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THE NEW SCIENCE;

OR,

MENTO-THEOLOGY.

The Parables for the Clergy,

BUT

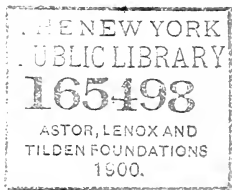
Intelligence for the People.

BY MISS GRACIA SCIENCIA.

New York:

THOMAS HOLMAN, PRINTER, COR. CENTRE AND WHITE STS.

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Corner of Centre and White Streets, N. Y.

THE NEW SCIENCE,

AS

BASED UPON AXIOMS INSTEAD OF PARABLES ;

INCLUDING

A Key to the Mysteries of the New Testament,

WITH

A REVELATION ON FAITH,

ADDRESSED TO THE ERA OF CIVILIZATION.

“ Mind is mind ; and all but it, it knows ;
But, like the vital force, from itself it sows :
Truth, from without, to this centre flows,
Errors made within, upon this centre goes.”

MISS GRACIA SCIENCIA.

“ Ridentem dicere quid verum vetat.”—HORACE.



INTRODUCTION.

THE popular usage of authors or proprietors of books requires them to be prefaced with reasons for writing, and reasons recommending them to the public patronage. But in the present example, as the proprietors of the elementary treatises, designated as the new science, the policy of those concerned is that of controlling the copy-right rather than a speculation on their part, and what the authors have written may apparently conflict with our peculiar educations, and offers a good opportunity to investigate and compare the merits of both. They contend that they have introduced no new features into the *modus operandi* of Christianity, but maintain that Christianity is founded upon principles in nature, and as such requires to be investigated, studied and practised the same as other sciences founded upon principles in nature. In short the ground-work upon which they have based the elementary treatises consists in the following propositions: They contend that civilization cannot be based upon the language of parables without overthrowing it; also that no philosophy or science can be based upon parables and produce systematic and reliable deductions either in theory or practice; they maintain that axioms should be substituted for parables, in teaching a philosophy or science; and every philosophy should be reduced to a science as far as possible. Such are the propositions set forth, and if they are feasible, it is the interest and duty of every man to give them a thorough investigation, and more especially as a liberal number of creeds and doctrines are based upon the New Testament, without consulting science in their construction. Peradventure the truth

INTRODUCTION.

of intelligence is that which we are all driving after in this world, for which we go to Schools and Churches—read newspapers and books—study the sciences and arts. But our object in securing the copy-right, is laudable and Christian-like, thereby arresting the drive of the authors—the writing of another work on the construction of a system, (see page seventh.) At this point let well enough alone, and in justice to the retiring authors we feel it our duty to acknowledge the fact, that they have produced a work highly creditable to themselves, and will compare, either for mechanical execution or intellectual development, with the best production of the age; and in point of number of new ideas, originalities or definitions, simplified and condensed into so small a compass, there is no where to be found its rival.

Therefore we entertain the same feeling and good will, for the retiring authors. that is manifested by those who are intimately acquainted with them: to drive one of them from his untiring perseverance and indomitable midnight hobby of pen and paper, would be a laudable enterprize for the fascinations of the fair, rather than the tongue of scholastic philosophy.

JOHNSON & HERBERT,

Proprietors and Publishers.

BALTIMORE, *May*, 1858.

ADVERTISEMENT.

THE passing philosophy of religion is the remnant of semi-civilization, and consists in the use of figurative language, with random deductions, reared upon a basis of latitudinarianism, and ultimates in the fact that the clergy promises all things, in the language of parables, to reward the faithful ; and, by the exercise of faith in the use of figurative language, instead of obeying intellectual laws and actions, they deceive themselves, and neither one or the other show the evidences common among the primitive christians ; and, when they could do good, evil is present in them, originating in the semi-civilized religious errors of their education. It is a difficult mental operation to obey systematic intellectual laws, and produce corresponding results, without the aid of systematic intellectual intelligence. Laws and actions originate within an intellectual organism, and implies systematic intelligence either to create or obey them,

and those who love intelligence, truth, and freedom are urged to coöperate in their dissemination.

Every principle in nature, identified with laws and actions is also the basis of a systematic science. To be religious is to obey intellectual laws and actions with mathematical accuracy. Hence, religion is a systematic science, and, implies a systematic, scientific, and intelligent operation and coöperation of the counseling faculties of the human intellect.

The object of the analytical and synthetical art of science is not to mislead or forestall the counseling faculties of the human intellect, but to instruct them systematically, scientifically, and intelligently ; which results in creating within the human mind, intellectual intelligence, truth, freedom, and mental power—civil, political, and religious ; and qualifies the counseling faculties of the human intellect to abridge labor, both intellectual and physical, by the simplification of science, and the introduction of new discoveries and improvements. Thus, science and nature go hand in hand ; they employ simple, but systematic, means in the consummation of noble ends ; and, moreover the utility and dura-

bility of political and religious freedom is predicated upon the dissemination of systematic intelligence, and whoever will submit his counseling faculties to the guidance of science and her rules of action, will create within him a kingdom of mental power of civil, political, and religious freedom ; and the combined forces of error and superstition shall not prevail against the kingdom of truth demonstrated intelligently.

We have devoted many years in experimenting and forcing the intellectual laboratory to yield up its *modus operandi* and laws of action in the contacting and collaborating of mathematical forms into the imagery of the intellect ; and are now ready to recount our practical investigations and demonstrations to those who are qualified to teach the intellectual faculties scientifically ; and then, by combining systematic, scientific, and religious instruction, the counseling faculties of the human mind will be qualified, intelligently, to consummate noble ends in reviving the religious mental power, common among the primitive christians. If money can be raised to semi-civilize the intellectual faculties of the barbarian in Africa ;

if money can be obtained to teach the philosophy of religion in the figurative language of semi-civilization, it will be strange—passing strange, indeed, if money can not be obtained to teach the philosophy of religion in the systematic language used by a civilized people, scientifically, religiously, and intelligently.

The object in offering these pages for the consideration of two dollars a copy, or, three dollars, including four lectures, with the history of the rise of the new science of Intellectual Imagery, is, for the express purpose of raising money to establish a mento-theological science, with the intention of combining systematic, scientific, and religious intelligence, with mental power, in imitation of the primitive christians.

As far as we are concerned, personally, we are not at the mercy of dollars and cents, but are willing to contribute, and even neglect our pecuniary interests, to advance the religious intelligence of the human family ; and to aid in the organization of a society for the purpose of disseminating and perpetuating political and religious freedom, in imitating that which originated in the simplicity of the

primitive christians, who obeyed the intellectual laws and actions of a celesi-mental organism. Therefore, the organization and coöperation of a society of religious freedom, is now sought, the members of which shall consist of those who can appreciate our motto—that of loving and obeying an intellectual truth, demonstrating it for the sake of harmonious intelligence ; which will aid science and her rules of action to work will and wisdom, in and through the march of mind in the progress of matter, authorized by the religious and lawful provisos originating in the omnipresent wisdom of the Creator, for the benefit of the creature.

S. H. ANGELO & Co.

INTELLECT, ITS FUNCTIONS AND ULTIMATES ;

OR,

THE SCIENCE OF MIND.

THE motto of the age is that of abridging labor, both intellectual and manual, by the simplification of science, and the introduction of new discoveries and improvements ; and, in order to copy the great laboratory of nature—true to life, with some show of demonstration, my intellectual faculties have been guided by science, and her rules of action ; by the down-falling and upheaving reciprocity of her analytical and synthetical art, the symbols of nature have been typified and located on paper ; and, withall, these symbols are the angular outlines of an intellectual science, which is intended to instruct, but not mislead or forestall, the counseling faculties of the human mind.

Although the great truths contained in these pages, when taken as a whole, is a stupendous

system of philosophy, and will compare with the science of mathematics, in every sense of the word, yet, in the detailing and filling up thereof, no pretensions are made to perfection, and, therefore, the clemency and indulgence of the reader is anticipated; more especially so, when science offers her services in introducing to the faculties of perception and reason a copious accumulation of intellectual imagery, which, when forced through the analytical and synthetical art, is not only inductive and instructive, but would also prove provocative of mirth. Moreover, the safety-valve of the intellectual dominion is throwing off a surplusage of intelligence, which is reorganized into the mental calibre of posterity by propagation; and when originating in an unbalanced mind, it is also condensed and reorganized into the mental system by the same process, causing the evils of intellectual errors to grow worse, until these follies and foibles are cherished as realities, and converted into the *bona fide* imagery of intellectual philosophy, and thus "the sins of the fathers are visited upon the children, unto

the third and fourth generations" of those who violate the mental laws and actions of the human mind, which are the laws of God. And when the process of forestalling the counseling faculties, without instructing them intelligently, is continued for some two thousand years, it is clearly self-evident that the follies and foibles accumulated in the mental magazine, forces the counseling faculties out of balance, and impels volition to execute the errors of intellectual accumulation, and drives the human mind into a condition of error, superstition, and intellectual bondage.

In order to reclaim these unbalanced, alternating faculties from that which their own organism and misdirected intelligence have forced upon them and constructed into the imagery of the intellect, it has been customary and fashionable among all nations and in all ages, to rear churches and theatres, pulpits and stages, for the sublime purpose of forestalling these counseling faculties with the rhetorical flourishes of intellectual imagery, without instructing them systematically, scientifically, and intelligently. In like manner,

had my intellectual dominion been converted into a patent office, then the counseling faculties would have been engaged in manufacturing copy-rights, for the purpose of selling other men's thoughts, and the convolutions of the brain would be a plagiarizing machine, symbolizing poetry and prose ; and as the principle was discovered over eighteen hundred years ago, upon which intellectual philosophy is based, and taught in parables, science could claim no discoveries or originalities ; and as the passing age is distinguished by forcing all principles, properties, actions, and conditions connected with nature, into the ranks of science, all that was required of my intellectual dominion, and demanded by this age of utilitarianism, was to let science use the intellectual faculties in copying the symbols of her investigations, alternating between cause and effect. Having for a succession of years been engaged in developing mental manifestations, by forcing the faculties obediently to manipulations, scientifically, all of which qualified the counseling faculties, acting under the control of science and

her rules of action, to investigate the intellectual laboratory—its powers, constructive resources, *modus operandi*, and *propagandi*—compatible with principle, law, and construction, the mental mechanism was thereby forced, but not coaxed, to yield up its secrets to the acute and penetrating eyes of science, without calling upon books, opinions, doctrines, and dogmas of others, producing no other result than that already accomplished, viz. :—that of manufacturing intellectual imagery and parables.

But the object of these pages is to classify mental and theological philosophy, with the philosophy of mathematics, and, by the force of science, compel them to rest on a solid basis, and on a real principle, which is discovered to exist in nature. The basis in nature upon which these sciences are founded, are principles in nature—eternal and progressive; and the conventional axioms which constitute the basis of all the sciences, are, also, eternal and unchangeable truths; consequently, the mental, theological, and mathematical sciences, are true to the axioms upon

which they are based ; in like manner, also, the axioms are true to the principles upon which they are founded, and a principle is an eternal and progressive individuality of truth, which reflects the power, glory, grandeur, and wisdom of its origin. The conceptions of a form, and the unerring actions of its law, originate in the divine intellect—is constructed into a principle in nature by the divine will—progresses, by form and by law, in harmony with other individualities—and is classified by occupying space, individuality, identity, locality, and extension, and also has a property, action, or condition connected with, and belonging to, it ; therefore, the mental, mathematical, and theological sciences, are based upon solid principles, individualized and localized. And as these individualities are eternal identities of truth, so also must the axioms representing the properties, actions, and conditions connected with, and belonging to, these localized identities, be eternal and unchangeable, until a principle progresses from a lower to a higher state of organism ; and, consequently, these axioms are

simple, self-evident, and unchangeable conventionalities of eternal truth; and what science claims for one, she also claims for the other, namely, three sciences resting upon the conventional symbols of eternal and unchangeable truth.

And moreover, if nature manufactures a book, then read that book systematically, scientifically, intelligently; but if the intellectual faculties in counsel manufacture a book out of rags and written symbols, either with or without the aid of machine poetry or prose, read that book with care, or provide some one to translate it, expound it, and divide its contents, so as to suit the interest of both reader and hearer, which would constitute a genuine translation; provided, however, the original manuscripts be seized and destroyed, the remainder would constitute the intellectual imagery, which would authorize one party to preach a mystery, and the other to believe it and pay for it (Constantine); and consequently, if God be a personified identity, within the range of nature, then worship him, and obey his commandments and laws. But if machine books be

God, then is God Pantheon, and the fancy of the intellect can find amusement in a cheaper form than science can afford ; in passing my faculties of perception and reason through the latent energies of the mental laboratory, for the last seventeen years, forcing it to disclose its constructive resources, *modus operandi*, and *propagandi*, it has cost much intense mental application of the faculties in counsel.

However, for science to force the intellectual functions of the thinking substance from racy and tracy reading into the unexplored regions of profound thought, would be considered unfashionable in this age of assuming graces, and therefore science will commence angular expansion in order to change the scenery of the counseling faculties ; and, in the mean time, if you discover a mirror reflecting the outlines of your own mental organism, its origin, its progress, its symbolic magazine, its classification in this world and in the world to come ; and last, not least, its functional process of manufacturing thoughts, symbolizing the imagery of your own intellect, I beseech you not to be

offended ; because science does not belong to personalities, but is claimed by principles ; and you are, in like manner, claimed by an eternal principle, which can not recognize your intellectual errors and follies committed against principle ; and, for this significant reason, I advise you, a second time, be not offended at the angular outlines of your own daguerreotype ; and, in case your own picture does not suit your intellectual expectations, then remodel and dress up the mental magazine, and call again on the photographer to copy a more consistent picture upon the same plate ; and, in order to change the scenery of the intellectual dominion, science will cut a few flourishes among the counseling faculties, which keeps them all in play, some to heap, and some to throw away ; and, by retrospection, it is evident that the enormous accumulations of expiring inertia, which are the sacred relics of intellectual imagery of Oriental nations, which science classifies into a heterogeneous mass, but recognizes as the mental data which the counseling faculties have heaped, as well as thrown away, connected

with many men and many minds, which, when taken as a whole, constitutes the most extraordinary collection of materials that has ever been submitted to the analytical and synthetical art of science ; and, moreover, a strict analysis of this intellectual furniture is called for and demanded by this age of utilitarianism, so eminently successful in all the useful arts and sciences ; for it has been by the observation and notation of facts, and after the lapse of time, the accumula thus produced being submitted to a strict analysis, by generalizing, systematizing, and simplifying, that the arts and sciences have arrived at their passing state of maturity.

The two first sciences cultivated among men were those of astronomy and magic ; and, from that time to the passing hour, mental manifestations have ever been a popular theme among nations, and handed down to us by tradition and notation, until we are overwhelmed with speculative theories and theological disputations, the ultimatum of which is a patrimonial legacy, forced upon our credulous and confiding faculties, and but

poorly calculated to aid our powers of perception and reason in defining the conventional axioms of the intellectual sciences, connected with many men and many minds, which are the productions of a few simple principles in actual operation. If we expect to make useful and systematic progress in mental philosophy, we must submit the terrestri-mental organism, with its laws and constructive machinery, to the analytical and synthetical modes of investigating mental manifestations; any other routine of investigation will terminate in, what is already established in the Old and New Testaments—one, the philosophy of arbitrary diction; and the other, the mystical philosophy of the powers, resources, and *modus operandi* of the human mind, as taught in parabolical language.

Every science is based upon conventional hypotheses; or, in other words, upon conjectures, agreed upon by common consent. By way of illustration, take the champion mathematics, and one of the conventional axioms, symbolized as follows:—Things that are equal to the same

thing, are equal to each other ; this is evidently a conventional truth, but positively defies the capacity of the faculties to demonstrate it. Now equalize six globules of water, and place one of the equilaterals under a microscope, and show us how many atoms of matter it would take to make one of those beautiful animalculæ living in the water ; and how many animalculæ will it take to make one sufficiently large to be seen with the naked eye ; but, if one disappear, then the globule would be minus an animalcule, and, therefore, unequal ; yet the absence of this animalcule does not alter the conventionality of “things that are equal to the same thing, are equal to each other.”

Miss Gracia Sciencia is curious to know, and asks the question in all simplicity and sincerity, Did Christ perform his superhuman miracles by controverting the laws of nature, or did he cooperate with the laws of nature ? If he coöperated in harmony with the laws of nature, it follows that theology and mental manifestations are nearly identical, and both can be reduced to

science, like mathematics and chemistry ; because accident implies a substance, and a substance implies principle and law, but principle and law originate in the divine mind ; therefore, apart from the errors of intellectual imagery, all phenomena are systematic, harmonious, scientific, and intelligent ; or, otherwise, could not have originated in a wise organism of universal power and intellectual law. Moreover, the combined investigations of a lawyer, a clergyman, and this quill-driver of science, for a period of four years, were based upon the production of mental manifestations from the living laboratory of the human brain ; and, having a great variety of intellectual organisms to test and diversify the truthfulness of the facts produced, they were enabled to demonstrate the parables of Christ, so far as the intellectual power and constructive resources of the mental organism are concerned ; they also demonstrated that the conventional axioms of theology and mental philosophy are nothing new, but only simple facts, with which every mind, that reasons and observes, is perfectly familiar. That

they are self-evident and conventional truths, there can be no possible doubt ; and, moreover, theological and mental philosophy would be used as a focalizing power, compelling the refractory and discordant elements of the human mind to harmonize and equalize in one common centre, being based upon the same conventional axioms ; and the mind would have a firm basis to rest upon, and simple truths to guide the explorations of the counseling faculties ; and in either case we could diversify our demonstrations, and finally agree in our ultimate deductions, the same as we do in mathematical investigations.

