organs have their "pull," as it were, toward heaven and spiritual things, while Combativeness, which is the organ of resistance, and its surrounding organs have their "pull" in the opposite direction.

It will be seen that these latter have a tendency to tie us down to earth, for they give love of home, friends and relations; love of money and worldly goods; also worldly desires and ambitions; while on the other hand, the former gives love of heaven and spiritual things, love of wisdom, and they impart a desire to seek out the deep mysteries of God and of the invisible universe. I have good reason to believe that Combativeness on the right side of the head opposes Spirituality on the left, but whether these groups of organs oppose each other in the same manner as those already stated I am unable to say. Concerning the other organs, the Perceptives, I can say nothing definitely.

Finally it will be seen that the direction of the "Polar Axis" formed by the organs of Spirituality and Combativeness are not at right angles to the band referred to as representing the Zodiac; but it is as nearly at right angles with this band as is the polar axis of the earth with the plan of the ecliptic, which is inclined $23\frac{1}{2}$ degrees.

This vision lasted only about one minute, but if what is stated here is true, then it will be seen that the spirit was able to teach me more in that one brief minute than I could have learned otherwise in many days, and perhaps I never would have learned it at all. The idea had never occurred to me that there were such things.

I have tried in this manner to find the "seat of the soul," but so far have been unable to do so. The spirit of man seems to be able to exist in different parts of the brain, and sometimes to be out of the body altogether. The vital principle, however, must have some permanent abiding place. It is claimed by the physiologists to exist in the Medulla Oblongata, but concerning this I cannot say definitely.

When one has been having a series of visions it often causes one to feel giddy or sick, and the spiritual body does not seem to jibe or conform with the natural body. There is a moving from side to side which produces a delirious feeling. We find it remarked in the book of Daniel, after he had seen a vision, he says: "And I Daniel fainted, and was sick certain days." (Daniel viii., 27.)

THE ARBOR VITÆ AND CORPUS DENTATUM.

One time I had been experiencing this giddy feeling for a day or so, but was not otherwise sick, when I felt a twitching sensation in the right hemisphere of the Cerebellum. I looked immediately, and my eyes seemed to be a foot or more behind my head. I saw the arbor vitæ (or possibly the corpus dentatum), and it appeared as a green tree, standing horizontally out behind. And when this tree shook, little miniature people dropped out of the tree and began running up toward the center of the head. The tree shook three times distinctly, and I could feel the sensation in that organ, and I could also see it simultaneously with my spiritual eyes. These miniature people ran along up to about the center of the head, when they scattered out in every direction, and went into all parts of the left hemisphere of the cerebrum. They went into all or nearly all of the organs on that side, but none of them went up into the right hemisphere of the cerebrum.

These little people all had very retreating foreheads, indicating that the Reflective group of organs was considerably wanting in them; and it may be remarked that at that particular time I was suffering considerably from the acute, if not morbid, action of the organs of Cautiousness and Conscientiousness, and reason did not seem to properly come to my aid.

When these little people had all reached their places, then it seemed that there was a window in the region of Spirituality on the left side, or the skull appeared transparent in that part; and, looking through, I saw a man of immense proportions, and he was in a sitting position, and considerably above me, and toward the East. He was a fine looking man of Vital-Mental temperament, and ruddy complexion; but he seemed a quarter of a mile in height, and as large in proportion otherwise as men of that temperament usually are; such were his dimensions. Then this big man handed down a small book through the window, and one of the little fellows (there were two of them near that part) took the book and sat down and opened it, and began reading immediately. When this was done the vision was ended, and in half

an hour after I was perfectly well and felt perfectly natural as do all other men.

Now, the idea conveyed to me from this phenomenon was this: That these miniature people represented mental entities or something of that sort running along the nerve fibres; and that the action of the right hemisphere of the Cerebellum has in some way a curative effect upon the left hemisphere of the Cerebrum; and the contour of the heads of these little people showed the state of my mind at that particular time.

It was not quite clear to me whether this tree in the Cerebellum was represented by the arbor vitæ or by the corpus dentatum. Either of these are considerably in the form and shape of a tree, they both project backward, and both occupy the same organ. When it is remembered that everything except the tree and the little people was nearly invisible, or appeared only as a very thin or transparent mist, which we may say is equal to looking through a substance by means of the X-rays, it will be seen that it is very difficult for me to determine which of these was represented as being the tree. I have seen this tree several times; once from the Moral group on the right side, and the corpus dentatum appears to conform to the shape of the tree which I saw nearer than does the arbor vitæ; however, I will not be too certain.

Now, here is an argument to show that the tree of life is analogous to the Cerebellum; and, although it is not strictly a logical one, we may draw many inferences to prove that it is true. 1. There are two of these trees of life mentioned in the Bible, and there are two hemispheres to the Cerebellum, each of which contains the arbor vitæ and corpus dentatum, whichever it may be. 2. The tree of life yields its fruit every month, and the periodicity of the menses in women is a lunar month in duration, and it relates to this organ. This organ is allied to the Moon, and the Moon makes a revolution once a month. 3. The tree of life bears twelve manner of fruits, and there are twelve laminæ or branches to the arbor vitæ in the Cerebellum. 4. And lastly, but not least with me by any means, the leaves of the tree of life are for the healing of the nations. And I have seen in a vision that this tree

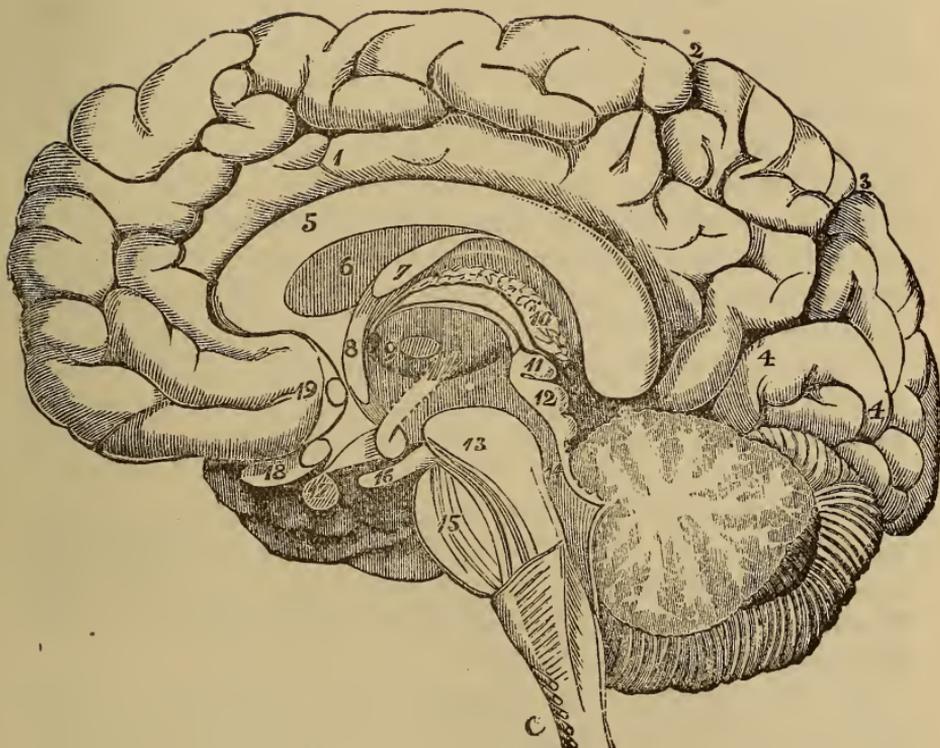
in the Cerebellum does have a curative effect upon the mind. Other people may not believe in the truthfulness of the above statements, but I *know* that they are true.

There is another phenomenon connected with this which must not be overlooked. If these little people already mentioned represented metnal entities or something of that sort running least, that cross over from the right hemisphere of the Cerebellum to the left hemisphere of the Cerebrum. At that time I was not much acquainted with the studies of anatomy and physiology, and did not know whether this was true or not; but you may judge of my surprise, when a year later I was taking a course in these sciences at New York, when I came across this paragraph in Gray's Anatomy.

"The *superior peduncles* connect the Cerebellum with the Cerebrum; they pass forward and upward to the testes, beneath which they ascend to the crura cerebri and optic thalami, forming part of the diverging cerebral fibres; each peduncle forms part of the lateral boundary of the fourth ventricle, and is connected with its fellow of the opposite side by the valve of Vieussens. The peduncles are continuous behind with the folia of the inferior vermiform process, and with the white fibres in the interior of the *corpus dentatum*. Beneath the corpora quadrigemina, the innermost fibres of each peduncle decussate with each other, so that some fibres from the right half of the Cerebellum are continued to the left half of the Cerebrum." Again:

"The *Corpus Dentatum*, or ganglion of the Cerebellum, is situated a little to the inner side of the center of the stem of white matter. It consists of an open bag or capsule of gray matter, the section of which presents a gray dentated outline, open at its anterior part. It is surrounded by white fibres; white fibres are also contained in its interior, which issue from it to join the superior peduncles. The *peduncles* of the Cerebellum, superior, middle, and inferior, serve to connect it with the rest of the encephalon." (Gray's Anatomy, 10th ed.)

Now, this whole scene or vision did not last longer than about a minute, but in this brief space of time it will appear, from what



Vertical Section of the Cerebellum, showing the Arbor Vitæ and Corpus Donatum.

has been said, that by the aid of the spirit I have been able to learn *something* concerning the relation of these organs that is not commonly known by the anatomists and physiologists, notwithstanding the fact that they know many times as much about brain fibres, etc., as I do. For, while they know that these fibres from the Cerebellum form part of the diverging cerebral fibres, I have gone further and say that they radiate outward and proceed to the exterior surface of each and all of the organs in the left half of the Cerebrum. And further, from subsequent experiences I have been led to believe that those nerve fibres which proceed from certain dentated portions of the corpus dentatum are connected with certain organs in the Cerebrum, and that they are not connected promiscuously. And last, but not least by any means, I am able to say and know that, this tree, or the corpus dentatum, has a curative effect upon the mind, and this fact is not commonly known by the physiologists; and, in fact, it is very difficult for them to discover this except by the aid of spiritual knowledge. This shows to some extent the benefits which may be derived from the spirit.

When things are seen with spiritual eyes they take on a different form. Thus, the *corpus dentatum*, when seen with natural eyes, appears as a dentated bag of gray matter; but in the spirit it appears as a green tree, while the dentated portions represent the spaces between the limbs.

It is evident to me that insanity is often caused by a lack of harmony between the organs of the brain, when the faculties become disjointed, as it were. If this be true, then, it is evident that a cure for this malady exists in the mind and brain of each individual if they could only be brought about in a way to enable them to find it. "The kingdom of heaven is within you," says Jesus, and he who finds it may be able to enjoy the full and natural action of his faculties and live a life of peace and happiness even while here on earth. This lack of harmony may be brought about by lack of virtue, or the abnormal action of those social organs which give adhesiveness; for, if these faculties become impaired, then the other faculties of the mind do not associate

properly, when each organ or class of organs act separately, and the mind runs to extremes, and insanity results. Of course, there are many different kinds of insanity, and these result from many different causes, but this principle would apply to a very great number of them.

Finally, in this vision, as in all others, regardless of the position of the natural body at the time, the back of my head appeared toward the West. And here is more evidence that the tree of life is analogous to the tree referred to in the Cerebellum. This tree, or the *corpus dentatum*, is connected with the remainder of the brain by fibres running in an easterly direction (assuming, of course, that the head always faces the East as stated), and it can be approached in no other way by the brain fibres. And by referring to Genesis, 3:24, it will be seen that the Cherubim and the flaming sword were placed to the East of the Garden of Eden to protect the tree of life, as though this tree could not be approached from any other direction. Again, the tree of life was in the midst of the Garden of Eden, and so is the *corpus dentatum* in the midst of, or is surrounded by, the *Arbor Vitae*.

There are some spiritual foods and drinks that are administered to the internal self in these experiences, and they have different effects. One is administered in the left hemisphere of the brain, which causes the Executive group of organs on that side to feel very full and active. When this is done, care must be taken to keep from losing the temper, and this has a bad effect. The object of this drink is to give you a knowledge of the laws or physical forces and perhaps other things which relate to this group of organs.

There is another instance, when a bitter fluid seems to ooze out on the exterior surface of the brain on the Moral group of organs on both sides, which plunges one into the deepest sorrow or gloom. I have experienced this two or three times, but do not know what good it does. These phenomena are mentioned in the Bible in several places. One notable instance is in Christ's agony in the garden, when He said: "He went away again the second time, and prayed, saying, 'O, My Father, if this cup may not

pass away from Me, except I drink it, Thy will be done." (Matthew, 26:42.) Christ knew that this meant death to Him, and this is what caused His agony. There are several of these foods and drinks, but I do not know many of them, or what they are for.

Sometimes, in the spirit, I see a book opened before me, and while my spiritual self seems to be able to read this book and understand it, so far I have not been able to read 't with my conscious mind. For this reason, all that I can gain from such experience is from what wisdom may be absorbed, as it were, by my reason, as it is revealed from the spirit.

Oh, if we could only wake up and rouse ourselves to perfect comprehension! In this way the spirit could teach us all the things that we desire to know. It is no marvel to me that Jesus knew all things. He was instructed by the spirit from His infancy, having never learned after the rudiments of men. In this way He was made acquainted with the absolute truth from the beginning unto the end, which enabled Him to be aware of all principles, and all laws, forces, science, and everything else.

This is a question which needs investigation and cultivation; for by this means we may learn some things that we could not learn in any other way.

In concluding this chapter it might be well to give a little advice to those who wish to try these experiments. To obtain the best results it is best for one to be familiar with the Bible, since nearly all the teachings in that book have been gained by the holy men as they were moved by the Holy Ghost, and by the spirit of God. The Bible may be regarded as being the key to knowledge; but, of course, much of it is of a religious nature. The spirit will instruct one according to his calling, as it will be seen that the foregoing is all of a scientific nature, and is all useful in this book. Of course, I have seen many other visions besides these, but they are not of general interest, so I omit them.

Scientific men generally might do well to learn something from the spirit, as it will help them to gain knowledge that they *cannot learn* very easily otherwise. And ministers of the gospel espe-

cially should learn from the spirit, as it will enable them to better understand what they preach.

There are some men who are rather weak, who would do well to exercise a little caution, and not plunge too deeply into the subject, and hence take on more than they can bear. The saying that "Fools rush in where angels fear to tread" is very applicable, or in other words, they take on more than they can bear, when it has a bad effect, and occasionally causes insanity, but generally speaking there is little danger, and the more knowledge they acquire the more they want. It is well to remember, however, that all the prophets were considered cranks, and so no one can expect to engage in spiritual work without appearing different from other men.

There seem to be many people in these days who claim to hear voices speaking in their ears. I have had considerable experience in this matter and can say that they are not always to be depended upon. We sometimes hear voices which give us much truth, and they should be regarded; but sometimes the voice appears to come from some one particular faculty of the mind, in which case the direction or advice is unreliable and uncertain, but is often good. I have read of some instances where these voices have caused men to do some very wicked things. They are often reflex actions of our own minds, and are therefore unreliable. They should be tried first for their genuineness, before being followed.

There is one other phenomenon that is worthy of mention here. The spirits of the departed, and also angels, often talk with us in our sleep, and we are all unconscious of it in the morning.

Since I was married in 1897, my wife sometimes sees the spirits of the departed, and also angels, come and talk with me, in our sleep; she hears what they say, and sees what they do, and is able to tell me all about it in the morning when we arise, while I am not conscious of it at all. I only know when I awake in the morning that I have a new idea, something that I had never thought of before. So I make a note of it, and after deliberating on it, I write it down as I understand it. But whether I am a

perfect medium is a matter of conjecture; but I should think not, as I think a perfect medium should be conscious of all that is going on around him, especially if it pertains to a revelation. I will give only one instance to show how this works.

When I was making the final typewritten copy from the manuscripts of the horoscope of Christ, my wife saw the spirit of a very fine looking lady appear to us in the night. This lady, after talking with my wife on subjects that were rather dear to her, turned to me and said that she would like to see my manuscript. These manuscripts were brought out, when she said that she wanted to see the horoscope of Christ. Then she began talking with me in a foreign tongue, and it seemed that I also understood the language, as I talked it fluently, while it was altogether unintelligible to my wife. We were talking something of this chapter, however. When we awoke in the morning my wife told me all about this, of what was said and done, but consciously I knew nothing of it at all. When I began thinking of my manuscript, however, I had a new idea that was of great importance to the work. It was concerning "The Great Central Truth" recorded in that chapter. Now, if you will turn to that part and read it again you will see that it is a fundamental truth, and the work would be shorn of a great deal of its power if this fact was omitted.

So all through our lives we are being guided and instructed, whether consciously or unconsciously, by invisible beings, by men and angels, detailed by the Father to perform this service.

In our imperfect state we cannot hope to know all things, since we have not come into full possession of our Moral faculties; but at the end of the Millennial period, when the kingdom shall be delivered up to God, then shall we know all things, we shall know the *whole* truth, and there shall be an end of mysteries; seeing all things, both visible and invisible, understanding all laws, all phenomena, and the end of all truth. Then shall we ever be with the Lord, in all purity and all happiness.

DREAMS.

Dreams are subject to identically the same interpretation as are visions, especially those visions wherein we are moved by the Holy Spirit, for both are operated on the same general principles. It must be remembered that in dreams as in visions the head always faces the East, and something of the nature of the interpretation of the dream or vision may be known by the direc-

tion we travel in such dream or vision. For instance, if we dream of travelling toward the West, it relates to some domestic affair; if toward the East, it relates to knowledge or some intellectual affair, as we are travelling toward the organs of the intellect. To dream of climbing up on some high mountain, relates to the higher organs of the brain, and the particular organ may be determined somewhat by its direction from the starting point, which may be considered as the center of the head near the base of the brain.

Possibly some of you will recall where Mr. Emanuel Swedenborg in a vision went away up and toward the southwest, where he had some talk with a man who told him that he would gain more honors by doing certain things (which I cannot now recall, as I haven't the book by me). He was undoubtedly talking with his own organ of Approbativeness. He rebuked the man, however, which is evident to me that Mr. Swedenborg did not write his works for the honor which he might gain thereby, but he wrote the things down as he saw them without any deviation. He may have formed some erroneous conclusions, however, as this is a matter of the conduct of the understanding.

I will give here an instance of a dream with some idea of its interpretation, although I do not claim to be an adept in interpreting of dreams. One time, when I was striving earnestly to solve some of these laws of Nature, I dreamed that I went to the North Pole. The country round about there was covered with green sward, with here and there some huge bowlders of various sizes, some of which were several feet high. But immediately before me where the North Pole was, was a circular tract of sandy or gravelly land probably ten miles in diameter, upon which no vegetation grew, and in the center of this tract of desert land was Mount Sinai. The mountain looked as we see it in those pictures in the Bible, and it appeared very clear and distinct to my sight. There was a low stone wall round the border of this circular tract of desert land where it joined the green sward, as is suggested by the border of a gravel walk, but the desert land was depressed about a foot or so below the level of the surface of the green sward. I stood on the edge of this green sward and gazed intently at the mountain, enjoying the beauty and grandeur of the scene, while I was filled with a kind of pleasant melancholy that is rather difficult to describe. Yes, I had committed the sin of Adam afresh, and was feeling naturally "blue," yet I yearned in my heart to climb those sacred rugged heights. While I was meditating on the scene before me I awoke,

then I longed to be dreaming again.

I am not able to give a complete interpretation of this dream, but will tell you what little I know of it. It was on Mount Sinai that Moses received the law, and therefore this mountain relates to the law. My going to the North Pole, or to the end of the world, signifies that I have seen the *end* of *some* laws, that I have discovered some fundamental principles; and, as it was toward the North, it signifies that the laws relate to physical or natural laws, as opposed to spiritual; and, as it was on a level, it relates to the Executive group on the left side. The general significance of the dream was to give me an insight into the laws of Nature.

At another time I had a dream that I went up into a very high mountain. I went very high and straight up. I saw a room there, and a man and a woman were in this room, and they were facing the West, and the woman was on the North side (the negative element) and the man was on the South (the positive element), but they were close together. It was probably in the organ of Firmness or the backward part of Veneration. The woman gave me a key, something like an ordinary door key, and said to unlock with it I must give four turns to the left and three turns to the right. Then she said: "Don't break the key, or it will cost you a dollar and a half." I took the key and went down on the South side, which would be through the right hemisphere of the brain. The man did not say anything to me at all.

The significance of the amount she said it would cost me in case I broke the key I have never been able to know definitely, but I inferred that I might fail to get the full use of all my faculties. So far as the method of unlocking with the key is concerned, it must be understood that the first four groups of organs, the Social, Perceptive, Selfish or Executive, and Aspiring groups are all selfish; while the other three, the Perfective, Reflective and Moral groups are all unselfish. Hence, the first four turns to the left and the next three turns to the right. The organ of Sublimity is the turning point, or as we have seen in a previous chapter, *it is the center of the Cross*. Again, the first four relate to God the Father, and the last three to the Holy Spirit, while the union of the two is the Christ.

Finally, I will agree with Solomon, who said: "A multitude of dreams is a multitude of foolishness." It is only occasionally that we have a dream that is of much consequence.

CHAPTER VII.

THE DOMAIN OF CHRIST.

“We all are parts of the one stupendous whole
Whose body Nature is, and God the soul.”—*Pope*.

Some people object to the Christian religion because, they say, there are so many keys, mysteries, dark sayings and foolishness about it, yet these same people cannot study law, or medicine, or anything else without having a whole library of books in which there are dark sayings, keys, and doubtful principles contained in them. Do they believe that religion should be without principles?

To the wise religion is wise, and to the simple it is simple; and there is no man of any phrenological development but that if he will follow the dictates of the Bible as he himself understands it, it will lead him to life, righteousness and honor.

Some believe that they are saved by works, while others believe they are saved by grace. Let those work who believe in works, and let those seek for grace who expect to be saved by grace. Some one has said: “They also serve who only stand and wait.” And to crown it all Jesus has said: “All those who are not against us are for us.”

I have endeavored in this work to show that the final day is coming, and it is well enough to be prepared for the conflict. Knowledge is necessary, and particularly a knowledge of science and Christianity. The days are coming when men will not endure sound doctrine, and this work is particularly an appeal to scientific men. I do not claim, however, that this is a book of religion, for indeed it is not. I only wish to prove that Jesus is the Christ and the Saviour of men; and when this idea is proven, the reader should seek his religion in the Bible, not here. For in this book religion is considered from a material or conscious basis, and viewed from a material standpoint, so that we may see the invisible things of God from the things that are made. But religion cannot properly be brought to a material basis, for it is spiritual. Therefore all the material works which

are presented in this book are only the similitude of the real, and not the real. Again, when we view religion from a material basis, we see that everything, even to our very thoughts, and our process of reasoning, and also the highest elements of mind, are subject to the action of certain laws, and, therefore, on this plan, everyone would be judged according to their works; and if everything is done by law, then how can we be saved by grace? The law has declared that all are dead to the law, and if we were judged by the law, then we would all be dead, because all are sinners. Now, he who puts on Christ is no longer under the law, but is saved by the grace which is not comprehended in the law; yet, so long as we are in this tabernacle we are subject to certain laws. We have seen all the way through this work that the law relates to the first trinity of the mind, and it relates to God the Father; and we can see, too, that the universe is governed by certain unvarying laws. But in Christ we put on the new man, and while in this tabernacle we live unto death, but in the spirit of the new man we live unto life.

Finally, I believe that Jesus Christ is the Lord of this Solar System; and the reason why He should have been born on this earth is because it came in the natural order of things. Man is a progressive being, and I have no doubt but that at some future time he will, with Christ as our Lord and Ruler, inhabit some of the other planets in this solar system. Let us have Paul's testimony on this point:

"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are in earth; even in him; in whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." (Eph. i. 10, 11.)

"And what is the exceeding greatness of his power to usward who believe; according to the mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, not only in this world, but also in the world to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. i. 19-23).

Paul refers to this again and says:

"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits;

afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet, the last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him, and when all things shall be subdued unto him, then the son also will be subject unto him, that God may be all in all." (I. Cor. xv. 22-28).

Now, when he says he put him above all principality and power, it must be remembered that Mars, Saturn and Uranus, or persons who were representatives of these planets, were very instrumental in the crucifixion of Christ, and, therefore, he shall be put above these. Again, Christ said he was not of this world, and principally speaking, this is correct; but Paul says:

"Moreover, brethren, I would not that ye should be ignorant how that our fathers were under the cloud, and all passed through the sea; and were baptised unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them; and that rock was Christ."

Now, this shows that the material things even of this world may have something to do with the body of Christ. This Earth, however, is only a small part of the Solar System, and if Christ possesses all the qualities of the God-head bodily, He must, according to my understanding, be the Master of this system, which is only an infinitesimal part of the sidereal universe, over which, we may believe, God holds dominion.

The fact that Christ was born of woman in the flesh does not signify that He did not exist prior to that time; for the prophets discovered by the spirit of Christ, which was in them for centuries before His incarnation, that Christ would be born, and perform certain things. It is inferred that we will all come into a unity in Christ, for Paul says:

"But I would have you know, that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." And again:

"There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God the Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on

high, and led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors; and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. iv. 4-13).

Now, if Christ ascended above all heavens, so far as this system is concerned, he certainly ascended even to the planet of Neptune; because it is a planet, and has an influence on our earth, and performs an important function in every man; for this planet is allied to our Moral faculties. This would lead us to believe that the Solar System itself is possessed with the life principle, and while Christ in person, comparatively speaking, was only as a grain of mustard seed to the system, yet he was, and is, what the eternal Ego is to the outer man. Paul also infers here in this last instance, that all men will be made into one man, or all come into the unity of the faith, "Unto the measure of the stature of the fullness of Christ."

Now, let us believe for a moment, at least, that God is infinite, and has dominion over the whole Sidereal Universe, and that He is omnipotent, and fills all things. Then the Solar System is only an infinitesimal part of the Divine Being, and is governed by universal laws. So it is said that when everything is made subservient to the Son, then the Son will also be subservient to Him who put all things under him. Now, we know that the whole universe is governed by unvarying laws, and that this system, while it has laws within itself, is also obedient to the laws of the universe, hence the similarity.

But now I wish to produce another argument that will undoubtedly prove beyond all reasonable doubt that Christ is the Lord of the whole of the Solar System. We have seen in a previous chapter that the Earth is allied to only a few organs in the Selfish group—Alimentiveness, Bibativeness and Acquisitiveness—and if Christ is to become the Lord of this world only, even if it is after the millennial period, when the world will have come to perfection, then He would become the Master of only a few organs, or, of say, a certain spirit in the Eternal Godhead, and that of a selfish nature. If this were true, then Christ would not possess all the qualities of the Godhead bodily, for it

is conceded that there are seven spirits of God, while Christ would have only one, and really, only a part of that one, since the Earth and Mars are both comprised in this spirit. Again, Christ would not be in the image of the Father—the Sidereal Universe—for it is conceded that the Sidereal Universe revolves round a common center, and it includes the whole; while this Earth is only a small part of a lesser universe, and the Earth does not include the whole in any sense of the word. But if we concede that Christ is the internal Ego of the whole Solar System, which is a complete system revolving round a common center, the Sun, and that this system forms a part of the Grand System, the Sidereal Universe, a system within a system, then there is a similarity.

Again, we have already seen that it requires all the planets in our system, and all the organs of our brain, to form the trinity; and therefore, if Christ be the Son of God, He must, of necessity, be the Lord of the whole Solar System, or of all those planets that are allied to those organs which are included in the Godhead.