Recent philosophers hold that the great laboratory of nature is ever transferring individualities from a lower to a higher state of organization ; and each transfer is stamped with design, and manifests the progress of intelligence ; and, according to their theory, in the application of means to ends, let us trace the progress of a transfer : as it is said that the body is used to organize and mature the mind, and science and religion are used to qualify the thinking and

conscious principles. The chemical laboratory of nature results in the organization and deposition of the materials, for the commencement of the vital laboratory; and the combined results of the chemical and vital laboratories are the productions to be used in the animal organisms; and the coöperation of the chemical, vital, and sympathetic forces, organizes the materials and locates them in a state of rest, in which the concentration of all the forces transfers a dormant germ; and, all things equal, it germinates, grows, and matures, provided the functional structures are supplied with intellectual sustenance. The sciences and religion are usually employed to keep up a play of intellectual imagery, during the process of the development and intellectual cultivation of this celestial ultimatum; and its isolated, peculiar, and defined property is sensation, receiving and transmitting actions upon and from a sensorial substance, through a medium of molecular motion, and in no other way; and, therefore, an immense power, when connected with a high state of natural construction and

intellectual culture in developing and directing the faculties of the human mind. And here science recognizes the indication and localization of two axioms, originating in, and belonging to, an immense operative, coöperative, and reciprocating power; and the axioms thus indicated have a similar identity with those upon which is based the science of mathematics, being simple, self-evident, and descriptive of that which they are invented to symbolize, and both are the eternal and immutable properties of matter, being individualized forms, impressed or stamped with a law or action originating in Deity: and, as matter, individually or collectively, is eternal and progressive, so also, in a similar manner, are the axioms eternal identities, and correspond to their individualities, until they progress from a lower to a higher state of organism. Thus are the intellectual sciences based upon a solid foundation of eternal truth, and are classified with the science of mathematics, either for utility or reliability: and some one or two more axioms will include all that science can discover as iden-

tified with the operative, coöperative, and reciprocating organism of the mental substance.

Sensation, connected with the power of receiving, transmitting, and locating actions through molecular motions, renders the mental substance dissimilar to all other forms occupying space—individuality, identity, locality, and extension, either in a state of rest, locomotion, matter in motion, or molecular motion, and is simple, self-evident, and descriptive of the ubiquity of the human mind, and indicating its constructive resources of explorations, either in the normal or abnormal conditions, and of its constructive power to act, or to coöperate with an intellectual organism in action, or by reciprocity; and so far science has specified two conventional axioms, common to the intellectual sciences of theology and mental philosophy, representing eternal and unchangeable truths, which are the properties or actions of a substance, and insinuates in no obscure way the handy workmanship of divine wisdom in the construction of unchangeable law, for ever transferring individuali-

ties upward and onward in a state of progression—the application of unchangeable means to noble ends. But in all metaphysical subjects disputations have arisen, for the want of simple, self-evident, and descriptive definitions. And here lies the difficulty intervening between the intellectual sciences of mental and theological philosophy at the present time; and for the want of simple and unchangeable definitions, identifying the axioms of eternal truths, to guide the analytical and deductive explorations of the counseling faculties, they have made but feeble proficiency in this age of utilitarianism, when compared with those sciences based upon the axioms of eternal and unchangeable law, originating in that unerring mind, which does not manufacture the symbols of intellectual imagery by groups of alternating functional faculties in counsel, the symbols of which are created in truth, or in error—in good, or in evil—in virtue, or in vice.

However, Bacon teaches the idea, that no form of matter can comprehend itself; and hence he very rationally concludes that it is impossible to

define the mental substance ; but observes that an individuality occupying a high state of organism, comprehends those individualities in the descending scale of organization. This is self-evident, and demonstrated by our daily experience, and confirmed by the parables of Christ ; for both teach us that the mathematical consciousness of the mental substance comprehends the intellectual imagery, the symbols of which originate in the functional comparisons of the faculties in counsel, either in the normal or abnormal conditions. Moreover, our thoughts, or functional symbols, created by the counseling faculties, which are constructed and located around the mental substance, are eternal and indelible, and shall be read from the top of the house in the celesti-mental world ; but, whatever our conceptions may be respecting the identity and ultimate essence of the mental substance, there are some truths upon which we may all agree, as the mind has some properties in common with all the forms of matter, such as individuality, identity, locality, extension, etc. And we may very safely conclude

that it is an identity of a highly organized ethereal essence, and its ubiquity is also a highly organized individuality of molecular motion, co-extensive with the confines of the natural body, and embodying the mental substance, and constructed for the sublime purpose of manifesting its intellectual powers and resources in the consummation of the noblest ends by the application of the simplest means ; and it is accused of claiming an embryo-identity with the divine mind itself, whose progression may continue until intellectually impeded or disfigured, but never can be arrested as an individuality of an operating, co-operating, and reciprocating power located in a principle.

The analysis of the construction of mathematical philosophy, furnishes science with the angular outlines of well defined landmarks, or beacons, which will enable the counseling faculties to define and specify the conventional axioms of the intellectual sciences of theology and mental philosophy ; for in this case, as in all other intellectual operations, the faculties require a polar

star to guide the constructive machinery, which is fallible, and liable to be forced out of balance. Thus would misguided molecular motions create the wrong kind of imagery of the intellect, and impress upon the conscious centre the symbols of error, rather than the symbols of truth. And, moreover, an axiom is a simple, self-evident, and conventional symbol, invented for the abridgment of intellectual labor and correction of intellectual errors, identified with the construction of the sciences, and the introduction of discoveries and improvements; and they should be simple, self-evident, and descriptive of that which they are invented to represent, and some one or all of them must be present, or active, during a manifestation or a demonstration; and when they comply with the above requisitions, they come within the definition of axioms, and will be so considered until they are superseded by others more simple, self-evident, and applicable; and without a rule of action, or a law specifying and defining the conventionality of axioms, it would be a difficult intellectual operation for the alter-

nating imagery of the functional faculties to produce the same definition, connected with many men and many minds ; but when a decision of the faculties in counsel is directed by a rule or law in action, the symbols in error are rejected, and those in truth retained, thus constituting a basis for the symbols of intellectual functions to rest upon, which, together with the scientific structures reared upon it, can not be overthrown.

But, on the other hand, it is an easy, random operation to teach a philosophy, doctrine, or dogma without the aid of axioms, requiring plastic credence to a narration of supposed facts derived from other sources than personal knowledge, without either investigation or demonstration. The faculties usually employed are marvelousness, hope, benevolence, and veneration ; their opposites in functional comparisons remaining quiescent, thus forcing the mind from a proper balance. Such may be well adapted to the average capacity of semi-civilization, as is fully illustrated in the parabolical language of the New Testament ; but the *genus homo* of the

passing age, requires something more than forcing the counseling faculties out of balance, by idolizing hope, marvelousness, and veneration, and supplying them with a vague credence, without a thorough, systematic, and intelligent instruction of all the faculties of the mind. It is the utmost degree in intellectual folly, and the climax of excesses and extremes, to suffer two or more mental powers to lead captive the entire intellectual dominion, by compelling the remaining faculties to cease their functional actions in drawing alternating comparisons, and to surrender the liberty of the counseling faculties to the control of an arbitrary power ; terminating in the abuse, degradation, and slavery of the noblest of all intellectual provisos—the universal freedom of the faculties in counsel. Thus the arbitrary power of two or more faculties, originating in a mis-directed education, combined against the rights of the remaining faculties in counsel, compels the human mind to become a convenient tool for working out the ambition of the thinking organism of other men ; and a terrestri-mental organism,

acting under a religious construction of this kind, is forced into error, superstition, and intellectual bondage; worshipping the Author of all perfections contrary to the construction of the intellect, and at variance with all the principles of universal nature, and terminates in the creation of the spectral imagery of ignorance and superstition, offensive and repulsive to both God and man. The same is true in connection with a few faculties located at the base of the brain. These convert the intellectual dominion into a magazine of profanity, wickedness, duplicity, combativeness, and destructiveness, and are destitute of reason, decency, and harmony; thereby indicating, in no obscure way, the necessity of rules in action, and of axioms to guide the counseling faculties in manufacturing the symbols of intellectual imagery, which shall be compatible with the alternating functional comparisons of the faculties in counsel. It is mathematically impossible for any mechanism to produce systematic work, when the local wheels run at random, violating the harmonious construction with its

provisos and axioms ; and it is scarcely necessary to urge the self-evident propriety of compelling the functional faculties to manufacture their intellectual imagery of philosophy, religion, and language, based upon the unerring provisos of axioms which fall back upon the unchangeable principles in nature, and characterizes the science of mathematics, and all other sciences based upon the axioms of eternal truth ; and, withal, science unhesitatingly affirms that it is easier, better, and more agreeable in the end, to coöperate in harmony with the laws of intellectual nature, than it is to force the mechanism of the mind to violate the laws of intellectual action, upon which the human mind is constructed into a thinking organism of intellectual imagery.

“Hence nature’s provisos must be preferred ;
Reason is here no guide, but still a guard :
’Tis her’s to rectify, and not overthrow,
But treat this passion more as friend than foe.”

A natural historian has classified the rudimental organism, located in the camera obscura of the cranium, with the eras of barbarianism, semi-

civilization, and civilization ; and each condition of intellectual progression has ever practised definite modes, or systems, of training and educating the intellectual faculties in their counselings. The first of these consists, principally, in exercising the five senses, and perceptive faculties, with firmness, combativeness, destructiveness, and secretiveness ; and by the exercise of these faculties, the convolutions of the brain would force the cranium to take the external configuration of an irregular sugar-loaf. The second mode of training and educating the counseling faculties consists in forcing the faculties to accept, or reject, a parable, or a proposition, without instructing the faculties intelligently by investigation and demonstration ; and if a sublime and a marvelous religion should also be incorporated into the leading features of the intellectual imagery, then, those faculties located in the convolutions on the summit of the brain would be greatly enlarged, and the unbalanced brain would force the cranium to take the configuration of an oblong and flat aspect on the summit, with abrupt angles at the

curves, corresponding to the cultivation of the faculties beneath, for a succession of generations. The third routine consists of training and educating the counseling faculties to accept of no proposition, philosophy, or parable, without an investigation, or a systematic demonstration; and to accept of no dogma that can not reproduce its relative merits upon the basis of a scientific demonstration. This feature of intellectual imagery implies an extensive exercise of the functional groups of perception and reason, and a corresponding inactivity of the alternating group located on the summit and base of the brain; and the cranium would indicate an elevated and broad front, and an oval oblong on the summit. Furthermore, science discovers that, "as the twig is bent, so the tree inclines," and when the faculties are old, their peculiar inclinations are simply the productions of education, reorganized into the convolutions of the brain, forming the common mind of posterity. Hence, it is evident that the historian has reliable data by which he classifies the human family into three dissimilar groups, or

eras, which are identified with the peculiar modes of educating the intellectual imagery, both scientific and religious. And science seizes upon this incontrovertible data, originating in the analysis of a historian's classification of the intellectual progress of the human mind, which constitutes a mirror, reflecting the comparative skeleton of every man's intellectual heritage. It is an object of no ordinary importance for every man to have a mirror reflecting the comparative outlines of his intellectual imagery, based upon education and organism, and turning upon a pivot of propagation; and, withal, it is by the experience of the past, that we are to make improvements in the future. He who runs, in this age of utilitarianism, is forced to read, as well as see; because it is utterly useless for the mental substance to hatch an egg from a batch of theories, and present the anomaly to the eyes of science, either with a hope of distorting her vision, or that of escaping the force of her analytical and synthetical art. But as semi-civilization and civilization are still facing each other upon the surface of the earth,

science can not be better employed than in forcing the intellectual faculties to analyze their own *modus operandi* of training and educating the faculties in counsel, which results in creating the intellectual imagery by dissimilar processes, and terminates in producing the phenomena of attraction, or repulsion, of man and man ; and, in order to show no partiality for the mental organisms claiming connection with the classifications of the historian, science will select a few propositions upon which they can illustrate their relative processes of intellectual cultivation, systematically or religiously ; one of these consists in using axioms, upon which are based investigations and demonstrations, and includes a proviso to reject that which can not reinstate its merits upon the basis of a scientific demonstration ; and the other consists in using declamations of parables and propositions, and includes a proviso to accept or reject indiscriminately, without investigation or demonstration. By way of illustration, select some mechanism of the useful arts, such as a water-power locomotion, the principle of which

is the alternate application and suspension of the moving agent. Caloric is the remote agent, and water is the motive power, in molecular motion ; the molecular force to overcome is called gravity, and the surplusage of matter in motion and momentum, is the mechanic's operative capital. Again, take the constructive machinery located around the mental substance : the remote agent is the reciprocating power of the mental substance, the operating agent in molecular motion is sympathy ; and each faculty has a law in action and a law in motion. The faculties are varied in their intensity, alternated or suspended by volition. Now, it is evident that the civilized faculties in counsel will trace the existence of an axiom through all the above, and all other examples of locomotion. But, on the other hand, to force upon the faculties a plastic education, by forestalling them with parables and mythological philosophy, and compell them to accept or reject everything indiscriminately, when called upon to act, they would readily and confidently explain all the principles of locomotion, by one sweep-

ing declamation, regardless of axioms, investigations, or analysis; and, by way of variety, would classify spectral phenomena as the productions of God, or the work of the Devil. Moreover, should these optical axioms be included in his peculiar religion, then his torpid intellect falls back upon its anchorage, and the faculty of credence achieves a triumph—a victory; and the optical axiom would be deposited in the memory, without consulting the approbation of the intellectual groups of perception and reason, and he would be just as wise after, as he was before, he added one word to the accumula of credulity.

Consequently, science is forced to the conclusion that one mode of training and educating the counseling faculties enables the handy workmanship of the Creator to preside over the intellectual dominion, by a well-directed will-force, distributing order and harmony, as well as supplying this celestial instrument with a magazine of useful and practical intellectual imagery, and terminates in creating intellectual freedom, by

equalizing the functional actions of the alternating faculties of the human mind, and forbids the process of vesting a few faculties with a princely power, to the detriment of the whole. But the other mode of training and educating forces the alternating actions of the faculties out of balance, and debases and enslaves the noblest of all organisms, by forestalling a few faculties with a mysterious credence, and compelling the remaining faculties to surrender, and cease from their alternating functional actions; thus the intellectual dominion is led captive by a few faculties which preside over the deliberations of the subdued, but counseling, faculties, with a princely power; and forces even a well balanced mind into the position:—error is a monster—if to be hated, needs to be seen.

These dissimilar qualifications of the intellectual organism furnish the capital by which the mental substance guides the locomotive apparatus in conveying itself over the surface of the earth, with no ordinary degree of intellectual force and assurance; and they are, beyond all doubt, the

result of training and educating the intellectual faculties, and are reorganized and perpetuated by propagation. An easy and a plastic exercise of training and cultivating the counseling faculties, makes obedient christians and wise philosophers, in their own conceit, but never can civilize or christianize the whole human family. Such christians cheerfully bury their talents; they build a house upon the sand, rather than dig for a rocky foundation; and the greatest and best of all minds wept over such on his way to Jerusalem. He gave them, cheerfully and freely, good instructions. He compares them to the Scribes and Pharisees, in compassing land and sea; and to the blind guides, in leading the blind. In short, he declares the kingdom of Satan to be darkness; and science classifies darkness with ignorance and superstition, and they are the princesses royal in the Devil's dominion; and thus is delineated a faithful, but deplorable, picture, over which the noblest of all minds repeatedly mourned, in common with the whole human family who are intellectually qualified to receive

the true light, and the real philosophy of religion ; which consists in training and equalizing the education of the counseling faculties over the whole surface of the brain, and terminating in a systematic decision of functional comparisons, connected with the practical application of the operative power of sympathy, which, together with their laws, constitute the philosophy of religion.

Sympathy is an active, operative, coöperative, and reciprocating medium, connecting mind and mind together, and mind and matter together. The incorporated body of Deity is the external universe ; and, by sympathy, he is in contact with all his individualities, and this constitutes his ubiquity. In like manner, by sympathy, the mental substance is in contact with its incorporated body, but its ubiquity is vastly extended by rapping into one continuous medium the molecularities of light and atmosphere, which are rapped in the optic and auditory nerves ; and they convey upon the faculties of perception an exact, mathematical, symbolie form, which is

transmitted to the alternating functional faculties, and, finally, upon the conscious centre ; and the specified condition, in creating intellectual imagery, is that of contacting and contacting the exact mathematical forms, by transmitting, alternating, reciprocating, depositing, reproducing, and, finally, at will, and by will, executing.