We have seen, also, that the internal Ego in man is capable of moving about in different parts of the body, or even to be out of the body; and so, too, Christ may be able to appear in different parts of the Solar System, or even out of the system; but whether this can be done at will, or whether it is a matter of law, I am unable to say definitely. I am inclined to believe, however, that since the Solar System, and also man, is in the process of evolution, that we can reach only so high until certain conditions have been attained to enable us to reach the highest attainment. For example, as the kingdom of heaven is within us, we may be able to reach a state of peace and blessedness only after a certain process of development; and so, too, as the Apostle Paul has described it, the Father must reign until all things are subdued unto Christ, then the Christ will reign supreme, being also subservient unto God the Father, that God may be all in all.

I fancy I hear some one inquiring, Who, then; was ruling our solar universe while Christ was being conceived and born of the Virgin Mary? It has just been stated that the Father must reign until all things are subdued unto Christ. The internal Ego in man undoubtedly passes through many changes and metamorphoses from the time of conception to our birth, and on to mature manhood; and it is my opinion that Christ must also pass through all these same changes in the development of the Solar

System. The conditions are not exactly similar, for the human body is not in the form of a Solar System, but we are a part of that system, nevertheless; for it is said that the head of every man is Christ, and the head of Christ is God.

With the understanding that Christ is the Lord of the whole of this Solar System, then the words of Paul are very clear when he said that Christ ascended above all heavens that He might fill all things.

Our bodies are allied to Earth, and by the Earth are fed, since these organs in the brain relate to the Earth, as has been explained; and since the flesh and blood relate to the lower trinity of the mind, and to the group of small planets—Mercury, Venus, the Earth and Mars—I have no idea that people are born of flesh and blood above these spheres. This agrees with what Christ said: "They do not marry in heaven, neither are they given in marriage." And Paul further declares that there is neither male nor female. Christ, therefore, should be born of the flesh in this world, as are all people; and after we leave off this tabernacle, and have become perfect, we will be prepared to live in a higher earth, or sphere, one which is more advanced than this.

Now, we have seen that the whole Solar System was in a perfect balance only at one time, and that was at the time of the birth of Christ; and, so far as we know, it never will be again; and this, in itself, is sufficient evidence that Christ is perfect. And, being conceived by God the Father through the Holy Ghost, He is, therefore, Master of all those planets whose influence He obeyed in the letter and spirit of the law, for it is said, "He ascended above all principalities and powers that He might fill all things." Paul makes another statement which seems to be very conclusive that Christ is the Lord of the whole Solar System: He says:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son; in whom we hath redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first born of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the

Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." (Col. i. 13-21.)

Again. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom, also, he made the worlds; who, being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is forever and ever, a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews, Chapter I.)

The above quotations are certainly convincing, for if the worlds were made by the Son, even the Christ, these worlds referred to relate to the other planets in the Solar System most assuredly, since there are no other worlds except the planets with which we are acquainted.

It is again stated by St. John that this world was also made by the Lord Jesus Christ, and by this we may well believe that Christ is also the ego of this world, as well as of the other planets in our system, he says:

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all *men*

through him might believe. He was not that Light, but was sent to bear witness of that light. That was the true light, which lighted every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory of the only begotten of the Father) full of grace and truth." (St. John, i. 6-14.)

Now this statement, "*The world was made by him,*" would probably escape the attention of the superficial thinker, as no special stress is placed upon it, but it is well for us to notice these things particularly, otherwise we might let them slip.

There is another phenomena which seems to bear upon the subject which we find in Revelation:

"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not. . . . And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven. Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth he persecuted the woman that brought forth the man child (the woman is referred to in this same chapter as being clothed with the Sun, and the Moon under her foot, and is, no doubt, some spiritual phenomenon). And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth." (Rev. xii., 1-17.)

Mr. W. J. Colville, in his "Studies in Theosophy," gives this version of this phenomena, mentioned in the Revelations:

“The perfectly unfolded soul is represented astrologically in the twelfth chapter of Revelations, as a woman clothed with the sun, in contrast to Adam and Eve, who were represented in the Garden of Eden as naked, signifying ignorant though innocent; that is, in a state of moral infancy. Their adoption of clothing signified growth in knowledge through experience. Eve, though innocent and perfect in virgin beauty, wore no crown; chaste as marble, pure as ice, with beauty unsullied, she was still no queen, no conqueror. She is the representative of infantile innocence, but one to whom no one need apply for advice or instruction, as she has no knowledge of the world, or its trials. While fair and pure, she was only a little child, who could not serve as teacher, counsellor or guide. Now gaze upon the other picture—a woman standing in regal glory, clothed with the sun, the moon beneath her feet, a crown of twelve stars upon her head; a woman with all the chastity that could be imagined as pertaining to the pure Edenic virgin, but chastity combined with all-commanding knowledge, intelligence united to purity, love married to wisdom. Between these two, a great gulf is fixed; but it is the Edenic woman who has developed into the radiant queen of the Apocalypse. We may take Eve to represent a susceptible person, who always “takes on conditions”; when tempted by the serpent (error), she is utterly unprotected; but the light that clothes the apocalyptic woman is the armor of the Spirit which envelopes her from head to foot and paralyzes the serpent. Jesus placed before us, the union of the dove’s harmlessness with the serpent’s wisdom.

“Now, what is the esoteric significance of the apocalyptic figure? The sun corresponds to our spiritual nature, the moon to our physical or animal nature, and the twelve stars to our different intellectual powers. Many astrologers tell us, “the wise man rules his stars.” The true Theosophist, in whom divine wisdom is regnant, rules his intellectual powers, compelling them to act as servants to the divine soul (atma), as the visible sun rules the planets which revolve around it. Our atma is the sun in us; the true ego is the spiritual sun. The moon represents the animal nature, a mere satellite which must be subjected to the intellect, while both mind and sense must obey the Spirit. This is the true planetary correspondence of the powers within ourselves. As planets revolve in space they are continually discharging electricity into the atmosphere; the recent perihelion of

several has had a great deal to do with the present tumult and unrest in human society all over the world; but all these influences being mortal, they afflict only those who are on the mortal plane of thought and affection. When we cultivate our soul power, when we are clad in armor from head to foot, no arrows or bullets pierce our armor. When we live in the Spirit, by constant at-one-ment with the interior life, we clothe ourselves with the sun, subdue the moon (all carnal passions) beneath our feet, and earn the diadem of twelve stars, signifying the perfect development of our intellect (the twelve stars refer to all zodiacal influences). A thoroughly rounded development is a regal crown. As we live in the light of spiritual truth we become more and more invulnerable, no matter what hydra-headed monster makes war upon us; our heels, being cased in armor, blunt the serpent's fangs, and the spiritual armor with which we are clothed, not only protects us, but radiates an atmosphere which purifies the air for every one else to breathe; it generates a counter-influence of good that destroys evil, as light dispels darkness. When this is understood, we shall learn how useless it is to expect to succeed in spiritual work merely through intellectual accomplishments. Verily, the spoken or written word of truth carries conviction by the sheer force of sound argument to many minds, but much more than argument is needed in breaking down the stronghold of error and letting in the light of truth."

Now what natural body is there than can come in contact with the other planets and also with the Earth?

Comets?

Nothing else. Comets have very elongated orbits, and they can come in contact with any planet from Mercury to Neptune. (See Halley's Comet, fig. I.)

In 1776 a comet approached so close to Jupiter that it got entangled among the satellites of that planet, but the satellites all the time pursued their course as if the comet never had existed. This, however, was not the case with the comet; it was thrown entirely out of its course and has changed its orbit from one with a long period to one with a period of twenty years or so.

There is an instance on record of a comet dividing itself into two portions, each separate portion afterward pursuing distinct but similar orbits. This is Biela's or Gambert's comet. And finally the Earth broke through this comet in the form of a mass of meteors in November, 1872.

In 1759 Halley's comet approached Saturn and Jupiter so closely that the comet was delayed for a space of nearly 600 days in making its reappearance. It is evident, however, that the phenomena referred to in Revelation have not yet transpired, but the data I have at hand are rather limited.

Astronomers are agreed that the contact of a comet with our earth would be accompanied with disastrous results. Here is what they say about it:

"When the movement of the comets is considered," says Lambert, "and we reflect on the laws of gravity, it will be readily perceived that their approach to the Earth might there cause the most woeful events, bring back the universal deluge, or make it perish in a deluge of fire, shatter it into small dust, or at least turn it from its orbit, drive away its Moon, or, still worse, the Earth itself outside the orbit of Saturn, and inflict upon us a Winter several centuries long, which neither men nor animals would be able to bear. The tails even of comets would not be unimportant phenomena if the comets in taking their departure left them either in whole or in part in our atmosphere."

"The Earth actually passed through the tail of the comet of 1861, and left behind it a peculiar phosphorescent mist."

Maupeituis adds that the contact of a comet with our Earth might give us new Moons, or rings like those of Saturn. He then adds: "However dangerous might be the shock of a comet, it might be so slight that it would only do damage at that part of the Earth where it actually struck."

From the data given in Revelation just quoted, this latter phenomenon seems to be nearest in conformity with what Saint John saw in his vision. It is inferred that the comet is to strike the Earth (if it be a comet) and cause a flood of water; "and the Earth opened her mouth" (or became cracked by the contact of the comet) "and drank up the flood."

It must be remembered that when a thing is seen with spiritual eyes it takes on a different form than it does when seen with the natural eyes. Thus the Earth is considered by Saint John to be an animate thing, and Paul also say: "Satan himself is transformed into an angel of light." The spirit sees the invisible things sometimes plainer than it does the visible things, and therefore when John saw this war in heaven, he not only saw the material effect, but also the spiritual and invisible, or the *electrical*, which is the more important.

Now there is no possibility of Saint John being mistaken, for the Universe is ruled by certain and unvarying laws, and the spirit

by being moved by the Holy Ghost can see these things which are going to transpire for thousands of years ahead, for that matter, and it is impossible to make an error. And I believe that even in these days if any man is *worthy* he can go back to the beginning of the world in the spirit and see the progress of creation in outline as Moses saw it, and in that case he would see, too, that God had a supervising, if not a creating hand, in the production of the animals, etc., whether the "fittest survived," as Mr. Darwin claims, or whether it was by natural selection, artificial selection, or whether all animated beings have an *ideal* toward which they are always striving. Undoubtedly he would find all these theories true, in some respects, and he would also find that there are other principles involved which the scientific men of to-day have so far overlooked.

But to return to the subject. If this phenomenon which Saint John saw, as related in Revelation, relates to the comets, and the heavens to the planets (there seems to be several heavens, for Paul tells of one who ascended to the third heaven), and if everything in the heavens and in the Earth is to be made subservient to Christ, then He must of necessity be the ruling spirit, or master of the whole Solar System. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee shall bow, of things in heaven, and things in Earth, and things under the Earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father." (Phil., ii. 9-11.)

From the observations made by astronomers it is evident that some of the comets, at least, are making continually shorter periods of revolution, while others are becoming broken up altogether; and if this present ratio is kept up indefinitely, these comets will finally all be plunged into the Sun. Now we know that the Sun is a ball or lake of fire, something over 800,000 miles in diameter, but whether this lake of fire is the Hell spoken of and described by the holy men as burning forever and ever, and into which all wickedness must be destroyed, I am quite unable to say.

When we have viewed man in all his phases and have seen all his wonderful works and achievements; how his body by joints and bands having nourishment ministered and knit together; how all the component parts being composed of infinitesimally small atoms, having different functions, yet acting in unity, although there are billions of them; when all these are subservient to the one will; then add to this the fact that man partakes of the Divine Nature and possesses the principle of immortality; when we view

man in all his phases, I say, we may agree with that man who said: "I will praise thee, O Lord, for I am fearfully and wonderfully made."

A CURIOUS PHENOMENON.

There is another curious phenomenon which I wish to mention here. One night I was sleeping and dreaming, and was pondering on the crucifixion of Christ and its effects upon the world and myself. At length I said in my dream "I am glad it happened." And immediately it seemed as if something was cut loose in my head and the blood rushed up into the brain through the carotid arteries *on the right side only*. This action was very violent and awakened me in a twinkling. I was in some fear lest it burst an artery, as it was very painful. The rush of blood seemed to go to the Perfective, Reflective and Moral groups of organs on the right side only, while the circulation to all other parts of the body and brain appeared perfectly normal, except that the heart beat rapidly. I cannot understand why I was induced to say such a thing, except that it seemed to have been provided for by nature, and I cannot say as to just what effect this had on my mental machinery, but I *can* say that the results were terrific for about a minute.

This brings to my mind a paragraph which I read of two men a few years ago. One of them was giving a lecture, and in the course of his remarks said: "There is no God," and immediately an artery burst in him and he died. And the other was also giving a lecture on a similar subject, but at another place. (I believe both were in Europe.) And when he came to that part of his lecture and said, "There is no God," an artery also burst in him and he died.

Now I do not claim that an artery will burst in everybody who says there is no God, and in fact I know it won't have that effect on all occasions; but I do believe that if a man is living in his subject with his inner consciousness, that such a *conviction* will be attended with disastrous results.

The action of the mind on the circulation of the blood is wonderful. By the action of the mind we call the blood to some particular organ, and by this means cultivate it. There are a few cases on record where the blood has been withdrawn from the intellectual faculties, so that a deposit of bone was formed on the inner surface of the skull in that part. I have no doubt, and in fact I am quite certain that paralysis is often caused by the action of the mind, and the same may be said of many of the other ills and

diseases to which our flesh is heir.

The mechanism of man is very complicated and very wonderful, but there is, so we are told, a straight road through it all, or a means of keeping everything in a perfect state of repair, and it is this: Do your duty toward God, yourself and man, and no very serious harm can befall you. I might add this aphorism, however, that will be very applicable to all people:

Don't tinker with the soul, for without God it is dead,
Better fool with electricity and gunpowder instead.

THE DIVINITY OF CHRIST.

Some people object to the idea that Christ was miraculously conceived, but I cannot reconcile this phenomenon with science in any other way. Christ was perfect, and therefore He cannot lie; and if He did lie, then He was not perfect. And since He declared himself to be the Son of God and also the son of man, and since his apostles described the manner of his conception, and since the prophets for centuries before had said, "Behold, a virgin shall be with child"; and, further, when Joseph himself was going to put her away when he found she was conceived, but was informed by the Lord that she was conceived of the Holy Ghost, we would have to deny the Christ and the spirit entirely if we denied that He was conceived in the manner stated. And if all these, even to God Himself, were implicated in these lies, could they move the planets by their lies and make His life conform to the very letter of the laws of God and Nature, as we have already seen in His horoscope?

Never! Emphatically *no!* If Joseph and Mary and all the rest had followed these cunningly devised fables, then Christ, by the very laws of heredity, would have been a low dog and a sneak, instead of being the Christ and the Saviour of men. Like begets like; and every tree brings forth fruit after its own kind.

Now the angel Gabriel said unto Mary: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, and that holy thing which shall be born of thee shall be called the Son of God." Then Mary said: "Behold the handmaid of the Lord; be it unto me as thou hast said." Now were not all these qualities hereditary in Christ? It was written of Him: "I have come to do thy will, O God." And he was faithful and obedient to these principles even unto death. In his last prayer in the garden, he said: "O my Father, if it be possible

let this cup pass from me ; nevertheless, not as I wilt, but as thou wilt."

Now, can any one who claims to know anything about science, and the laws of heredity, say that Christ was not faithful to all of these hereditary laws? And, on the other hand, could an illegitimate child, or one who was conceived and reared in infamy and lies, live a life of truth, purity and righteousness, as Christ lived?

Never! It would be utterly impossible. Christ was conceived in the manner stated. The whole Trinity was present in that one act; and therefore in Him dwelt all the qualities of the Godhead bodily. And, according to my philosophy, it could not have been brought about in any other way. God said: "Thou art my Son, this day have I begotten thee." Surely Christ was the Son of God; He could not be otherwise than Divine.

Mere planetary positions would not produce the divinity of Christ. Perfect planetary positions would give a perfect balance of mental powers, but if He were born entirely of worldly parents then he would be a man of the world, having worldly desires and ambitions.

But Christ is the Internal Ego of the Solar System, and it was necessary for Him to become incarnate in the flesh on this Earth as a natural process of development.

It has been objected by some that God could not beget the Christ into the Virgin Mary for the reason that this life germ is a living organism, the spermatozoa, is formed in man and not in the woman, and that the woman furnishes only the ovum or egg, which constitutes the food for the spermatozoa until it is firmly united in the womb.

Of course I do not presume to know all about the process by which the life or organism of Christ was begotten there, but I believe there are some things possible with God which has not yet entered into our philosophy. I find the following in Mr. Fishbough's *Macrocosm*, which may serve to throw some light on the subject. He says:

"The formation of entozoa, or animals within animals, where their eggs could not possibly have been deposited, is thought to argue powerfully for the independent generation of the lower animal forms when certain conditions obtain that are favorable. This argument is thought to be strengthened by the fact that insects of a low species (the *acarum*) were repeatedly produced in abundance, apparently solely by galvanic processes instituted by Messrs. Crosse and Weekes; and, in one instance, a growth of

fungi of a beautiful and previously unknown species was produced by the last-named gentleman by the same process."

He further adds in a footnote:

"These alleged results of the experiments of Messrs. Crosse and Weekes were at first almost universally scouted as absurd and impossible; but subsequent repeated experiments, performed during several years, seem to leave no doubt of their reality. I perceive by a late communication, published in the newspapers, from Mr. F. F. Ogden, United States Consul at Liverpool, that that gentleman has recently visited the laboratory of Mr. Crosse, and became entirely convinced of the truth of the wonderful representations concerning this newly produced insect."

When one begins to be moved by the Holy Ghost, the Cerebellum is the first organ to become affected; and I know this action is so active or strong that it will stimulate the sex organs to the point of emission in a few seconds. This action is operated upon the cerebellum, in man, and is accompanied by great friction, as if by a galvanic battery. And in man, the microcosm, I believe it has something to do with producing or begetting the new spirit in him. In the Virgin Mary it probably acted upon the cerebellum in connection with the womb, as it also affects the sex organs in man.

If this insect, then, as alleged, can be produced by galvanism, then by extending this same principle to Christ, I believe that the spiritual powers acting upon the Virgin Mary would also be able to produce the living organism of Christ in her.

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Surely God is able to produce His Ego; if not, then how can Man produce the ego which is in us all? We may not understand all the powers that exist, but they exist just the same.

"Thou art my Son; this day have I begotten thee." This truth was foreseen by the prophets for centuries before Christ was born of the Virgin Mary. They understood the operation of the spirit by the spirit of Christ which was in them. "Behold, a virgin shall be with child." Those men knew that Christ was the Son of God, yet they had not seen Him, except in the spirit, while we, who have seen Him, are the ones that doubt His genuineness! Therefore, doubt not, but believe.

THE THRONE OF GOD.

There is another thought of great importance which necessity requires me to mention. That is in reference as to whether there is a Personal God, and as to whether He sits on a throne, or whether He has a permanent place in the universe where He resides. Of course I do not pretend to know it all, and in fact I do not know any more about it than does others; but I have an idea that does not seem to have occurred to the majority of other thinkers, and it is worthy of mention here.

There is one class of thinkers who seem to believe that God is Omnipotent, Omniscient and Omnipresent; that His spirit pervades all space, is in all things, and through all things, and that He is no more in one place than another; while the other class seem to believe that God, in the form of man, sits on a throne somewhere in the Universe, and from this position sees all things, knows all things, and rules all things.

According to my way of reasoning, both of these classes of thinkers are right in a certain sense of the word; or at least they understand God in two different ways. But let us see if we can make an analysis that will enable us to better understand the subject.

It is said that man is made in the image of God. If this is true in the strictest sense of the word, then if we can analyze man so that we can understand him, then by applying these same principles to God we may be also able to understand God.

For the sake of convenience let us concede for the present that man has a spirit; and that this spirit pervades his whole body, is omnipotent, omniscient and omnipresent, so far as the body is concerned, and that it is everywhere present in the body, in every molecule and atom, between the molecules and atoms, and that it is to be found in every part of the body alike, seeing all things, knowing all things, governing all things, and ruling all things in this body by certain unvarying laws. So, too, if we apply these principles to the Universe we find the spirit of God to be Omnipotent, Omniscient and Omnipresent in the Universe; that this spirit pervades the whole system, that it is everywhere present, in every planet, in everything upon the planets, and between the planets, and that it is to be found in every part of the Universe alike, seeing all things, knowing all things, governing all things and ruling all things by certain and unvarying laws.

So far our analysis is in perfect harmony, and this theory is in harmony with the idea entertained by the first class of these

thinkers, as mentioned above, with perhaps some slight variations, and I may say that this class are mostly scientific men. But, so far, only one-half of our analysis is made; and it seems queer to me that scientific men should stop in the middle of a subject of so vast importance.

It is believed by most writers that there is in man a "seat of the soul," a place where the Vital Principle, or the Internal Ego, resides; a place where it has direct communication with all parts of the body, and from which place it has control of all things relating to the body.

There is some diversity of opinion as to where the seat of the soul is, and this gives rise to a great deal of speculation. Some believe it to be in the medulla oblongata, others believe it to be in the pituitary body, while others still believe it to be in the heart. So far as this present writing is concerned it does not so much concern us as to where the seat of the soul is, as does the question, Does it really exist?

For the sake of convenience, let us assume that it does. Let us believe that there is some place in man where the soul sits enthroned, and from which place it has communication with all parts of the body. Then if we apply these principles to the Universe, and to God, since man is made in the image of God, we will find that God, as the Internal Ego of the Sidereal Universe, should have a seat, or throne, somewhere in the Universe, from which place He is in direct communication, through His spirit, with all parts of the Universe. So if this analysis is correct, as I believe it to be, approximately, then we may agree with those who believe that God is Omnipresent, and also with those who believe in a personal God who sits on a throne, for both are right.

Perhaps I hear some remarking that the spirit is one thing, while the soul is another. With these I will also agree; but be that as it may, I have no arguments to make on those lines. For if these are separate and distinct, as undoubtedly they are, then those who comprehend the spirit of God as being omnipresent, do not necessarily comprehend the soul; while those who comprehend God as sitting on a throne, do not necessarily comprehend Him as spirit. We know in part, and we comprehend in part, and a man is certainly a well-organized being who is able to comprehend it all.

CHAPTER VIII.

THE PRINCIPLES OF SALVATION; OR, CHRIST AS A SACRIFICE.

Some people object to the Christian religion, and particularly the Old Testament, on account of the doctrine of sacrifice. Mr. W. J. Colville, in his "Studies in Theosophy," says:

"As has been set forth in the 'Electric Creed,' Christ did not come to us as a sacrifice, but as a means of close communication with God. I consider it both horrible and sacrilegious to imagine that God, the Creator of Love and Beauty, could desire a bleeding victim as a sacrifice to appease His anger, and that victim part of Himself imprisoned in human form—as if God could feel such an unworthy passion as anger!"

Mr. Colville's "Studies in Theosophy" is an excellent work, and it contains very much that is of interest to the earnest seeker after religio-scientific truth. He embraces all religions, but signifies his preference for the Christian religion because he says it is the most perfect of them all. He may properly be called a Christian, in the common acceptation of the term, yet in several places in his work he deliberately denies the Word of God where it does not appear to him consistent with his rationalistic mind; for in addition to the above quotation, he also says: "A rationalistic view of history allows no place for a resurrection or an ascension, as it allows no opportunity for a miraculous birth." Therefore, I think it proper in this chapter to kindly point out these errors and show wherein he is wrong, and I will endeavor to prove that the Word of God is truth. For by answering Mr. Colville's objection to Christianity, I will, at the same time, be answering a very great number of other people who seem to entertain erroneous ideas similar to those entertained by Mr. Colville.

It seems very ridiculous to me for any one to claim to be a Christian, and then deny the fundamental principles upon which Christianity is based. For if Jesus is not the Christ, and if He was not raised from the dead, as He was claimed to be, then He was the greatest hypocrite that the world has ever known;

for He has demanded our will, our life, our everything, and He has also said: "Unless ye eat my flesh and drink my blood, ye have no life in you; but he that eateth my flesh and drinketh my blood, dwelleth in me and I in him, and I will raise him up at the last day." Therefore, if Jesus was merely a teacher and not our Saviour, as Mr. Colville and many others would have us believe, then He was not what He claimed Himself to be, and consequently he was a liar and a hypocrite; and He was not even "a means of bringing us into closer communication with God." For how can we believe that God, the embodiment of Truth, or "the Creator of Love and beauty," as Mr. Colville chooses to style Him, could have any fellowship with hypocrites? Preposterous! Therefore, it is my candid opinion that Christ was precisely what He claimed Himself to be, and I shall endeavor to prove this as we proceed.

Replying to Mr. Colville, please allow me to suggest that it must be remembered that God does not appear to us as a *person*, but His Seven Spirits are Omnipresent, and we are living in them. He appears to us, therefore, as spirit or as principle. "As man is so is his God," for the reason that He can appear to us only as we are. To the barbarian He appears as a barbarian, for the reason that the barbarian has no conception of that which is above the barbarous. Now, at the time that the law of sacrifice was established among the Jews—when they were brought out of the land of Egypt by the hand of Moses—the third law or spirit was in the ascendancy, as we have seen in a previous chapter, and all the world of people, Gentiles as well as Jews, offered sacrifices unto their Gods. This third Spirit of God was very punitive of wrongdoing in those days, and the peoples were punished very severely on many occasions for disobedience. The "plagues of Egypt" and the final destruction of their army in the Red Sea, which were instituted by the hand of Moses, of which God said, "For this sole purpose have I raised Pharaoh up that I might show My power unto My people," is only one of the instances of the wrath of God and of His terrific punishments. The executive law of God was in force at that time, and the peoples were made to *fear* Him. And the seers of all nations and countries being aware of the spiritual conditions under which they lived, saw that it was necessary for them to *fear God and offer sacrifices* in order to live in harmony with their surrounding conditions. And we may add that the crucifixion of Christ was virtually the end of the sacrificial period. With Him the object and aim of the sacrificial custom

had reached or accomplished its legitimate end—the end for which it had been established.

At the present time, however, the sixth law of God, which relates to reason and sympathy, is nearly in the zenith of its power, and it is extremely difficult for the tender-hearted people of to-day to regard their God as being anything but Sympathy, Kindness and Love.

Now man was made in the image of his Maker; and man has passions, executiveness and force. Should not God, then, possess these same attributes? If not, then is man in the image of his Maker? Certainly not. Many of these great reasoners want to give their God only one single faculty—that of love—while man has over forty such faculties. According to this mode of reasoning, man might be superior to God! Possessing greater endowments, more faculties, etc.!

Yes, God is Love, as all wise men truly say, when He is considered as a whole, and love or veneration is the element in man through which we appeal to God; yet all these elements or faculties exist in God or Nature, or it would be impossible for man to come into possession of them as an attribute of himself. It is undoubtedly further true that God has many attributes or elements of which at the present time we can know nothing, for man is a finite being, living on one of the lowest worlds in our Solar System—a world which is not conditioned right for very high attainments. It is impossible, therefore, for us to even conjecture as to what greatness we might attain if we were placed on another and higher sphere, having other and greater environments and endowments. And even then we would revere our God, knowing not, only believing, that He is above all things, and by Him all things consist. But, returning to our subject, there is an occult principle involved in the doctrine of sacrifice which we, at the present day, cannot readily understand. It is a thing we have passed through in the progress of the world.

But I will endeavor now to explain scientifically the philosophy of the doctrine of sacrifice, and will prove beyond all reasonable doubt that it was absolutely necessary that Christ should be crucified, and that His blood should be shed for the sins of the world. And, if you will only follow me, I will prove that the world could not be redeemed in any other way.