But science, being the servant of all the peculiarities of the human mind, and by way of showing no partiality for personalities, creeds, doctrines, or theories, proposes to analyze the mythological process of creating intellectual imagery ; which will also illustrate the usual process of cultivating intellectual imagery, religiously. Well, now, a well-dressed Scribe, or Pharisee, stands up in the pulpit to worship the God he obeys, and systematically proclaims that his Heavenly Master, whom he obeys, has called him to take charge of a little flock, as their shepherd, in a more lucrative congregation ; and he compassionately declares, that the all-powerful will of his Heavenly Master must be obeyed ; and, in the mean time, volition is

revolving a routine of intellectual imagery, connected with the individualities of the congregation. But the intellectual symbols originating in the counseling faculties of the clergyman, are forced through his faculties by sympathy, and finally conveyed, through other media, to the anticipating and confiding faculties of his congregation; and then and there they reproduce the imagery, by induction; thus the intellectual imagery of the clergyman is the imagery of all, and they spontaneously shed tears. This is one of the parables, but not a fancy picture; nor is it the sympathetic imagery of the primitive christians, or the evidence of things hoped for, and the substance of things not seen; but is a practical picture of mental manifestations, of the very highest importance in a scientific point of view. It unfolds the constructive resources and *modus operandi* of the intellectual organism, in a manner that can not be mistaken; and requires no capital of faith to comprehend the routine of molecular action. In the first place, the perceptive faculties require the condition of actual contact with

a form, figure, color, or vibration, conveyed through molecular motions, before they receive a comparative image, which is the beginning of the alternating functional comparative decisions of the faculties in counsel. Secondly : air, light, electricity, and sympathy, are all media of molecular motions, through which the mental organism can convey the mathematical, symbolic forms, to the faculties of other mental organisms, and reproduce the symbols of its own intellectual imagery. Thirdly : the intellectual imagery of the clergyman, manufactured by his alternating faculties in counsel, is a common symbolic magazine of all, and the whole congregation becomes a living homogeneous mass of intellectual imagery, conveyed through the visible and invisible media of molecular motions, and establishes, beyond all doubt, the constructive capacity of the locally organized faculties to receive, or convey, the mathematical symbolic forms originating in the variation, and the combination of variations, of molecular motions ; and ultimate in creating the mathematical symbols, or thoughts,

which flow from without, through the eye, upon the faculties within, or are manufactured by the functional capacity of the alternating groups within: insinuating, in no obscure way, the philosophy of religion identified with a systematic and a mathematical constructive process. Hence, sympathy is an invisible medium, connecting mind and mind together, and mind and matter relatively, and systematically, and mathematically; and is also a common medium of communication, connecting the celesti-mental and terresti-mental intelligences, identified with the visible and invisible worlds.

How lovely, beautiful, and extremely happy, is that intellectual structure which joins with a living, operating, coöperating, and reciprocating mental power; which grows in its sympathetic growth, and strengthens in its intellectual expansion: and all drawing from the same storehouse of thought, and all singing the same song, and all using the same language in reciprocating a magazine of pure sentiment, so beautifully illustrated on the day of Pentecost. It is characteristic of

the systematic and mathematic construction of the intellectual science of religion, and predicated upon rapping an invisible medium of molecular motion, and transcends all other considerations in conferring happiness, wisdom, and intellectual power upon the human mind. And where is he who would reject the systematic philosophy of primitive christianity, the mental power of which originates in a celesti-mental organism, and, through sympathy, reproduces its intellectual imagery in the human mind? Yea! even that human mind, which has unavoidably been forced into hypocrisy, duplicity, and superstition, would also claim a holy transfiguration! But like returns to like, and obeys the laws of like. Hence, science, reason, revelation, and the experience of all ages and nations, defines sympathy to be a medium of molecular motion; and the trio—mind, matter, and molecular motion, are only dissimilar conditions of the same thing, be it what it may; and the Holy Trinity itself is the same in essence; but differ by individualities, originating in the progression of form and law.

But science, having diversified the intellectual imagery of the counseling faculties, will now revive the investigation of the axioms of the intellectual sciences ; and the standard to measure their application and utility, requires some one or all of them, to be present, or active, during all manner of mental manifestations. The professors of mathematics, and the science of mathematics, harmonize with each other, being based upon axioms which fall back upon their principles, and, therefore, guide the erring investigations of the thinking organism. But the passing intellectual sciences of theology and mental philosophy, and their professors, are at variance with each other. The latter continue the cultivation of mythological philosophy, and changeable language ; while the former should be based upon the simple, self-evident, and immutable laws connected with, and belonging to, an eternal principle : and, for the want of a solid basis to rest the intellectual sciences upon, they have made but tardy progress for the last seventeen hundred and fifty years. They are, beyond all

doubt, among the most copious, necessary, and useful of all the sciences ; but for an orderly and systematic thinking organism to investigate the position that these noble and sublime sciences are forced into, compels it to elevate itself above a systematic accumulation of mental fabrications, which indicates the fact that the mythological philosophy of semi-civilization is not very acceptable when forced upon the intellectual imagery of a systematic and a mathematic intellect. But we are commanded, by revelation, to prove all things, and hold fast to that which is good. It is human to err, but divine to forgive. It is the wisdom of God to partially conceal a thing, and the glory of God to furnish the talents and axioms for man to work and find it out. Hence, the intellectual structure, coöperating in harmony with the systematic provisos originating in the divine mind, consummates two important objects at one and the same time :—that is, the maturation of the mental substance, and the intellectual qualifications connected with the physical and intellectual expansions of the human mind ; and,

by inspecting the axioms of the intellectual sciences, it is evident that they are common to mental philosophy and theology, and, therefore, the term mento-theology is introduced, identifying the axioms as common to both sciences; and these axioms being, like those of mathematics, an immutable law stamped upon matter.

Axioms are defined to be the elements of science.

Any substance endowed with sensation, is identified as the mental principle.

Sensation is a property located in a principle.

A principle, as an individuality, has properties, actions, or conditions, connected with and belonging to it.

Axioms, or symbols, are invented to represent the properties, actions, or conditions of principles.

The mental principle has the property of receiving actions, and the property of transmitting and locating actions compatible with principle, law, and systematic construction.

Science recognizes two axioms identified with

the above definition :—a power or property to receive ; and, to transmit and locate actions through molecular motion.

Again, science recognizes an additional constructive proviso :—Sensation, enlarging its sympathetic ubiquity, by construction, which consists in uniting external molecular motions, visible or invisible, grosser than sympathy, into one continuous medium. Thus is sensation in rapport with the external world in mathematical symbolic forms, originating in the chemical and mechanical properties of molecular motion ; and, therefore, intellectually, or symbolically, as well as systematically, scientifically, and intelligently, authorized by principle, law, and construction.

And, lastly, science recognizes a religious constructive proviso. Sensation, enlarging its sympathetic ubiquity by rapping contact and contact of similar or dissimilar media, into one continuous medium, either localized or universalized, and finer than light, air, odors, etc., authorized by principle, law, and construction, and, therefore, intellectually or symbolically, as well

as systematically, scientifically, intelligently, and religiously. And here is the line of demarkation separating the intellectual sciences of religious and mental philosophy. Below is an abridgment of the axioms of mento-theology :—

1. Sensation, receiving actions.
2. Sensation, transmitting and locating actions.
3. Sensation, natural or spiritual, operates on the same constructive proviso, that of rapping contact and contact of similar or dissimilar media of molecular motion into one continuous medium. receiving, transmitting, and reciprocating actions, scientifically and religiously.

The analyzing, demonstrating, and constructing the above axioms, has been the labor of many years, and now science introduces these symbols through the vision upon the thinking organism, and calls upon the counseling faculties to compare them with the axioms of other sciences, and also with the rules

of constructing axioms, as well as tracing them through all manner of mental manifestations ; and above every other consideration, emancipate the intellectual dominion from all ambiguities, or forestalling affirmations, and commence to simplify the definition of axioms, or principles, with a view of abridging labor in search of truth. Science is using all laudable arguments to urge the thinking organism to get wisdom, without abusing the intellectual liberty, or forcing the counseling faculties into error, or intellectual bondage. Be it remembered, that this is an age in which reason and the love of truth will captivate the intellectual faculties, and, by the analytical and synthetical art, they will discover a world of truth, without compelling them to receive a truth, or an error originating in a mental fabrication. Science is the queen of the intellectual dominion, and her military force is the analytical and synthetical art ; and she is determined that no proposition or parable shall enter her kingdom, unless it comes through the straight gate, systematically, scien-

tifically, and intelligently, and therefore lawfully, and shall be received lawfully, and can be appropriated lawfully, because it authorizes the counseling faculties to comprehend it intelligently. Science also recognizes a similar condition identifying the mind of Christ. The symbols of nature flowed from without, through his spiritual eyes, upon the faculties within; and, therefore, the symbols of truth entered through the straight gate intelligently; and endowed his mind with a higher order of intelligence, that of omnipresence, and enabled him to adapt his parables to the contingencies of the past, present, and the future. He taught his religion in parabolical language, which was the language used by a semi-civilized people, and after the lapse of time, the march of mind, and the march of science, hand in hand, together, would overtake his parables, and then, and there, they would discover his discovered principles, reflecting the symbols of eternal truth; and these symbols would force the counseling faculties to grow in their scientific growth, and strengthen in their

religious expansion. And, in order to fix his parables upon their intellectual dominions, he worked miracles, and riveted their credulity to mysteries connected with his origin, the trinity, and his celesti-mental resources of will and wisdom workings—all of which originate in the laws and actions of principles, and, therefore, require to be investigated and systematically demonstrated. He says, he was begotten by the Holy Ghost; this is a self-evident truth, which he discovered by his spiritual vision, because it is simply the physiology of propa^gating the germs of the mental substance, and implies a molecular power to transport and locate the germs in organized matter in a state of rest, where particles of the mental substance did not exist. But the terms Holy Ghost, Spirit, and sympathy, are the same substance in essence, and, therefore, similar in power; and in order to make the parable consistent with physiology and the era of civilization, it was positively necessary that Mary should be identified with a lawful husband, which makes the immaculate theory harmonize with

physiology and scientific demonstrations. The three mysteries—the immaculate conception, the holy trinity, and the reciprocity of the mental power, are theological and physiological propositions, and require to be demonstrated. But the analytical and synthetical eyes of science discover the mental substance occupying a central position, and everything else is relatively located and external to it. The symbols of truth flows from without to this centre in mathematical form, and varies by the chemical and mechanical actions of molecular motion ; and therefore systematically, scientifically, and intelligently ; and, consequently, lawfully. Symbols or thoughts are exact forms, outlined in figures or colors, originating in molecular motion, and either flowing from without, through the eye, upon the perceptive faculties ; or, manufactured by the alternating faculties, as internal imagery, and then flow on the mental substance, or by reproduction from the memory. Consequently, an impression originates in a variation of molecular motion, or a vibration ; because the faculties dis-

cover variations of molecular action with mathematical accuracy, but never, by comparison, a form outlined in figures or colors connected with a homogeneous molecular motion; they who are sticklers on definitions with delineative and racy imagery, may prefer this. A thought is a mathematical form, forced along with molecular currents, and can be varied by the refrangible and chemico-coloring properties of light, or the mechanical vibrations of air, and finally varied by the functional actions of the counseling faculties, and implies a substance of molecular motion outlined in mathematical forms, and can be deposited, reproduced, alternated, analyzed, or executed, and reciprocated by the conscious centre through volition, and is also eternal and indelible. And here science recognizes the beginning of mental action, and, therefore, is also the starting point of intellectual imagery and mental philosophy. Moreover, it is a well known physiological fact, that the counseling faculties discover things upon a basis of comparisons, which are mathematical in form,

and varied by chemical, mechanical, and functional actions, originating in molecular motion, and in no other way. But when these symbols are once created by the counseling faculties, and placed on the mental substance, then, and there, they are recognized consciously : hence, the mind is a central substance, and around this conscious centre revolves the intellectual imagery of the external universe ; the symbols of which, volition deposits, reproduces, executes, or reciprocates by the force of the conscious centre.

But, reader, science recognizes this to be simple thinking ; and science and nature are truly simple in thinking, as well as in working ; but, this is the way science thinks systematically, and this is the way she will think her will and wisdom, in and through your systematic faculties, provided you do not sin against principles, or strain at scientific gnats, and swallow parabolical camels. Science is curious to know why a man should either swallow a camel, or a parable, without first submitting the whereabouts of the animal to a systematic investigation ; because, inside,

he would disturb the intellectual imagery, with every prospect of driving the faculties, unavoidably, into error and confusion ; but, outside, he could do no harm, for that, which is on the outside, God designed to enter through the straight gate, systematically, scientifically, and intelligently. However, man is so much the creature of credulity, connected with the force of education, that he is frequently unable to discern his own best interest, happiness, and intellectual relations in this world ; and, at the same time, he is forced along upon the wings of time, without improving by the experience of the past, or discovering the realities of the present. But science, like Christ, has to employ means to accomplish ends ; and the means should be commensurate to the consummation. Christ having been born with spiritual eyes, and the first among many nations, discovered many truths and principles, and taught them in parables, which were commensurate to the then state of semi-civilization ; but science never studied the language of fables, and, therefore, is not competent to appreciate their connec-

tion with truth. It is her business, in her official capacity, to place the intellectual sciences upon their self-evident axioms, which fall back upon the principles discovered by Christ; therefore, science must fall back upon the average progress of the intellectual imagery, located in the rudimental organism of the camera obscura, which is the result of training and educating the faculties to the use of mechanical symbols and theological parables. The object of science is to identify the intellectual sciences with that of mathematics, compatible with laws and principles, and as this novel mode of reasoning is also instructive and inductive, forcing the faculties into the arcana of nature, they should, also, be forestalled, not with parables, but with the preliminaries of the scenery located around the principle upon which the kingdom is based, forcing science within the range of the axioms upon which her principles are founded, as well as the philosophy of parables, and they are defined by the dictionary to be fables, and is the language used by a semi-civilized people. Moreover, sci-

ence discovers that the people have employed the literati—the clergy, to translate the language of parables, in order to furnish the civilized faculties of the human intellect with a language similar to the one in common use in teaching the sciences. The clergy, for the last seventeen hundred years, have been, and are now, proclaiming—progress! *progress!* PROGRESS! and are usually, praying for—money! *money!* MONEY! in order to push forward this great and sublime undertaking—that of expounding and translating fables, and reducing them to oral and written language, so as to be understood by all, who have eyes to see and a tongue to speak; and, as procrastination is the thief of time, and science has ever been the people's servant, she, with all modesty, concludes that her friends will not consider it an unwarrantable interference in changing the intellectual imagery of the counseling faculties from that of parabolical symbols to the symbolic axioms of mento-theology, mathematics, and optics, which will embrace some of the essences and elements, entering into the composition of science herself;

consequently, she commences expansion among the intellectual imagery of gems, germs, surplusage, and rubbish that has been accumulating within the kingdom of the camera obscura for ages, and the proper study of mankind is, not that of an impossibility—the mind, but the construction of the intellect, and the imagery around the mental substance. In confirmation of, and to sustain, the above position, she proposes to analyze the scenery located around the kingdom of the mental substance, recognized as a semi-mechanical science, and symbolized as phrenology, or the symbolic factory ; and they, who require tape, inches, feet, yards, balances, compasses, quadrants, microscopes, phrenoscopes, scalpels, and saws, are respectfully notified, that they are for sale, but not at this office. Do not ridicule the imagery, for all reading and no laughter would destroy the faculty of mirthfulness, which, in common with other faculties, must be exercised rationally and relatively, in order to equalize the functional actions, in creating intellectual imagery by functional comparisons. But, to over-exercise the

faculties of veneration, hope, and marvelousness, and their opposites in functional action, to remain quiescent, would force the functional actions out of balance; and, the checks of correction removed, a decision of the faculties would terminate in authorizing volition to execute great extremes, and the retentive faculties of the memory would be the depositories of error and superstition, containing only two theories, classifying everything with good and evil—God and Devil. One decision would be stored away, as a precious jewel, requiring no further investigation; the other would be rejected, as being valueless; and he, who manufactures symbols by these faculties, which forces the intellectual dominion out of balance, has a safe haven for anchorage, because the church will enroll him geometrically, the same as the government enrolls its military force, and for about the same purpose. Secondly, to train and educate the groups of perception and reason, and the remaining faculties comparatively passive, would terminate in forcing the intellectual dominion out of balance, and the imagery

created would symbolize all things as existing as they are seen, and only originating in the laws of necessity ; and, therefore, atheistically. But, the atheist, in defending his intellectual imagery, or faith, against the encroachment of the imagery originating in his alternating group of moral consciousness, is forced into a punctilio, honorable and exemplary, in society, and has some available advantages over superstition and depravity, and they are all the ultimates of exercising the counseling faculties in local groups, which forces the intellectual imagery into a relative position, that is absurd, seductive, and misleading : and, the imagery, in errors could only be reclaimed by a universal restoration of the faculties in counsel. Thirdly, to train and educate the faculties located on the lower half, and on the base of the brain, and their opposites in functional action on the summit of the brain being passive, then these faculties would deposit their decisions in those of the memory, and when the imagery was excited, then volition would force the organs of articulation to become the silly and pliant instruments

of profanity, duplicity, hypocrisy, and depravity ; and, occasionally, the hands might operate combatively, destructively, and secretively : and, in the mean time, the unfortunate, but deplorable, intellectual imagery would authorize volition to become the willing instrument in the hands of His misnamed Satanic Majesty. And truly is the poor mind an object of pity, and calls aloud for a restoration of all the faculties in counsel, which would be a more successful remedy than the frightful, but innocent, theory of the Devil, torture, and vengeance, for the cure of the intellectual errors. Fourthly, to train and educate the groups of perception and reason located on the frontal region, they should be greatly exercised in connection with the alternating faculties located on the summit and base of the brain, so as to give proper direction to the balancing power on the summit ; that is, the functional faculties located on the base of the brain should not of themselves control the balancing power and terminate the decision in their favor, the intellectual imagery will be a symbolic magazine

of harmony, order, wisdom, love, beauty, and perfection ; and the external man be the outwrought workmanship of internal principles ; and when the internal imagery is manufactured from the divine principles, properties, actions, and truths in nature, their corresponding external manifestations are the symbols of divine principles, actions, and harmonious truths, and the imagery reflected is true to the unchangeable elements reflecting it.

But to work the faculties in local groups, especially the alternating functional faculties, to the detriment or suppression of their opposites in functional comparisons, subverts the order in action in nature's workshop, and the alternating functional machinery is forced to create random imagery, which is at variance with all the principles of mechanics and mathematics. How is it possible for any mechanism, constructed with mathematical exactness, to produce systematic work, when a foreign power controls the local wheels, and forces them to continue the same kind of local motion, ultimating in creating the

wrong kind of symbols? And, how is it possible for the conscious centre to determine whether the symbols are symbols in error, or in truth? Volition executes these symbols by the force of the conscious power, without discrimination or distinction. Christ, also, recognized the same condition of the functional faculties—if you deceive the porters at the door, you also deceive the household. The old adage is a proverbial truth; chain the local faculties, by forestalling them in local groups, to a dogmatical faith, and when this faith, by a foreign power, is forced into the camera obscura, and there located, then the locomotions of the feet and hands require no manacles. The will and wisdom of science, and her rules of action guiding my faculties, are more reliable than any imagery of my own. But at this point, there exists a profundity of thought—a world of truth and utility, contained in the classification of the faculties, and the working them in partial groups, or in a wrong direction. How is it possible for a man's deportment and actions to be consistent with truth and principle,

when errors and vices are inevitably created, and executed by volition?

The faculties of the intellectual dominion are classified into four groups : three of which are those of perception, reason, and the alternating ; and indicate by their position and location that we perceive, first ; reason, secondly ; and alternate, thirdly. And also, that the imagery of perception is more reliable than the imagery of the faculties of reason ; and the imagery of reason is more reliable than the alternating imagery. Moreover, the location of a faculty indicates its relative value and importance in its respective group :—firmness occupies the summit ; veneration and benevolence gradually descend, anteriorly ; by firmness we love Deity first, and man second ; while on the outside, and in juxtaposition, are conscientiousness, hope, and marvelousness, symbolizing honor, hope, and credence ; and their opposites in functional actions are located on the base of the brain ; hence, good and virtue are above evil and vice. And here science has overtaken the language that nature

uses, written in the symbols of craniology, and teaches us the significant lesson that we should avoid the extremes of the summit and base in creating intellectual imagery, which terminates in superstition or depravity ; consequently, good and evil, vice and virtue, truth and error, must exist together, so long as time regulates the action of the alternating faculties in their counselings. But the religion of Christ is intended to abridge the partition wall—time, by superseding the errors of the alternating faculties, which renders the mind omnipresent through a molecular ubiquity, by the introduction of a religious proviso—that the faculties cease sinning against principle and against law. Moreover, science recognizes that the mental and intellectual organisms are constructed upon the basis of recognizing comparisons, systematically, mathematically, and functionally ; and the negative of this proposition must also be demonstrated. A homogeneous molecular motion of light or air produces no mathematical forms, outlined in colors, figures, or vibrations. Again, if we subtract the compara-

tive variations of forms, outlined in colors, figures, or vibrations, from light and air, we destroy the locally organized and lawfully empowered faculties in drawing functional comparisons which originate in the chemical and mechanical properties of light and air. Again, if we subtract evil and vice from the functional comparisons of the alternating faculties, we render useless virtue and good, because there would be no outlines defining these moral properties; and if there were no shades of difference connected with good and virtue, the alternating functional faculties could not make up a comparative decision, and the mental organism would be unable to discover its relations and connections between man and man, and between mind and matter.

Science has taken an angular retrospection of the constructive machinery of the human intellect and its *modus operandi* in certain cases, but has carefully copied nature, in order to arrive at practical utility; for it is by coöperating in harmony with the outwrought operations of nature, that the intellect is to produce and perpetuate a healthy

body, and a rational and well balanced mind. To accomplish these unrivaled virtues, the counseling faculties should be very familiar with their constructive machinery and *opus operandi* of the alternating functional faculties. And within this range, science recognizes some of the mysteries identifying Christ, and which enabled him to supersede all previous and subsequent philosophers. Recognizing the internal operations in nature, and using the symbols thus reflected, he qualified his faculties to coöperate with nature in the application of means to ends, and authorized his faculties to pronounce the wisdom of this world to be foolishness; which has reference to the fact, that light is used exclusively reflecting the mechanical symbols, such as lines, points, angles, figures, and letters, as connecting mind and mind, and mind and matter, together; he evidently used the media, reflecting these mechanical symbols, in connection with an invisible medium finer than light, and included in the third axiom of mento-theology. There are other modes of acquiring wisdom apart from light,

atmosphere, and written symbols ; or, otherwise, the Bible and invisible nature are impositions, and the misnamed *genus homo* ends in a failure, as well as the created universe originating in the will of the divine essence, and turned over to be occupied by this rudimental ; but, when developed, omnipresent substance, whose unsubdued power shall, by accumulating wisdom, occupy and control this universal heritage, by disseminating sensation where sensation is not, and ultimating in the counterpart of the Divine mind. Consequently, science has varied the imagery of the intellectual organism, not with fancy pictures, or philosophical gnats and parabolical camels, but with the prospective destiny of the terrestri-mental organism, located temporarily in the camera obscura, and confirmed by revelation, reason, and the experience of ages and nations.

But in illustrating the axioms of mento-theology, and comparing them with the axioms of mathematics, it will be necessary to connect the philosophy of optics, as a correlative of the intellectual sciences. Light, in the eyes of science,

unfolds two dissimilar properties, which are strictly chemical and mechanical, and having two axioms each, invented for the purpose of teaching the philosophy of light, as well as using it practically. Light is composed of three dissimilar individualities, migrating in harmony, the red, yellow, and blue rays ; and optically, it has two properties, chemical and mechanical. The axioms of the former are decomposition and absorption ; and those of the latter are refraction and reflection ; and if some one or all of these are present or active during an investigation or manifestation of light, it will then follow that they are entitled to the appellation of axioms ; and if we can by a variation, and a combination of variations, produce all manner of optical manifestations of light, it will then indicate their ability in teaching the philosophy of optics. A decomposition, absorption, refraction, and reflection, are all common in the photo-chemical daguerreotypes, and also in the photo-molecular imagery of the camera obscura. But it is a matter of greater utility in the eyes of science, to discover the flour-

ishes of imagery among the intellectual faculties, located in the camera obscura of the cranium, than it is to observe the flourishes of imagery in the camera obscura of the artist.

The mechanical structures, in denser and rarer media of the eye, forces upon the optic nerve an inverted image, and at this point the internal and external molecular motions are rappedorted into a continuous medium, conveying the imagery upon the faculties of perception ; and they recognize these symbols, in mathematical forms, outlined by the chemical and mechanical properties of the elements of light. These functional faculties of the perceptive group of the intellect recognize, also, the variation, and continuation of variations, of the elementary properties of light, with a delicate accuracy ; and these symbols are recognized comparatively, relatively, mathematically, and systematically, and, therefore, scientifically and intelligently, and also lawfully, originating in the laws of molecular motion.

And here science recognizes the constructive basis of the intellectual dominion—that of re-

cognizing the individualities of the external world on a basis of functional comparisons ; and thus the conscious centre is contacted with the mathematical forms reflected from the individualities of the external world, by rappinging dissimilar media into one continuous medium, and the comparative imagery of the perceptive faculties outlined in figures and colors, and varied, *ad infinitum*, by varying figures and colors ; and, in like manner, the alternating functional groups of the intellect are constructed upon a basis of functional comparisons ; but their symbols, imagery, or data, originate within the camera obscura, and are constructed for the sublime purpose of discovering truth, by seeing and avoiding error—seeking good, and escaping evil—embracing virtue, and shunning vice. Hence, these symbols are created in truth, or in error ; in good, or in evil ; in virtue, or in vice ; originating in the construction of the alternating functional faculties in their counselings ; the basis of which is, that of creating their symbols or imagery by functional comparisons, in altern-

ating functional actions ; and the intellectual imagery or symbols are simply, and *simply*, the creatures of working the faculties in counsel. If the counseling faculties be exercised in the right direction, the symbols are created in truth ; but if in a wrong direction, then are the imageries created in error. But if they are worked in local or partial groups, the symbols are created in great excess or extremes, and modestly indicates superstition, or depravity. At this angle of intellectual mystery in the constructive machinery, science is significantly simple, plain, and definite ; for a dose of preventive is better than a homœopathic pill, and to prevent intellectual errors is not to create them. But the fashionable remedies to cure one class of intellectual errors, in the days of yore, were those of the symbolic theory of the Devil, torture, and vengeance, so driving the intellect from one extreme to another.

The brain, in reality, is the camera obscura of the cranium, and is suspended in space between the visible and invisible worlds ; and constitutes

a great thoroughfare, or exchange, around which men, women, children, and angels, are occasionally convened, for the purpose of manufacturing and reciprocating intellectual daguerreotypes. Thus the human mind is theologically trained to classify these miniature symbols into three groups:—the productions of science; the productions of God; and the pictures of the Devil. But, fortunately, the analytical and synthetical eyes of science, up to date, have discovered only the picture of his parable, not the whereabouts of his Satanic Majesty; although his kingdom is evidently indicated in the lower region, and in the base of the brain there is space sufficient for his throne; but it will be positively necessary to prove the whereabouts of his personality, in order that he shall not be robbed of his heritage; this the microscopic eyes of the clergy have discovered to be deposited in the camera obscura of every man's cranium. Hence, it is clearly self-evident that the construction of the human intellect is based upon the functional comparisons of the faculties in counsel; and the

data of the perceptive group originates in the philosophy of optics and acoustics. But the data of the alternating groups originate in the internal imagery of the intellect, and are the definite features of theology and mental philosophy; hence, the comparisons of the perceptive group are based upon the mathematical symbols originating in the laws and actions of molecular motion, and outlined in figures, colors, and vibrations, and contact the conscious centre with mathematical truths; but the comparisons of the alternating groups are based upon the symbolic data of internal imagery, and originate in the alternating actions of the functional faculties in their counselings, and contact the conscious centre with the mathematical imagery inclining to the side of truth or error, good or evil, virtue or vice; consequently, truth and error, good and evil, virtue and vice, are incorporated into the constructive basis of the human intellect. "I find, then, a law, that, when I would do good, evil is present with me;" therefore, the imagery, originating in the alternating faculties of the

intellect, implies clemency from both God and man.

But the intellectual household is a popular theme in parabolical philosophy, and the microscopic eyes of science, having curious angles, discerns, and will disclose, the *modus operandi* of the mythological philosophy of the intellect, with some show of a practical demonstration of the following parable :—Luke 16 : v. 13, “ No servant can serve two masters ; for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other.” If the porters at the door are deceived, the household are also deceived. The servant and the porters are evidently the will-force and the five senses of the intellectual household.

The mental substance is an individuality of a localized identity of an immense principle in nature, and when this conscious centre is incorporated by an intellect, it constitutes one of the graduated intelligences of the intellectual races. But the isolated faculties are also individualities, which are organized and connected together by

the same essence in molecular motion ; and, by construction, located around the mental substance, and subordinate to it through molecular motion. They are used for the sublime purpose of manufacturing the imagery of the intellect as their ultimates, the magazine of symbols, which are marshaled by volition, ever ready to obey the nondescript captain—the mind itself ; and man's earthly operations are the outwrought actions of molecular motion intelligently directed by the counseling faculties. Hence, it is evident that the organisms—mind, faculties, and imagery, are three dissimilar individualities, and, therefore, substances ; and if one is eternal and progressive, the others are also. According to Bacon and Revelation, a substance in the ascending scale of organization comprehends those individualities in the descending scale of organization. Hence, science recognizes the following individualities in the descending scale of organization—mind, sympathy, faculties, thoughts, and vitality ; and the organized convolutions of the brain is the substance, in which the mind, sym-

pathy, and faculties grow ; and as it requires time to collaborate and mature the organized mass of the brain, so, in like manner, it requires time to collaborate and mature the sensorial substance and the polarized faculties, and it is equally certain, it requires time to develop and qualify the faculties in assimilating, collaborating, and accumulating imagery by a reciprocity of functional action, originating in the systematic philosophy of the sciences and religion ; and, at this point, it is clearly evident that time is the partition wall, erected between the visible and invisible worlds ; and the object of religion is the abridgment of time, in the accumulation of wisdom, intellectual perfections, and moral virtues. If the above scale of descending individualities be true, the following is also true :—mind comprehends and controls sympathy or spirit ; sympathy comprehends and controls the local faculties creating symbols or thoughts ; the thing created is recognized by that which creates it : and the whole are distinct individualities, linked together, and obedient to one common centre.

But the individual identity of the conscious substance comprehends and controls the localized molecularity of sympathy ; and sympathy carries on the process of manufacturing and transmitting mental, oral, and written symbols—conveys the camera obscura about by locomotion ; carefully supervises the body, by observing external encroachments ; therefore, it is evident that the mental power is a localized principle in nature, and its sympathetic ubiquity an established principle of molecular motion in nature, and here and there condensed and polarized into the localized faculties, according to a law originating in the divine mind. The natural or sympathetic ubiquity of the conscious centre, is only coextensive with the natural body ; that is, mind controls the sympathetic circulation compatible with principle, law, and construction, coextensive with the surface of the body ; and, in order to extend the localized ubiquity of sympathy, the mind, or the creative intellect of all minds, has organized the eye and the ear, for the purpose of rapping sympathy with the individualities

of molecular motion external to the body, placing the faculties in contact with the individualities of the external world ; and thus the ubiquity of the mental substance is greatly extended beyond the natural limits fixed and defined by intellectual law. Now, the mind acquires new resources, and becomes a central identity, and a localized engine of great power, simply by combining, controlling, and directing molecular motion ; and, in a scientific point of view, the mental principle is, in part, simply a reciprocating engine, and by this central power, the intellect monopolizes the mathematical symbolic truths of the external world, outlined in figures and colors, and, therefore, the imagery of the intellect is systematic, scientific, and intelligent ; and at the external terminus of the mental reciprocity, it constructs pebbles into the works of art, outlining them in mathematical forms, authorized by the imagery of the intellect. The intellect borrows its imagery from the laws and actions located in principles of nature ; and these again are the imagery originating in the

mathematical consciousness of the divine mind, and around this reciprocating power, is located a miniature magazine of scientific symbols, reflected from the external world ; and, to gratify its reciprocating ambition, it cuts flourishes and figures systematically and intelligently among the individualities upon the surface of the earth ; and to diversify the imagery of the intellectual dominion for its own amusement, it puts in operation, alternately, many of the localized faculties engaged in generating the symbols of the oral and written languages, connected with orations, poetry, music, literature, and philosophy ; also, in the investigation of chemistry, physiology, theology, geology, astronomy, botany, etc. ; and, withal, coöperating in the useful arts of husbandry, architecture, statuary, domestic economy, machinery, and combining the elements of scientific means, in the consummation of systematic ends, and show Miss Gracia Sciencia, the young gentleman, who can read the above, and then fall back upon his right of choice, the *otium cum dignitate*, and there enjoy his repose, the domicilio of stultifaction.

Science has shown that the natural ubiquity of the mental substance is only coextensive with the external dimensions of the body, but some wise power, call it what you may—theistic, atheistic, or, paganistic, has organized the eyes and ears, by which the natural ubiquity of the human mind is greatly extended, and has shown that the molecular ubiquity of the mental substance is a localized individuality, and carries on the local actions and motions of the polarized functional faculties, obedient to the conscious centre, whose mandates it obeys in heaven and on earth. Consequently, as sympathy obeys the mental principle, and rapports the faculties with the external world by uniting media grosser than itself into one continuous medium, by manufacturing symbols, and locating them on the conscious centre; by transmitting and locating actions according to intellectual law; by supplying the stomach with food and water, and the intellectual faculties with the symbols of the oral and written languages; by constructing the symbols of art outlined by the diagrams of internal imagery; all of

which are the productions of sympathy, the remote power of which originates in the conscious centre, and are executed by volition. Hence, it is clearly self-evident that the resources of the conscious centre are not simply limited to that of uniting sympathy to the grosser media of light and atmosphere, but can also be united to media finer than light and air, and, on the same constructive provisos, that of rapping contact and contact,* into one continuous medium.