To begin with, it is stated by the Apostle Paul:

“For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discernor of the

thoughts and intents of the heart." (Hebrews iv. 12.)

Now we have seen in the "horoscope of Adam" that through their sin, their spirits, or rather their souls and spirits, were severed in twain. And through their sin they were deprived of the Holy Spirit which was in them; being self-willed they were given over to their own lusts and to the imaginations of their own minds. Their moral elements were shattered, broken in power; and their selfish elements, having no longer a restraining power, which plunged them into all manner of sins. In this frame of mind they began to multiply, and as their sin was hereditary, their first son was a murderer, as a natural result of their sins. In the succeeding generations these conditions naturally grew worse and worse as they continued to inherit lower and lower mental conditions from their parents, so that at the time of Noah God saw that the thoughts of the people were only evil continually. Then God destroyed the world with a flood, excepting only Noah and his family, as these were the only ones whom God considered worth saving. But even Noah was not very good, as he became beastly drunk immediately on coming out the Ark. These evil conditions began to grow worse again, as there was no law in the land, so that at about the time of Abraham God destroyed Sodom and Gomorrah with fire, excepting only Lot and his family, as He could not find any righteous men in that place.

With Abraham began the third period of the world's progress, which relates to the law, as we have seen in a previous chapter.

The Selfish group of organs, to which this period is related, is directly opposed to the Moral group. Now, it was found that by becoming unselfish that they would not only be better men, but that they would be more prosperous. People living in this period naturally understood law, as it was the ruling spirit of the age. Therefore it was only the natural outgrowth of this spirit that they should offer sacrifices as an atonement for their sins. Their unselfishness put them more in harmony with their Moral group, and they were more perfect; while those who went to the other extreme organized and went to war, which was only to murder on the wholesale plan, as the Executive faculties are contained in this group.

The selfish spirit, being naturally large and predominating in the people of this age, it was difficult for them to overcome their evils even under the most favorable circumstances. But right here allow me to say that the only way we may come wholly under the reign of the Moral group, and hence the Holy Spirit, is to overcome all those elements in our Selfish and Executive groups,

and all the lower faculties of the mind; and since Vitativeness, the love of life, is in this group, then life itself must be made subservient unto the Moral spirit.

It will not be necessary at present to follow in detail the progress of the world up to the time of Christ, but let us come to it at once. We have seen that all the world of people, through these hereditary laws, are precisely in the same category as Adam was after the fall; our soul and spirit are still severed in twain, as his was, and none are able to walk and talk with God, as Adam did before the fall. And if this condition continued indefinitely the result would be the same.

The question naturally arises, How, then, can this paradise be regained? How can we, by process of law, or by any other means, reunite our soul and spirit so that we will be as Adam was before the fall?

If it is to be done by law, then the law hath declared that if we fulfill the whole law, doing no sin of any kind whatever, but follow the spirit in every instance without deviation of any kind, then we may live in the law; but since no one does this, being ignorant, the law hath declared that there are none that doeth good—not one. So that all are dead in our sins by the law.

What, then, can we do? Die in our sins? If we live to ourselves we will die to ourselves for a certainty, because we live in the Selfish faculties. We know of only two instances of where any one has lived purely enough in the law so that they were translated. These were Enoch and Elijah. All others, therefore, are dead in their sins by the law of heredity. If these conditions were kept up indefinitely only a very few would be saved. Only one in the whole world, while the Social law was in force, or during the first thousand years of the world's progress; and only one in the whole world while the fourth law, which relates to the Aspiring group, was in force. It is questionable as to whether Moses was translated or not, he belonging in the third period.

Now, the question naturally arises, Why could not Enoch or Elijah, when they were translated and ascended on high, send us the Comforter, the Holy Ghost, as Christ did when He ascended? Why could not they redeem us from our sins as Christ did? These were holy men, and Elijah especially was a wonderful worker in good things and taught us the ways of righteousness; and since he was pure enough in the law to become translated, why could not he perform these services and unite our soul and spirit and make us whole again?

The answer is very plainly seen if we seek for its explanation in the right way. Enoch and Elijah were each of the Microcosm and not of the Macrocosm. They were brethren, like unto ourselves. And if the redemption of the world were to be carried out on this plan, then each and all of us would be obliged to go through the same process that they did; and, failing in this, as we certainly have done, then we would all be dead in our sins with no prospect of release.

What, then, can be done? Is there no other way to make us whole? to heal us of this hereditary evil of Adam's fall?

Yes, there is another way, and the *only way*. It is a momentous question, but let us see if we are able to understand the process.

We have seen that the head of every man is Christ, and the head of Christ is God. We have seen that the Christ is the Internal Ego of the Solar System, just the same as God is the Internal Ego of the Sidereal Universe. Therefore our soul and spirit bears the same relation to Christ that Christ does to God.

Now it appears that since the head of every man is Christ, that since Christ is the head of us all, that Christ is the one to perform these services; for He is of the Macrocosm and not of the Microcosm, as was Enoch and Elijah.

If He, therefore, ascended on high, and we, through faith in His gospel, are begotten into Him, since He is of the Macrocosm and is above all things, all principalities, and powers, and since all things are given unto Him, He is, therefore, able to send us the Comforter, the Holy Ghost, through His spirit which is in us. And thus our soul and spirit are made whole again in Him, and the hereditary sin of Adam is eradicated.

Now it will appear very clearly why Christ can make us whole, while Enoch or Elijah could not; for while the head of every man is Christ, the head of every man is not Elijah. There is no connection between us and Elijah except a brotherly love, but between us and Christ there is a connection, because He is the head of us all, and in us all.

Therefore, when we are begotten into Christ, and this is done by the soul, then when He sends us the Holy Spirit, our soul and spirit are no longer severed in twain, as was the case with Adam and Eve after the fall; but we are made whole by the spirit of Christ, which is in us.

The question now arises, Why was it necessary for Christ to be crucified? And why was He not translated, as Enoch and Elijah were?

We have seen that to restore us to harmony with the Moral group of organs or faculties it is necessary that all of the Selfish and Executive group, and, in fact, all the lower elements of our body and mind must be made entirely subservient unto the Moral group. Then, since this service can be done by no other than the Lord Jesus Christ, who is the Internal Ego of our Solar System, it becomes necessary that He should come on Earth, in the flesh, like unto a perfect man, experiencing all manner of temptations to sin wherein we are tempted, yet committing no sin. For if He should sin, then He is no longer a Saviour. And as the spirit in Adam was crucified in him because of his sin, and as Adam and all of his descendants die as a result of this sin, so it was necessary that Christ, as the Ego of the world in the flesh, should pass through the same ordeal that the world has passed through, that by this means He might redeem the world.

Now, when it came time for Christ to die, He could not die by any natural process, for since He had lived purely in the law in every particular, if He were left to Nature, then He would be translated as Enoch and Elijah were. Therefore, if He must die, then it is necessary that He should be killed or crucified.

But this is not all. The spirit of the Christ was crucified in Adam because of his sin, as He also is crucified afresh in many men unto this day, particularly of those who commit the sin of Adam afresh; but all men do not do this. Now, let us see how this is done.

When Adam and Eve disobeyed the command of God, being self-willed, they caused the lower elements of their minds to crucify that obedient spirit which was in them, that they might do as they pleased. And so, Christ found it so in the world; that He must also pass through the similitude of what the world has passed through in Adam's transgression, and, therefore, when the proper time came, violent hands were laid hold on Him and crucified Him.

Yet this is not the only reason why He should be crucified. We have seen that the Selfish elements must be made subservient to the Moral group; or, in other words, the body must be entirely subservient to the spirit. Then, since Christ must be tried in all things wherein we are tempted, He must, therefore, be tried even unto death. We find in the second chapter of Job that Satan said unto God:

"Yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face." Therefore, Christ must be tempted

even unto death.

The Executive spirit of God is manifested in the third law, and when this third period arrived in the progress of the world, as we have seen, the Lord God commanded Israel, who were His chosen people, to carry out the Divine oracles of God, that they should observe the "Passover," in which they slaughtered a lamb, of the first born, without blemish, according to certain rules. Now, this Passover is distinctly understood to be only the similitude of the crucifixion of Christ, and Christ is, therefore termed "The Lamb of God."

The question now naturally arises, How does the blood of Christ take away the sins of the world?

The blood is the life of the body; and when Christ shed His blood for the sins of the world, He also shed His life for us, that we might live in him. By His stripes we are healed; since by His trials we are made perfect in Him; for He has been tempted in all things wherein we have been tempted, and therefore He has the utmost sympathy and love for us, having come on Earth for the express purpose of saving us. He is, therefore, able to save all those who trust in Him. For faith is a new spirit in us, and the end of that faith is the salvation of our souls.

It will appear evident now that if Christ were translated, instead of being crucified, then as He lived to Himself He would also be translated to Himself, so that we would have no part in Him, and we would, therefore, be still in our sins. So, if He would redeem the world, that He might be able to give us the new life and the new spirit, He must needs be crucified, and so it was done.

Now, Christ was crucified in the external Universe at Jerusalem, the Macrocosm, and He is also crucified in each of us, the Microcosm, so His blood is in us when we consider it in that way. But there are some people who will doubt this, so it will be necessary to bring some proofs to establish that fact.

Let us take, for an example, the fifty-third chapter of Isaiah, one of the prophets who, about seven hundred years before Christ, foretold of the sufferings of Christ by the spirit of Christ which was in him, of which testimony the Apostle Peter says:

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not to themselves, but unto us

they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." (First Peter i. 10-12.)

So let us read this fifty-third chapter of Isaiah in the light of Science; or, as the spirit terms it, let us write it in "blue ink," that it may appeal to the reasoning and conscious mind. Or, in other words, if you will allow me the poetic flight of fancy, let us read it "as in the dawning light of the golden orb of DAY;" and not as in a dream or a vision of the night, that we may know that Christ is in all things and that by Him all things consist.

"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquaintd with grief; and we hid as it were *our* faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities; the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was* any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put *him* to grief; when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, *and* shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a *portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; he was numbered with the transgressors; and

he bare the sins of many, and made intercession for the transgressors." (Isaiah liii. 1-12.)

It will be seen that all things in Nature go through the same general process; and as Christ must be crucified in the Macrocosm, or outer Universe, as He was at Jerusalem, so, too, this prophet, Isaiah, about seven hundred years before Christ, saw, by the operation of the spirit of Christ which was being crucified in himself, and in this way he was able to foretell of the crucifixion of Christ as it occurred at Jerusalem, giving part of the details. And, he could give all of the details if he were sensitive enough to the operation of the spirit; but this vision never occurs to any one more than once in each man's life, since Christ was crucified but once; or, in other words, visions of these natural phenomena are never repeated. If you recognize this knowledge at all, you must do so at the time of this spiritual progress in yourself, as it occurs in us, whether we are conscious of it or not; and if you should fail to recognize the operation of the spirit at the time when it is passing, then you will not be able to foresee the future event.

With these facts understood, let us again refer to the New Testament, reading the fifth and sixth chapters of Saint Paul to the Romans; and as this apostle was a philosopher as well as an apostle of Jesus Christ, he can probably appeal to your reason much more forcibly than I.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulations worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. For when we were yet without strength in due time Christ dies for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us in that while we were yet sinners Christ died for us. Much more, then, being now justified by his blood, we shall be saved from the wrath through him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore, as by one man's sin entered into the world, and death by sin; and so

death passed upon all men, for that all have sinned. (For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offense, so also *is* the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, *which* is by one man, Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, *so is* the gift, for the judgment *was* by one to condemnation, but the free gift *is* of many offenses unto justification. For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore, as by the offense of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For, as for one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound, but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness into eternal life by Jesus Christ our Lord."

"What shall we say, then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we were buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection; knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead,

and your members *as* instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord." (Romans, v. and vi. chapters).

The question now naturally arises, How was Christ raised from the dead, and by what power did He ascend?

Let us see if we can throw any light on the subject.

In that chapter on "Spiritual Knowledge" it is stated that there are fourteen organs on the right side of the head, those comprised in the Perfective, Reflective and Moral groups, and these have Spirituality, the power that quickeneth, for their central or Pole organ; and these act in direct opposition to fourteen other organs of the left side of the head, those comprised in the Social (exclusive of the Cerebellum), Selfish and Executive and Aspiring groups, and these have Combativeness, the power of resistance, as their central or Pole organ. Now these two Pole organs, Spirituality and Combativeness, are directly opposed to each other in function. The one is the power that attracts; while the other is the power that repels. The former is in the Moral group, and in the upper trinity of the mind, while the latter is in the Executive group, and in the lower trinity of the mind. The Moral group also opposes the Selfish group.

Now, as these powers exist in Man, the Microcosm, or the inner Universe, they also exist in God, the Macrocosm, or the external Universe, because the one is in the similitude of the other.

This organ of resistance, Combativeness, being in the lower trinity of the mind, relates to the body; while Spirituality, the organ of attraction, being in the upper trinity of the mind, relates to the spirit. So, therefore, Christ overcame the power of resistance by being guided always by the spirit, by following its every wish, as it was said of Him, "I have come to do thy will, oh God." On the other hand, He resisted not any evil that was done unto Him, being bruised for our transgressions, as the world also has been bruised always as a result of sin; He sought no treasure on Earth that might help to bind Him down to Earth, blessed those who cursed Him, healed the wound of one of those who came to take Him prisoner, and last of all, forgave His enemies at the cross, saying: "Father, forgive them, for they know not what they do."

After the crucifixion, Christ first descended into the depths of the powers that resist; because it is a well-known law that the farther a thing oscillates in one direction the farther it will also oscillate in the opposite direction. And if Christ did not descend to the uttermost depths, then He could not ascend to the uttermost heights.

Therefore it was necessary, in His oscillation round this aphe-
lion point, that He descend first into the uttermost depths of the powers that resist, the element of Combativeness, preaching to the spirits in prison, which have resisted God to the uttermost, penetrating even to the very depths of all those things which have resisted the light and spiritual attraction, whether they be men or demons or whatever may be. Then, by the powers of the Holy Ghost, the quickening powers of God, of Spirituality, of Faith, He ascended on high, above all heavens, all principalities and all powers, that He might fill all things with the life principle or life essence from the lowest unto the highest.

In my experience of being moved by the Holy Ghost (if it is the Holy Ghost), it seems that the power comes from beneath rather than from above. For in ascending to the upper elements of the mind, which as we have seen in a previous chapter is like going up into a high mountain, it seems that I was moving up without any effort of my own, in some cases, as though I was being raised by some kind of machinery the nature of which I have not been able yet to determine. It is best to have a feeling of resignation, having the mind fixed on the purpose or knowledge which I wish to learn, and trusting that the spirit will do what is necessary for my best interests. The place on which I may be standing seems to move upward by a power that I know

not of; but while this may be the case with a person of the Earth earthly, the power coming from beneath, it does not follow that it would be the same with Christ in ascending to the uttermost heights of heaven. It has seemed to me that He was taken up by the powers of attraction, or by the power of Spirituality, but concerning this I cannot say definitely. I will have to leave the reader to arrive at his own conclusions in regard to this matter, unless I should have the whole truth revealed to me later on. There are some instances where it seems that we climb up by our own efforts, and judging from my experiences in these matters I think the conditions are not always the same. That in some instances we are raised up by the power of the Holy Ghost, and at other times we climb up by our own efforts.

Now that power which raises me, the Ego of my body, to the upper faculties or elements of the mind in the Microcosm, if that same power is applied to Christ, the Ego of the Solar System, or the Macrocosm, then it would also raise Him to the upper planets of the system by the same power, whatever that power is. It remains for investigation to determine as to what this power is, but that it exists I am certain beyond all doubt.

Now the blood of bulls and goats, or other animals and birds, represented by the signs of the Zodiac, or representing certain attributes of human nature, when offered as sacrifices, may heal the sins of the flesh to those who believe, since it is life for life; but they could no more than appease the sins of the soul, since the soul of man is superior to that of the things offered. These things, I say, could not give us a new spirit, or mend our soul and spirit, because there is no connection between us and them. Moreover, the greater things are not redeemed by the lesser things, but the lesser things are redeemed by the greater.

Therefore Christ came as a *Sacrifice*; that by *His life* being shed abroad in us, we are given a new spirit, and through this spirit we live in Him; being redeemed by His blood, which is His life which is shed in us, and for us, being a free will offering to those who believe.

It was my intention here to show that the temple of God was fashioned after the spirit, as it was shown to Moses on Mount Sinai; and that as man is also the temple of God, being fashioned after the spirit and in the image of God; and, therefore, there is a similarity between the temple which was builded by the Children of Israel and that of the temple of the human mind or soul. I have not sufficient knowledge to illustrate this perfectly, but will throw as much light on the subject as I can.

“Know ye not that ye are the temple of God, and *that* the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.” (Cor. iii., 16-17).

Again: “What? know ye not that your body is the temple of the Holy Ghost *which* is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” (I. Cor. vi., 19-20).

It will be well to allow the Apostle Paul to give us the preliminary instructions regarding the construction of the Jewish Temple and its ordinances, as I have but little knowledge of the fashioning of the temple that was built at Jerusalem.

“Then, verily, the first covenant had also ordinances of divine service and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat, of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*. But unto the second went the high priest alone once every year, not without blood, which is offered for himself, and for the errors of the people; the Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a great and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from

dead works to serve the living God? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth.

“Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people. Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of the things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they are offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have no more conscience of sins; but in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared for me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me),

to do thy will, O God. Above when he saith, Sacrifice and offering and burnt offerings and offerings for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second. By the which we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more. Now where remission of these is there is no more offering for sin." (Hebrews, ix., 1-28; and x., 1-8).

It was shown in a previous chapter that the Moral group of faculties is the fruit of the mind, and that the lower elements of mind are sanctified through these; and that these Moral faculties are again elevated another whole octave through the element of Love, which is the function of the central part of the organ of Veneration.

Then if the Moral group is analogous to the sanctuary of the temple, then that part which is called "The Holiest of all" is represented by the central part of the organ of Veneration. So here is the trinity again, represented in a different way, each of which has a trinity in itself.

But to explain: Let us say that all the faculties of the mind form the trinity as they are used by the ordinary conscious mind, being the trinity of the body.

These all may be raised a whole octave by being sanctified by the Moral group, of which there are seven organs, corresponding to the seven groups of organs, thus forming the second trinity, or the trinity of the soul.

Then these all may be raised yet another whole octave by being spiritualized in Love, which is the function of the central part of the organ of Veneration, being the trinity of the spirit.

Now it will appear that the mind or brain of man is similar to the Jewish temple, in that it has a sanctuary, and a holiest of all; as the Moral group, when considered as a whole, is analogous to the "Sanctuary, and Veneration being a representative of the

“Holiest of all.” But the Holy Ghost thus signified, as we have just quoted, that the way into the Holiest of all was not yet manifest, and therefore it was not included in the building, the temple; and neither is it included in our brain.

How so? It will appear that since Veneration is made up of all the faculties of the Moral group, that this single organ of Veneration also contains the trinity, which is the spiritual trinity; yet with us it is a single faculty, that of Love.

Therefore, since Christ lived in this element, which is Holy Love, and this element also contains the seven fold principle, and also a Holy Place, not made with hands, but of the spirit, it will appear that this spiritual “Holiest of all” is the “Holy of Holies” into which Christ entered in the Macrocosm, when He ascended on high; being a whole octave above that of which we are able to conceive of in our mortal bodies; because we cannot think above that of which we have brains to think. It is the Vital Complex Unity of the whole body, soul and spirit.

Therefore Jesus the Christ is a great high priest of the Most High God. Dwelling in Holy Love and Holy Wisdom, and having a name that is above every name, and before whom every knee shall bow; either in the heavens above, or in the earth beneath; and unto whom are given all things, both visible and invisible; whether they be thrones or dominions, or principalities or powers, of the things in heaven or things in Earth.

This understanding of the nature of the mind and spirit will admit of another version of that part of the Scriptures which says that Christ ascended to the third heaven, from the fact that He ascended to the Holy of Holies of the spiritual trinity, which is the third trinity. The Sanctuary would correspond to the first heaven, from the fact that it is at the head of the body trinity. The Holiest of all corresponding to the second trinity, from the fact that it corresponds to the ultimate of the second trinity, or the soul trinity. The Holy of Holies therefore corresponds to the third heaven, from the fact that it is at the head of the spiritual trinity, which is the third trinity. This principle applied to the Macrocosm would take Him above all things in our Solar Universe.

“Seeing then that we have an great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find

grace to help us in time of need." (Habrews iv., 14-16).

Now, I believe we have answered all of Mr. Colville's objections to Christianity as quoted at the head of this chapter except his last remark, in which he says: "As if God could feel such an unworthy passion as anger!"

When God is viewed as an integer, as the spirit comes to us through the organ of Veneration or Love, then God is Love as all wise men truly say, since He appears to us *as* Love. But it has been shown that this one organ, the spiritual trinity, contains the seven fold principle when it is diffused into the Moral group of organs; and it becomes still more complex when it is again diffused into the lower faculties of the mind, when these mental elements may be viewed separately, or as a fraction.

Now, so long as the whole mind is perfectly normal there is a perfect balance of powers, and in that case there would be no occasion for any feeling of anger with either God or man. But when these spiritual elements have been separated into mental faculties, and these separated or broken apart from their fountain head, the spirit, on account of the fall of man, as we have seen that their soul and spirit were severed in twain, so that they could not receive those finer influences, then there is a lack of harmony. In this case, we may be appealed to through any one particular faculty and independently of the rest.

Now, anger has its origin in the organ of Combativeness. We have already seen that this organ of Combativeness is the power of resistance. If we will plunge deep enough into the depths of that power we will find it to be the "Inferno," or the home of demons, and of Satan, and of all those things which resist God. It is the power of Darkness, the bottomless pit into which man plunges himself by disobeying and resisting the will of God, as did Adam and Eve.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." (Rev. xx., 1-3).

In that day of rest, the sabbath day of the Lord, which is a thousand years of duration, the Millennial period, since the bottomless pit is closed up and a seal set upon it, no feeling of *anger* can be experienced during that time. Therefore, as the ancient

prophet has said: "The lion and the lamb shall lie down together, and dust shall be the serpent's meat."

The Prophet Isaiah gives us a very vivid pen picture of the conditions which shall exist during the Millennial period, in which he says:

"And there shall come forth a rod of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his-eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And the righteous shall be the girdle of his loins, and faithfulness the girdle of his reins.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cocatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah xi., 1-9).

It will be seen by this that there will be no anger during that period, that everything shall be in harmony. It is the sabbath day of the Lord, a period of rest. We might infer from this that this spirit of resistance is the working power of God, the scourge of evolution.

Yet there are some evidences that this is the wrong idea, that lust, and not anger, is the source of evil. It has been stated that corruption is in the world through lust; and fallen men and women nearly always revel in lust, and this fact will become more apparent as we proceed. This would indicate that the serpent and the Cerebellum are analogous, that this is the power of evil, when perverted, or when not kept under proper control.

But, after all, it was shown to me that Combativeness was the resisting organ, and the above quotation from Isaiah bears me out in it that this is the proper solution of the mystery, since no anger can be felt during the Millennial period as described above,

and I believe this to be the correct idea. I have thought it proper to leave the subject open for further investigations, however.

It must not be inferred that this power of resistance relates to God the Father. The Spirit is positive and occupies the right hemisphere of the brain, while this power of resistance, which I have described as being evil relates to self, the lusts of the flesh, and occupies the left hemisphere of the brain. Moreover, the first four groups of organs relate to the Father, and Combativeness is only one of the organs included in this grand class.

What then? Is this power of resistance the angry God which must be appeased, the power which comes from that bottomless pit?

No, never! God forbid. Some peoples have offered sacrifices unto Satan and the Dragon, but these people are in error. The spirit of God comes from above and not from beneath. The spirit comes to us first through the organ of Veneration; from this they are diffused to the organs of the Moral group, and from these again to the lower element of the mind. So that it takes on different phases depending on the part of the brain that it is viewed from, or the elements of mind in which we live.

Now, let us understand this perfectly, as it will clear up a great deal of ambiguity which has existed on the subject always.

To the well organized man, living in his normal bodily functions, God appears to him as Love.

To one living in the Reflective group, and this largely predominating, God appears to him as Sympathy, or as an intelligent God. To one living in the Perfective group, and especially if he live in Sublimity, then he regards his God as one who rules the universe as if by an effort of His *mighty will*.

To one living in the Aspiring group, He is a personal God, the "Lord of Hosts." "I will praise thee, O Lord, for I am fearfully and wonderfully made." "The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool."

To one living in Cautiousness, He is a God to be exceedingly feared. He strikes terror to His enemies, and to those who fail to comply with His uttermost wish; therefore His will should be obeyed.

To one living in the Executive group, He is an executive God, having great power, and as if by a dart of lightning He destroys His adversaries; but yielding to Him, and living in Him, He is a God of Law in which we understand all Nature as we would read a book.

To one living in the Selfish group, the elements belonging to the Earth, our God is beautifully depicted in the following lines:

“Our Father is rich, in houses and lands,
He holdeth the wealth of the world in His hands,
He has rubies and diamonds, He has silver and gold,
His coffers are full of riches untold.”

But if we have His displeasure, then He makes us poor and miserable indeed.

To one living in the Social group, God appears as a Patriarch, as a Father; blessing those who love Him, in purity and virtue, and chastising those who disobey; yet as one who is glad of the return of the Prodigal Son.

To one living in the Perceptive group, He is a wise God; knowing all things, seeing all things, even to the uttermost thoughts of the mind and the heart.

The harmonious blending of all these constitute the ideal God, as He appears to the conscious mind. But if man lived in the religious group of organs, and the seal of the Spiritual trinity were opened, then God would take on new phases of which it is not necessary to write now.

Now I will restate here what I have stated a few times before in this work, and if you have followed me closely from the beginning, this time I will bring it home to you so that you will understand and be convinced of its truth.

“*As man is, so is his God;*” or so is his conception of God; for the reason that God can appear to us only as we are. “To the merciful He will show Himself merciful, to the meek He will show Himself meek, to the just He will show Himself just, and to the forward He will show himself forward.” But to make this more forcible so that we may the better understand it, I will add another aphorism on the same lines that will bring it home to you. To the terrible man He will appear terrible, and to the outlandish man He will appear outlandish, for the reason that they have no conception of that which is above the outlandish. We have only to study the ancient idols to be convinced of this.

Take the idol of Moloch, for instance; a creature of almost impossible shape, all jaws, and all basilar brain, when judged from a phrenological standpoint of what little brains it was intended to represent. On the heated arms of that cursed idol little innocent infant children were burned alive to appease the wrath of their most terrible and outlandish conception of God.

Oh, horror! To what depths of brutality had those people degenerated! *Yet their god was as they were.* Their organ of Veneration was incapable of receiving the true image of God. Satan had drawn them near to the bottom of that fathomless abyss, the power of resistance. It is a fearful thing to fall into the hands of the living God; being deprived of reason, and spiritual guidance, and turned over to the powers of Darkness, an insane monster, borne on down by Satanic lust, until every vestige of humanity has fled!

The question now naturally arises, What is the power of God unto whom is offered sacrifices for sins to appease His anger? and what is the occasion of this wrath?

As we have already seen, those who live *in* anger can draw nothing *but* anger from God, because they draw that spirit which comes *to* anger; while the other elements of the spirit are diffused to the other organs of the brain, and if they fail to exercise all the organs of the brain, then they fail to receive the true image of God.

It must be further noted that the Holy Spirit being cut off on account of Adam's sin, their Moral faculties did not properly come to their aid, and this allowed their basilar faculties full sway. So if they failed to use those other organs of the brain, which was rather difficult, since they were not opened out by the process of evolution, as it requires seven thousand years to go through the whole scale of the mind, then they failed to derive the full benefit which can be derived from God.