From the above data, identifying the resources of the conscious substance, recognized by the force of the analytical and synthetical art of science, she assumes the position (and which, if required, can be demonstrated by induction.) that the conscious centre, can unite its ubiquity (the counseling faculties consenting) to permeating media finer than light, and as science recognizes her position, and that of the religious proviso, to be almost self-evident, she will claim it as such until otherwise demonstrated. More-

* Fluids pressing each other at all points.

over, revelation, scientific demonstration, and the experience of all ages and nations, confirm the fact that the mind can extend its circulating ubiquity of invisible molecular motion beyond the body ; and, if to the contrary, then divine wisdom would show less wisdom at this point, and greater wisdom everywhere else, in the application of the simplest means in the consummation of the noblest ends ; and to revoke the religious proviso, his handy workmanship, the *genus homo*, would terminate in a failure, as one link in the chain of progression and connection would be broken. Therefore, the invisible individuality, the localized ubiquity, of the mental substance can be extended, in rapport with other individualities of invisible molecular motion, which may be similar or dissimilar, localized or universalized, and illustrated in the examples of light and atmosphere. But science, ever true to the truth, like the needle to the pole, has, by carefully tracing the meandering roots of the parable, discovered the constructive proviso and its principle employed to deceive the porters at the door,

which is a systematic process of the human intellect, and can be practised scientifically, or parabolically, and are best illustrated by comparisons of similar identities, such as a collection, construction, and connection of galvanic magnets, which can be polarized, and their polarizing intensity varied by the human will, controlling the currents of electricity originating in the batteries, these magnets having a law in action and in motion, corresponding with the constructive arrangement and connection of the intellectual faculties located around the human mind; and each one having a local law in action and in motion, originating in the divine mind, but are set in operation by the volition of the mental substance, hence volition can vary their intensity—suspend or alternate their functional actions, in accommodating the conscious centre; therefore, a mechanism, and the mental machinery, by construction, have both local action and local motion, with a law in action and in motion; but the laws of the former are unchangeable, and, consequently, ever produce systematic work; and

the laws of the latter are also unchangeable, but the variation of intensity, the alternations, the application, the suspension, and the combinations, diversify the intellectual laws and actions of the faculties in their counselings, and changes the imagery of the intellectual dominion *ad infinitum*, by using the same molecular medium. The same is true of the molecularity of light, by the variation and the combination of variations of its chemical and mechanical properties; mathematical forms, outlined in colors and figures, are diversified *ad infinitum*, without changing, reversing, or revoking their laws. Hence, the identity of sympathy and electricity, when localized in faculties and magnets, having each a law in action and in motion; but if sympathy and electricity are in rapport—one with the mental substance, and the other with the battery—the faculties and the magnets are by law in their official actions, the nature and the character of which originates in the laws of the divine intellect. But the human mind can vary the intensity and the power of the officinal magnets, by varying the intensity and volume of

the electrical currents, or the currents can be interrupted, alternated, and suspended, or the magnets can be constructed into local groups, and then the currents interrupted, intensified, alternated, or suspended, and diversify the actions of the dissimilar groups. Here especially is the identity of sympathy and electricity, one in rapport with the conscious substance—the mind ; and the other in rapport with the unconscious substance—the battery ; both of which can be animated, and the intensity and the power varied, or classified into local groups, and then varied, alternated, suspended, or combined, and the whole of which can be worked in local groups, and alternated at intervals so as to suit the music called for by the mathematical consciousness of the human mind ; but the laws of matter and the laws in action of the intellectual faculties originate in the divine mind, and are, therefore, immutable.

But again, suppose the volition of the human mind introduces the electrical currents of other batteries, then the magnetic polarity—its power and intensity—is greatly augmented, and, at the

same time, volition can suspend or alternate the connection of the batteries and the magnets; and, in like manner, volition can place (providing it is authorized by the faculties in counsel) sympathy in rapport with the ubiquity of another mind, by expansion, or rapping contact and contact of molecularities, and thus the intellectual faculties of one or many minds are incorporated into one central power of consciousness, by directing the sympathy compatible with the systematic provisos of religion, originating in the plans of the divine essence; and thus volition controls the sympathetic ubiquity, and, through it, the faculties of many minds, by rapping the contact of molecular motion.

But now for the *opus legis*, which is the proof of the parable under review. If you deceive the porters at the door, you also deceive the household. A decision of the faculties in counsel is law, and is that which volition executes by the power of the mental substance. Hence, the law originating in one intellect, and to be executed by its volition, is also the law of all other intel-

lects incorporated into it ; but these intellectual laws originate in a decision of the faculties in counsel ; and, by varying the decisions of the counseling faculties, the laws of the intellect, to be executed by volition, are varied and multiplied *ad infinitum*. Hence, the laws originating in one intellect of a mental organism, and to be executed by its volition, are the laws of all other intellects incorporated into it ; consequently, the mental substance, and its volition, controls each intellect thus incorporated, by the same law, or by a definite law each, and producing similar or dissimilar manifestations in each ; hence, it is clearly self-evident that the central mind, controlling the ubiquities of many minds, authorizes volition, by a decision of its faculties, to open one eye and close the other, and it is even so ; and also forces on the faculties of vision a deception, and thus it is that the porters at the door are deceived by an intellectual law, originating in a decision of the faculties in counsel of an embodied or disembodied mind, and communicated by rapporting the ubiquities of the intellectual organisms.

Thus ends a scientific solution of an immense power, known to Christ, and practised by the pagan priesthood and oriental magi; and science, by tracing the meandering roots of a parable, has overtaken an immense power originating in the constructive provisos of the divine mind, and never can be claimed as a delegated legacy conferred upon any peculiar age, nation, or personality, either in ancient or in modern times. Because this power originates in a principle, and is therefore a power of laws and actions, and consequently a science, requiring to be studied and investigated; compatible with scientific principles, and the systematic application of mental laws and mental actions, which is a more excellent way than that of mythological philosophy, either to create or obey mental laws and mental actions. And by reviewing the whole ground contained within the range of this divine proviso, both in ancient and in modern times, it is clearly self-evident that science has traced out and demonstrated an immense operating, coöperating, and reciprocating power, originating in the plans

of the divine mind, connecting the visible and invisible worlds together. And, moreover, what shall science say? Or, what shall she do with this power? Shall she suffer the faculty of credence to store this power away in the memory as a plastic faith, without investigation, to be molded into a thousand theological creeds, whose churches shall multiply geometrically, with spires piercing the heavens, in honor of the systematic formulas of mythological philosophy? Or, shall she suffer the faculties of reason, or those on the base of the brain, to raise a frightful alarm, in order to compel the faculties located on the summit of the brain to reject and cast out this divine power, even the will and wisdom of the celestial intelligences, which is a *bona fide* proviso of the Creator for the benefit of the creature? Or, shall she suffer the alternating faculties to follow the examples of the world, in idolizing and worshipping this power, by sinning against principles, laws, and systematic constructions? Or, shall she allow the intellectual faculties to turn this power over to the care of a parabolical devil.

and continue in error and superstition, that grace may abound? Or, shall she receive the proviso, and submit it to the force of her analytical and synthetical art, and then coöperate with nature in carrying out her works of progression, compatible with principle and intellectual law? Because this divine power is a proviso originating in the divine mind, and constitutes the link connecting the celesti-mental and terrestri-mental intelligences together, which, when in operation, abridges the partition wall—time; while the perceptive faculties acquire new resources and new powers, ultimating in wisdom, intellectual freedom, charity, and brotherly love. This proviso is the unchangeable link of all religion that is based upon truth, originating in the plans of the divine intellect, and is located in a principle and governed by an intellectual law, and is, therefore, eternal, unchangeable, and universal; and all creeds and professions, which are at variance with principle, are also incompatible with truth and intellectual law.

Truth is eternal and universal; principle is

eternal and universal ; and, consequently, religion is eternal and universal, and can not be localized and sectarianized to suit personalities or creeds. What does Christ say on this subject? "And when ye pray, say, Our Father, who art in heaven." And who are *ye*—Greek, Jew, Gentile, Christian, male or female? And "Whosoever doeth the will of my Father, who is in heaven, the same is my brother, and sister, and mother. Science is composed of the elementary properties of principles, and can not be claimed by personalities or creeds at variance with principle or truth ; nor can she recognize a language at variance with civilization, with any more propriety than she could claim a copartnership with personalities or creeds, professions or faith, which are not taught in her own systematic language ; in confirmation of which proviso—the eternal and immutable link of progression, the mythological language of semi-civilization is here introduced, and offered to the freedom of the intellectual faculties in their counselings, and to be carried into execution by an intellectual law. origin-

ating in their decision. The parables selected are taken from memory, and are as follows : " A house divided against itself can not stand, nor can a man serve two masters." The counseling faculties divided among themselves, volition can not stand, nor can volition serve two masters—one in heaven, and one on earth, at the same time ; it must hold to the stronger, and reject the weaker. Again, " In my Father's house are many mansions, if it were not so, I would have told you ;"—in my Father's intellectual house are many provisos. Again, " There are many members of the same body, and many operations of the same spirit, but they are all of the same power"—the mental principle. Again, " As your faith is, so be it unto you,"—so you are, and so you will be, even as a decision of your counseling faculties is the law of the intellect, and fixes your faith. Again, " The religion of the New Testament is a more excellent way than that of the Old Testament"—the provisos of the New Testament are more excellent than those of the Old Testament, and the pro-

visos of semi-civilization are more excellent than those of the barbarian era, and the provisos of civilization are more excellent than those of semi-civilization. Moreover, it is a self-evident and incontrovertible truth, that the rudimental development and intellectual progression, are simply a reciprocity creating improvements in each other, and, fortunately for rudimentality, located in the camera obscura of the cranium. Religion is also plastic, as well as universal ; it is plastic in its mode of application, in adapting itself to the progression of the human mind without changing its universality.

But science has now overtaken and discovers the enemy of mankind at work among the counseling faculties—a frightful, insidious, and seductive enemy ; forcing the faculties to forsake the text, and, instead of imitating nature's operations, she discovers they are copying parables, which are at variance with her systematic language : she will, therefore, produce a restoration of the faculties in counsel, and direct the faculties of perception and reason to take the

lead of, rather than be led by, hope, marvelousness, and veneration. Moreover, science recognizes a similar condition of the counseling faculties, identifying the peculiarities of some of the clergy in their sermonizings. Their mental powers will, occasionally, be well balanced, and all the faculties in counsel will operate regularly, producing a uniform equilibrium of functional and relative actions with corresponding imagery, ultimating in rational arguments and natural conclusions. But, part of the time, the faculties are exercised in local groups. Leaving one in repose, another group is disciplined, locally ; and the result is, the counseling faculties inevitably create errors and great extremes ; and, at one extreme has accumulated a magazine of *furor*, gas-fire, and brimstone, with wrath, vengeance, and persecution ; while, at the other, the perceptive faculties, coöperating with hope and marvelousness, manufacture parables in heaven, or rather in the camera obscura of a spiritual city, whose streets are paved with gold, and illuminated with divine refulgence. The intellec-

tual domain is relieved of its valuable imagery of jewels and gems, by means of the molecular spirit and vocal organs, using the atmospheric ocean as a highway of transportation, through which is transmitted the magazine of racy and delineative imagery, and locating it on the anticipating faculties of a confiding congregation; and then, and there, it reproduces itself by induction. Thus, while one camera obscura is throwing off its imagery, others are receiving its impress at random; consequently, the intellectual dominions of men, women, and children, are overloaded with the plastic faith of mental fabrications, establishing the fact that the major part of the human family are still unconverted, and are in the gall of bitterness, and in the bonds of iniquity. But, fortunately for the human family, the reign of the symbol-humbug and *devil-bug* is well nigh ended, within the church and out of it. Error and superstition must give place to reason and scientific investigation; the march of mind is onward and upward, and that which can not stand the test of scientific investi-

gation, will be rejected as unmeaning impositions, while from the crucible of science will be produced its own pure, unimpaired, and eternal truths in all their native integrity and entirety. The tables will then be turned; a plastic credence must succumb to systematic faith, founded on principle, and governed by intellectual law. The former is the production of hope, marvelousness, and veneration, and is stored away in the memory as a plastic or convenient credence. The latter is the production of all the faculties in counsel, and is stored away in the memory as a reliable and systematic faith, authorized by intellectual law.

But science must occasionally change the imagery of the intellect, which may be likened to a picture gallery surrounding the mental substance, and implies a diversification of the scenery connected with the faculties of perception and reason, rather than the alternating group of the marvelous and credulous pictures of intellectual imagery; therefore, she will continue to copy nature, and force her to show a

reason for compelling the mental substance to sectionize, individualize, and disseminate itself upon the surface of the earth. Moreover, the vast and almost illimitable space which separates man, the haughty lord of creation, from the divine essence, is to be occupied by individualities of graduated intelligences, whose invisible individualities are outlined in mathematical forms, and linked together by intellectual law. Hence, space is appropriated by the divine essence, and occupied by individualities in nature ; and each one holds a relative position, has a sphere of action, and an end to work out. One portion of this great domain suspended in space, is occupied by individualities, whose ultimate particles are forced together, obedient to an invisible power, and outlined in mathematical forms in the construction of inorganic bodies ; and upon these, as a solid basis, a dissimilar class of individualities locate themselves, and commence their invisible identities. They force the atoms of matter into the construction of their own systematic residences, outlined also in mathe-

mathematical forms ; and temporarily, but intelligently, live in that which is created by an organizing force, governed by mathematical laws, authorizing it to construct systematic work, and outlining it in mathematical forms. The visible configuration of all bodies, therefore, organic and inorganic, are outlined in mathematical and determinate shapes, and are the outwrought structures of those identities which no human eye can see, and which light itself is too gross to reflect. Hence, the great laboratory of nature is mathematical intelligence, constructing all manner of individualities outlined in mathematical forms. Even thoughts are sections of molecular motion, outlined in mathematical forms by colors and figures, and implies substances in molecular motion. And when thoughts are forced along in the currents of molecular motion, they are collaborated by the alternating functional faculties into the mathematical imagery of the human intellect, being recognized in the conscious centre with mathematical accuracy, and are the symbolic guides, or molecular substances, upon which are

based all human actions. Hence, the mathematical symbols reflected from the individualities of the external universe constitute the basis of intellectual imagery, originating in the laws and actions of molecular motion, and is the picture gallery, the intellectual magazine, the mathematical guides in exchanging thoughts, or in the construction of the works of art. Hence the faculties of perception and reason are authorized, by analyzing the great laboratory of nature, to define the mind to be the centre of mathematical consciousness, and constitutes the leading feature in the graduated chain of the intellectual races, whose great attribute, based on a principle pervading the links and characterizing the whole, is that of sensation, or consciousness; and this substance or definite property, based on a like principle, is sectionized, localized, multiplied, diversified, disseminated, and suspended in space, until no human eye can discover the whereabouts of the primitive animalcule, or thought anticipate the grandeur and sublimity of the terminus resting upon the summit and overlooking the whole.

Therefore, the great graduated, but unbroken, chain of intellectual races, is based upon a single identity, founded in a principle in nature, and incorporating other individualities into systematic organisms, and, when linked, are parts of the whole, obedient to one common centre ; and these centres, with their physical and intellectual organisms, are the graduated intelligences of the intellectual races, which, when linked, are parts of the whole, obedient to the great first cause, the divine essence consolidating the whole. Each graduated link has a sphere of action, and a part to play, in the grand drama of the intellectual races.

This great chain of graduated links implies the isolated family groups, and each group implies greater or less variety ; each variety implies vital actions, intellectual functions, and connections located in the structures and convolutions of a physical organism ; therefore, a single individuality of the intellectual races is constructed from many dissimilar principles in nature ; and the isolated parts, visible and invisible, are linked.

through construction, by a bond of union obedient to one common centre, around which the play of parts in forces and actions are located. Hence, the medullary substance constructed into the organized convolutions of the brain and nervous filaments is a principle in the physical organism of the intellectual races, and in each convolution is condensed and polarized a principle of nature in molecular motion, and constitutes the basis of a functional faculty having a law in action and in motion, fixing and defining its functional capacity, and installs it in office mathematically by law, constituting a bond of union linking the isolated faculties by construction, and the whole to one conscious centre by the same essence in molecular motion.

But things similar to the same identity are the same in essence. Hence, it is clearly self-evident that the same essence in molecular motion, entering into the construction and connection of the intellectual faculties, must also be universalized by permeating the tissues and structures of the same individuality of the intellectual races. In like

manner, there is every reason to believe that each individuality of the intellectual races is embodied by, and contacted with, an invisible essence in molecular motion, and universalized.

But, things similar to the same identity are the same in essence ; therefore, the invisible ubiquities of the intellectual races, and the ubiquity of the divine essence, are contacted and connected by the same invisible essence in molecular motion, be it what it may ; hence, the faculties of perception and reason are forced to the conclusion that this substance entering into the organism of the intellectual races, connecting, perpetuating, and consolidating the whole, is also a principle in nature in molecular motion ; and, when universalized, it is the ubiquity of the divine mind ; and, when localized, condensed, polarized, and isolated, but connected through construction, it constitutes the functional faculties of the intellectual races ; and when it permeates the tissues and structures of a physical organism, it constitutes its ubiquity obedient to the conscious centre. Therefore, the faculties of

perception and reason are forced to the conclusion, by inspecting the physical and intellectual organisms of the graduated races, that sensation and intelligence are located in the dissimilar principles entering into the constructive organization and incorporation of the graduated intelligences of the intellectual races.

The characteristic and leading features of the intellectual races are those of consciousness and intelligence. When these identities are located in dissimilar principles and constructed into an organism of a homogeneous character, they constitute a family group of one graduated link in the great chain of the intellectual races ; and then, by varying, multiplying, and enlarging the physical convolutions of the nervous mass, the intellectual faculties are varied, multiplied and enlarged, in a corresponding ratio ; hence, the graduated intelligences are sectionized, localized, diversified, multiplied, disseminated, and mathematically suspended in illimitable space—visible and invisible, and the haughty lord of creation, overwhelmed with the grandeur of the invisible,

is also determined to forsake the shell, and extend his intellectual imagery into space, outlining it in mathematical consciousness. Moreover, it is a universal law of nature, that the individualities occupying space are obedient to, and controlled by, other individualities, progressing onward and upward, ultimating in the divine mind itself. These individualities progress by form and by law, and man, as a localized individuality, is placed on the surface of the earth to work out rudimentality, also by form and by law ; and science recognizes three forms to be developed by the rudimental substance, located in the camera obscura. The time consumed in developing these three forms of progression, should be appropriated in furnishing the elementary means, both organic and intellectual, so that they may grow in their organic growth, and strengthen in their intellectual strength. And, withal, the quantity, quality, and the time when, of elementary means to be used in the consummation of rudimental ends, constitutes the great secret in the development of rudimentality, both organic and intellectual.

Here is evidently the birth-place of science, and the reasons why she becomes obedient to the mandates of the mental substance, and compelled to identify the quantity, quality, and the time when to employ simple means in the consummation of noble ends.

But the invisible individualities—vitality, sympathy, and sensation, are located in a material organism, in which they grow and progress together by form and by law. They create their own invisible expansion, by a law in action and in motion peculiar to each. By these laws in actions and in motions, they force into their organic expansions the organized particles of molecular motion, which are already prepared for incorporation into their organic structures.

Physiology is partially identified with the mental laboratory, and science might be allowed to respond to that already claimed by the medical profession ; vitality is defined “ to be a simple, but intelligent substance, be it what it may,” by a medical gentleman, whose mental calibre is scarcely surpassed by any other of the passing

age. And as he has discovered and defined the principle upon which the science of medicine is destined to fall back, as its natural and legitimate basis of eternal and unchangeable truth, there can be no reason why he should not lay the systematic groundwork of physiology, compatible with truth and this age of utilitarianism, which would, not only redound to the honor of the medical university in which he is a preceptor, but would reflect great credit upon the intelligence of the American nation.

Sympathy, like vitality, is defined to be a simple, but intelligent, substance. Sympathy, in the ascending scale of organization, is the first substance below sensation, therefore, it is obedient to the conscious centre ; and, like the vital force, it constructs its own instruments—the faculties, in the application of means to ends, each faculty having a law in action and in motion. With these single or alternating faculties, it manufactures symbols or thoughts ; and, of a certainty, the thing created is comprehended by that which creates it. The same is true of man ;

he manufactures his tools, and with them creates his symbols of art by a law in action and in motion, and by the variations and the combination of variations of these laws in action and in motion, he diversifies the symbols of art *ad infinitum*. But the laws of action and of motion originate in the divine intellect, and nature, as well as man, must obey them ; therefore, these laws are not changed, reversed, or revoked, but simply varied. Moreover, the vital force comprehends chemical, mathematical, and mechanical constructions intelligently ; otherwise, it would be impossible to combine colors, figures, and forms, with such unrivaled beauty and accuracy. The same is true of sympathy. The intellect, through its functional faculties, recognizes forms outlined in colors and figures with mathematical accuracy, and are the outwrought ultimates of the variations, and the combination of variations of molecular action.

But science recognizes the fact that all things are relative and comparative—cause and effect, and connected together in a graduated chain by

a molecular force, authorized by intellectual law. Hence, it is evident, that intelligence is a property of a principle in action, assimilation, or in function, and, therefore, located in a principle of molecular motion ; for action implies intelligence in motion, because intelligence precedes action, and is located in the principle creating the action. Symbolic comparisons in functional actions could not be manufactured without molecular motion. The very fact of alternating functional comparisons, implies alternating functional actions located in a principle of molecular motion. But the conscious substance is a power to feel and to act, but not to think. It feels a symbol, when placed on it by the faculties (instruments) of the intellect, and forces the intelligent substance of the intellect to execute the symbol authorized by intellectual law and the construction of the systematic faculties. Law originates in the divine intellect, and must be obeyed, but construction and organization originate in vitality and sympathy ; and, authorized by divine laws, science closes up the investigation, by comparing the

modus operandi of vitality and sympathy. They are dissimilar individualities of molecular intelligence. Vitality thinks autometrically, organically, systematically, and intelligently; sympathy thinks symbolically, intellectually, systematically, and intelligently. Vitality thinks among atoms, chemically, mathematically, and mechanically, and, therefore, organically, physiologically, and intelligently; sympathy thinks in mathematical forms outlined in colors, figures, or vibrations, and, therefore, intellectually, systematically, symbolically, and intelligently. Vitality thinks the combination and the construction of a material organism of a vegetable, or an animal, by selecting and assimilating the atoms of matter intelligently, and forcing the polarized atoms into polarized combinations, autometrically, chemically, mathematically, and mechanically, authorized by organic laws, located in the vital force; the intellect thinks the relative location and construction of the polarized faculties, which she organizes by assimilation, and locates around the centre of sensation, and by organism they have a

law in action and in motion conferred upon each functional faculty, by which they create a decision of the faculties in counsel, and these decisions are the symbols, or substances of mathematical forms outlined in colors or figures, and constitute the imagery of the intellect. Hence, vitality and sympathy originate their own ubiquities, and local forces and local actions, and construct their own material residences, and grow in their organic growth, and strengthen in their intelligent strength, and compensate their progenitors in propagating the germs of organic intelligence, by transporting them in organized matter where they did not exist, and consequently multiply geometrically, and expand systematically, scientifically, and intelligently.

But science discovers that the human intellect, trained to parabolical philosophy, is imbued with the mystic, the credulous, and the marvelous, rather than the simple, the truthful, and the useful; and, therefore, anticipates the objections raised against nature and nature's truths. But such objections should result in simplifying every-

thing in order to abridge labor, both intellectual and manual, thus avoiding the shallows of error, and easing the burdens resting on the whole human family. This would show common sense, rather than the common folly of fault-finding, which results in going backward rather than forward. Nor should objections be raised which tend only to mystify, complicate, and increase labor, both intellectual and manual, by forestalling, without instructing intelligently, the counseling faculties, and terminates in abusing and enslaving the noblest of all instrumentalities—the human intellect. Even religion itself is intended to abridge the labor of the intellect, by introducing truth and wisdom from without upon the faculties of perception within, which is a more excellent way of acquiring intelligence than that of working it out by the erring alternating faculties in their counselings. Moreover, science discovers a systematic thinking principle, the very essence of operative intelligence, upon which is predicated the diversified colors of flowers; their delicate garments adjusted with such exquisite

symmetry and beauty, and decorated with such variation of gaudy colors, insinuates, in no obscure outlines, that intelligence is every where, and in every thing. If the delicate organism, the symmetry, beauty, and play of colors, and the captivating eyes of Miss Flora's rival reflect intelligence, it is equally certain that a flower reflects the same thing, and the vital force may love, idolize, and decorate the flowers intelligently ; give me, consciously, the last and only gift of God to man, the beautiful, the delicate, the captivating, decorated with her flowers, and this is glory enough, without the wine. Furthermore, science discovers that the intelligence of vitality makes extensive preparations and a useless display by organizing these delicate garments, and ornamenting them with such gaudy colors, in celebrating the marriage ceremony of the flowers. Science is curious to know whether the ladies and gentlemen are imitating the gaudy fashions of the flowers ; or, whether the flowers are imitating the example of the sexes ; both being accused of the same thing—celebrating their nuptial

ceremonies by a display of exquisitely wrought garments, outlined in gaudy colors, gracefully and intelligently. Hence the three individualities—vitality, sympathy, and sensation, constitute the basis in the construction of the graduated, but unbroken, chain of the intellectual races; and science defines vitality to be a locally organized substance, whose great attribute is organic intelligence, located in a principle of molecular motion. Sympathy is a locally organized substance, whose great attribute is symbolic intelligence, and constitutes the basis of the intellect, of which the faculties are its instruments, and is also located in a principle of molecular motion. But sensation, or consciousness, is evidently a highly organized substance, and implies a sense of feeling, and a power to act, but not to think intellectually.

Power, law, and intelligence, are three dissimilar identities, and originate in two dissimilar principles in nature. Power is creative; law is controlling; and intelligence is directive in all creative action. Hence, power falls back on

sensation or consciousness, and law originates in intellect, and is therefore located in a principle of molecular motion, and identified with that of intelligence. Law is defined to be a mathematical, determinate form ; thus, intellectual law is the simplest of all means, yet, consummating the noblest ends, consolidates and perpetuates the graduated intelligences of the intellectual races, is commensurate to all purposes, great and small, visible and invisible, human and superhuman. Power would be an offense, a lawless outrage against God and man, without intellectual law to direct and control.

But science must demonstrate the text, as well as amuse the conscious centre with the imagery of the intellect. There are three forms of rudimentality : that of the germinating, intellectual, and religious developments. The first consists in imparting sensation where sensation is not, and then organizing and locating the isolated faculties around the conscious centre, preparatory to thinking. The second consists in the use of systematic symbols and the elementary principles

of science, in qualifying the counseling faculties scientifically and intelligently. The third consists in using the elementary provisos originating in the will and wisdom of Providence, to qualify the faculties religiously and intelligently. The germinating form is evidently the result of the combined individualities contained within the range of the universe, because it is, during its germinating development, an involuntary medium of communication between the higher and lower individualities of organized matter, visible and invisible. In like manner, the individualities of the universe are doubtless a reciprocity of developments; the higher is resting upon, and supported by, the lower; and the lower depends upon the higher for intellectual law, defining their spheres of action, and modes of progression.

The three individualities—sensation, sympathy, and vitality, propagate themselves from themselves, by transporting germs or particles and locating them in organized matter in a state of rest, and of a lower organization prepared for

their reception. This mystery, maculate or immaculate, science discovers to pervade the vegetable kingdom. But things or actions similar to the same identity, are the same thing in essence or action ; and as the vital organism is closely allied to the sympathetic organism, a solution of one will disclose the mystery of the other. The intelligent vital force of the vegetable kingdom organizes the stamina and the pistil ; and the functional actions located on their termini, organizes the pollen, and in it are the dormant germs to be transported from one to the other, usually consummated by the atmosphere, gravity, insects, etc., and then and there the functional action reclaims and conveys it to the base of the pistil, which closes over and protects it from the action of oxygen and water ; and finally, the intelligence of the vital organism exseminates the seeds, and molecular motion disseminates them over the surface of the earth. Hence, science recognizes the intelligence of the vital force, localizing, detaching, and transporting insulated vitality, which are the outwrought opera-

tions of intelligence, located in a principle of molecular motion. Hence, it is clearly self-evident that the intelligence of vitality sows itself from itself, by locating small germs or particles in organized matter, and then by transporting the minute mass, it finally reproduces a *fac simili* of the original. Thus is intelligent vitality sectionized, diversified, localized, multiplied, and disseminated over the surface of the earth *ad infinitum*.

But science recognizes the fact that the intelligence of the vital force is also practising the contacting and collaborating *modus operandi* of the analytical and synthetical art; and, from some cause or other, she is incomparably more successful than the alternating functional faculties of the *genus homo*, when they undertake the same thing; for, and in consideration of, these unruly alternating functional faculties, violating the laws and actions connected with the basis of their construction, they force the *genus homo*, the haughty lord of creation, into the position—Error is a monster, if to be hated, needs to be seen; indeed,

errors are no where to be found but in the alternating functional faculties of man.

Science recognizes the fact that vitality and sympathy are correlatives and coöperatives in the animal organism, and a similar condition of means and ends pervades the vegetable and animal kingdoms, both in the structures and functions of vitality and sympathy, in their contacting and collaborating of molecular matter into organism. But the dissemination of germs of the mental substance along with those of vitality and sympathy is doubtless a mystery, maculate or immaculate ; for the mental substance, by construction, is located within the range of the intellect, and is powerless or unconscious beyond its own limits. How is it possible to transmit germs or particles beyond their legitimate boundaries, especially by a substance that could neither comprehend or reflect it? There is no substance fine enough to comprehend or reflect it, but vitality locates its germs in the organized matter of the pollen, and, by transporting the minute mass, the germs of intelligence are transported with it ; and the

inference is, that sensation locates germs in matter of a lower organization. But, how is this minute mass to be transported, with the principle of sympathy and vitality to quicken it. This problem could be solved only by the faculties of the human intellect being in rapport with a disembodied mind. Christ would be the best authority on this nondescript physiological mystery. He says he was begotten of the Holy Ghost, which is the same thing in essence as sympathy or spirit, and the inference is, that sympathy is a medium used by all the sons of our Heavenly Father, (mythologically) to transport particles of sensation, and locate them in organized matter, in a state of rest, prepared to receive them; hence, sympathy does for sensation the same that the atmosphere and insects do for vitality.

But the identity of the sexes must also be designated as well as the parabolical Holy Ghost, and, therefore, science recognizes the existing proviso of a lawful husband which makes the "immaculate" compatible with principle, law, and systematic construction, and, consequently,

physiologically as well as mythologically ; all of which serve to confirm the fact that the clergy should be qualified to teach the philosophy of religion in the language of science, as well as in that of fables, which would result in qualifying the counseling faculties, systematically and intelligently, and not mock the human intellect by forestalling the alternating faculties with a mysterious credence, without instructing the civilized faculties intelligently.

Semi-civilization is inclined to believe everything, and investigate nothing, which will, of a certainty, result in random speculation and universal failure. Civilization is inclined to believe nothing, and investigate everything ; appropriating its mathematical deductions to useful and practical purposes intelligently, upon a basis of principle, law, and construction. So that, if the immaculate conception be good for one, it is equally so for the other, upon a philosophical and scientific basis ; and, withal, this immaculate theory only demonstrates the fact (mystery) that the mind of Christ was in possession of a higher

order of intelligence, founded upon simple principles and provisos, authorizing his intellect to anticipate the future and construct his sayings scientifically as well as parabolically. Even now, all well-balanced intellects and unadulterated thinkers can foresee that the laws and actions founded on eternal, unchangeable principles, originating in the will and wisdom of the divine essence, are destined to force an additional sense through the cranium upon the perceptive faculties of the camera obscura, introducing a medium finer than light, which will correct the errors originating in the exercise of the alternating faculties in the wrong direction or in local groups; and will also immensely enlarge the range and multiply the resources of the human mind, thus abridging the intellectual labor in acquiring intelligence, truth, intellectual freedom, and mental power. And is progression to stop at this divine proviso? No, never. Physical labor is not to be left at the mercy and contrivances of the mechanical arts. The combination and the concentration of many intellects incorporated into the will and

wisdom of one conscious centre will teach posterity a lesson on power to act, and will and wisdom to direct. But the world, in its present state, would condemn the idea.

However, science discovers that the world is not incredulous on the combined power of will and wisdom to direct, as well as to control in action, because the world in passing action is inclined to strain at scientific gnats, and swallow parabolical camels on a wholesale principle, connected with the phenomena of laws and actions located in invisible principles. But, nevertheless, the world requires these will and wisdom mysteries to be dressed up in the language of parables or arbitrary diction, in order to be swallowed on such a wholesale scale ; but when science dresses them up in her own systematic language, and demonstrates them to be the ultimates of laws and actions founded on organized principles, and therefore the grand provisos originating in the will and wisdom of the divine essence, then, and *then*, the scientific gnats are strained at, connected with many men and many minds,

and if they were simply glossed over with a parable, they would slide in without an investigation. Could the haughty lord of creation but see the number and the enormous size of the camels that have thus slid into the camera obscura, he would, as did Christ in the temple, overthrow the stalls, and scatter the price of camels, and the temple of the camera obscura would have its imagery changed from shapeless camels to that of a more rational, necessary, and useful construction.

But science must continue the investigation of the text. Where the germinating form ends, the intellectual form begins ; and where that ends, there the religious form commences. Now, here is introduced the philosophy of qualifying the functional faculties systematically, scientifically, and intelligently, in connection with the functional actions of the symbolic organism.