They were living in that age of the world wherein the law or spirit of the times related to those basilar organs, and therefore everybody offered sacrifices to their Gods. They offered life for life as sacrifices that they might live in the spirit and be free from the wrath that was upon them on account of their sins; and without the shedding of blood there was no remission of sins.

As the law or spirit of the age in those days related to the basilar organs, the people naturally had a tendency to indulge in those sins of a very low nature, and most of them were devoid of very much refinement.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; be-

cause that, when they knew God, they glorified him not as God, neither were they thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and four footed beasts and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own heart, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever, amen. For this cause God gave them up to vile affections; for even their women did change the natural use unto that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust toward one another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." (Romans, i., 18-32).

These are the things that provoke the wrath of God. Anger against such things may be esteemed as a most worthy passion. Yet, as we have just seen, God is unchangeable; but through sin, this anger, this wrath, this fiery indignation naturally comes to them as an act of their own doing. Yet all these are justified by faith; because they could not help it. Their hereditary conditions were so evil, and having no counterpoise on the spiritual side of life, and living in an age of the world which relates to the animal plane, they kept tumbling on down to the very depths of hell itself. It was the result of Adam's fall, which must result in the disintegration of the body until only such things as cannot be shaken shall remain; then it will be reconstructed and fitted for the other plane of life of which we will soon enter, of which more anon.

It may be well to say in conclusion that in a general way all truth is only relative, and that in one sense of the word Mr. Colville may be right. In a general way it appears to me that man's

own image is reflected back from the perfect mirror of God's Word, and in this way we may be judged according to our works. Now I do not claim that God has delegated me to judge any one, far from that; but I wish to offer a suggestion here that may serve to throw some light on this important question, even though I may be partly wrong.

If Colville denies the miraculous birth, denies the ascension, and also denies the resurrection, since he is undoubtedly conscious, in a way, of what has transpired in himself, and his faith is governed thereby; then I infer that the miraculous birth of the Christ has not yet taken place in him, that the Christ in him has not yet ascended, and that, as a natural consequence, he cannot take part in the resurrection from this world until he has accepted the "bleeding sacrifice," however "horrible and sacrilegious" it may appear to him at present; but he must, according to this philosophy, remain an earthbound spirit until he has partaken of that "Living Bread"—the body and the blood of Christ. For IN HIM ONLY is found mortality, and there is no other way by which we may ascend to those celestial realms except by him. From this it would appear that we can have no part in Christ unless we accept the truth of God's Word. And, moreover, he may be considered both "horrible and sacrilegious" from the fact that he has made a sacrifice of God's Word in the furtherance of his own ideas. These facts will become still more clearly illustrated as we proceed, but it will not be necessary to again call attention to them.

It will thus be seen that whatever fault we find with the Bible, that same fault may be found in us. If we stand before the mirror, and make faces, that man in the mirror will make faces at us; if we smile, he will smile; if we are pleased, he also will be pleased. And, so the Psalmist has said: "With the merciful thou wilt show thyself merciful; with the upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the forward thou wilt show thyself forward." And I suppose if the devil were to read the Bible, he would see the devil in every paragraph.

Now it may sound rather inhumane to the superficial thinker, in reading of God as we find it in the chapter from Isaiah as quoted in this chapter when he says: "Yet it pleased the Lord to bruise Him; he hath put Him to grief"; as if God could enjoy torturing His Son, Jesus. Those persons misunderstand the

Scriptures. Every bruise that Jesus got was for his spiritual advancement. These blows were not given in an ill feeling as of envy, or spite, or malice, but for the purpose of purging, purifying, and advancing Him in the spirit. Jesus said after He had been raised from the dead that these things needs to be.

Therefore, when you come to the Lord Jesus, trust Him; and you will not receive any punishment that will not be to your best interests, and for your spiritual advancement.

Consider the lilies of the field, or the grass that grows in the glen. God is no less careful of these than He is of the Son of God, for His work is perfect everywhere, and He esteems everything according to its worth. Then if God so clothe the grass and the flowers, treating them with the utmost consideration, is it not evident that He will give us the same diligent care? Does it seem that He would give us any punishment that is not really necessary? Certainly not. When we have learned to make our will subservient to His will, then there will be no more need for the offering of sacrifices in any sense of the word, and He will exalt us to the positions that we deserve.

There is one other thought that needs to be mentioned here. When you read in your Bibles of the saints washing their robes and making them white in the blood of the Lamb, do not turn from it in horror, as you would from bloody garments or the bloody shirt; for the two are not synonymous terms in any sense of the word, for they are opposites. If you shudder at this you will undoubtedly need to learn what the white robe is.

The white robes do not relate to your garments, your shirt, or any other wearing apparel which the outward man might suggest, for these are artificial garments manufactured by the hand of man.

Jesus has told you that your flesh is your raiment, and it is also your white robe, provided that you make it white. This is the robe which the father has given us; and we are counseled to wash and make it white in the blood of the Lamb; by the life and spirit of Christ which is shed in us; by purity, chastity, virtue, and by all good deeds done in the body; by purging it from all sins, from all things that are impure, that we may in the end be presented as chaste virgins to Christ. If we do these things then our robes will be white: by the life of Christ, by the spirit of holiness, by the blood of the Lamb which is shed in us, that we may be the temple of God, that He may dwell in us forever unto life everlasting.

But, on the other hand, if we live after the lusts of the flesh, indulging in every abominable thing, then our robes will be crimson stained, like unto the bloody garments, from which we do well if we turn from them in horror.

Therefore, laying aside all malice, all guile and all contention, let us approach the throne of God in a spirit of purity, kindness and love, being purged from all things vile. For those who do not partake of the body and the blood of Christ which is shed abroad in us all; they cannot take part in the first resurrection at the coming of Christ at the beginning of the Millennial period which is rapidly approaching; but they must sleep on to the end, when the kingdom shall be delivered up to God, when all men shall be judged according to their works.

Therefore, brethren, let us give diligence, to make our calling and election sure; by first becoming regenerated in the faith, by putting on Christ; then add those Christian graces as we find them in God's holy Word. For if we do these things we shall never fall; for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

There is one other mystery that I want to explain here. You know that it is said that Christ ascended on high and is set at the right hand of God, where He will remain until all things are subdued unto Him.

Having experienced something similar in the Microcosm, or my internal self, I can give an idea of how it is done in the Macrocosm; yet I was not so sensitive as were most of the prophets who foretold these things concerning Christ; neither did I get high enough, to the best of my knowledge, to reach the Holy Trinity; but I understand the phenomena clearly enough from what I have seen to give a practical idea of it.

It must first be understood that the organs of our brain are all double, and that the positive element is on the right side of the head, while the negative is on the left. The religious law, the Father, Son and Holy Ghost, are all positive; they are all denominated He. Therefore the spirit is at our right hand, occupying the right hemisphere of the brain. All physical things are denominated she, being negative; such as money, property, lands, family, friends, natural facts, physical sciences, worldly desires and ambitions, all refer to the left hemisphere of the brain.

Now by watching the internal Ego in myself, I therefore know the things that I will do, because that Ego is me, and the things that the Ego does I will do later on. I was not sensitive enough to the spirit to understand all the operations, but I know that when selfishness is overcome, the Ego is projected into the Moral group on the right side, near the organ of Veneration, or a little backward of that organ toward Firmness, where it sits facing toward the front of the head.

Now, my Ego bears the same relation to me as Christ did to the world, because He was the Ego of the world when He was on Earth in human form. There is this difference, however that since Christ did go higher and live in the Holy Trinity, which I did not reach at all, He is therefore the Lord of the whole Solar System, while my Ego is the Lord of my body.

So if my Ego sits at my right hand until all my faculties are subdued unto its will, so Christ may sit at the right hand of God (God is here designated as being the spirit of this system) until all things are subdued unto Him.

Now let us understand this perfectly. "The head of every man is Christ, and the head of Christ is God." That is, every man in the Solar System go to make up one Christ, and Christ is the spirit of the Solar System. Then all the Solar Systems go to make up the Sideral System, and God is the spirit of the Sideral System. Therefore, when Christ sits at the right hand of God, He sits at the right hand of that part of God which is contained in this system.

There is another curious phenomena that is worthy of mention here. My body is one thing, my Ego is another thing, and my spiritual self that I watched the Ego with is yet another thing. Now it seemed that I was above and behind my head when I saw the Ego there in the brain, yet I know that all these three are my own self. That Ego appears to be something less than half an inch in height, yet it is often variable in size, depending upon conditions; while my spiritual self is apparently as large as my body.

Laying aside for the present any further objections that any one may have against Christianity or the doctrine of sacrifice, which, by the way, are necessary, as they stimulate us to greater zeal in making greater and deeper investigations and discoveries, let us press on to the ultimate, if it is possible for us to reach the ultimate.

The stupendous question now presents itself. What was the Divine object in this fall and rising again? The fall in Adam, and the rising again in Christ?

We cannot consider for a moment that God has made a mistake, that the fall of Adam was not considered in the Divine plan; for He is an all-wise God, and all the Universe is governed after the counsel of His own will.

Now it is said that Jesus is the Lamb slain from the foundation of the world, and also that Paul was ordained to be an apostle from the foundation of the world. Then if Christ was ordained to be crucified from the foundation of the world, and his apostles were also foreordained, it implies that this sin was necessary; it is a thing which must needs be, to bring about perfection in the evolutionary process of the human race.

Christ was crucified as an atonement for our sins, and if these sins were not foreordained then how could He be foreordained to be crucified as an atonement?

Therefore, we cannot but wisely conclude that this fall in Adam and the rising again in Christ was included in the Divine plan. It was to be; being predestinated by the foreknowledge of God.

Before proceeding further it is well for us to consider that Adam was a Son of God; that he was of the Macrocosm, as also was Christ; while all the rest of us are the sons of men and of the Microcosm. But to make this plainer, the sin of Adam was committed in the Macrocosm, the Garden of Eden, and Christ was also crucified in the macrocosm at Jerusalem; while with all the rest of us, if we sin again after the similitude of Adam's transgression, this must be done in our bodies, the interior consciousness, the Microcosm; and also, if the Christ is crucified in us afresh, this is also done in our bodies, the Microcosm. Therefore, Adam and Christ were Sons of God and of the Macrocosm, while all the rest of us are the sons of men and of the Microcosm.

This naturally calls for an explanation of what the difference is between the Sons of God and the sons of men. I will try to explain it.

In Adam, the seal of the spiritual trinity was open so that he could see, hear and understand spiritual things, so that he possessed all the qualities of the Godhead bodily; having the trinity of the body, the trinity of the soul, and also the trinity of the spirit, all in perfect working order, and this is what is called

a Son of God. While with us, we have the trinity of the body, and the trinity of the soul, but our spiritual trinity is sealed so that it appears as a single organ, that of Love, except in those who have grown into the Macrocosm through spiritual development and the opening up of our spiritual trinity so that we may see, hear, and understand spiritual things. We are invited and exhorted to become the Sons of God, by becoming regenerated in Christ; but we are still the sons of men until we have this spiritual trinity opened to us.

Some of the immediate descendants of Adam were called sons of God, and they were distinguished from the other men in the country at the time, as the other men were called the sons of men. But these immediate descendants of Adam were spiritual men, and according to this philosophy, this is the way they were distinguished. After a few generations from Adam this faculty was lost on account of the sins in the world, so that after the flood I do not recall that any one was called sons of God, with the exception that we may become so through spiritual development.

“And the Lord God said, it is not good that the man should be alone; I will make him an helpmeet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field; but for Adam there was not found an helpmeet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took out one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said: ‘This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.’ (Genesis ii., 18-25.)

From the above it may be inferred that Adam was a man of the world, worldly; that he was made or evolved by or through the same process as all the beasts of the field, and the fowls of the air; notwithstanding the fact that he possessed all the qualities of the Godhead. I would infer from this, however, that

the body trinity predominated, while the two upper trinities were of secondary importance in him; that is, he lived in the lower trinity, which is the trinity of the body.

This conclusion is not at all opposed to the theory of evolution; for on that theory we would infer that Adam, through his evolutionary process, had arrived at the highest state of perfection, so far as the opening of the trinities are concerned; that the Ego in Adam had reached the "pinnacle of the temple," the holy place, or as we have described, "the holiest of all"; or, in scientific terms, the Ego had arrived at the organ of Veneration through the process of evolution to the highest type of manhood, and therefore the seal of the spiritual trinity was open unto him, as it will also be opened to any one else who has arrived at the same state of perfection in any age of the world. It will be seen, too, by referring to his horoscope, that Neptune has just passed the meridian, and this planet relates to the seventh law, the "Vital Complex Unity," or the culminating point, and is allied in function to the Moral group of organs. This theory, as we shall find as we proceed, harmonizes all the way through.

Adam's profession in life was of the Earth earthly, since his mission was, as God said to him, "Multiply and replenish the earth, and subdue it." This would also indicate that the body trinity predominated. Yet Adam possessed the trinity of the soul, and the trinity of the spirit; but the latter, I infer, if we accept the doctrine of evolution, was a new acquisition to him, and his faculties, in those upper trinities, were not exercised to make him discreet or wise in those things; but, on the other hand, he was like a babe in such matters, since they had lately been acquired.

Now in Christ we find a different compound; for He said, "My kingdom is not of this world." The body trinity did not predominate in Him, but the soul trinity did predominate in Him. He came to do the will of God, while Adam was self-willed.

Referring again to God's Word as quoted above, we find Adam superior to any of the creatures. After looking them all over there was not found an helpmeet for him. There were other people in the country at the time, because the same book tells us so a little later on. These were termed the sons and daughters of men, while Adam and his descendants were termed the sons of God.

Now, if this philosophy is correct, Adam was a whole octave above these other men, from the fact that he possessed all three of the trinities, or all the qualities of the Godhead, while these men had only two trinities; the seal of their spiritual trinity was not opened. Adam was as much superior to these men as they were superior to the animals. So even if there were other women in the country at the time, when Adam looked them all over there was not found any helpmeet or suitable wife for him. Therefore, it was necessary that a woman should be created for him having the same attributes as himself, which seems to have been done by a special act of Providence.

I do not even presume to know how this was done. I have no theories to advance. I only know that there are many men even of the present day who have a missing rib on the left side, which would seem to harmonize with the Word of God as given us by Moses. I believe, therefore, that the time will come when this mystery will be unraveled; and while it may not be literally as we may understand it from the present reading, it will be found in the end that God's Word is truth. At the present time we do not properly understand it.

If it is conceded that Adam was at the head of the body trinity, and that this trinity predominated in him, then if he would proceed, he must necessarily begin at the bottom of the next trinity, which is the soul trinity.

Now the first organ we come across in the Moral group, which are the organs of the soul trinity, is the organ of Conscientiousness, which gives a knowledge of good and evil.

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; and the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." (Genesis ii., 8-9.)

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, 'Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die.'" (Genesis ii., 15-17.)

It seems that the spirit of God, as it came to Adam and Eve through this world, the body world, forbade them to partake of this tree of the knowledge of good and evil.

Why?

This world is in the lower trinity of the planets, the body trinity. Adam and Eve were at the head of this trinity, and were perfected in it. If they remained where they were they would be happy, light and free in the world as they were. They would be a little superior to the races of the Earth who had come before, as I have heard that some of these were also able to talk direct with God; they would therefore run their race as did these former races and finally come to an end.

But if they proceed to evolve higher, as is the natural law, if they undertake to enter the soul trinity, if they take on those qualities belonging to the second trinity of the planets, Jupiter, Saturn and Uranus, if they would have these things, then this means death to the body. Death until that body is redeemed in Christ.

Flesh and blood cannot enter those higher realms. The body becomes changed even in those who were translated. The apostle Paul tells us that Enoch and Elijah went through a manner of death before their translation; and last of all, the body of Christ was also changed so that after He had risen He entered into a room where the apostles were assembled when all the doors were closed. Yet our body must be redeemed; it is our white robe; and we would not be complete without it.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, 'Peace be unto you.' And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, 'Peace be unto you; as my Father hath sent me, even so I send you.' And when he had said this he breathed on them and saith unto them, 'Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.'" (John xx., 19-23.)

Let us see if we can understand this perfectly. It must be remembered, as we have seen, that God the Father relates to the first four groups of organs; the Social, Perceptive, Selfish, and Aspiring groups; these four being all selfish, of law, and arbitrary; and the Holy Ghost or Holy Spirit relates to the last three groups, the Perfective, Reflective, and Moral groups, these three being unselfish, and of grace and forgiving. The unity of these two is Christ. But when these are considered

as a trinity, the first three groups represent God the Father, which is of the law; the next three are of the Son, the intellectual trinity; while the seventh group, the Moral group, is of the Holy Ghost, being the Vital Complex Unity, as it contains only the vital principle of all the groups.

Now, the Lord God, the Father of their bodies, knew these things and explained it to Adam and Eve, as well as was expedient when He said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die."

But it must be remembered that while God the Father forbade them to progress, knowing that it would result in the death of their bodies, they were drawn on by the Holy Ghost through desire to become wiser and greater than they were.

They desired to progress. They desired to obey the Divine law of Progression as we find it everywhere. They desired to become complete, or chase their IDEAL forever. And they are justified in the Holy Ghost in doing as they did.

"Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." (Romans iv., 23-25.)

"And the serpent said unto the woman, 'Thou shalt not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.' And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. (Genesis iii., 4-7.)

Now while God pronounced death to their bodies on account of this sin, He said nothing about the soul. As a matter of fact, their tasting of Conscienciousness will give them soul growth, provided they overcome sin. The serpent also deceived them with the truth when he said, "Ye shall not surely die," for he spöke of the soul and not of the body.

As I understand it, the Holy Ghost bears the same relation to God that woman does to man; yet all members of the Holy Trinity are alluded to as He, while material things are alluded

to as she, as the earth opened her mouth, etc. And since it was the guiding influence of the Holy Ghost, or the higher elements of the mind, that led them on to desire these higher attainments, it naturally follows that the woman should be the first to partake of the fruit.

When this sin was committed, Adam and Eve were apparently taking desperate chances; for their spirit was all of this world, and in that spirit they were dead according to the law. And being cut off from life through sin, if they fail to receive the higher spirit and the atonement which is not of this world, then they would ultimately die entirely, body and soul, at the day of judgment.

(It is not quite clear to me as to just what the operation of the spirit is at this particular instance. I know that there is a destruction of life in the organ of Veneration on the right side; but whether this is the destruction of the Vital Ego which is in us, or whether it is the crucifixion of the Christ which is in us, or whether these two are one and the same thing, as I believe it is, I am unable to say with certainty. I have endeavored to detail here as thorough a description of the principles of salvation as is possible, but what I do not know I cannot tell you, and there is no alternative. After the sin is committed, however, we must begin at the bottom, or at the base of the brain, and work our way up through the several groups of organs as we have seen in the discussion of "The Progress of the World," making these organs of the left hemisphere subservient to those of the right, one organ at a time as we have seen, until all are made perfect. For the positive element is on the right side and the negative is on the left. And the sinner is not made perfect until he has arrived at the organ of Veneration on the left side. In the Macrocosm this will be accomplished at the end of the world after the Millennial period, when the kingdom shall be delivered up to God, or after a period of something over seven thousand years from the time of Adam. But in man, I am not certain as to just when it does occur. I infer from the Apostle Paul that he required fourteen years in which to become perfected, after his conversion while on the way to Damascus. But I believe there are some who never become perfected at all in this life.)

For the benefit of the physiologists I think it well to give a tolerably complete description of this phenomena, as it might

lead to some discoveries. Spiritually considered, a diminutive man seemed to occupy the organ of Veneration (which I suggested in a previous chapter represents mental or spiritual entities), and this man seemed to reside about an inch and a half below the surface of the skull on the right side. I saw him from above from outside the body, and also from other positions. The skull seemed transparent, yet visible, and I know his seat was considerable below the surface of the brain. I could not determine definitely where his seat was for the reason that everything seemed transparent in those parts, except the man and the surface of the skull. This man offered no resistance to anything that was done to him, and I saw that he was being persecuted by another and larger man who seemed to belong to the left hemisphere of the brain; and while this persecution was going on it gave the sensation of pulling down of the brain in that part. I had sympathy for him when I saw he was being persecuted, and I thought seriously of what could be done to relieve his sufferings, as I knew this should not occur, or at least it appeared so to me. By following spiritual inclinations seemed to relieve him, but he was not always visible, and I could not tell definitely what was going on at all times. Evidently I did not follow the spirit as I should, and in addition to this I unfortunately read something that some one had written concerning his doubts of the genuineness of the Scriptures, and for a short time only I also doubted. It was enough, for in an instant I felt a sharp pang of pain in this organ, and I felt and heard the life go out of this organ of Veneration on the right side only; and the pain was, so near as I can tell, about an inch and a half below the surface of the skull. But whether this pain was the result of the severance of an artery, or of the nerve fibres, I do not know; but I do know that the wound was structural as well as spiritual; and even now, after the lapse of twenty years, I sometimes feel the effect of the old wound, especially when I am deeply interested over religious matters. Whether this was the Christ that was being crucified in me, or whether it was the destruction of the vital ego or something else, I have not yet learned; yet by reasoning on it in every way, I am satisfied that this event corresponds to Adam's sin, as the circumstances are very similar. He who is spiritually unfolded and understands the will of God, and is able to learn from the spirit as he certainly should do, and then wilfully disobeys the command of

God, and drops down into himself and prefers wisdom learned from reason, from science, from the imaginations, and from the laws and forces of nature, is unworthy of the high position to which he was exalted; and being self-willed and unworthy, that higher life is taken away, and the result is a fall to disgrace, which is precisely the condition in which we find our ancient ancestor Adam; and my fall was nearly identical with his, and I dare say that the results were very similar yet variable in degree. After this I no longer saw the operation of the spirit as Swedenborg saw it, yet I see many things now, but not in the same way as I did before. Most of the knowledge I get now from that spirit is "revealed to reason" and from spoken words, rather than from direct spiritual sight.

Methinks I hear some one inquiring, How do you know the effect of Adam's sin? My answer is by experiencing the similitude of Adam's transgression, by carefully observing the effect of that sin upon myself, and by taking the history of the world as an example besides.

Most people seem to think that Adam and Eve were expelled from the Garden of Eden much the same as a man discharges an unfaithful servant. They seem to think that God and Adam were two separate things, and that the one was not contained in the other. They seem to overlook the fact that the curse of God resulted in the fracture of their minds—the severance of soul and spirit. We need only to look to the fact that their first child was a murderer, or to look again to the worshippers of Moloch, or to the inhabitants of Sodom and Gomorrah, or to look again to the vice and crime existing in our land to-day, to know that our progenitors were not perfectly whole. He who knows the will of God and willfully breaks it, necessarily breaks those bonds wherein he is bound.

Since Adam was fully developed, and was in full possession of all his faculties, physical, intellectual and spiritual, it is evident that his sin was of the highest order, and therefore Adam knew many things regarding the result of this sin which I have not been able to learn. Adam understood the effect of his sin when considered from every conceivable standpoint, physically, intellectually and spiritually; while my sin extended only to the sixth degree, and for this reason I could not descend to the uttermost depths, nor ascend to the uttermost heights, as was the case with Adam.

The chief reason why most learned and well educated men do not discover any new truths is that they live on one plane of life only; that is, they do not oscillate. We cannot discover the principles of things which we do not experience, and to have much experience we must oscillate; and here is where the necessity of Satan comes in. The conflict between good and evil brings experience, and experience brings knowledge, and knowledge brings self-control or temperance in all things. Temperance awakens patience, which in turn awakens those refining principles of chastity which Peter has called godliness. These again induces the sympathetic reciprocation of ideas which enlarges our analytical powers and our philosophy, and gives a desire to look into those deeper mysteries of Nature, and to understand the cause of all things. This sympathetic reciprocation of ideas gives us a kindly feeling for all things, a kind of universal brotherhood, and this in turn awakens universal love which is the highest note in the scale.

The reason why Peter and Paul were the chiefest of the Apostles is that they were the greatest sinners, and the conflict between good and evil was greater in them than in the other Apostles. This does not necessarily imply that man must sin, in order to be wise, but only that he should oscillate, and have his faculties exercised to know both good and evil. As evidence of this Christ did not sin, yet He was tempted in all things as we are. But he did oscillate from the uttermost depths to the uttermost heights. By this I mean that we should be capable of living in either one of the groups of organs, considering all questions from that particular standpoint, and independently of the other faculties of the mind. It is the principle that gave Christ seven eyes, which are the seven spirits of God sent out into all the earth. By these He could consider any question when viewed from any standpoint.

We have seen in a previous chapter that this fifth element is the Christ element, and that Christ possessed all the qualities of the Godhead bodily; and we have seen that Sublimity, which is the central organ of this group of elements, partakes of the influence of the whole mind. And so we find Adam, the beginning of the fifth race, possessing all the qualities of the Godhead bodily; that is to say, he had all the faculties of the body, soul and spirit fully developed, which, as we have seen, constitutes a son of God; and therefore Adam was able to partake

of the highest elements of mind or spirit. Yet he did not have his faculties exercised to know good and evil; and since we cannot know a thing perfectly except that we learn it from experience, it was necessary for Adam and Eve to sin that their wisdom should be tried in the furnace of experience.

We have seen, too, that Christ is the refining dynamic agent that takes man from the lower walks of life and deposits or fits him for a higher life; and so we find Adam perfected in the world, and with an ambition to become as gods, knowing good and evil, which elements of mind belong to a higher sphere. Then since Adam possessed all the qualities of the godhead bodily, he was in perfect harmony with the Holy Trinity which is above, and by partaking of these he became dead to the world, since flesh and blood cannot inherit the kingdom of God. The spirit of Christ in him was crucified and ascended on high, but it leaves the mortal Adam a man of the world to shake off these impurities of body which cannot remain to be translated into the new life. The vital Ego in him was destroyed, which results in the disintegration of the body, not only of himself, but also of those of his descendants, until such time as the spirit should come for the redemption of our body. Sin, then, acts as a disintegrator—the taking away of those things which are of the world worldly—which is very necessary, and the sting of sin is the death of the body.

The evolution necessarily follows the involution, and while the involution was begotten with the desire for higher things, the partaking of the higher life, the evolution of the Christ did not materialize in mortal form until four thousand years later; and this heavenly desire was God given, being begotten of the Father by the Holy Ghost, in Adam, so Christ was begotten into the macrocosm—the human family—in the same way. For it would be impossible for the world to produce a thing that is above the world, and therefore the new life—the God-given life—must be received from a higher source than this world was able to give. Therefore Christ, as our Redeemer, was begotten of the Father by the Holy Ghost into the Virgin Mary, that He might overcome the world, and thus become a Mediator between God and man, that through Him—by partaking of the body and the blood of that Christ which is in us—we may follow our Ego and be translated into a higher world.

These questions are often asked, why should Adam and Eve

have fallen from grace? and if God made them perfect and in purity, why could He not keep them in purity and prevent their fall? Why was it necessary for them to be led into captivity by Satan, to be liberated and redeemed in turn by Jesus our Lord?

These questions have been partly answered incidentally, but not specifically. Some will doubt that God is not always the same, and under all conditions; yet we all know that everything cares for its own—above that of anything else, whether we consider the animals, or men, or even the Infinite Mind. Do not “birds of the feather flock together” and care more for their kind than for any other? Do not animals care more for their own offspring than for the offspring of any other? and are not we all partial in our likes and dislikes, making friends of some and enemies of others even among those who are of the same flesh and blood, or of our own kindred? And did not God deliver the children of Israel out of the land of Egypt, thus making a favorite of them, while He destroyed Pharaoh in the Red Sea, and then declared that He had raised Pharaoh up for this express purpose—to show His power unto His people Israel, notwithstanding he was the God of them all? Did He not say of Jesus, “This is my beloved son, in whom I am well pleased,” and then declare that Satan is doomed to everlasting punishment, when He is the God of Satan as well as of the Christ? Yea, God is a respecter of persons, but only according to certain principles. He is absolutely unchangeable, and we find Him ever the same when viewed as an integer, but He is variable under variable conditions, as we have seen when viewed from different standpoints.

Now that part of God which relates to this world really desired that Adam and Eve should obey Him, and remain perfectly pure. They were the crowning glory of His work, and He had a selfish desire (since this is a selfish world) to retain them for His own. He cautioned them not to do that thing which he well knew would make them dead to the world and to Him, and which would fit them for a higher world or sphere. There was no sham about it, no intrigue, no lie; it was a solemn reality. Had they obeyed, they would still remain pure, perfectly pure, but they would still remain people of the world, having worldly desires and ambitions. They would know nothing of Christ and His wonderful works of salvation, because they would have no need for salvation so long as they were people

of the world and desired nothing better, for they were already perfected in the world as it was, and had reached the highest round of the ladder of physical and worldly development. They would know nothing of Satan, nothing of evil, and nothing of intrigue, for their constant obedience to the word and guidance of God would keep them beyond temptation, while Satan would be their servant, and they would rule over him. But when they yielded to Satan, the spirit of Satan (disobedience) was conceived in them along with their desire for wisdom and godly glory; and here is where their dual nature had its origin and as a natural consequence, both of these spirits, good and evil, must bear fruit. Evil, through disobedience, lust and disease, becomes the disintegrator of bodily functions, while good is the builder of soul and spiritual merit.

Some will say that it is nonsense to imagine it necessary for us to become bad in order to become good; and to this I will not distinctly disagree, but those who view the question from this standpoint thereby miss the real object of the analysis.

If they desired to ascend to those celestial realms, since flesh and blood cannot enter therein, then it was necessary that this body should become disintegrated, or at least, that they should pass through a kind of metamorphosis as Enoch and Elijah did when they were translated. Figuratively speaking, if the caterpillar would remain a worm it cannot become a butterfly. Now if they had done no sin, then it has been declared that they should live by the law; and, being perfect, they would never die. They lived nearly a thousand years as it was, notwithstanding their sins. If they obeyed the command of God always, then they would remain people of the world. It was necessary then, if they would ascend, that they be delivered over to Satan, the disintegrator, that they break the bonds of the God of this world; for obedience brings health and long life, while disobedience is the destroyer of bodily functions.

Now I do not wish to convey the idea here that it is proper for us to disobey the commands of God, far from that; but I do mean to say that when we have reached our goal, the round of the ladder for which we have been striving, then it is proper that we pass on to the next, and that is precisely, in my estimation, what Adam and Eve did. They had reached the pinnacle of the temple, the culminating point, and if they would progress, they must take on new conditions which relate to a higher sphere.

Since I have mentioned above that Adam was a whole octave above the other men in the land at that time who were called the "sons of men," it would naturally lead to the conclusion that I admit of the theory that life, on its various planes, gives off vibrations, as indeed I do. But the vibrations are not the same on all planes of life. "The pitch of the musical note depends upon the rapidity of vibration," and therefore, those lower forms of life, or those who live on the lower planes do not give off as rapid vibration as those who live in the higher realms of thought and spirit. One scale takes us through the whole seven groups of organs, before the next scale above is reached, as a natural consequence. Therefore those men of the world are obliged to pass through the whole scale which corresponds to the body and soul before they can enter the beginning of the next scale above, which corresponds to the spirit. This is evident from the fact that so long as we live for the benefits of this life only, we are not making any advance in spiritual growth.

This vibratory theory has led some people to doubt a future existence, from the fact that they seem to believe that all there is of life is this vibratory motion, and when we die that vibratory motion ceases, and therefore, that is the end of life. This theory has also led some people to declare that "There is no God, save the laws and forces of Nature."

Those people who entertain this idea are undoubtedly laboring under a delusion, from the fact that they have confounded the cause with the effect. The vibrations are the effect produced, but they are not the cause. Life produces vibrations, but these vibrations are not that life.

But to give a simile, let us say that a fish, in swimming in a pond, causes an undulatory motion to the water which we call a "wake." Now the fish causes the wake, but the wake is not the fish. The fish produces the wake, but the wake does not produce the fish. So, too, the vibrations are the result of life, but they are not the life. Life is an entity, while the vibrations are onnentities.

Now let us look a little deeper into this vibratory theory; and here Photography comes to our aid.

The nearer an object is to the camera, the longer exposure is required to photograph it; and the greater the distance, the more actinic are the rays, and the shorter the exposure must be.

It is a well-known law that it requires a given amount of light to decompose a given amount of silver bromide on the plate, and it naturally follows that the volume of light is greater in those rays which proceed from distant objects than from those near by; for the reason that the actinic rays have a more rapid vibration, and consequently give a greater volume of light.

But, to illustrate, let us arrange a picture expressly for the occasion. Let us go up on a snow clad mountain. Ten miles away is another snow clad mountain in the middle distance, while far beyond another snow clad mountain is in the background eighty miles away. The sun is shining equally bright upon them all. The snow in the foreground is a glare of white light; in the middle distance the snow still appears white, but it has lost its glare; while the snow on the distant mountain looks yellow.

Now let us take our photograph with the unaided lens, giving ample exposure for the middle distance, and see what we have. On development we find the foreground under exposed; trees, rocks and shrubs are black patches, and the snow is not as white as it should be. The middle distance is taken just right, everything coming out clear and pretty. But how about the distant mountains? Only a trace of it is to be seen in the average negative, and it frequently happens that the sky apparently comes right down to the middle distance. The only way these distant views may be photographed successfully is to use a color screen or ray filter of considerable density, the use of which checks the rapidity of those distant rays, and allows all the rays to enter the camera more uniformly.

Applying this principle to the universe, or to the solar system, we find that the sun gives off rays of light which vary in actinic as we recede from the sun toward Neptune. From Mercury the Sun would, according to this theory, appear as a glare of white light, while from Saturn or Uranus it should cast a more yellowish glow. As suggested in a previous chapter, the planets Mercury and Vulcan revolve in that zone the actinic of which corresponds in the musical scale to the note A. Venus revolves in that zone the actinic of which corresponds to the note B; the Earth and Mars to the note C, Jupiter to the note D, Saturn to the note E, Uranus to the note F, and Neptune G. This brings to my mind that one of our contemporaries, Mr. H. E. Butler, says that "Nature is now playing to the tune of E

minor." Whether this is strictly correct I have not sufficiently investigated, but I do know that we are living in the fifth period which corresponds to the note E of the scale.

Applying this principle again to man, we find that the first scale takes us through the whole of the seven groups of organs, which scale relates to the Earth, for the reason that we are on the Earth, and hence near by. The next scale above comprises our spiritual trinity which is found in the organ of Veneration, and this scale corresponds to the Solar System. Then above all there is yet another scale which is found in that "Holy of Holies" in to which Christ entered when He ascended on high and was set on the right hand of God; and this scale corresponds to the Sideral System.

From this it would appear that the Sun's rays are less actinic in traversing to the different parts of the Solar System than they are in traversing from sun to sun, as indeed I believe they are.

If this argument is correct, as I believe it is, then it naturally follows that if we live for this life only, or, as Paul expresses it, "if we sow to the flesh," then we shall "reap of the flesh corruption," because our whole object and aim in life is centered in the life of this body. Now, as the body without the spirit is dead, since the body is kept alive and intact by and through the vibrations or emanations from the spirit, so we cannot even hope to have eternal life unless we give some attention, at least, to the needs of the spirit. So, if we "sow the spirit then we shall reap of the spirit eternal life." The former are earth bound spirits, while the latter are heavenward bound.

If these arguments are true, as they evidently are, then it naturally follows that if by the Word of God our soul and spirit are severed in twain, it cuts off our spiritual trinity, which is found in the organ of Veneration, and it leaves the sinner a man of the world with no chance to progress unless he is redeemed. Now this is precisely what was done in Adam's transgression, and it was necessary that Christ should come as our Redeemer, for the purpose of giving us a new spirit and a new life. Of this Jesus said:

"Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He

that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever." (St. John vi., 53-58.)

This brings to our mind very vividly what Paul so beautifully portrayed to the Corinthians when he said, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass and a tinkling cymbal. And though I have the gift of prophesy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

It will thus be seen that Benevolence, and all the others of the Moral group of organs are unavailing unless we have that holy love which is found in the organ of Veneration—the new spirit and new life which Christ came to reinstate in us.

When Adam and Eve entered the soul trinity, by partaking of the tree of the knowledge of good and evil, by tasting of the faculty of Conscientiousness, by disobeying the command of the God of their bodies they thereby became dead to the world. That vital Ego in them was crucified. Their soul and spirit was severed in twain. The spirit of this world in them was broken. "For in the day that thou eatest thereof, thou shalt surely die." But if they would progress; if they would become the inhabitants of higher spheres; if they would develop the soul and live in the soul; if they would cause their ideal to become complete and perfect, as all animated life has done from the beginning of life in the world; if they would comply with that unvarying law of Deity or of Nature which does not stop short of absolute perfection and the highest ideal of attainment that we can conceive of; then it is absolutely necessary that the spirit of this world should be broken off in them, so that the higher spirit, belonging to a higher world than this could be grafted in.

Now the spirit of Christ was grafted into the human family, by the Word of God; being begotten of the Father by the Holy Ghost into the Virgin Mary. Those who doubt this fact doubt

a fundamental truth; for if this is a lie then Jesus is not the Christ.

"Thou art my Son; this day have I begotten thee."

This truth was heralded by the prophets for centuries before the Christ was born of the Virgin Mary. These men understood the operation of the spirit by the spirit of Christ which was in them.

"And in the sixth month the angel Gabriel was sent from God unto the city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel came in unto her, and said, 'Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women.' And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, 'Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Then said Mary unto the angel, 'How shall this be, seeing I know not a man?' and the angel answered and said unto her, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren; for with God nothing shall be impossible.' And Mary said, 'Behold, the handmaid of the Lord; be it unto me according to thy word.' And the angel departed from her." (Luke i., 28-38.)

Therefore Christ came as a sacrifice, and as atonement for our sins, and for the redemption of our body. He came to give us a new spirit, a heavenly spirit. He poured out His soul unto death that we might have life in Him and having made the atonement by the blood of His cross. He ascended on high to prepare a place for us. His kingdom is not of this world; but He has come to lead us to a new country, a heavenly country; to a higher sphere in which there are better and higher attainments.

Some people seem to have some objection to Christianity from the fact, as they say, that there have been other races on

Earth before us, that this is most probably the fifth race. They seem to believe that Christ could not be the Lord of them all; yet, I am happy to learn that all people are not of that opinion.

The following is clipped from the "Occult Review" of Boston, for July, 1897:

"The Present the Fifth Race."

"About the intense activity of to-day, Annie Besant had the wholly satisfactory explanation to give, in a lecture at the Theosophical Congress at the World's Fair, at Chicago, that we stand to-day in the fifth race that, in the long evolution of humanity, is counted in the different races which have come to birth and succeeded one another on the surface of our globe. As the races are reckoned upward in their climbing, fresh aspects of consciousness become manifest in the course of this evolution.

"Comparing the race with the aspect of consciousness which should be developing, we find the corresponding principle of consciousness is that of Manas, or the Thinker; that in the fifth race the powers of the Thinker find greater expression than in the race that went before, and that, as a corresponding point is reached in the evolution of the fifth race, the development of the mind will reach a higher point than that which it touched in the corresponding period of the fourth.

"Manas, the mind, thus beginning to manifest itself, lies at the root of the enormous intellectual development of the day; but that development should be general, not partial, nor confined to the few, but spread over the many; so that humanity, passing upward collectively in this fifth race, should develop collectively the higher intellectuality, and so lay the foundation upon which the next stage may be built, from which the next rung of the ladder may be mounted.

"Our civilization is one-sided in its development—over-culture and over-refinement, for it is only superficial, under-education and under-refinement on the other. The refined class proudly hedges itself about with a wall of exclusiveness, as if the refinement could be scratched off by a little friction with the outer world. It would be well to avoid the scratching only if this refinement were a veneer put over the surface of base material, for the scratching would be sure to expose the poor material behind it.

“But if the outer man, as it ought to be, is to be the expression of the inner, if the grace of manner and the beauty of phrase are but the expression of the soul veiling itself in the form of language and gesture, such refinement cannot be dispensed with; it cannot be rendered commonplace by use; and it does not exist to enable the refined to stand apart from others, but rather to go out and spread the grace of his presence in the world, so that others may see in him the reflection of the soul and be stirred by the beauty of the reflection to seek that light which shines beyond.”

I will agree without argument that the present is the fifth race; although I do not claim to know very much about the ancient races. Analysis indicates that the present is the fifth race.

From my analytical standpoint it appears also that the Atlantians were the third race, and that they had a red color, as is alleged, corresponding to the planet Mars, which also has a red color, and belongs in the third element. And I will agree, as alleged, that the North American Indian is probably a remnant of that race.

I will agree that the Egyptians were probably the fourth race, and that, as alleged, they could talk direct with their Gods, as this element is inclined to give inspiration, and relates to Jupiter.

I will agree, as alleged by Mr. Blumenbach, that the African negro was of the first race. These negroes have the social organs strong, and usually predominating; and since the social element is the first group of organs to come into activity, I will agree without argument that the negro race was the first race of human beings on earth.

Yet I want it understood that I have no definite knowledge on this most important question, since my facilities for determining this point are very limited. I only wish to offer a suggestion which will lead to an investigation by those who are in a position to determine this question with much more precision than I.

To all this I will agree from the standpoint of analysis alone. And the reason why Christ should appear as a crucified Saviour in the fifth race is the fact that the fifth element is the first of the unselfish elements, the centre of the cross. Christ came also in the fifth decade of the present race, counting from the time of Adam, as has been already explained.

These ancient races did not have a crucified Saviour, because in them He would not be crucified. They probably never went so far as to become acquainted with the tree of the knowledge of good and evil; and if they did, they would obey the command to not partake of it, but would leave it alone, as God commanded Adam to do, saying that "In the day that thou eatest thereof, thou shalt surely die." They would regard the tree as being poison in that case, and would leave it alone, because it was not in their nature to go beyond it.

Again, it has been shown to me spiritually that Sublimity represents a river into which we are baptised when we put on Christ, and journey toward the east, but the first four groups of organs which relate to God the Father are represented as being on the west side of this river. Now we are told that the Lord God planted a garden eastward in Eden; and from this I infer that it was probably planted eastward of this river, so that in a spiritual sense these former races would know nothing of it; that it is inaccessible to those who do not put on Christ.

It was shown to me in my vision that at this river is the place of Satan; it is where Satan's seat is, and he hindered me much in doing as I would like. And in this fifth element of the mind is also that power that is called witchcraft. It is a kind of hypnotic influence which one exercises upon his enemies to cause them to do those things that will be contrary to their welfare. It is very evil, being the outgrowth of malice, as it does the afflicted party much harm, while it does us no good whatever. Therefore it is best not to wish any one any harm, for if our wish becomes instrumental in causing them harm, then this is what the Apostle Paul referred to when speaking of "witchcraft."

Some people argue that there is no devil; but having seen a few of them, I am satisfied that they are a reality. All the spiritual men of old admit of the devil, and Mr. Swedenborg, one of the latter day spiritual men, also claims that Satan is a reality, and so he is.

The anti-Christians are chiefly the ones who deny the existence of the devil, and I infer that so far as they have experienced, there is none. As Jesus has expressed it, they have followed the Father only, which is comprehended in the first four elements of the mind, and in that case they might not become conscience of the existence of Satan.

Satan takes on many forms, depending upon the faculty of the mind that is to be tempted. Sometimes he is a very wise

man, and especially when he relates to the upper faculties of the mind; but at other times he is only in the form of a lizard or a snake. When one sees the attack, and at the same time feels the effect, then he knows of its existence. Therefore I know that Satan exists, regardless of what any one else's experience may be.

This theory of the races is in harmony with the Bible, wherein, as we have quoted in this chapter, which reads:

“Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.”

Paul here recognizes the fact that the world has stood a long time and through revelation he was acquainted with the enormity of the length of the lapse of time.

“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Hebrews xii., 1-3.)

CHAPTER IX.

Why We Should Be Christians.

I would not try to persuade any one to become a Christian if I were not conscious that whatever our calling or avocation in life may be we will be much benefitted thereby in every way. For, if Jesus is the Christ, and all things are given unto Him, then if we are not Christians, then we are necessarily reprobate when we are put to the final test; for no man can serve two masters; we are servants of either God or mammon.

But there are so many who seem to have never seriously considered the question at all; they presume to know nothing about it, since the subject has never been presented vividly to their minds. They have been slumbering and are not con-

scious of the signs of the times. It is time they were awaking; the day star is near the horizon and the dawn is rapidly approaching. There is yet much to be done before the coming of our Lord, and we have not very much time to spare.

Awake! thou that sleepeth, arise from the dead, and Christ shall give thee light. The night is now spent, the gray dawn of day is here, and the "Day Star" shall soon arise in thine heart. There is much work to be done; we cannot expect to become perfect in one generation, and the conflict will soon come upon us. Awake! and get ready for the fray.

Now do you understand what Jesus meant when He asked one of His disciples to follow Him, and that disciple requested that He suffer him to go first and bury his father; then Jesus answered and said unto him, "Follow me and let the dead bury their dead?" If not, then I will tell you. The dead are those who are not regenerated in the faith. The dead are those who are interested only in the affairs of this life. The dead are those who have not the spirit of life in them, which is not of this world. Now do you understand what He meant? I want to rouse you to consciousness; therefore I repeat, Awake, arise from the dead, and Christ shall give thee life.

In this work we must consider the subject from a scientific standpoint, since we can presume to know nothing that is not based upon fact. Of course, we accept God's Word as we find it in the Bible as fact, being the truth revealed to the holy men through the spirit; but since this knowledge, being spiritual, relates to the seventh law or spirit, while we are living in the sixth law or spirit; for this reason it is sometimes difficult for us to understand unless through science or fact we have been educated to that point of knowledge from which we may make a comparison; or, in other words, spiritual knowledge must be deflected to reason before it can be properly understood by the reasoning mind.

Man is master only of those faculties which he has surmounted and subdued; while those faculties which are above him are master of him. It is necessary, therefore, if we would become perfect and have perfect knowledge, that we ascend to the highest elements of mind, viewing every subject from a spiritual as well as from a conscious standpoint, that there be no break in our knowledge.

So herein lies the secret of true wisdom, as well as the secret of many other things. A man may know a great deal of a

matter of fact kind of knowledge; but if he has no reasoning faculties, if he has no powers of analysis, logic, philosophy, or the ability to arrange and classify his facts, and through logic or philosophy to determine the relations between cause and effect, or of means to ends, then a great part of real wisdom is lost to him from his lack of ability to understand these higher laws. But this is not all; the analysis does not stop here.

The philosopher who has all knowledge of a matter of fact kind, and all philosophy and powers of reason, cannot with these alone have perfect knowledge of a thing, for the reason that the evolutionary laws transcend reason and goes on to the ultimate which is comprehended in the Moral group of organs, which is above the Reflective or reasoning group. Therefore, we can never reach the end of mysteries on these two lower planes of fact and philosophy alone. We must proceed to the Moral and spiritual elements if we would arrive at the absolute and certain truth when considered in every sense of the word.

We have seen that all the lower faculties of the mind are converged into the Moral group, and that these are again converged into the organ of Veneration, which is the culminating point. Therefore, he who reaches that culminating point is master of the situation for the calling wherein he is called. He who reaches that point is master of all things below, regardless of what faculty or class of faculties the thing or things referred to belong, because here they all converge to the one centre, that mount of Holy Love.

Jesus revealed to us a great mystery when He said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Herein lies the secret of success. For he who reaches that Holy Fount from which all blessings flow can understand all things below; apply all things from below; tracing the relations of things from facts, philosophies, and on to the legitimate and ultimate conclusions. And since all faculties from below converge into this one faculty; he who has this faculty or lives in it, can also apply or possess all things from below, whether it be of money, or lands, or friends, or virtue, or authority, or wisdom, or art, or law, or whatever may be, depending upon the development of the lower faculties. It is evidently true that the development of the lower faculties is of primary importance, for the reason that we cannot trace the relation of our facts, if we have no facts to trace. And the same principles

that applies to knowledge also applies equally well to all other things, regardless of the organ or group of organs to which the matter refers. It is the following of this principle that made Jesus so successful.

“And the devil, taking him up into an exceedingly high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, ‘All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou, therefore wilt worship me, all shall be thine.’ And Jesus answered and said unto him, ‘Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.’”

We have seen in a previous chapter that in dreams or visions, if we go up into very high mountains, the dream or vision relates to the higher faculties of the mind. And so we see here that the power which could command the world also relates to the higher faculties of the mind.

When Jesus looked upon the kingdoms of the world and the glory of them, He knew that these things were of the world, worldly; and if He accepted these then He would be a man of the world, and not a Saviour of the world. If He accepted this offer, He would be then under Satan; and notwithstanding He would become a ruler of the world for a time, He would ultimately die with the world, for the end of those things is death. He had come to do the will of God, and He would serve no other; trusting that God would give unto Him that which was justly His; as He will also give unto any one or all of us who do His will. After Jesus' trials on earth, being found faithful, He was sat on high at the right hand of God, awaiting the time when all things should be subdued unto Him.

Christ was said to know all things; that is, He understood all principles; and, having full command of the spirit, there is no reason why He should not be instructed on any question upon which He desired information. So if we will obey the commands of the Saviour, and seek first the kingdom of God and His righteousness, then these other things will be added unto us. By following these instructions, if we are zealous to reach that highest goal, then our spiritual trinity will be opened so that we may see, hear and understand spiritual things. It is in this way that we become the sons of God.

There are two grand classes of Christians or religious men as we have found them in all ages of the world; both of which

are good and acceptable unto God. The first of these classes are those which represent the larger class, those who live in the conscious mind, and which we have designated as being the sons of men. These become regenerated in Christ, and overcome the lusts of the flesh, in the ordinary sense of the word, and are sanctified through the spirit of God as it comes to us through the Moral faculties. This class of Christians are often worth considerable sums of money and property, especially in times of peace from persecutions, as it is at the present age of the world, and the fact of their being Christians seems to have no effect on their resources. They are better men and women, more intelligent, refined, social and manly, and for this reason they are more successful than they would be if unconverted.

The other class are those who when they are called to their profession, they left all that they had behind and followed the Master wherever they were led. These were the greatest among spiritual men; many of them being Bible makers, such as Christ, the apostles, Moses, the prophets, and the seers and wise men in every age of the world.

We have seen that the Moral group opposes the Selfish group; and therefore these men, to get the full benefit of the spirit, have sacrificed everything in the way of property, fasted for long periods, and crucified the body in many ways for the benefit of the spirit.

The prophets were all, or nearly all, poor men, desiring nothing more than enough to satisfy their present needs. The apostles left all they had and followed Christ. Peter especially left his wife for the time, and also what property he had and followed Christ.

These are the ones which we have designated as being the sons of God, because they all have their spiritual trinity opened so that they see, hear, and understand spiritual things. These are they of whom Jesus said, "Straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Jesus especially was the poorest of them all. "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not the where to lay His head."

These are they which have crucified the body for the sake of the spirit, and who gave up every worldly treasure for heavenly treasure. This is the class of which Jesus said to the rich man, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come

and follow me." This is the class of which Jesus said, "Take no thought for your life, what ye shall eat; neither for the body what ye shall put on." "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Nearly all of the greatest of these great spiritual men have been deprived of their lives by the hands of men. The wicked men of the world naturally despise the word of God, and they seem to be always anxious to destroy the source. For this reason nearly all of the greatest of these men have been murdered in one way or another, and some of them seem to think it an honor to have the privilege of being slain for the cause of Christ.

Probably one reason why more people do not enter this latter class of Christians, or the spiritual realm, is the fact that much more is required of them before they can receive the gift. They must be men of spiritual growth, and of a high order of intelligence. They delight in the Lord, and it gives them joy to contemplate those subjects of a religious nature. They must be resigned, and ready to follow spiritual guidance. Their purpose must be an unselfish one, desiring the gift only that they may be of service to God, and to their fellow man. They must or should grow into an ideal man before they find that Holy Fount. They must be unselfish, sometimes even to the yielding of life itself; and for this reason the wicked seldom reach that height, as the Psalmist has said, "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap." (David.)

Again Solomon has said, "He hath made everything beautiful in his time; also he hath set the world in their hearts, so that no man can find out the work that God maketh from the beginning to the end.

To succeed in spiritual growth one should be pure, chaste, virtuous; a few have entered that realm without these qualifications, to be sure, but these are the exceptions and not the rule; and their seances would be naturally of a lower order than with one who had lived for higher attainments. Knowledge, of course, is necessary, and the more we have of it the better. He who has a knowledge of the Bible, a knowledge of man and a knowledge of the Sideral and Solar Universe, is fairly well equipped in the way of knowledge, but all other branches of science would be helpful, such as chemistry, philosophy, botany and all the other ologies and isms, dynamics, statics, laws, forces, and everything else.

He who does not believe in dreams need not expect to see visions; for there is a similarity between the two, yet they are not the same. The visionary man is much more sensitive to spiritual conditions than is the dreamer. If you are persistent the spirit will teach you many things that you would never be able to learn in any other way. The great beauty of spiritual knowledge is, that it gives you the ultimate truth, and the whole truth, so that you can understand it perfectly, which is more than science can teach us.

Of course everybody receives instruction from the spirit, whether we are conscious of it or not. Many times we awake in the morning with a new idea, which we may suppose is all our own, while in reality we received that idea from the spirit during the night, and we are not always conscious of it. As we become more sensitive, we become more and more conscious of spiritual guidance. With the initiated we may receive communications at any time of day, or while engaged in any kind of work. These principles apply to either class of Christians as mentioned above.

“But the path of the just is as the shining light, that shineth more and more unto the perfect day.” (Proverbs.)

“Stand in awe, and sin not; commune with your own heart upon your bed, and be still.” “Delight thyself also in the Lord; and he shall give thee the desires of thine heart.” (David.)

One of the chief benefits to be derived from being a Christian is that it makes us conscious of evil and it enables us to overcome sin; and as we become more perfect, the desire to sin is taken away so that it becomes easier for us to overcome. The natural result of this is that it elevates the race by bringing them to a higher state of consciousness and perfection. If we were not Christians we would do these same wicked things that the world has been doing in this race and yet be unconscious of sin. But when we are conscious of evil, then we will not rest until we have overcome evil, and this evil keeps spurring us on until we have reached our highest ideal, which is the ultimate perfection of the whole race; or so many of the race as will be saved. But those who are of the wicked one must be disintegrated and cast off with the lusts of the flesh, and it is for this purpose that sin came into the world. Is it not much better to be civilized and enlightened to a very high state of perfection than to be barbarous as were the people before Adam's time?

Adam wanted to be as Gods, knowing good and evil; and through his fall, so far as the body is concerned, we have,

through sin, become dead to the world. But he opened out a new faculty of the mind, that of Conscientiousness, and, in fact, the whole of the Moral group; which gives us soul and spiritual growth, which is fitting us for a higher sphere than this, and a new heaven and a new earth where we may continue to progress.