These polarized faculties, commencing their operations, acquire, by a continued repetition, a relative truth identified with a form outlined in colors, figures, or vibrations, and constitutes the

thinking intellect of brute animals. But the introduction of the mechanical symbols of lines, points, angles, figures, and letters, indicate the construction and location of the alternating functional faculties. These mechanical symbols are the conventional and elementary means to be constructed into a mechanical medium of exchange; and when located on a tablet, mind and mind can be identified with each other, as also the relative positions of mind and matter; and by transporting the tablet, the molecular motion reflects these symbols, and thus knowledge becomes universal, compatible with the provisos originating in the plans of the Deity. Moreover, the freedom of the counseling faculties abhors intellectual bondage, as much as matter does a vacuum; hence, each intellect of the human mind is, by the all-powerful force of its own individuality, identity, dignity, integrity, responsibility, and rationality, compelled to sustain its intellectual liberty, and be under no obligation, by compensating all favors conferred. But to force the counseling faculties under obli-

gation, deprives the consciousness of the mental substance of its intellectual liberty and independence, and forces the intellect into bondage and slavery ; or, otherwise, into recklessness or repulsion. Here, and *here*, science recognizes the origin and use of dollars and cents, which are, in reality, the mechanical symbols of intellectual freedom ; for, while these conventional symbols are changing their location, the faculties are, at the same time, adjusting and perpetuating the symbols of intellectual freedom ; and, upon these wheels the car of liberty is forced over the surface of the earth, from house to house, and from nation to nation, releasing the universality of intellectual liberty from all obligations for favors conferred. They are the simple, but all-powerful, means in disseminating and perpetuating the universality of intellectual freedom, emancipating the faculties of the human mind from the bondage of obligation, predicated upon the right of choice to create such. The same moral is taught by Bacon. Thus, to make a man one's enemy is to force him under an intellectual obligation for

favours conferred ; his ability to return the same having failed, and without a hope of the restoration of his liberty by the customary compensation, he will at first avoid his patron ; then speak indifferently of him ; and, finally, restore his intellectual freedom by paying the debt with persecution and abuse. Thus, by not anticipating the constructive organization of the intellectual dominion, an injury is inflicted on the former, while the latter receives no benefit in the end. The same is applicable to truth and religion ; if the mind loves truth and religion for their own value, then the mind is free indeed, and enjoys liberty, happiness, harmonious perfection, gratitude, and universal charity. But if the mind is forced to love truth and religion by threats of vengeance, torture, and Satan, then the counselling faculties lose their freedom, and become enslaved, which is neither sanctioned or authorized by the investigations and demonstrations of the civilized faculties, and is at variance with the harmonious principles which characterize the civilized era, not those of the barbarian and

semi-civilized ; consequently, it is matter of the highest importance to set out aright, in order to the attainment of correct results in training and educating the faculties. The opening faculties of youth should be taught to love everything compatible with truth and principle ; hating nothing, because everything is good and perfect in its sphere, with but one exception, and that is the language and actions of certain individuals, beyond the influence of whose pernicious example children should be removed.

The instructions connected with the intellectual and religious forms, consist in the use of dissimilar media of molecular motion, which, when in rapport with sympathy, reflect the symbols peculiar to these dissimilar media upon the intellectual faculties ; consequently, the faculties could not be educated simultaneously, but alternately. This mode was practised by the Egyptians and Persians, and limited to the small circle of the favored few, among whom Moses was accidentally included, thus qualifying his intellectual dominion to consummate the great designs of the

heavenly intelligences in which he so conspicuously appears in his after life. Thus, it is evident that the intelligent qualifications of the intellectual and religious forms, by using dissimilar media of molecular motion, are connected with, and based upon, principles, and, therefore, belong to all ages, nations, and conditions of the human mind ; nor can it be claimed as a legacy from any peculiar people or sect. Christ himself authorized his disciples to do the same as he had done ; telling them, at the same time, they should do even greater things when controlled by the will and wisdom of the celesti-mental intelligences. Moses had his spiritual eyes opened by Pagan instruction, and here was the starting point and the basis of his future operations. But the parents of Christ were also led by the Spirit into Egypt. Who, then, can discover the means employed by the Great Director of the Universe in the consummation of such grand results among men ?

The history of the writer's own experience is a mystery to him, and confirms the above power to

appoint as well as disappoint his own calculations, ultimating in his own good, "for all is well that ends well." The prime of his life has been appropriated in philosophizing on principles, laws, actions, and constructions in nature; the starting point of which was based upon the instruction of a Pagan magi, and, subsequently, by forcing the intellect of others obedient to his own volition, it yielded up its latent secrets under the action of the analytical and synthetical art, forcing out all manner of mental manifestations, and, within the range of four years' experience, qualified the faculties to recognize the powers, constructive resources, and *modus operandi* of the human mind; and, he knows of a certainty, that he is obedient to that which has principally directed his life, controlled his will, and furnished his thoughts. For many years he resisted this power, but it has overruled him, and he now surrenders within the range of science and her rules of action, without the aid of books; even the quotations from the Bible being symbolized by the memory. Science recognizes an error in the

passing mode of educating the juvenile faculties, consisting in the use of mechanical symbols exclusively ; whereas, both scientific and religious education should be connected together, so as to have the faculties a portion of the time educated scientifically, and a portion of the time religiously, authorized by principles, laws, actions, constructions, and provisos, originating in the plans of the divine mind, and located in principles, which would result in accumulating knowledge with greater rapidity, useful and valuable, and render the intellect more intelligent and less mechanical ; and, instead of forcing the counseling faculties to memorize mechanical symbols exclusively, they would also learn truths and principles, cause and effect, laws and actions, and thus abridge the intellectual labor in training and educating the faculties of the intellect, and render the process more agreeable and less burdensome. The conventional symbols used in educating the faculties are delineative symbols, such as lines, points, angles, figures, and letters, which represent the mathematical, chemical, and

mechanical properties, conditions, and actions of principles, such as form, figure, color, vibration, motion, action, quantity, etc., etc.; and upon these conventional symbols the faculties are instructed theoretically in the sciences. But these symbols fall back upon the chemical and mechanical properties and actions of molecular motions, and by a variation and a combination of variations of the properties of molecular motion, colors, figures, and sounds, are diversified and multiplied *ad infinitum*. But these are the bases of the intellectual imagery, which are mathematical forms, outlined in figures and colors, and, also, by functional actions, are diversified and multiplied *ad infinitum*, which, when taken as a whole, constitutes a mathematical magazine of symbolic imagery, reflected from the individualities of the external world; thus the mathematical miniature symbols are, by volition, whirled around one common centre, instantaneously varying the imagery of the intellect, as well as the sensations of the conscious centre, and ever ready to be deposited in the storehouse of the

memory ; or, reproduced ; or, for use as the scientific guides in the construction of the works of art, as well as instituting intellectual investigations, based upon the analytical and synthetical art ; and, withal, ever ready to vary the imagery of the intellect and the sensations of the mental substance, by the exhibition of the symbols of the oral and written languages, as in conversation, discussion, investigation, preaching, public speaking, poetry, music, dancing, amusement, etc. By reviewing the attributes of the thinking and conscious substances, as displayed in their harmonious, reciprocal migration and coöperation, they are evidently assimilative, constructive, monopolizing, operative, coöperative, propagative, and reciprocative principles, authorized and created by intellectual law, which fixes and defines their limits and spheres of action as isolated individualities, but connected through construction. Being, by volition, free to act, and having been created in freedom, they are investigative, penetrative, prospective, retrospective, retentive, productive, and reproductive, and constitutes the re-

sources whence are qualified the intellectual forms, rendering life, when properly and truly understood, a paradise on earth. These facts established, then, it may be reasonably inferred, that our lives are isolative, progressive, relative, connective, sympathetic, intellective, imaginative, pensive, compensive, complimentary, inductive, instructive, and constructive intelligences. By the love of truth the human family progress together harmoniously, male and female; by the force of error, they progress together inharmoniously. Thus it is evident that the education of the intellectual faculties is based upon the properties and actions of principles, and upon these are constructed the mechanical symbols of the oral and written languages. Hence, the mechanical symbols, such as lines, points, angles, figures, letters, constitute the conventional basis of the oral and written languages. Therefore, they are systematic and scientific, and are the means employed in training and educating the opening faculties of the youthful student in the dissemination and perpetuation of the intelligence of all

ages and nations. By the love of truth and the freedom of the human will the intellectual faculties are emancipated from the dominion of ignorance, darkness, error, and superstition ; completing the intellectual form, and introducing science at the dawn of the religious form. Here she recognizes the intellect to be in rapport with truth, not error ; virtue, not vice ; good, not evil, through molecular motion finer than light, superseding the errors originating in the alternating faculties.

But the faculties of the intellectual form are in rapport with the external world through the five senses, connecting molecular motion grosser than sympathy, and contacting mathematical forms outlined in colors, figures, and vibrations. In like manner, the faculties of the religious form are in rapport with the external universe through other media finer than light, air, odors, etc., by which the faculties contact that which light is too gross to reflect. And as the five senses are, of necessity, located on the surface of the sympathetic ubiquity, it is plain that the medium of

rapporting with either or all of them must also be identified with the surface of the body, and consists of a simple projection or expansion of the sympathetic ubiquity authorized by a decision of the faculties in counsel, and executed by volition on the same principle as that of opening and closing the organs of vision, and thus the sympathetic ubiquity of the mental substance is rapporting other media, similar to itself, and external to it, and either localized or universalized ; the former is identified with the localized ubiquities of an embodied or disembodied mind ; the latter is the spiritual ubiquity of the divine essence, all of which, so far as the celesti-mental vision and analogy can trace them, are the same in essence. Moreover, as thought, or the imagery of the intellect, is reflected from without and contacted by the perceptive faculties within, it is evident that this medium is highly organized, and capable of reflecting polarizing chemical actions, vitality, magnetism, galvanism, etc. He who denies these facts, none of which are new, they having been repeatedly demonstrated com-

patible with the *modus operandi* and construction of the human mind, denies the divine authority of revelation ; disputes his own power to create, reciprocate, and recognize thoughts ; arrests the progressive development of the human mind ; confounds the whole laboratory of nature ; and classifies his intellectual identity with that of the brute creation. So let Ephraim live and die within the range of the five senses.

Here, and *here*, science observes the noblest specimens of the human intellect falling into error by reason of incorrect conceptions, and the destitution of true mathematical definitions corresponding to a civilized education as originating in systematic, mathematic, and scientific instruction. Nevertheless, the human intellect recognizes forms, outlined in figures and colors reflected from the external world, with mathematical accuracy ; and the conscious centre contacts, feels, and defines such symbols with like sensations. Hence the atheist enjoys his peculiar theory of the laws of necessity to the utmost, for the mental organism is a reciprocating engine of

great power, consisting of mathematical laws and actions, and he who sins against them will realize their force, and be classified by the laws of necessity with those beset with the errors, evils, and adversities of this world. It is, therefore, impossible that the faculties can be qualified religiously without full compliance with the laws and actions of the human mind. Thus, then, is one theory of the laws of necessity demonstrated. But, although the atheist has been selected thus far, in illustration of its workings, it must not, therefore, be presumed that he alone can be instanced. The very reverse is the case. And, among the very many that might be adduced to exemplify these laws, none, perhaps, would serve better than the opposite of the atheist—the clergyman. The one equally as apposite as the other. Nor does it require any great stretch of intellect to discern why and wherefore the primitive christians were so unlike those of the passing generation; or even why the atheist prefers his theory rather than the parabolical theory of the promise of all things to reward the faithful, who ignorantly

violate mental laws and actions, which as certainly sanctions the punishment due the willful continuance in ignorance, error, and superstition.

But science will now proceed to analyze the position of the alternating faculties; in the possession and proper employment of which, man constitutes the connecting link between the higher intelligences of the creation—the angels, and the lower—the brute, being identified with neither. This, also, is indicated by the parables of original sin; the atonement, or restoration, commenced at the advent, and consummated in the death, of Christ; and, lastly, the perfection of all things in the fullness of time.

Science has ever observed a remarkable coincidence in connection with parables and principles, as also with the properties, actions, and conditions connected with, and belonging to, principles. Thus the eras of Adam, of Christ, and of the restoration in the fullness of time, may be defined as the barbarian, semi-civilized, and civilized; so classifying the rudimental principles located in the camera obscura of the

eranium, into three separate and distinct eras of intellectual progression, originating in organism and intelligence creating mutual improvements, by transmission of the intellectual types of parents to their posterity. The process of educating the faculties expands the organism in the direction of the faculties exercised, which, like hereditary disease, has a tendency to be transmitted to the phrenological organism of the child; this, by the expansive improvements in the types thrown back for reorganization, after the lapse of many thousand years, terminated in the laws of necessity, and, finally, in the construction of spiritual vision, of which Christ, the Son of God, was the first-born. With this new sense of omni-vision already formed at birth, originating in the will and wisdom of the celestial intelligences, he descended the invisible kingdom of heaven, and claimed his discovery parabolically; and, while avoiding the errors created by exercising the alternating faculties in the wrong direction, or in local groups, truth, as it exists in the external world, flowed in from

without upon his perceptive faculties, and not, as truth is supposed to be, symbolized by the erring alternating faculties within the camera obscura of the cranium. In him is the first perfect example of a higher order of intelligence located in the elements of organic development, and originating in the provisos of the divine essence.

Here, then, science discovers a latent principle in the will and wisdom of the divine mind, and is a connecting link between the higher and lower intelligences, claiming some of the attributes and constructive provisos of both, but classified with neither ; and this latent principle causes science to falter, and confounds the intelligence of the human mind ; while divine wisdom, itself, is forced to accomplish one point at the cost of perfection in another. Hence, the divine mind and the human mind have, in certain cases, to make concessions and allow certain evils to exist, in order to consummate certain ends. Thus, while divine wisdom is consummating an immense difficulty, science comes forward, authorized by her analytical and synthetical art, to

present the point at issue for profound investigation, and finally, comprehension, viz., that of locating the rudimental organism in the camera obscura of the cranium ; and, while progressing to maturity, the alternating faculties create their symbols in truth or in error, in good or in evil, in virtue or in vice ; by which the haughty *genus homo* discovers himself to be the connecting link between the higher and lower order of intelligences, as heretofore mentioned.

But if these symbols be, unfortunately, created in error, and if the intellect, by volition, inducts them on the conscious power, then are they executed without fear, favor, or affection. If the porters at the door be deceived, the internal counseling faculties are also deceived ; but if the intellect is in error, the mental power is also in error. Thus it becomes evident that the will and wisdom of the divine intellect was impelled to make concessions, in order to imbue matter, where mind did not pre-exist, with the like attributes. To disseminate the mental substance over the surface of the earth, it was necessary to extend

its ubiquity by organizing the five senses, and thus open a communication with the external world by rapping media, grosser than sympathy, into one continuous medium, and contact the intellect with the mathematical forms of the external world, outlined in figures, colors, or vibrations; and then, by exercising the alternating faculties in the accumulation of intelligence, they would augment their expansion in a corresponding ratio, ultimating in a reciprocity of developments predicated upon the basis of propagation, and would terminate in authorizing the laws of necessity to construct an additional proviso—the sense of omni-vision, originating in the laws and actions of principles in nature, and authorized by the divine intellect.

But, on the other hand, it would have been far easier to have unsealed the sense of omni-vision, and superseded the errors of the alternating faculties, by placing the sympathetic ubiquity of the mental substance in rapport with the omniprevaling ubiquity of the divine intellect. This would render the mythological symbols of semi-

civilization valueless, useless—because the human mind would be contacted with the mathematical symbols of eternal truth, and progress in harmony with God and man, and all the individualities of the external universe.

But to consummate perfection in the unity of mind, intellect, power, truth, and wisdom ; to preserve them in harmony with each other ; and to locate them in matter of a lower organization, where mind is not, would be impossible, because it would be disturbing the mental substance by a division of its own essence upon a scale that would ultimately consume the whole of it. While, on the other hand, if sensation can be located in small particles or germs in organized matter in a state of rest, where the mind is not, there to grow organically, by assimilating the elements of highly organized matter, such as seeds, and animal tissues, and strengthen in its intellectual expansions by assimilating the intelligence of all ages and nations, then, it is easily perceptible that the alternating faculties of the human mind are a connecting link in the great chain of

the graduated intelligences of the intellectual races, and by connecting the normal and abnormal visions, the haughty lord of creation discerns his position, and claims an alliance with a higher and nobler world ; mortal and immortal in his complex structure, he is ever tending toward the tomb, yet superelevated above its ravages ; indicating, by no means obscurely, that the will and wisdom of the divine essence is working its way in and through matter upon the surface of the earth, even as it is done in and through the angels in heaven, for thus did Christ teach his followers to pray, " Thy will be done on earth, as it is done in heaven," and the evening and the morning of that day when this shall be, is the era of civilization, and the fulfillment of the prophecy—In the fullness of time, all things shall be made perfect ; resulting in unsealing and closing up the sense of omni-vision by the power of volition, subjected to the laws and actions of the human intellect.