The world cannot overcome sin, and hence become perfected, only as the laws which govern the world progress. We can get so high and no higher until Nature has opened the way. We are living in the age of reason to-day, and while it is possible for all to become perfected to the extent of reason, it is not possible for the world to get above reason or those organs contained in the Reflective group. When Adam, and with him his world of descendants, fell from grace, the faculties of mind became closed up, as it were, and they are now being opened out only as the natural laws progress, but no faster.

When the proper time comes that a new faculty is ready to be opened, then some one is sent to teach the new principle, or to declare the higher order of truth; and the world takes hold of this and advances a step higher. And so it will continue until we have reached the highest pinnacle of knowledge which can be learned through reason, logic, philosophy, or intuition; and since these are the very highest elements of mind contained in the Reflective group, then we will be ready for the Millennium, when the laws relating to the Moral group come into force.

It does not lie in the power of man to usher in the Millennium, because that Holy Spirit, when it comes, must destroy all wickedness in the world at once. Therefore it is said, the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God; and bringing all the holy angels with them; and the wicked people on earth shall be overcome and destroyed by the brightness of His coming. Then the dead in Christ shall rise first. This is the first resurrection; following which is the Millennium of a thousand years.

“And Jesus went out, and departed from the temple; and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, ‘See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.’

“And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, ‘Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world?’ And Jesus answered and said unto them, ‘Take heed

that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumore of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise up against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand). Then let them which be in Judea flee into the mountains; let him which is on the house top not come down to take anything out of the house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in Winter, neither on the Sabbath day; for then shall be great tribulations, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. Then, if any man shall say unto you, Lo, here is Christ, or there, believe it not, for there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers, believe it not.

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For whersoever the carcass is, there will the eagles be gathered together. Immediately after the tribulations of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn,

and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all things shall be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and given in marriage, until the day that Noah entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left.

“Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom the Lord when he cometh shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods. But if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and to drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.” (Matthew xxiv., 1-51.)

The greatest of all reasons why we should become Christians is the fact that there is no way of life left for us unless we do become Christians. For if Christ is Lord of all, as it seems that we have clearly proven that He is, if you are not a Christian then surely you are a castaway who is under Satan; and if under Satan, then you will be destroyed. There is no escape.

I know that there are some pseudo-Christians who seem to believe and teach that the coming of Christ will be inwardly, and not outwardly.

“What fools these mortals be!”

Do you not know that whatever comes inwardly will also come outwardly. If not, then is man in the image of his Maker?

Have we not seen all along through this work that whatever transpires in the Microcosm must also transpire in the Macrocosm?

And if men receive the Holy Ghost as an electric shock, is it not evident that the world will also pass through the same experience and receive the Holy Ghost as an electric shock? And if man is baptised with the Holy Ghost and with fire will not the Earth also be baptised with the Holy Ghost and with fire?

Surely Jesus has told us the truth when He said, “For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be.”

It must be remembered that when the angels approach mortal men, they are usually overcome with sleep. This is found in many places in the Bible.

“And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men.” (Matthew xviii., 2-4.)

Peter, James and John were also overcome at the transfiguration of Christ; and also at the time of the betrayal, an angel came to strengthen Jesus, and the Apostles who were watching with Him, were overcome. Many other instances could be cited.

It is in this way that the wicked shall be destroyed at the coming of Christ. The Moral or Religious law must be in full force at that time, and the world must be baptised with the Holy Ghost. Amen.

When we have considered the question in all its phases, it appears that the organ of Firmness is the highest organ of the mind outside of the Moral group. To the phrenologist, therefore, it would look very reasonable that the function of this organ should be the ruling spirit of the age in the last days before the advent of the Moral spirit or the Millennial period.

We have seen that the Aspiring and Reflective groups of organs oppose each other in function; that the Aspiring group is allied to Jupiter, and the Reflective group to Uranus. If we had arrived as far as Uranus in our outward journey from the Sun and anticipated that Neptune would be our next goal, it does not look reasonable that we should be obliged to come back to Jupiter as a means of progress. When viewed in this light it would appear that those organs of the Reflective group should be the last to be considered before ushering in the Millennium, which relates to the Moral faculties and to Neptune.

Accordingly I have written it this way in that chapter on the Progress of the world, and also in this chapter. But a hasty conclusion is not wise; and it is well to look into the premises before arriving at a conclusion. Let us therefore look into the question thoroughly that we may arrive at a just and wise conclusion.

If we draw a line from the centre of the organ of Veneration down to the opening of the ear, those organs lying back of this line represent character, while those organs forward of this line represent intellect. Those persons living in those faculties back of this line regard their God as being a Personal God; while those who live in the intellect, or those faculties forward of this line, regard their God as being Spirit or Principle. The Jews particularly represent the former class, while the Gentiles particularly represent the latter class. The Jews are people of character, while the Gentiles are people of intellect.

In looking up the world's history, you will notice that when the spirit of the age was backward of this line, the Jews were in the ascendancy so far as having the Divine Oracles are concerned; but at the time of Christ, when the spirit of the age went forward of this line, then the Jews were hardened that the Gentiles might come in, and they became the chief followers of Christ. The Jews looked for their Messiah as Christ shall appear at His coming in the future, and for this reason they did not accept Him as their Lord when He came as a man; but the Gentiles, seeing in spirit, or through the intellect, accept the gospel as Principle, and as the Spirit of Truth, and in this way Jesus was very acceptable to them. Let us look yet a little deeper.

By referring to the horoscope of the crucifixion of Christ, it will be seen that Jupiter was on the meridian when He was crucified. The outward expression of this was, His triumphal entry into Jerusalem as King of the Jews. Jesus began preach-

ing when Saturn reached the zenith, and as Saturn is a superior planet to Jupiter, it may be urged that Jesus went backward in the scale in this case; but not so. He was tried before Pilate, who, as has been described as relating to Uranus; and this planet is in the twelfth house, the house of prison. So while Christ was true to Jupiter, He was also true to Uranus, and, in fact, to all the other planetary influences.

Now, if we assume that what happens to the Christ as an individual, the Ego of the world, will also happen to the world when considered as a whole, we might assume that what happened to Christ in those last days would give some index to the happenings of the world in the last days.

On this hypothesis, we would assume that part of the people in the last days would place a great deal of stress upon their Personality. The Jews especially would take that ground, since they live in the elements of Character. We must also assume that since Uranus was afflicted sorely at the time, that those persons who trust to their reason will have a sorry time of it, and that many of them will be led into captivity; considering, of course, that it is typical of Pilate's delivering Christ to be crucified after having found Him innocent.

Comparing these researches with Holy Writ, we find that the Jews must be gathered back to Jerusalem, that they will accept the doctrine of Christ, since they look for the Messiah as Jesus shall come presently. We find in the seventh chapter of Revelations that there are one hundred and forty-four thousand of the Jews who have superb characters; being virtuous in every sense of the word. And of the Gentiles he said. "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes and palms in their hands."

All these shall not taste death, having lived purely in every way from their infancy; they are without fault before God, so that they shall live forever.

From this we might infer that intellect and character are both the ruling spirit of the age in those days; in fact, the lower mind having been made perfect, there is a yearning from all sources to receive the Baptism of the Holy Ghost.

The greatest stress, however, seems to be placed on the Jews of superb characters, and for this reason I am of the opinion that if there is any predominating influences, it must go to that of Firmness, or the Stability of Character.

Character and Intellect should be nearly equal at that time, because the two go hand in hand; and the one is the counterpart of the other. Who ever heard of great intellect without great character? Or who ever heard of great character without great intellect? The one is impossible without the other; and the increase of one will also result in the increase of the other.

From what has been said we may easily infer that perilous times shall come in the last days, for the reason that the times are typical of the betrayal of Christ. The good people of the day will have so high an ideal of character and intellect that those who live in these will be so far above the sinful people of the world that they will be hated, as all ultra righteous people have been hated in every age. They will therefore accuse and abuse them in every imaginable way.

The question now arises, Why should we not be Christians? Is there anything to be gained by being an Infidel? Does the Infidel or Free Thinker have any priveleges that we do not have?

Certainly not. We have all the privileges that they have, and the guiding influence of the spirit to help us besides, and the Holy Bible, which is the truth revealed to us through holy men as they were moved by the Holy Ghost, which things the Infidel does not have. If man wants to learn anything, if he would search out the deep mysteries of Nature, there is every reason why he should become a Christian; he will not only be a better man, but if he will accept and court the guiding influence of the spirit, it will help him wonderfully in searching out the knowledge he most desires. It is a mistaken idea that we are bound by any ties that are in any way detrimental to our welfare.

Now I will explain to you a mystery. You have read that Jesus said, "Things I see the Father do that I do." I would have you know that our Heavenly Father takes on the image of our earthly father in all our dreams and visions, and therefore if in a vision you should see the Father, and He smiles on you, then you may know that the works you are doing are pleasing to Him, but if He appears displeased, then you may know that the works you are doing are not as they should be.

Strive to see the Father in your own interior consciousness; that you may be able to serve Him. God is at our right hand, and we should hear his voice speaking to us in plain words if we will only lend our ears. Some people have been deceived by this from the fact that Satan is always present, tempting us to do wrong. It is well therefore to try every spirit whether it is



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good or not; for that spirit which will cause you to disobey the commandments is necessarily evil.

Therefore TO-DAY, if you should hear His voice, 'harden not your hearts; but purge yourselves from dead works to serve the living God.

Seeing then that we are compassed about with such an array of proofs, let us lay aside every weight, and the sin that doth so easily beset us, looking ever to Jesus, the author and finisher of our faith; who, having endured the cross, is set down at the right hand of God.

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

CHAPTER X.

HOLY MATERNITY.

By Mrs. Estella M. Loomis.

To those who are seeking for a better way to live, and the good that they can do, I have written these few pages, hoping they for whom it is written may receive it in a virtuous spirit. May it prove to be the means of helping those who are striving to live a pure life, and to those who may have fallen.

Amiability is a centralization of humility or modesty and purity; for without the former the principle of virtue is marred. The original life or spirit of man and woman is a pure divine principle, and does not partake of anything impure; but the conditions that are given to us hinders the spirit and causes all mental disorders, or evils, so-called selfishness, and sensuality, which are created by man himself in permitting the animal appetite to control him.

Physical purity is the stepping stone to soul culture, or inner development; and, with modesty and virtue, it leads to and leaves an unbroken chain to the love conditions of the soul. So perfect amiability is therefore based on purity.

Modesty is next in order; without it man and woman remains without recognition. Self culture and love crown the whole, and constitutes a wreath of virtue in itself.

We should strive from day to day to become better; that is, to control our dispositions, our animal or physical natures, and overcome bad habits. It is as Ella Wheeler Wilcox says: "Make each day worth while—feel that you have taken a step forward in some one direction; that you have overcome some fault, strengthened some virtue, cheered some troubled soul, shown kindness to some living thing—human or beast."

Now what grand beauties lies before us when we study the book of Nature, that has been open before the human family from the creation of Adam, but which has never been seen except by a very few who have truly known the meaning of the word, happiness. Every effort of nature is always to do good, and to cast off that which can be of no further use in beautifying and perfecting its life. Then, if we will be taught by nature, every lesson will lead us to higher and higher degrees in life. We should cultivate every good thought, word and action, and strive to cast off the rubbish; that is, every evil or unpleasant thought, word or action, and forget them forever.

We are our own judges of what is right or wrong, and as we decide, so we build our own characters, and make our own lives just what they are; then, when we add to this the right way of living, we have the right pursuit of happiness in accordance to the dictates of our own conscience, and the building of our own lives.

What a beautiful structure looms up before us! The thought that we, as judges in the profession of life, have a right to the pursuit of happiness in our own way, and each one for himself, thereby building up a heaven in our own natures in which we can store away all of our own precious treasures, where moth nor rust doth corrupt, nor thieves break through and steal. Then let us pick up the truths and set aside false doctrines and things of the past. Why not open the door of love, charity and good-will to all mankind? "Above all things have fervent charity among yourselves; for charity shall cover a multitude of

sins. Use hospitality one to another without grudging." This duty we owe to our fellow man; we are all children of the same Father. If we render kindness to our neighbor we give praise to our Father because we do what He desires us to do; and in this way we obey the new commandment that Christ has given us, "Love ye one another," and lay all selfish pride aside; treat one another with love, truth and purity, and unchangeable kindness. It will bring us nearer to the kingdom of our Father, because we are allowing the good that is within us to show forth; for God is good, and God is love, and in loving others we are not only developing our own souls, but are helping our brothers and sisters to see the All Good. The more acts of kindness we do the more it increases the good which already lies in the heart.

If we will let the sunlight of God's love into our inner self it will open the way for His blessings, and give us the light which will shine as God wills, and making our life a very bower of loveliness, in which the song of never ceasing happiness will sing their notes of praise; and as we walk within the light we will go forth with love for all mankind; and other souls will catch a glimpse of the light, and they, too, will grow and learn the way of doing good. Then how beautiful this life would be if we would look each other in the face with love and good will to all.

The highest laws demand complete harmony in all relations, in the right way of living as in everything else connected with the formation of character. We are apt to begin on the outside instead of the inside. Then let us think none but lovely thoughts that lead to pleasant words, and on to noble deeds; by this it causes our inner self to push onward and upward on its way to progression.

Let us listen to the good and store it away in memory's cell and pass the evil lightly by without injustice to the good; and as our eyes are the windows of the soul, so let us try to see the grandeur in all created things; and overlook the faults of all mankind, and help him to find the road of virtue; for we must trust him, then the good that is within him strives to do the best it can.

Look into the life of Washington, and mark what tender and brotherly love he had for his comrades and also for his country. We should never fail to take his character for an example, for

it shows that his inner self was pure. Our character is what we should live for. It is as if it was a flower; and if we allow the weeds to grow thick around it and never cultivate it, what can we expect? Only a dwarf. The clear thinker and careful observer must realize that there is one and only one main object in life, and that is the building of character. Then to live right we must cultivate the inner self. It lies within our own power to do so, and put all selfish pride aside; and the everlasting distinction between the rich and the poor, between the college graduate and the student of the common people.

The glorious Sun pours down his golden light not more cheerfully upon the rich man's palace than upon the poor man's cabin. Some one has said, "It seems to be universal law that the sweetest flower grows in the vales of humility." The manger is ever the cradle of our Saviour, and the friend of humanity is rarely born under a palace roof.

When we read of the life of our Saviour and note the love He had for all, then why should we have a selfish pride? He never felt Himself better than those around Him, or felt conceited because He knew all things. He was humble, pure and noble. Why do we waver and fail to take heed of His teachings, His example, when He taught us to love one another?

This inner hidden life is not to be found in the world, but by turning away from it; and looking for the light of that heavenly world and for the still sweet voice that comes to guide us aright. By quieting the outer senses we become conscious of the inner self; by clearing the mind of the busy thoughts of the material life we make room for the thoughts of the inner life. We should each day go where we can be alone, to rest the mind and cultivate the inner self; or the still voice that comes to us, for it is there we find wisdom, as well as in books or schools.

Knowledge of material things may be acquired of man; but knowledge of eternal things, which is wisdom, is of God. When we have lived the inner life for a time it brings us into harmony with Nature. How beautiful this life seems! and when we stroll out and view Nature where all is quiet, how grand it all is! We know that life exists, and there is where we can feel nearer to God.

When a man receives knowledge and wisdom he feels an inharmony with the eating of flesh food; he feels that he was

meant to be the protector of the creatures, and not the murderer or destroyer. He shrinks from taking life unnecessarily, as he grows more human toward his fellow creatures, he has more consideration for all animated things. He wishes to give the creatures the freedom he desires for himself. He sees the earth supplied with food for man and beast, and he cannot enjoy taking innocent lives for food to satisfy his savage appetite. He feels that he is living nearer to God, and becomes more Godlike, his love for self, which is a destructive and cruel love, changes to a love for others; and as his attitude of mind changes from desire of serving self to the desire of serving others, he feels a growing kinship and love toward not only all mankind, but all living creatures. He feels more distinctly the creative power, and yearns to protect life rather than to oppress and destroy it.

Our Creator has all things in a perfect mechanical order—a place for everything, and everything in its place. Therefore masculine and feminine belong together from the order of creation; but it was not intended for man and woman to abuse their sex nature. God created man and woman for one grand purpose—the propagation of the race—but not for them to gratify their sex nature for mere pleasure. Man alone abuses this function, and to the extent that he does so, he is deprived of Divine guidance, which is possessed by all the animated world.

A pure-minded woman wants love, not passion; her nature being love, she must have some object to love. Many beautiful things are obtainable through a chaste life, a life of self control, and everything desirable is lost by indulgence. One hour of chaste love between man and woman is worth more to them than all the indulgence of a long life.

How sad to know that man and woman allow themselves to be ruled by lust! And in doing so they are not only wasting their strength, but blasting their lives. The serpent lust is allowed to rule, and not man. Children are begotten after the vital forces are wasted, and not by purity, as it was intended. Then parents expect their children to be bright and intellectual. If they expect to have a long life and healthy children they must live a life of chastity.

Then, speaking of slaying the unborn babes, I think it is a sin. Remember, there is some One whose eye never closes. Our Father who says "Thou shalt not kill." I think this is one

cause of many suicides. When a woman makes an attempt to destroy that life and does not succeed, her child will then have those distinctive ideas born within its nature; he will have an inborn desire to kill something, or to take his own life.

I know of a woman who was in this position, and when her little son was only a lad he showed the conditions his mother had given him, by telling her that he wanted to die, or something to that effect. And when he became of age his mother was quietly reading in her room one evening when he came to her and exchanged a few pleasant words, and on leaving kissed her good night. He went out of the house into the darkness and alone. When she presently heard the report of a pistol, she threw her hands up and cried, "Oh, God! what have I done?" She realized the awful crime she had caused. We can interpret this mother's grief; for a blow in a similar way, I think, is given to those who slay the unborn babes when they meet their Father in heaven.

I believe what Mrs. Lambert says in her little book called "Holy Maternity," in which she says: "But many think that if this deed can be accomplished before life is felt, there is no life, and therefore there is no harm in destroying it. But that is only one of the darkest subterfuges of the devil himself; for be it known unto you, oh, guilty woman, whoever you may be, that at whatever period after conception takes place, if you destroy the germ, you destroy a human being, or life; for life exists from the first moment of conception." And further, she says: "There are some homes childless through no sin of the parents; but I have reference to those homes where they live after the flesh, murdering their children and by these dark deeds of hell destroying them, claiming that it is no sin."

When I think of the slaying of the innocents in the world, then the thought of Luke xviii., 15-17, comes to my mind. "And they brought unto him also infants, that he would touch them; but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.'"

Christ blessed the little children. He took them in His arms—an act of simple, tender love—He was in sympathy with

life's beginning. Then He laid His hand upon them, blessing them, then making them the text of a sermon, the germ of one great thought that admits of boundless expansion, application, which Christ had, for the true and lovely. He could scarcely look upon the eloquence of the dawn of childhood without such an exclamation as, "Of such is the kingdom of heaven!" Why, oh woman, destroy the innocent spirit, when of such is the kingdom of heaven. Why not live in purity and multiply as Christ has taught us?

We all know that a little child is pure, innocent, unselfish, and has no impure thoughts; and why do we not obey those words? It is plain enough; and then, unless we become as little children we cannot enter the kingdom of heaven. No doubt there are few who enter the highest in the kingdom, but when we become as pure in mind and body as a little child the gate then will be ajar for us.

When man and woman will live in purity with one another, woman then will redeem the world, for she is the mother of all living to him, and there is no life for man without her. It is woman's work here to elevate humanity; she has it in her power to raise man to any height of goodness, or she can cause him to become the very lowest.

How wrong it is for a young lady to seek to win a young man's heart to break it! How little does she know of the life she has caused to become reckless! And at parties her costume is made with low neck and short sleeves, only to show her pretty neck, "she claims," but oh, where is the modesty of that young lady? I must say that it is sadly forgotten. She is a snare to the young men, and a reproach to their virtue.

The young ladies should cultivate modesty more than flirtations. Her mind should be of a higher sphere than to flirt with the faithless, for it is only that class that will engage in such foolishness. A good-minded man will not accept her as a companion, for he wants a pure-minded woman to help him through life's journey. She should have more honor and more self-respect than to allow herself to drift in such a foolish channel. By practicing virtue she will help to avoid the ill opinion that some men hold toward women, thus elevating her sex to a higher standard of appreciation.

Now speaking of the young men, I will say that they should never allow themselves to engage in slandering women among

their associates, or using unrespectful remarks. If he cannot talk as respectful of the ladies before men as he does to the ladies themselves, then he should not be allowed to associate with pure-minded women. The young men should remember that virtue is just as binding upon men as it is upon women; for the men are the fathers of our daughters, and if they are not pure, then how can they reasonably expect to raise up pure daughters? Will not they inherit his evil conditions? It is a mistaken idea that the women only should have virtue. The young men should be virgins as well as the young ladies, that virtue should have its perfect work; and only in this way will the race become elevated.

There is something more in love than the majority of this generation realizes. Love is free; it cannot be bound by any law except that of its own great nature; but sensual acts can and should be bound. When human nature is free from the tyrant passion's chains, then love will always be good, because it will always produce beneficial results.

If men and women were known to be too honorable to do wrong, one with the other, then woman could approach the man toward whom she feels attracted as a most loving brother, and he would receive her as a loved sister; and in that manly and womanly sympathy, no sensual passions blinding their sensibilities, they would certainly know whether it was a brotherly and sisterly love, or a more sacred love; and even if they should begin to think that it was true love when it was not, verity of experience would check their ardor and suggest carefulness, and by the purity of absolute chastity on the part of both, the intuitions would instruct the intellect and thus prevent all mistakes in marriages.

“And still we love the evil cause,
And of the just effects complain;
We tread upon life's broken laws,
And murmur at our self-inflicted pain.
We turn us from the light and find
Our special shapes before us thrown,
As they who leave the sun behind,
Walk in the shadows of themselves alone.”

—Mrs. F. M. Lambert.

"To-day we find followers of God who do not want light on this line. They say they are saved and perhaps, say they are sanctified, but as long as they are living after the fleshly desires, whether in eating or drinking, or in sexual indulgence, the old Adamic tap root of fallen nature is there. "There is a generation that are pure in their own eyes yet is not washed from their filthiness."—Pro. xxx., 12.

"While some are rejecting light, there are some honest hearts who are asking for the old paths. Lust is sin, whether in the marriage relation or out of it; for marriage never makes it any other thing than what it really is. God never intended that marriage should be a cloak for legalized prostitution, as it is in hundreds of cases to-day.

"Here comes a man whose ruling passion is lust. He has too much self-respect to commit adultery, and so he singles out some pure girl, and perhaps, treats her with the utmost respect. He woos and wins her for his bride. He procures a marriage licence, and placing it in the hands of a magistrate or minister, the ceremony is performed; he claims her for all his own, and this bit of paper, and those few words, he thinks exempts him from all lascivious sin. He may give way to his base desires at will, because, you see, he has complied with the law, and if he provides for her temporal wants, and does not misuse her in any other way, there is no law in all our boasted land of liberty to-day that would take any notice of the cruelty inflicted on her by the demon of lust."

Section 96, of the Civil Code of California, reads as follows:

"Persistent refusal to have reasonable matrimonial intercourse as husband and wife, when health and physical conditions does not make such refusal reasonably necessary, is desertion." Or, in other words, if one will not submit and surrender their virtue to the demon of lust, it becomes a valid grounds for divorce, in this boasted land of liberty!

"Think you that this is the kind of marriage Jesus meant when he said, 'What God hath joined together, let not man put asunder?' No, indeed! Marriage under such circumstances is, at best, prostitution sanctioned by law, and bears the mark of the beast, and justly merits the wrath of an angry God. He meant a pure and holy marriage, sanctioned both by God and man, and free from lust.

“Wherever found, I contend that lust is sin. No priest or magistrate can make it holy. To that end it must be kept pure and clean. The wife should be treated with as much respect after marriage as before. She should always have enough of the real womanhood about her to treat her husband in the same manner. ‘God sent not His Son into the world to condemn the world, but that the world through Him might be saved.’ If you find that the old nature still brings you into bondage, pray for real cleansing and deliverance, and that on every line, and rest assured that God will help you.

“But the old man of sin dies hard. At this point it will cost sighs, groans and confessions to crucify him; for he will not give up without a struggle. But when you get fully delivered, you can shout victory over sin, the flesh and the devil.

“Esau sold his birthright for a mess of pottage, and parents barter themselves and their children for a shadow, a momentary pleasure, to be followed by disgust and loathing. But some say that God gave us this desire, and He would be unjust to punish for what He created. ‘Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man; but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and when sin is finished, it bringeth forth death. Do not err, my beloved brethren.’ Jas. i., 13-16.

“Our hands, our feet, our eyes, our ears and every member of our body has its natural work. Our eyes are not made to feast on carnal objects. Our ears are not made to listen to vulgarity. Our feet are not made to run in forbidden paths; and those other members of our body has a still greater work to perform, viz., the reproduction of the species. When they are used for this alone, it is proper and right, and meets the approval of God.

“God said, ‘Marriage is honorable in all, and the bed is undefiled,’ meaning in its pure relation to the law of God and man; and by marriage they accept this law of chastity. Matthew Henry, commenting on this passage, says: ‘Marriage is honorable and happy, when persons come together pure and chaste, and preserve the marriage bed undefiled, not only from unlawful, but inordinate affections.’

“Adam Clark says of marriage: ‘What a pity that this heav-

enly institution should have been perverted! That, instead of becoming a sovereign help to all, it is now, through its prostitution to animal and secular purposes, become the destroyer of millions!

"Satan says, 'It is not sin; for God says multiply.' Well, taking this view of it, is it their object to multiply when the mother is already fulfilling her part of the command by building up the young life, or else nursing her little one? If this is their only aim, she will be set apart during this time. Tell me truly, are they obeying this command when they change the natural use of the woman into that which is against nature? There are some wives who are compelled to undergo as much from their husbands as a common harlot is expected to endure from the common rabble of the street. And then, after this, she is expected to endure the pain of motherhood without a murmur. 'How are the mighty fallen!'

"Eld. V. A. Dake wrote, in 1888, these truthful words: "Wives, when pregnant, and bearing the burden of sustaining a duplex life, are, nevertheless, called upon time and time again to yield to the lustful demands of their husbands, who have made them parties to onanism (Gen. xxxviii., 9), and other vile and unclean practices. Their very souls are sick with hope long deferred. Do not call the doctrine of sexual purity a 'delusive and dangerous doctrine.' Women love the doctrine of sexual continence, except for procreation, because it brings freedom to them from a slavery more galling than the lash of the slave driver.' God alone knows the heart anguish which many of our sex are suffering because of the 'skeleton in the closet.' This foe of lust has entered some of the dearest homes of our land, wringing the hearts of wives and mothers with unutterable anguish.'

"Well," says some one, God said in the beginning, 'It is not good for man to be alone.' True; neither is it now. He needs a helpmate, but not a slave to his passions.

"Paul said, 'It is good for a man not to touch a woman,' thus showing clearly that it is possible for men and women to live continent lives, and that it was much the better way. I believe the blood applied saves from all sins, not excepting lust.

"Lustful desire is sin, whether in or out of the marriage relation; therefore, 'Walk in the spirit, and ye shall not fulfill the lusts of the flesh. Lust is the desire to gratify the flesh alone,

without keeping the real object in view, for which God created the organs of reproduction."

There is a love which few have known. It is a love that opens the inner sanctuary of the soul, and when it does, the light of God's great nature shines in and illuminates the mind, the whole nature of the individual, consuming all evil desires and passions and exalting that individual to a magnificent man or woman.

Now, to pick up the thread of life, let us start where the light of the world finds us, and that is at home, which is a little world of itself, the seat where happiness abounds and furnishes a sphere for the exercise of every virtue.

Virtue is not to be put on and off with one's best clothes. Nature will neither be molested nor violated without punishment, which is handed down through generations.

Prof. O. S. Fowler says: "Is virtue loathsome that it must be stifled? If husbands and wives would but manifest more love in purity they would experience far less of its animal aspect. You have once loved in purity, who has not? and it is said that marriage kills love. Why should it? Its natural sphere so perfectly adapted in every way to promote it so often creates disgust? Because up to marriage they cherish platonic love; yet when suddenly transferred to its animal plane which deadens love's purity. All the world have wondered why marriage generally takes all the poetry out of love. God did not intend for love's purity to be deadened. He created man and woman for one purpose, not for them to merely gratify their physical nature." Again he says:

"Let any, all, who have truly and deeply loved recall and analyze this statement: There are few men or women who have not had experiences which, if they were to think over would prove to them that the happiest hours of their lives were while keeping company with the one they loved.

"How many times when man and woman have spent an evening together and separated, they have both felt such a happy exhilaration it seemed as if their bodies had no weight, but as if they floated along without effort, and they looked forward to the time when they would meet again. Then when they marry, if they were separated for life they would not feel the same, and in many cases would even be sorry they married at all. Why is this? It is because that while they were both

potent with life there was a harmonious interchange and interblending of love which fed the body, mind, and soul; and when that life was exhausted, nothing remained but the harmony of what had been and the desire to find it again. This desire is often the cause of excessive indulgence."

Sex passion is often mistaken for love, and more marriages occur because of this than for any other cause, and this is one reason why so many marriages are a failure. It is also where the sin of the world begins. We put it upon our innocent children, and when they become men and women, they show the conditions they were born under, so it goes on and on, through generation after generation. How can we expect those who follow us to be better, or even as good, if we neglect to lay the right foundation for them to build upon? That is why I think it is necessary for man and woman to perfect themselves first. We cannot expect to raise an intellectual and virtuous family when we have habits which we know are not benefitting our body or mind. The germ must be pure if we expect purity in return.

Woman ought to prepare her mind and body before she takes a step to bring her child to the world; and while pregnant, her life should be happy, chaste, and free or unburdened from cares that worry her. She should free herself from the foolish fashions of the day, and wear gowns flowing from the shoulders with no weight upon the hips.

The first five months should be devoted to physical culture, while the rest should be devoted to study and cultivation of the mind. She should live wholly for her child's sake, and when she feels fretted or annoyed over the trials of life, she should stop to conquer, and quiet the inner self; go out among nature, listen to her teachings, while from all around earth, waters and the depths of air, comes a still voice, which will comfort those who are weary.

Look into the beautiful life of Christ; a good, simple minded, truth feeling, true loving soul. He felt the truth; He offered no argument, and like a woman He breathed out the emotions of His inward nature, "I and my Father are one," because He felt Himself to be in harmony with the principle of Nature. Mary and Christ cap the climax by Mary's happy and holy state of mind during Christ's nativity. She was in a hilly country, drinking abundantly the invigorating breeze of Judah's balmy clime, telling how happy her vision had made her.

Oh, woman; why not take this beautiful mother for an example? Does it not show that purity will bring purity in return? She who was chosen to be the mother of our Saviour! She was poor and obscure in the world, but was chosen of the Lord and precious rich in childlike humility, in the tenderness of feeling, in submissiveness of spirit, and in faith. In her the most lovely and delicate traits of womanhood were unfolded and the most lofty calling of woman was shown; hence the whole race was blessed in her.

The fact that Joseph and Mary lived purely, and that he knew her not until after Christ was born, is conclusive proof that absolute chastity is in perfect harmony with God's holy law.

Another thing worth mentioning here is the fact that it seems to be the spirit of this age for some people to seek purity. Some girls have come to me who have never heard of these principles of chastity, and say that they do not believe it right to live as the world is living to-day. It seems to be spontaneous in them, and it leads us to the belief that the world is awaking to a sense of purity, whether it is being taught to them or not.

Maternal love is the mother's one educational and moulding agent. How beautiful it is to see her caress her little one! being constituted to love her infant with a tenderness that language cannot express; and children naturally loving those who love them. These two facts make them love her the most, and this gives her unlimited moulding powers over them.

Who knows but mother? She can soothe the pain, and heal the wound, and when her wayward child returns, mother will meet him at the door with outstretched arms ready to forgive. She can take back her child and overlook the wrongs. No one knows the sadness of her heart when her child goes astray and wanders here or there, God knows where, and the sorrow of that heart! How sad it is to see a boy or girl bring sadness to their mother's heart, she who cuddles them so near to her heart, and teaches them as they kneel at her knee.

“Now I lay me down to sleep,
I pray the Lord my soul to keep.”

It is necessary for woman to guard her children and instruct them, for it is in her power to mould their characters for life, and can make them noble men and women.

When General Grant left home for college, his mother said to him, "I want you to be a man, and I want you to be fearless of all things except to do wrong." In the presence of temptations and enterprises, his mother's words would come to him, and helped him, and led him on to do the good he has done.

There are many instances where a mother's cheer and encouraging words have helped her child to meet the destiny of their lives.

I believe in woman's rights, but I think she will step out of her sphere when she places herself in the field by the side of man, for there she will lose her queenliness and become manish. Her children will lose the refinement that helps them to become noble men and women. I think her work is at home, to be a companion for her children, and her husband's counselor, and governing the home.

When man and woman are in harmony with each other, each taking the other into their counsel, then you will find within their doors peace, harmony and prosperity. Woman should be queenly in her home; she should cultivate purity, sweetness of disposition, and all that is noble and elevating, for her influence goes further than she realizes. She is an example for her children, and she is one who can comfort her companion when he comes home weary with the toils of life.

A prospective mother should know how to guard herself against the evils that will harm her offspring. She should know how to conduct herself to endow her child with traits of character that will be a blessing to her, and be beloved by all. It is not going too far on this subject to say that during the last three or four months, if she wishes her child to follow a certain occupation, she can open the way for her child by constantly dwelling upon those chosen thoughts; but not thoughts alone will do this. For an example, let us say that she wishes her child to become a minister. She should diligently search within the Scriptures for those principles she most dearly loves. If these cannot come from the depths of her soul, where love and harmony exist, then her mission will not be complete; and so it will be found with all other occupations; she should love the work that she wants her child to do.

Here then lies woman's greatest opportunity to do a great work in elevating and perfecting the human race. Women are strangely ignorant of this vital truth; until recent years it

has not been considered a proper theme for tongue or pen. We should all become informed upon the subject of prenatal influences, and of the laws relating to the same.

Beauty of person, sweetness of disposition, with the desire to bring flowers (as I may call them, for what is more lovely than flowers?) for herself and others to admire, should be one beautiful hope for woman to strew along the path of life. But here it does not close, for the husband has a work to do which is as important as that of the wife, and perhaps more so. Dr. Dio Lewis, in his work on "Chastity," voices my sentiments on this question when he says:

"No man should ever beget a child without weeks, perhaps months of preparation for this important office. He should live temperately, soberly and chastely. If he has bad habits, he should during this period at least, carefully abstain from indulging them. He should cultivate purity of thought, and seek through an intelligent sympathy with his wife in all her hopes and aims."

We know that the intellect is our guide in all things. "knowledge is power," and this kind of knowledge is more powerful than any other. Then let us learn how to so apply it as to make our children a great deal better than ourselves.

It becomes our duty to weed out vices, cultivate our excellences, and keep ourselves on high and virtuous ground. This is our specific work, and we should see to it that we execute it in the very best way.

"This I say then, Walk in the spirit, and we shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like; of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the

spirit, let us also walk in the spirit. Let us not be desirous of vainglory, provoking one another, envying one another." (Gal. v., 16-26.)

Here in this paragraph of Paul's is shown us the way to clean our raiment, and make us whiter than snow; or to wear the white robe, as it was intended for us in the beginning, and which was given us in purity. But as it stands to-day, it is like a wound after it has healed, the scar is there, which is handed down through generation after generation. Then to walk in the spirit we must live a chaste life, for the sensual acts and thoughts are earthly and weak at best.

Then it is necessary for us to overcome these faults as far as possible, and to fill the mind with all beautiful and ennobling thoughts. Then the whole nature will gradually see the higher life, and to walk with, and be led by the spirit. If we would live a life of chastity, then we would receive Divine guidance, which would lead us to higher attainments. The path of attainment in religion, as in science, art and poetry, lies through self-control and virginity. Self-control is the foundation of a moral life, and it knows no creed or race, and in all ages of the world, in all religions, and in all races, the men of self-control have lived pure lives. Where chastity and self control are found you will find spiritual knowledge and blessings are little by little revealed.

If parents would study and practice this creative science, their offspring would be well worth raising. Man can achieve temperance, religious, educational and other reforms, but woman alone can regenerate humanity and make earth once more a paradise. Oh, what children she could bear, if she just knew these prenatal laws! They would be more brilliant and perfect than the sun now shines upon.

Why not awake, oh man and woman, from this ignorance and folly of the present, to the exalted destiny thus imposed upon you? Long enough, oh, too long, have we trifled away what God intended for our good. He has done all that ever he could do to enable humanity to bring forth perfect human beings, but man and woman alone have crushed the pure spirit He has sent us by their continued sin.

This, oh dear reader, are our productions! Should life be begotten by accident or through mere carnal desire, or should it not be by design? Should parents indulge their lust from

day to day and then hate their seed at its conception? or is it not more Godlike to love that life and give it freedom, a life of joy and peace, and help it to gain the knowledge and blessings that God has set it here to receive. When we know that we can elevate our race and make man and woman superior to what we are to-day; then it is our duty to do so.

I have heard it said by able speakers that "we want men of character to rule our country." This is the truest path to character. Oh, what excellent bounties we could shower upon our children by living as we should! May the time not be far off when the sleeping souls awake and see the countless blessings that are ours when we awake and come to the consciousness of a purer life! The thought of God our Father, the ruler of us all, ought to make us good and true to each other. We are bound together in Him who gives us our daily bread not only for our bodies, but also for our souls. Then, when we pray, He and the angels will hear us. When all our thoughts are pure and true, our guardian angel can be near us, and by living a pure life it helps to draw every virtue to us, and keeps them hovering round to strengthen, guide and cheer us. When our acts are free from vice, and our consciences clear from sin, and we have charity for all mankind, then the light will shine, and the truth will forever flow.

CHAPTER XI.

JESUS.

Taurus the Bull.

"Be not far from me; for trouble is near; for there is none to help. Many Bulls have compassed me; strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion.'" (Psalm xxii., 11-13.)

When the Master called me to perform these services, saying, "Come drive my cows together," I responded with "All right," when immediately my spiritual eye was closed.

By referring to the following horoscope it will be seen that the two scientific planets, Mars and Uranus, were in the sign of Taurus at the time of my birth; and, as most scientific men know very well, Taurus is represented by the bull.

It may be well to explain before going further, that the study of the physical sciences exercises the left hemisphere of the brain, causing it to predominate; and as this brain is negative and feminine, these men are spiritually termed Cows instead of Bulls.

It relates to those men who have science, laws, theories, intuition, philosophies, etc., as the basis of their religion. The influence of Mars is to take cognizance of the laws and forces of God and Nature, while the influence of Uranus relates more to science, analysis, intuition, and philosophy. Therefore, the Master closed my spiritual eye, so that I could not see the operation of the spirit, but that I should understand these things only as they were revealed to me through reason, so that in writing this volume, it is written in scientific terms, so that it will appeal to your reasoning and scientific mind, and it appeals to your understanding by scientific demonstration.

“But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged by no man. For who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.” (I. Cor. ii., 14-16.)

Therefore in this volume I have not appealed to your faith scarcely at all, but I appeal chiefly to your reason. The time is rapidly approaching when all religion must be reduced to a conscious basis. I do not appeal to those members of the Church or those people who have accepted the doctrine of Christ by faith alone; for these, as “Lambs of God” (derived from Aries the Ram) have taken the direct route to Christ, which is the superior method. But I appeal to those men who are under heaven (under the Moral group), to those who live in the animal and intellectual brain, to those who have science, laws, forces, theories, analysis and philosophies as the basis of their religion, instead of faith. Yet it is my earnest desire to drive them to faith through the proofs of science.

I appeal to scientific men only; to those who are seeking God through Nature; to those who regard their God as consisting of laws, forces, and physical universe. It is greatly to be desired

that these men become converted, that they may be able to see the Eternal Godhead in all their scientific researches; that they come to a unity in the faith, that they come to the knowledge of the Son of God, that they may bring forth fruit unto God.

If by the message contained in this volume these men are brought to the faith in Him who suffered on the cross, even Him whom God raised from the dead and set on high in the heavenly places, even Him who has promised us life everlasting through faith in Him, then my mission will have been fulfilled.

Christ has need for scientific men to-day as well as for any other. The time has come when science proper is of great aid to religion, in preparing us for the final conflict of the last days before the Millennial period. There will be great conflict between science and religion, and it is necessary to have some very learned men to meet the emergency. These scientific men are very useful servants of Christ in the cause.

Their office is to demonstrate scientifically the ways of life, the philosophy of religion, to discover or uncover all the truths of science, the nature of man, the influence of the starry heavens in all its detail; to demonstrate the ways of God to Man, and a multitude of other things that could not be enumerated here.

It may be well to explain that the vernal equinox has a retrograde movement, so that it appears a little farther back in the zodiac each year. The first point of the sign Aries corresponds to the vernal equinox, regardless of the constellation it may be in, and it seems to have something to do with the object of our worship. Thus, at the time of Adam, it occupied the constellation of Gemini, which gives rise to the dual nature of man, good and evil, hence the Twins; and it was typical of the conflict between Christ and Satan. At the time of Abraham, this equinox had retrograded to the constellation of Taurus. At this time the Bull was the principal object of worship, which is instanced by the Molten Calf, which the children of Israel erected in the wilderness; the idol of moloch, and others. But at the time of Christ, the first point of Aries corresponded with the constellation of Aries, and hence Christ was called the Lamb of God (Aries the Ram) and Christ became the chief object of worship. The followers of Christ were referred to as Lambs, as is instanced in many places in the New Testament, and Christ was called the "Good Shepherd." Christ was also called the Lion (Leo the Lion) of the tribe of Judah. The constellation of Leo occupied the fourth sign at the time of the birth of the

twelve tribes of Israel, but owing to the procession of the equinoxes the constellation of Leo now runs well over into the sign of Virgo.

Now notice the difference between my call and that of the Apostles. Jesus said to Peter, "Feed my Lambs." It is not inferred here that Christ was an owner of sheep, but He said, "Unless ye eat my flesh and drink my blood, ye have no life in you; but he that eateth my flesh and drinketh my blood dwelleth in me and I in him, and I will raise him up at the last day." Peter was called to preach the gospel of Christ, and by preaching the gospel he was feeding the Lambs, the followers of Christ, with the living bread—the body and blood of Christ. Now I am not required to convert any one, but to convince them that all sciences are branches of one science, and that the sciences are in perfect harmony with natural religion, which is based upon Christ. There is really no religion in science, and consequently no life in it; but when one is convinced, he is referred to the gospel of Christ, in which there is life, and by which he may be begotten into the faith, but not by me. For I am only one of the instructors in Christ and not one of the fathers. (See I. Cor., 4-15. I am only required to "drive them together" by showing the harmony existing between all these. My work relates to the intellectual brain, while the gospel is preached from the spirit which relates to the Moral group of organs. My work just goes to the life of the spirit, which is found in Veneration, but it does not enter it. Therefore he who seeks for religion in science will be poor, blind and naked; but let him seek for religion in the gospel of Christ, and then he will find life, righteousness, and be clothed with a white robe; for in Christ, and IN HIM ONLY is found immortality; while my work is only a means to accomplish a certain end—the end that you will be driven through these to Christ, and in Christ you will find life everlasting. The Lamb of God has seven eyes, which are the seven spirits of God sent out into all the earth; but since my spiritual eye was closed, and that spirit was taken away from me, my work is REVEALED TO REASON, which relates to the intellect, and consequently below the spirit, and therefore I cannot preach from the spirit; but Christ and the Apostles preached from the spirit which comes from above.

Some people may object to my statement that natural religion is based upon Christ, for they would have me say that it

is based upon nature, and they are in error. It would be equal to saying that our spirits were made for our bodies, instead of that our bodies were made for our spirit. Our spirit is able to create brain substance, but brain substance is not able to create mind or spirit. Our bodies were therefore made for our spirit, and not our spirit made for the body. Carrying this principle to the universe, if we concede that Christ is the spirit of this Solar universe, as I have maintained, then nature is the outward embodiment of the system which corresponds to the body, and that body was made for Christ and by Him, and therefore nature was made for Christ and not Christ for nature. Then it naturally follows that natural religion is based upon Christ, just the same as our religion is based upon our soul, our spirit, and not upon our body.

Now know this; that there is no religion in science, but there is science in religion. All things below are contained in the things above. God is above, and in Him all fullness dwells; but the things below are only finitesimal parts; they are not the whole. Religion is spiritual, and comes from the Moral group, while science lies below in the Reflective group. Therefore, if you would be wise, seek that holy fount from which all blessings flow, which is found in Veneration—in the love and worship of God.

It must be remembered that all but one of the Apostles accepted by faith alone that Christ had raised from the dead. Some of them had seen Him, but Thomas would not believe. He was not going to believe because some one had said so, or if all of them had said so; he was not to be cajoled into believing something that did not appear reasonable, he did not want to believe a lie; he wanted proofs, and he would not be convinced without them; but when Jesus came and showed him the holes in His hands and His side, then he was as ready to believe as was any of the rest.

“But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, ‘We have seen the Lord.’ But he said unto them, ‘Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.’ And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, ‘Peace be unto

you.' Then saith he to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.' And Thomas answered and said unto him, 'My Lord and my God.' Jesus saith unto him, 'Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.'" (St. John xx., 24-29.)

Now we find the scientific men of to-day in precisely the same frame of mind as was the Apostle Thomas. They have been preached to for ages, but there have been no arguments produced that has appealed to their reason or to their understanding as a matter of fact. They believe that God is the spirit of the universe, and unless something tangible is shown to them they cannot believe that this man Jesus was the Son of God any more than any one else is. They want a philosophy, a scientific demonstration, and when this is proven, then they will be as ready to believe as was the Apostle Thomas, who said, after he was convinced, "My Lord and my God." It is for this purpose that this volume is written, to prove to these men, these doubting Thomases, through science, that Jesus is the Christ.

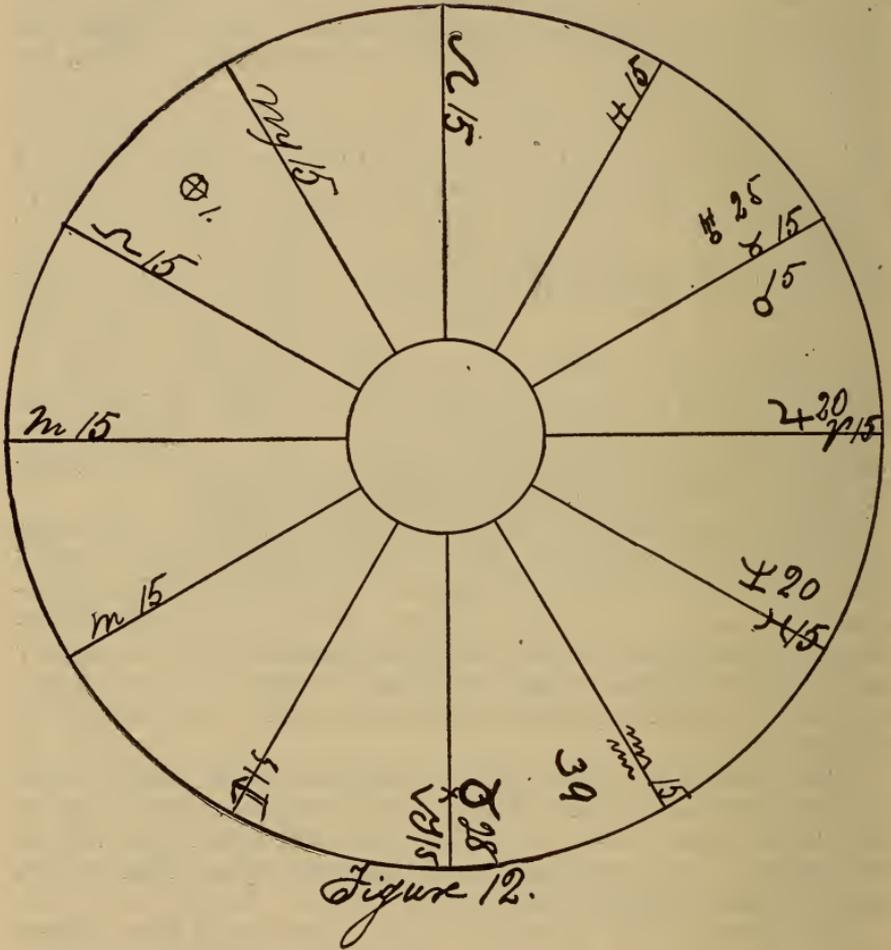
The above horoscope is supplied by myself; but the following delineation was written by the "Astrological Mystic Adept," who is connected with the "Magazine of Mysteries," the delineation being sent as a premium for my subscription to the magazine, and the Mystic Adept was not acquainted with me in any way, my subscription being sent in by an agent. It will therefore give the reading public some idea as to the usefulness of the science.

"Dear Friend and Subscriber: I find from your date of birth that the Sun was situated in the Celestial sign, Aries. This is your birth sign. The sign is a fiery one, and is the first sign of the Zodiac. It is a positive, commanding sign. This causes many of your impulsive actions.

"The Earth, at the time, was in the Airy sign, Libra. These positions would give you fair ability in writing or in calculation. This sign ruling the head, gives natural reasoning ability, and makes clear thinkers. It also gives inventive qualities and power for directing others.

"Your brain is active and productive—in fact, is probably the most active portion of your whole body. You are liable to go to extremes and express yourself too strongly.

"If you have been well educated, you are a natural lover of scientific thought and of the world's brightest intellects. You



HOROSCOPE OF BENJAMIN F. LOOMIS.

Born at Wauauga, Ill., Saturday, March 21, 1857.
 at about 5 o'clock P. M.

have a strong attraction toward work of a scientific or philosophical character.

"You are quick to perceive new truths, and can act upon them, but you are liable to do so without stopping to reason. You are very determined, and it is hard to persuade you to give up. You are somewhat excitable and aggressive, but seldom without cause; still, I think you will find that you are liable to go to extremes and display too much antagonism.

"Your memory is retentive, and you are inclined to hold enmity longer than you should. You should avoid being impulsive or headstrong. You are firm in your convictions and adhere to them. You would make an excellent leader, and will hold many strong friendships. You are a good talker, and convincing in your arguments. You have decided opinions upon subjects you have investigated. You need to consider the opinions of others, or you will be called stubborn and self-willed.

"You have a strong memory for persons. Your disposition is genial, and you can successfully entertain others. You are a good observer of human nature, and are not easily imposed upon. You have the power which belongs to the faculty of reading the minds of others. Through the use of your highest intellectual faculties you will achieve success. Many born as you are have strong magnetic or healing powers. These you can develop, and you will gain by a close attention to hints which are given in the Magazine of Mysteries. Your strong will helps you to gain the talents expressed above, or attain power of healing through the electric forces flowing from your hands.

"You have strong likes and dislikes, but are sympathetic towards the misfortunes of others. This gives you success in ministering to them. Avoid being misled or giving too freely of money to those who are really shiftless, but practice generosity where there is real need.

"You have a strong tendency toward impatience. You should stop to reason, and not act too quickly. You have a lack of balance, which might lead to some foolish act on your part. In beginning any work, if you are required to do it in exactly the same way as another, you are liable to become confused, but if you know the end you accomplish it quickly. If allowed to follow your own ideas you will rarely fail. You are fond of the society of the opposite sex, and will have success in your

dealings with them. You can depend upon their being faithful to your interests and often seeking to help you. Many persons of your character and nature have good success in handling small tools. You are quite elated when you attain success, but you are liable to become a little reckless. This might lead to loss or disaster. Your affability would lead to success in providing for others.

"You have strong love for beauty and much desire for outdoor life. Music is also very pleasing to you. You can easily discern discord. Your mission in life is to lead, encourage and direct others. Your head is full of fertile plans, many of which will bring excellent results.

"You are most liable to diseases which attack the head and nervous system, and will suffer from headaches. Intense mental worry is liable to derange the action of the liver. You will need very little stomach medicines, but must have plenty of sunlight, fresh air and sleep. Avoid over-eating to guard against paralysis or rheumatic tendencies. The ruling planet of your sign is Mars. Your companion in marriage should be a person born between the 22nd of July and about the same date of August, or between the 22d of November and the same date of December. This depends much upon the position of the planets and their harmony in both horoscopes.

"The chief faults against which you should contend are selfishness, anger, fickleness and impulsiveness. The Sapphire, Turquoise and Opal are your birthstones. Either of these has a favorable influence. Blue, green and pink are your colors.

"Tuesday is one of your fortunate days. The ancient tribe under which you would be classed was that of Gad, and the ruling angel was Machidial."

Now, for the benefit of those who may wish to know the mental development, phrenologically considered, that they may compare it with these other sciences, the following chart is appended. The chart is based on a ratio of 1 to 7:

Organic Quality	5 to 6	Consciousness	5
Health	5	Hope	4 to 5
Vital Temperament	5	Spirituality	5 to 6
Breathing Power	5 to 6	Veneration	5
Circulatory Power	5	Benevolence	6
Digestive Power	5	Constructiveness	5
Motive Temperament	5	Ideality	5
Mental Temperament	5 to 6	Sublimity	5
Activity	6	Imitation	4
Excitability	5 to 6	Mirthfulness	4
Size of Brain, 22 in	5	Individuality	6
Amativeness	5 to 6	Form	6
Conjugality	5	Size	6
Parental Love	5	Weight	6
Friendship	5	Color	4
Inhabitiveness	5	Order	5
Continuity	5	Calculation	5
Vitiveness	5	Locality	5
Combativeness	5 to 6	Eventuality	6
Destructiveness	4 to 5	Time	5
Cautiousness	5	Language	5
Approbateness	5 to 6	Causality	4 to 5
Self-Esteem	5 to 6	Comparison	6
Firmness	6	Human Nature	6
	Agreeableness		4

This Chart was marked by Prof. Nelson Sizer, at New York, in 1886.

It will be seen that the central line of organs, extending from Individuality over to Self-Esteem, are the predominating faculties; while those organs of the side-head are not so large. The mind is decidedly analytical, penetrative, and has more depth than brilliancy. It goes to the point, and discovers fundamental principles, but it does not elaborate on its ideas.

My reading of the horoscope is briefly this: Mars gives a knowledge of the laws, or the ability to discover fundamental principles.

Uranus gives the power of analysis, intuition, etc., gives a love of science generally, and especially, with me, those sciences which relate to mind; but the abstract sciences, as psychology, for instance, I cannot become interested in, because these employ the lateral organs.

Saturn in the tenth house indicates the profession, and gives perfective thought. In this regard I have taken Christ as the ideal, and all the scientific knowledge I ever learned has been for the perfecting of that idea, as is detailed in this work.

Jupiter in Aries gives a visionary mind, light within, spiritual knowledge, etc. This element has been made subservient to reason in me, so that the revelations have been of a scientific nature.

Neptune is nearest the Sun, and partly indicates the profession. This planet belongs with the Moral group of organs, and gives religious thought. As this element of mind is the Vital Complex Unity of all the lower elements of the mind, it naturally follows that the influence of this planet is variable, depending upon the relative strength of the other planets, or of the lower elements of the mind.

The Earth in the first house has an effect upon the personal appearance. As the Earth is angular and in a cardinal sign, it is therefore powerful. It indicates a man of the world, having the worldly desires and ambitions strongly marked. And since all the great planets are above the Earth and well elevated and tolerably strong, it indicates very lofty desires and ambitions. This book indicates the desire to convert the scientific world to Christ, which, in my opinion, is quite a lofty ambition. The Earth being opposed by Neptune would have a tendency to prevent any undue selfishness, yet the Earth is the strongest, and notwithstanding it has many adversaries, the desire for wealth will be a prominent characteristic.

Mercury in Capricorn and at the bottom of the figure, indicates that the knowledge is decidedly of the terra-firma sort; and all the theories and philosophies have their origin in material objects.

Venus in the twelfth house, the house of sorrow or imprisonment, indicates many difficulties regarding the affections, etc., of which it is not necessary to mention here.

In a general way I think the delineation given above by the Mystic Adept is probably nearly correct.

CONCLUDING REMARKS.

In looking backward over what has been written, I can see no reasonable grounds to doubt that Jesus is the Christ; and if Jesus is the Christ, then there is no valid reason why we should not be Christians. But that many will doubt, I am quite certain. I cannot appeal to every class of scientific men, for the reason that we are all organized differently; and I cannot reasonably expect to influence those who do not reason from a matter of fact standpoint. The facts which are detailed here have been sufficient proof to convert me, and it has been my earnest endeavor to write these facts down here and make them as clear as possible, so that others may read and understand and become converted.

It must be remembered, however, that Jesus did not want to convert them all. As to just why this is so is a matter of conjecture. It is possible that He desired to gain only those who are led by the particular elements of mind which relate to this Adamic race. Solomon has told us that to him was shown everything that is done under the Sun; and he tells us that there will be other races after us. Then is it not possible that those persons who will not become converted to Christ are reserved to the world to become incarnate in another race?

If these succeeding races continue in the same order in which they have begun, if we concede that these first five races relate to the first five groups of organs, and that we are now living in the fifth race, having perfective thought and will power as the key note of this race, then if the succeeding races continue in the same order, which is only reasonable to believe that they will, then the next race will relate to the Reflective group of organs, and they will have brotherly love, sympathy, science, philosophy and intellect generally, as the key note of that race, being the sixth element of the mind, the principle of which is suggested by Annie Besant, as we have seen.

Then following this same line of reasoning, the next race following them would relate to the Moral group of organs, which

would indicate that they would be a race of saints; and as this is the last of the scale, being the highest type of manhood that we can conceive of, here my reason fails me as to what shall happen next. We may well believe, however, that we shall continue to progress until absolute perfection is reached; but as to what that ends in, I can form no adequate idea.

There is another phenomena that I wish to mention here; and that is, in a spiritual sense, we all see and do the same things; with variations, of course, to suit our different organizations, desires, and mental states. We are all a part of the Divine Being, and we all pass through the same things that the world has passed through, whether we are conscious of it or not. But let me explain this phenomena by giving an example so that we may understand it better.

Mr. Emanuel Swedenborg tells us that he saw an angel fall. The Apostle Paul also spoke of this angel that fell. Now, I was conscious that that angel also fell in me; I was not sensitive enough to the spirit to see it fall, but I felt it. I was striving for something way up there, some high attainment; as to just what it was is more than I can say definitely. But through some inadvertance, something that went wrong of which I have no clear conception, that angel fell. When it fell it seemed to jar my body, so that I am conscious that the angel is a part of myself. It seems that Swedenborg was not conscious of this. He seemed to view the affair as though he had nothing to do with it; as though it was a matter of the macrocosm and not of the microcosm. But by reading part of his works I am convinced that nearly all that he saw was of the Microcosm, or of the operation of the spirit within himself.

To our interior consciousness we are apparently magnified to be as large as the world itself. I suggested this in a previous chapter, when I told of dreaming of going to the north pole, and then explained that I really had only gone to the basilar organs on the left side of the head. I also explained that those visions or dreams which take us up into very high mountains relate to the higher organs of the brain.

Now, Mr. Swedenborg has told you of the operation of the spirit, and, judging from what I have read of his works I believe he has given a vivid and correct description of it; unless, perhaps, he may have arrived at some erroneous conclusions, as this is a matter of the conduct of the understanding in some respects. Therefore, even if I were able, there would be no use

for me to tell it here again. I have not been strong enough in the spiritual elements of mind to hold the spirit indefinitely, as this is not the strongest faculties of my mind. It is for this cause that my spiritual nature has been made subservient to reason. Therefore, after having seen such things as were necessary for this work, my spiritual eye was closed so that I should write these things as they were revealed to reason that I may appeal to your reasoning mind.

I regret very much that I have not been sensitive enough to the will of the spirit to understand it all, but I have revealed enough in this work to convince those who are willing to be convinced, yet it would greatly please me if I were able to understand it all. PERFECT CHARACTER IS ESSENTIAL TO PERFECT UNDERSTANDING, and I have not been perfect by any means. It has been my earnest endeavor, however, to write this work as clearly and correctly as possible. Of course, the spirit has been with me all along through the work, yet I am liable to the same errors as Swedenborg or any one else, since in many instances we are obliged to form our own conclusions from what we have seen, or heard, or felt; but I have certainly tried to tell it as it is.

We have seen that the soul corresponds to the moral group of organs; and we have seen, too, that Veneration is the organ of holy love, and that this holy love corresponds to the central star or sun of the soul.

If these theories concerning the soul are true, then it naturally follows that the soul of man, with its central sun, is in the form of a solar system; and again, it is also the soul of man, with its central spiritual star, that is made in the image of his Maker.

I have quoted from Mr. Colville's "Studies in Theosophy" wherein he says: "The true Theosophist, in whom divine wisdom is pregnant, rules his intellectual powers, compelling them to act as servants to the divine soul (**atma**) as the visible sun rules the planets which revolve around it. Our **atma** is the sun in us; the true **ego** is the spiritual sun."

We have seen that the Sun is allied to the heart, and since the Moral group of faculties—the soul—is the product of the lower elements of mind, it stands to reason that the desires of the heart should also have their place in the soul: and so we find that these constitute its central figure. But all our faculties are double; one physical and negative, while

the other is spiritual and positive. So we find that there is a physical Sun, which is negative and material, and this would lead to the conclusion that we also have a central spiritual star which is positive and immaterial, or at least, invisible.

The evolution of this theory has probably led the ancients into a form of idolatry—the worship of the Sun—as it must also ultimately lead all physical scientists into a similar belief who follow the analysis of their science to its ultimate conclusion, if it be true that the soul, as stated above, corresponds to a Solar System; and this belief is apparently sanctioned by the Apostle Paul who says;—“Our God is a consuming fire.” This would lend additional proof to them that the Sun is God, since the Sun is a consuming fire. So here we have the highest form of idolatry which seems to be sanctioned by Holy Writ. Yet I believe that the vibrations proceeding from sun-worship to be much lower—a whole octave lower—than that which comes from the true worship of God; and it is so because the Sun is physical while God is spiritual.

There is an argument against this theory, however, and that is that these Moral faculties are allied to Neptune, and Neptune is the farthest removed of the planets from the Sun, which would lead us to conclude that the seat of the soul, so far as our solar universe is concerned, is very far removed from the Sun. This theory is also apparently sanctioned by Holy Writ, for it says: “And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.” (Rev. 21; 23.)

These theories concerning the soul and its relation to the Infinite Mind are yet new to me, and I have no definite ideas regarding them. They are subjects for investigation; yet I know that it is not proper to worship any material thing as God, for God is spiritual. I have thought it proper, however, to append these ideas here to give the reader some definite idea of where our sciences will ultimately lead us.

In the consideration of the horoscopes in this work I have unhesitatingly stated that the influences came direct from the planets, believing that I am right in it too, regardless of where the positive or spiritual elements have their seat or source of power.

THE OPENING OF THE SEAL.

When I had completed the last chapter on "Why we should be Christians," and had left the reader with the Savior knocking at the door, I thought it would be a good idea for me also to let the Savior in and see what He would say to me.

Why not? Should I advise others to do a thing and then not follow that same advise myself? Should I be so egoistical and conceited as to think that I had no need of advise and guidance?

No. I had an idea that Jesus might tell me something that would be of use to me—tell me of some of my errors, perhaps, or show me wherein my work might be improved. It is a capital idea, and I would advise every one to try it, and to follow the advise He gives us. So therefore I resigned myself to invite the Savior in, and I asked and sincerely desired that He should come in and tell me the things that would be useful for me.

Then I heard some one in the region of the intellectual faculties say "Come in." This was in the region of Comparison or some of those organs of the Reflective group. There was a slight sensation in the brain in that part, but I had no definite idea at the time as to what was going on there. Now this was in the evening before I retired for the night. I did not discern anything that evening that was worth mentioning, yet I was satisfied that the intelligence would come to me in time, so that I would become conscious of its import—that it would be revealed to my reason.

When I awakened in the morning, I felt conscious that Jesus had been with me, but for how long I cannot say. He seemed to have removed me from the left over into the right hemisphere of the brain in the organ of Sublimity. I felt conscious that He had talked with me, and that He had left His message with me, and had gone.

I no longer cared for science. It seemed to me that science was foolishness; not in the sense that there was anything wrong about it, but I regarded it as being trivial. I seemed to be conscious that Jesus had told me that my work was foolishness. He did not say, mind you, that it was wrong; He did not say that my work had any errors in it; He did not point out anything in it and say here it is not as it should be, but only that it was foolishness. And, not only so, but at the time I felt convinced that He was right—that it was foolishness.

Then I thought, What is wisdom? What would He have me do? But in reply there was not a single gleam of light on the subject of my inquiry; my mind in that direction seemed utterly blank. I was not conscious that He had even suggested anything that I should do; no way whatever was pointed out for me to follow; and the only message was, so far as I know, that my work was foolishness.

Then I remarked to my wife that my work seemed like foolishness.

"Oh, no," said she, "it is not foolishness."

Then I began to rouse up. No, it had never seemed so to me. Apparently some of the wisest men we have on earth are deeply interested in science, and they have made it their life work. **Of course**, it is not foolishness! I must have been dreaming.

What! Doubt the Savior? Him that know all things? Surely He must know. He surely would not tell me something that is not true, it must be so. Then why is it foolishness, and why this rebuke?

"As many as I love, I rebuke and chasten; be zealous therefore, and repent." * * * "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty." * * * "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law."

A year later, even after the manuscript of my work had been sent to the press, I am still contemplating this subject, why is science foolishness, and why this rebuke?

I had thought in the beginnig that this rebuke was intended for myself only, but after more mature consideration I think it may have been intended to all people as well, and if so then it would be sacrilege to hide it from the world. So, therefore, I am appending it here in the belief that it will do no harm.

If all truth is only relative, as some maintain that it is, then it naturally follows that what may be considered as foolishness by one person may be considered as wisdom by another.

It must be remembered that this Earth is one of the lowest worlds in our Solar Universe; and, being of a selfish nature, it is not conditioned right for very high attainments. Then if Christ ascended above all heavens, and knows all things, it naturally follows that what little we may know of science pales into insignificance in comparison with what there is to be known.

Let us take another view of the case. Saint Paul declared that his preaching was foolishness, for he said:—

“For Christ sent me not to baptise, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness.” (First Cor. 1; 17-23.)

What, then, is science evil, or a thing to be despised?

No, not by any means. Science is worldly, but it is as necessary as any other worldly thing. Through science we may analyze those higher laws and make them clear to the understanding, and it would be impossible to do so without it. Science is a means, but it should not be the end sought. We can make an idol of our science, or we can make an idol of our money or anything else, in which case any of these are evil. Each are useful servants, but they should not be masters. “Lovest thou me more than these” is the idea which we should ever keep in view, and never depart from it.

But why is science foolishness? Why should Jesus take me away from these? Does He desire that I consider them no further?

Possibly, but I think not. He takes me away from these that I may seek a higher order of wisdom; for he who is above may consider all things, but if I remain in these, then I would not ascend.

It must be remembered that Christ is a Savior of His people. He does not view a thing as does a man of the world. He desires to take us away from worldly things that He may show us heavenly things, or things of a higher order, or that He may win us to Himself. But why should He view science as being foolishness?

Viewed from Christ's standpoint, science is foolish to Him because it is worldly; it is foolish to Him because there is no

life in it ; it is foolish to Him because if we follow the analysis of our science to its ultimate conclusion it will lead us into idolatry—into the worship of the Sun and planets. Science is **worse** than foolishness to Him because if we follow the analysis of our science to the end it will lead us to believe that there is no God except the laws and forces of Nature. It is worse than foolishness to Him because if we follow the analysis of our science until our ultimate (**atma**) is reached we will be plunged into the Sun, if it be true that our atma corresponds to the sun of the soul. Jesus has told us, if we will read between the lines, that in the last days these proofs against God will be so conclusive as to deceive almost the very elect.

Since we have been using science for the purpose of explaining the doctrine of Christ so that it can be understood by the ordinary conscious mind, we might infer that Christ would be pleased with this service, as indeed He is ; and we know, too, that He stands behind the benediction which follows at the end of this chapter, for we have seen it.

Why, then, this rebuke ?

We may say, broadly speaking, that all rebuke is for the purpose of elevating us, if we heed the rebuke ; but those who are offended in Him are dumbfounded and cast down. Jesus does not take us away from anything to lead us into something of less importance, but He does want us to follow that which is of greater importance. And therefore, it is only reasonable to believe that since He desired me to leave these, He has a greater work for me to do than this if I will proceed on to the ultimate which employs the higher elements of mind, as will be seen in the sequel. The Jews and Gentiles both split upon this same rock, and that rock is Christ. Why, then, should I allow this break to occur in me when I knew of its being there before ? "Behold, I place in Zion a stumbling stone and rock of offence, but those who believe in Him shall not be dumbfounded."

Let us look a little deeper into this analysis and see if we can learn something more from it. Possibly we may be able to arrive at some conclusion in regard to the matter without any direct word from Jesus on the subject. We are given intellectual faculties and are commanded to use them, and it is supposed that we should know some things ourselves ; otherwise we have no business to presume to be teachers.

If Jesus is the Christ, as I suppose that I have proven beyond any reasonable doubt that He is, then since I have endeavored to induce others to follow Christ, should I not also follow Him myself? Would I not be a hypocrite if I caused others to do a thing which I will not do myself? Surely, and I would be a fool besides. For if I have proven beyond all reasonable doubt that we will be much benefitted in every way by following Him, and if I follow Him not, then I will not receive the benefit.

There is one more confidence I have to give you before closing this book, although you have probably had an idea of it all along, and that is, in one sense of the word, I am not yet converted. That is, I have not yet surrendered completely to His will, to follow in His footsteps.

What! Not converted, and write a whole book of proofs, knowing, not only believing, that He is the Christ, and then not converted?

Surely; that is precisely the situation. I began out of curiosity. I wanted to know something; I had some doubts about Christianity being true, and I also had some doubts about astrology being true. I began on the horoscope of Christ, and other investigations followed in both science and religion, to the end of my knowledge; but I must confess that I was convinced of the truth of both before I had proceeded very far. So after twenty years of research I am still in the same condition, so far as wholly resigning myself to Him is concerned.

Now the proposition presents itself, if Christ is Lord indeed, then why not follow Him? If we value our lives, our future existence, should we not follow and be resigned to Him? •

Our path in the past has been "broad and branching within the forest shade." We have followed our own will, we have done as we pleased, and Jesus has been our servant. But now if we follow Him, we must walk the narrow way; we must surrender our will to Him and follow where He leads. But if we will not follow Him, if we persist in drawing back into perdition, then we are men of the world and under Satan. By perdition we mean that we do not ascend to the Moral group, but remain in those faculties which must come to an end before the millennial period is reached. That is to say, if we would escape the wrath to come, we must live in the Moral group of organs, or the soul, and not in the faculties of the animal or intellectual mind, or the lower organs of the brain. It is under-

stood here that the millennial period corresponds to the Moral group of organs. In the past, we have been under the Father only which relates to the law and the prophets; but having found the Christ, the second person in the god-head, we should leave these and follow Him by which we may learn those things that are not comprehended in the law; but if we are dumbfounded, then we cannot ascend to those higher realms.

There is yet another thing that is necessary to mention here. If I remain where I am then I cannot become perfected; I will break the key (the key here referred to is explained in that chapter on spiritual knowledge under dream), which will cost me a trinity and a half, since I cannot ascend beyond Sublimity without putting on Christ, and being subservient to His will. Jesus has said, "If any man climbeth up any other way except by me, the same is a thief and a robber."

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and beheld a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." (Rev. 6; 1-2.)

Behold, the Lamb of God has opened the first seal, and the conqueror must make his ride. With the crown of the Zodiac, and Christ his central figure, the lion in his heart, and the twelve Apostles as his councilors (these relate to the twelve intellectual powers mentioned by Mr. Colville earlier in this work), and science to instruct him and carry him on to victory. It is understood here that science is the vehicle, and hence the white horse. All science is not white, but religious science is white. I cannot say just why science in this case is called a horse, but I infer that it is because this book is written in good plain "horse sense"; nothing is written in hieroglyphics, nothing is intangible, but everything is laid bare. The crown of the Zodiac is described in that chapter on Spiritual Knowledge; but little did I know at that time the full import of its significance. I also told you that a Lion jumped out of the sign Lee toward me and frightened me, but I neglected to say that the Lion jumped into me. I also neglected to tell you that this is the Lion of the tribe of Judah, which is Christ to the Conqueror; but perhaps you can understand it now; especially can you understand that He is using me as his material instrument.

You want to know the interpretation about the thunder? Well, when this book is off the press and the people begin to read it, it will fill some with consternation, others with hope and joy, and the mighty men can see the end of earthly things; and the commotion and discussion will make a noise like thunder that shall be heard around the world. If not, then the Lord has not spoken by me.

When the beast said come and see, it signifies that we invite your investigation and approval. The bow has been used on several occasions and I did not even spare myself, but stated that my creed, the scientific creed, was the most dangerous of them all. He is called the Conqueror chiefly because he is conquering the power of darkness and bringing things to light, and destroys the source of evil wherever found.

Spiritually considered, we are not always the same when viewed from different standpoints; for when I see myself as an educator, I am always represented in the infant class as a child five or six years old. This is likely due to the fact that I have been taking only the thread of the narrative, and following, as it were, the narrow way from the horoscopes of Christ and Adam on up through the different processes of development up to the throne of God where we have found the Christ, which is, in one sense of the word, the A B C of the subject. But when I see myself as a soldier of the cross, then I am represented as being almost a perfect type of manliness with youth and beauty of good degree and as large as old Goliah. From this I infer that while I am staunch in the faith, my intellectual powers are yet in their infancy. They need opposition and practice to bring them out into perfect development.

Therefore, come on, ye Bulls, even ye "Strong Bulls of Bashan," with your opposition of science (falsely so called, for there are no such oppositions of science when science is properly understood). Answer me, and tell me all the evidences you have against the cause of Christ; for in adversity there is strength, and by your answer I shall ride on to victory.

Saturn is now in Aquarius, and Aquarius corresponds to the tribe of Joseph. Joseph is a fruitful bough, even a fruitful bough by a well. The last half of this book was written while Saturn was in Aquarius, while the first half was written twelve years earlier.

When Saturn enters Pisces, it will be well to mind the footsteps and walk circumspectly (Pisces the feet). And as this is

a watery sign, and as my book will be off the press at that time, I may be deluged with the oppositions of science, and it will require diligent effort to keep on the narrow way. But they may immerse me, baptise me, or drown me if they will; but if I fail not, then when Saturn enters Aries and Taurus I will meet the foe some more; and when Saturn arrives at Cancer and Leo, then I think you will hear the Lion roar with a voice of thunder that may be heard around the world (through the press). If not, then I do not understand these planetary influences aright. I am not stating this in a boastful spirit, I only want to give the reader an insight into these planetary laws, but since I have been called to do some driving, I infer that, from what I know of science, my intellectual power will be the strongest when Saturn passes Neptune in the tenth house, since this will be the culminating point.

Let us lay aside for the present these theories and proofs of science which Jesus has told us are foolishness, since they have no ennobling or elevating features about them, and let us rise, as if by a super-human effort, by the power of the Christ that is in us, since Christ is that refining dynamic agent that does elevate, to consider some things that possibly are not foolishness, or at any rate, let us proceed on to the ultimate which employs a higher set of faculties.

That theory or proof that begins and ends in theory or proof, and has no tendency to elevate the race, is so utterly useless as to be hardly worth reading (this truth is only relative). And, if I were to stop even now, or if I had been dumbfounded and cast down at the word of Jesus, as I nearly did, then my efforts would have missed their aim and would have been of little moment.

It must be remembered that God never sends a messenger unless there is real need for it; some crying necessity that must or should be supplied; some change in the general order of things for which the people should be prepared.

If I have made no error, if this is really the opening of the first seal, as I really believe that it is, then you need only read a very little farther along in that same chapter of the Revelations to come to the understanding that perilous times must soon follow. And, if so, the people should be prepared to meet the changing conditions, so that they will understand how to avoid the calamities which must fall upon those who will not obey.

Now I have no desire to deceive you, I would not do so for anything; it would do me no good whatever; more than this, I would be found a false witness of God and would bring myself into condemnation. You know all I know; I have laid everything bare. I have tried to put on paper everything that my pen can faithfully describe. It has been the same with this revelation as it has been with all the others; that is, it is revealed to reason, with this additional proof that the spirit signifies in every way conceivable that this is the correct idea, except that the spirit did not say so in that many words, in which case it would not be revealed to reason. So I am stating the affair here precisely as it has been shown to me, and in the sincere belief that it is right. But as a further proof I will ask you to consider the whole book, and see if it does, in your opinion, contain sound philosophy, or does it appear as the emanations from an unsound mind. Think, not only read, but think, for in this way you will open the seal of your own mind.

But even if it is not so, the things that I will tell you to do will do you no harm; in fact, they will do you real good and it will make you better men and women. So, if at the end of life you should learn that I was wrong, you would still be glad of having obeyed the call.

The two questions naturally arise, What is the Divine object of the plagues of the Revelations? and what should we do to avoid the evil consequences?

These two questions have been answered so plainly by Christ and the Apostles that it does not require any great stretch of the imaginations to answer either of them. It is evidently true that the great object of the plagues is to purge the wickedness from the world, and the plagues will fall upon those who indulge in wickedness, and not on those who will live purely. Jesus gave the key to the mystery in His parable of the tares in which He said:

“Another parable put he forth to them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while the man slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then

that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." (Matt. 13; 24-30.)

"Then Jesus sent the multitude away, and went into the house; and His disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world; the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13; 36-43.)

The real object of the plagues of the Revelations is twofold; to make good men better, and to destroy the wicked. You cannot live through the plagues of the Revelations free from torment unless you are good men and women. If you indulge in wickedness the plagues will set your brain on fire; you will be distracted, mad, crazy. The holy men have foretold us that the righteous shall stand calmly by and witness as spectators the awful punishments being inflicted upon the wicked.

How then may we escape the wrath to come?

By becoming converted to Christ, and by adding unto ourselves those Christian graces as are detailed by Christ and the Apostles, by following in detail the key to the kingdom of heaven which is briefly described in this work, by becoming IDEAL men and women, and by following the Lamb wheresoever He leadeth.

I would also call your especial attention to the following chapter written by my wife, which sets forth in a simple way what, in our opinion, is the ideal way of living as regards the social relations. The Apostle Peter has told us that the first

step on the golden stairs is to add to our faith virtue. Therefore, as faith without works is dead, so, too, if you have no virtue, then you have no Christianity. No matter whether you are in the Church or out of it, the result is the same; for it is only in this way that God has the power to drive hypocrisy and wickedness from the Church and from the world. Christ is that refining dynamic agent that elevates man to a higher plane of life; then if you do not live on that higher plane, then you are not Christians, and you must be destroyed.

Therefore, in the immortal words of Mr. Grover Cleveland. "IT IS A CONDITION AND NOT A THEORY THAT CONFRONTS US."

The offer is open to every one alike. Neither do I claim that Christ is to be found only through this labyrinth of ideas, far from that; for there is no one in the universe who is easier to find than Jesus. Some little children have found Him who were only a few years old, and they had no ideas like these. It is only the scientific man, these doubting Thomases, who must be driven to the very pinnacle of his knowledge before he will be convinced.

Neither should we endeavor to save ourselves alone.

Jesus came not to save Himself, but to save others. Therefore, if we would follow Him who came to redeem the world, we should do as He has done. Go out into the highways and hedges and help others to become better; send out missionaries into foreign lands; teach the heathen and the barbarous to love the Savior, that the whole world may be full of His glory, for it is only by doing so that we may properly be called Christians.

Think, you, that the world to-day is in any condition to receive the Savior? If He were to come now on the wings of lightning, and all the holy angels with Him, who is there among us to-day who would not "quake and become as dead men"? Who is there among us that would not be destroyed by the brightness of His coming? Where is any one among us who, with a shout of joy, could ascend to meet the Lord in the air?

"We all like sheep have gone astray, every one to his own way," is just as applicable to the people of to-day, as it was for the people for whom these words were spoken two thousand years ago. Every one has a creed, a theory, or a righteousness of his own, instead of following after the righteousness

of God. They need to be driven together, these idols need to be broken down; and, God helping me, I will.

We need to be refined, by being driven to successively higher planes of life, as we must needs be, to escape the fiery plagues which will be sent into the world; which will purge the wicked from the world, and purge us from our sins, which will drive us to that pinnacle of perfection, in intellect and character, that we shall be able to withstand the fiery baptism of the spirit at the coming of our Lord.

“Awake, O sword, against my shepherd, and against the man **that is** my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. And it shall come to pass, **that** in all the land, saith the Lord, two parts therein shall be cut off **and** die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It **is** my people; **and** they shall say, The Lord is God.” (Zach. 13; 7-9.)

Therefore, let us **so live**, that when the final day is come, we shall not be one of those who is driven to his doom, but with a joy that is unknown, and our crowns nobly won, we may hail with thanksgiving the regain of our Paradise.

Now what does it signify to have our work revealed to reason? Have you ever given it a serious thought?

To me it seems that when we have come into possession of all our faculties, then the Kingdom of God will be with MEN; it signifies that we will be able to **feel** the Divine will as if by instinct; it means, in the words of the prophet, “This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.” It means that no one need say to his neighbor, “Know ye God, for every one shall know Him from the least unto the greatest.” It means that the SEAL of our understanding is opened so that we may read Nature as we would an open book; and this is, in my estimation, what the opening of the first seal is.

Yes, it means all this and more. It may mean, if I understand it aright, that we will no longer need to educate; for any one may look into the faculties of his own mind and from these he may know all knowledge, all wisdom, all philosophy,

and the ultimate of all truth. For what is there in the macrocosm that is not in the microcosm? And, having learned the one you also know the other, for the one is in the similitude of the other.

I will ask the reader to bear with me in my errors, for the Father has told me that I have made errors in several places, but He did not point them out, and I have been unable to find them. I will be more than glad to acknowledge them whenever they are pointed out to me, as certainly nothing is gained by dishonesty. We want the light of truth, and plenty of it. We cannot have too much.

Finally, I set out with the one grand idea of proving scientifically that Jesus is the Christ; and it now remains with you, dear reader, to determine whether I have succeeded or not. It is my earnest hope that you will be able to understand these proofs as they are intended, and that you will become conscious through the proofs of science, if not through faith, that Jesus is our Saviour.

May the blessings of God the Father, and a knoweldge of His dear Son, and the guiding influence of the Holy Spirit be ever with you in all your scientific researches. Amen.

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