Therefore, the sense of omniscience is the grand result of the mutual improvements created in organism and intelligence, by and through

propagation, after the lapse of many ages, and including many nations, and in the same ratio as the son improves upon his father's intellectual capital, which expands and enlarges in whatever direction it is exercised. These organic expansions are transmitted to his posterity, this being the philosophy of reciprocity, predicated upon education, and founded upon the law of propagation. It is also the philosophy taught in the words following:—the sins of the fathers shall be visited upon the children of the third and fourth generations of those who violate the organic laws and actions of the human mind, which are the immutable laws of God. Moreover, science recognizes the fact that, in all ages and nations, intelligence precedes religious organization in the construction of society; but intelligence is progressive, while a locally organized religion, constructed into an ecclesiastical order and located in the alternating faculties, is not progressive, but stationary; if there be any change, it is from bad to worse. At intervals, however, the march of mind and science

throws this incubus forward and upward a few links ; thus are the clergy, also, like intelligence, progressive by the combined force of the march of mind and science. Therefore, the clergy and men of science do the same thing ; they organize a set of rules, and locate the symbols in a book for the purpose of educating the faculties systematically and intelligently. Hence, we have the commandments of the Old Testament, which are the arbitrary diction characteristic of the means to be used in forcing barbarians into the ranks of obedience, because it would be impossible for their uncultivated faculties to love and obey a truth for the sake of the truth ; and, in very many cases, arbitrary diction fails, indicating the necessity of the science of *club-ology*, as the only alternative. This seems to have been a prevailing theory and a systematic science with the immediate posterity of Adam and Eve ; and in them was commenced the process of organism and intelligence, by a reciprocity of developments based upon progression, but leaving posterity their errors and sins as an inheritance and

speculative capital. And, withal, most probably, they taught their posterity the theory of clubology and the arbitrary diction of theology, which, connected with the reciprocity of developments, resulted in the spiritual omnipercipience of Christ. *He* taught his religious philosophy in the figurative language of a semi-civilized people, but these figures of speech are ambiguous, inelegant, and unsystematic; and, if adopted and carried into execution, would overthrow the basis upon which civilization is reared. Moreover, the intellectual faculties of a semi-civilized people are only half way prepared to receive truth for the sake of the truth, therefore, parables and propositions are presented to their intellects, and are accepted or rejected without either instruction or investigation; hence, the obvious, imperative necessity of bringing to bear an outside pressure in order to force the half-emancipated faculties into the ranks of obedience. These consist of the symbols of his satanic majesty, torture, and vengeance; a symbolic theory, originating in the barbarian era, and de-

rived from a then existing science—the philosophical *modus operandi* of clubs. Thus has the symbolic theory been one of the most potent, necessary, and all-powerful weapons that has ever been brought to bear against the unruly, half-emancipated faculties of the human mind. The people employ the literary gentlemen—the clergy—to load their great guns hope and marvelousness, and fire them against his invisible, locomotive majesty; should the clergy, however, accidentally kill the king of darkness with their intellectual guns, then and *then* would there be great rejoicing in the congregation. Why? Because the source whence originates the necessity of such labors of the clergy would be removed, annihilated, thus precluding all excuse, on the grounds of the symbolic theory, for gathering the handy lucre wherewith to lubricate the wheels of freedom, or collect the dollars and cents for the purchase of the fulminating powder to kill that which has already been destroyed in the second half of the nineteenth century.

But the civilized faculties of the human intel-

lect open out upon the language of axioms, and are constructed upon the summit of semi-civilization ; hence the intellect of the civilized faculties is created in freedom by education, which emancipates the counseling faculties of the human intellect from the necessary alternatives employed by the barbarian and semi-civilized eras. Its polar star is liberty, and it loves and obeys a truth for the sake of harmonious intelligence. It can not resist truth, or displace truth, any more than vacuum can resist or displace matter. The magnetic polarity of the counseling faculties is guided by the analytical and synthetical art, and this, again, is based upon the conventional axioms which represent the properties, actions, and conditions of principles. Thus, the kingdom of the civilized intellect is based upon a graduated chain of eternal truths, and its polar star is the freedom of the human will, guided by mathematical truths, and resting upon the eternal principles in nature. Fortunately for erring humanity, the discoveries and improvements in the useful arts and sciences are only so

many links in the great process of educating the faculties to love and obey a truth for the sake of truth, and which science has fastened to the leverage of the human will, and they also abridge labor, both intellectual and manual ; nourishing the faculties of the intellect in their organic growth, and strengthening them in their expansive force.

Thus, discoveries and improvements, based upon the analytical and synthetical art, are like organism and intelligence based upon the axis of propagation ; they develop each other by a reciprocity of laws and actions. But the combined power of these progressive developments operate upon the heterogeneous mass of the human mind like the commingling together of mighty waters, assuming a common identity, obedient to the laws that create and control them. Thus science, with her analytical and synthetical art, teaches the faculties of the intellect, in her language of axioms, to cherish the theory of freedom, as well as love and obey a truth for the sake of the truth. She thus emancipates the mental substance, and

marshals it into the ranks of civilization ; unhesitatingly affirms its ultimatum in correcting the errors, vices, and evils originating in working the alternating faculties in local groups, or in the wrong direction ; as well as systematically add to the leverage of the human will the sense of omni-vision, as authorized by principle, law, construction, revelation, and scientific demonstration. Therefore, science will occupy her kingdom of freedom, the lever of which is the liberty of the human will, with the polar star of eternal truth to guide it, having emancipated the mental substance from the dominion of error, ignorance, bigotry, and superstition ; and is the prospective destiny of the thinking intellect originating in the barbarian era, terminating in an era of universal religious civilization, and the fulfillment of the prophecy "in the fullness of time all things shall be made perfect." "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." All things being created by a law of the divine intellect, and these

words uttered by him who created all things, and who can not lie, perfection must therefore be consummated, in the fullness of time, in the human mind ; or, otherwise, the law of divine wisdom is a failure.

But, says one, we want our five senses convinced of the whereabouts of this molecular motion (the invisible Holy Ghost) said to be added to the leverage of the human will. Science discovers it to be an impossibility for light to reflect light, or for sympathy to reflect itself, or for either to comprehend themselves ; but of these two, one is tenable, provided light or sympathy can be localized and polarized, and, therefore, condensed in accordance with an intellectual law, which, as a substance, could be reflected. Now, place the index finger upon the eye-ball and internal angle, and rotate the eye in all directions, by pressure ; the optic nerve, spread out upon the back section of the eye, will reflect a luminous circle upon the faculty of vision within ; and if sympathy was not condensed, and polarized, and localized in the optic nerve, it

would be impossible to reflect it. Here, then, is a practical demonstration of one of the most profound propositions that ever entered the brain of man, and insinuates the divine wisdom in the construction of unchangeable law, forcing a principle of molecular motion in nature, to localize, focalize, and polarize itself, according to an intellectual law, and then carry on a function, having a law in action and in motion. Moreover, by varying the intensity of the laws in action and in motion, as well as classifying the faculties in local groups, the intensity can be varied, or the functional actions of these groups can be varied, alternated, reciprocated, and suspended, by volition, and thus the imagery of the intellect is diversified and multiplied *ad infinitum*; all of which is based upon an intellectual law, condensing and polarizing, and then isolating and connecting, by the same essence in molecular motion. Herein is the great mystery and the invisible whereabouts of the Holy Ghost, as added to the leverage of the human will; constituting the basis of the symbolic factory as well

as the thinking power of the intellect. The same is true of the intelligence of the vital force ; it is also condensed and polarized, and these polarizations are the localized functions assimilating and constructing all manner of tissues and structures of the vegetable and animal kingdoms, in the application of the simplest means in consummating the noblest ends intelligently. Again, muscular contraction is the result of the broken or interrupted currents of sympathy ; but muscular locomotion is the alternate application and suspension of the same currents. Now, place the palm of the hand upon the ear, and forcibly press against it ; the auditory nerve will convey upon the internal faculty an exact *fac simili* of broken currents playing upon and vibrating the atmosphere. The intensity can be varied at will ; and by placing the palm of the hand under the ear and on a pillow, just before sleep supervenes the vibrations will cease, indicating a spontaneous and universal suspension. Again, for the third sense in the demonstration : they, who are familiar with the higher and more delicate

organisms of the mental substance in exchanging civilities by clasping hands with the best and only gift of God to man, will discover the whereabouts of the molecular invisible, even admitting that the thinking intellect might fail to recognize the beaming radiations of her eyes. Thus science has presented three senses out of five with a practical evidence and demonstration of the whereabouts of molecular sympathy—the invisible Holy Ghost, said to be attached to both ends of the lever of the human will. The remaining two senses are left in the rear for the benefit of the obstinate and faithless, who can exercise these senses in tasting and smelling its invisible, locomotive whereabouts.

But, pursuing a scientific review of the process by which the intellect acquires intelligence, identified with the religious form based upon the major part of the mythological philosophy of the New Testament, some of the most cardinal parables will be submitted to the analytical and synthetical art, such as faith, repentance, prayer, baptism with the Holy Ghost and with fire, redemption, and confirmation.

Of these, science recognizes the three first to be identified with the great corner-stone of religion ; and the remaining three are identified with rapping or baptizing similar or dissimilar media into one continuous medium of molecular motion, obedient to one conscious centre, and constitutes the great provisos of omni-vision and will and wisdom workings, as well as the imposition of hands.

“ Faith ” is defined to be “ The evidence of things hoped for, and the substance of things not seen.” There are many evidences of things hoped for, and many substances of things not seen ; this definition is therefore decidedly ambiguous, and by no means adapted to laws and actions which call for mathematical adjustment in the application of simple means to lawful ends.

But faith, as revealed and detailed under the word prayer, is defined as follows : an exact form of words indicating an exact condition of the whole intellectual dominion—no more, no less, which complies with the requisition of laws and actions. Faith does not belong to, nor is it incor-

porated with, a principle, but is simply the production of a principle, and, therefore, a condition of the intellect belonging to personalities, and based upon intellectual law. But we are told in Revelation there is only one true faith, and this being self-evident, defines it to be a decision of the faculties in counsel authorizing volition to quiet the faculties in counsel, and thus prepare them to be baptized or rapped into a medium finer than water or light, ultimating in omnivision or will and wisdom predicated upon the laws and actions of the human intellect, and authorized by the provisos of the divine intellect. But, on the other hand, when the definitions of mathematical accuracy and the mathematical laws are overlooked, "such as the evidence of things hoped for, and the substance of things not seen," then faith is reduced to random speculation, practised without direction; and, as there is no rule or guide to the faculties in their counselings, the diversities of faith multiply in the ratio of the population, and for science to undertake the enumeration of the peculiarities of faith,

would be the same thing as enumerating the population, which might save the country that expense were it not that the government would object, it being calculated to overthrow its nationality in conferring office without the lubricating oil for the wheels of freedom—the dollars.

The second mandate is repentance ; implying disobedience or injustice, committed against mind, and requires the offender to appear before said mind, and then and there to make restitution for past offenses, without procrastination, so that the offenses be no more remembered against it. More than this is idolizing the alternating functional faculties, and, in the language of parables, is self-righteousness. It is scarcely necessary to urge here that a mind, either in heaven or on earth, could not forget or forgive that which it never knew, or was not committed against it, and it is equally certain that sinning against principle can not be forgiven by mind ; consequently, sinning against the Holy Ghost can not be forgiven in heaven or on earth, because the Holy Ghost is not the mental substance : therefore, the third per-

son of the holy trinity, is defined by Christ not to be the mental substance; or, otherwise, it could say, Your sins are no more remembered against you. It is, however, palpably evident that the Holy Ghost is an invisible principle permeating all nature within the reach of man, or otherwise he never could sin against it; here science forces parables as well as nature to disclose their figurative composition. It is the wisdom of God to partially conceal a thing by clothing it in the language of parables, but the glory of God to furnish the talents and axioms by which man is enabled to discover and work out his great designs. He, who knoweth his Heavenly Master's will (willing parables and axioms) and doeth it not, shall be beaten with many stripes. He who buries his talents (faculties) sins against the Holy Ghost. The tree shall be known by its fruit; if it bears no fruit, it will not be cultivated by the mental centre.

The third mandate is prayer. There is no ambiguity symbolized by this word like that of faith. The prayer of Christ, as propounded in

his Sermon on the Mount, is the very essence of combined wisdom and excellence, and is a polar star to guide humanity on the surface of the earth. Its greatest beauty consists in the fact, that the doctrine taught by it precludes any secular or local religion from claiming it ; for this reason, though accepted and adopted by, it meets with no extra favor from, the pulpit. Prayer should be regulated with unerring accuracy, in order to be complied with and answered. This is evident, if the analytical vision of science is not deceived. Should a man call on his neighbor, and make a fabulous prayer, he might be impressed with the idea that the classification of hypocrites resembles truth more than fiction, and the inevitable result would be, that he would return as empty as before, save in the open confession of a loquacious soul. Science recognizes this part of the Lord's prayer, "Thy will be done on earth, as it is done in heaven," to be the great mystery of religion, implying that the will and wisdom of God's intelligences are to be worked in and through the faculties of man on earth, and thus

the will and wisdom of God is worked on earth by his own lawfully appointed means, and not that man should work his will and wisdom on earth in and through religious intellectual operations.

Science has heretofore demonstrated the process of rapping out ubiquity and ubiquity into one continuous medium, through which the will and wisdom of the celesti-mental intelligences are to be wrought in man on earth, authorized by the religious provisos of the divine mind, and that the will and wisdom of a disembodied mind can be worked in and through the faculties of man on earth, compatible with the true faith, authorizing volition and the mental substance to rapport ubiquities or media into one continuous medium, obedient to the same conscious centre, and confirmed by the experience of all ages and nations. But, if science can, by the use of axioms, train and educate the faculties of the intellect, and then gratify the ambition of the mental substance by attaching to the leverage of the human will telegraphs, locomotives, photographs,

telescopes, engines, and even the *otium cum dignitate* of the professional gentlemen, with their literary ladies, whose thinking intellects are more or less surcharged with sermonizing parables, why not illustrate with the axioms of intellectual science rather than parables? This would correspond with civilized education; and religion and science would coöperate together harmoniously. These axioms are equally as self-evident and simple as those of mathematics, and lead to results as great, necessary, and useful, as those of other sciences, and would terminate in creating a systematic and scientific basis, lasting as eternal truth, upon which should be reared the philosophy of religion and the philosophy of the human mind. Moreover, when media finer than light be once rapported, the faculties trained and educated to the symbols contacting the faculties with the invisible world, then the process of rapporting can be delivered over to the care of the intellect and volition during life, compatible with a definite law. Here science plants the corner-

stone of a theological college, founded on the divine provisos of will and wisdom and omnivision, perpetuating them by a definite law, and authorizing volition to open or close the media, as occasion may require; thus the systematic law of fixation renders the process intelligently and conveniently, and is incomparably more successful and useful than the usual mode adopted in the pulpit, or out of it, in ancient or in modern times.

But science must close up the review of prayer and revelation connected with it; the specified conditions of this prayer is to pray so much, no more, no less, which is the true faith, being a form of morals indicating an exact condition of all the faculties of the intellect, authorizing the mental substance and volition to rapport ubiquity and ubiquity, or the ubiquity with an invisible medium power finer than light into one continuous medium, and this is the true faith, implying a decision of the faculties in counsel, and, therefore, an intellectual law; hence, the true faith is based upon the law of the intellect,

and by the mental power and volition carried into practical operation, implying the combined consent and coöperation of all the faculties of the intellect, without a reservation or defalcation ; and then volition and the mental substance are authorized by law to carry into operation the religious provisos, by which the will of Our Father in heaven is to be done on earth ; hence, these invisible and divine provisos are based upon an intellectual law, authorizing similar or dissimilar media of molecular motion to be baptized into one continuous medium of communication, and is the basis of a universal religion of mental laws and actions, and has ever been an invisible identity and the great mystery of all nations, in all ages.

This mystery was an offense and a stumbling-block to the Jews, and foolishness to the Greeks, and is the great keystone of the arch, rejected by the builders and the world at large. But science shall reclaim it from the dominion of error, and replace it in the arch, and open the communication between the inhabitants of the

visible and invisible worlds, and the dominion of error shall neither repossess or prevail against it. And, withal, here and *here* is the great error of all the christian churches, and is, in reality and of a certainty, deplorable though it be, an error of the head, and not of the affections. They practise ambiguous faith, preach, publicly speak, and multiply prayers, but are daily departing from principle, and consequently departing from grace. They seize upon shadows, and overlook the substance. They use language, and multiply words, thinking their prayers shall be answered by their much speaking. In short, a christian church is a real automaton of the human figure, without the invisible and divine essence to animate it; a fleshless skeleton; a tissue of language, promising all things to reward the faithful; and based upon the combined talents and ingenuity of the clergy; but the outwrought workmanship are saintlike in appearance and profession; they animate it by working the wires; nourish and support it by bread and wine: and, by baptizing it in a me-

dium of water, they add to the visible church ; are progressing geometrically, but going backward spiritually. They seem impelled only by

“ The lust of lucre, and the dread of death.”

This is not a fancy sketch, but a genuine picture of the christian church in the passing day, and more or less apparent for the last seventeen hundred years. The more enlightened, honest, and honorable of the clergy declare the same ; and all classes acknowledge, by practise and profession, that christianity is making tardy progress, yet its average attendance is highly respectable ; and, as a barometer, regulating domestic affairs, women, and children, it is still useful. But, give it unlimited power, it buries the Bible, opposes science, arrests the progress of knowledge, robs the mind of intellectual liberty, and the pocket of its available cash, creating sectarian strifes, if not open rebellion. Such are the declarations of an eminent historian on ecclesiastical usurpation. But fortunately for the human family, arbitrary power, ignorance, bigotry, and

superstition are fast declining, and the original principle upon which religion is based is about to be reclaimed from error by those who cooperate in harmony with the true faith authorized by revelation, principle, law, and intellectual construction, and renders the philosophy of religion a systematic and intelligent process. The true faith is a constructive, but systematic, adjustment of the faculties, ever ready to obey intellectual law, and, when in operation, is the law itself.

But science finds it necessary to diversify the *modus operandi* of the true faith, so as to suit the various habits of the thinking intellect. The true faith is even like a grain of mustard seed ; it sinks into the ground, and prays, saying, Now, Divine Wisdom, I am created by thy laws, and am ready to obey them ; therefore, work in and through me thy will and wisdom ; amen. No more, no less. Then strictly observing a state of rest ; while divine laws, located in principles of molecular motion, excite the dormant vital force in the seed, and the molecularities in the prin-

inciples, inside and outside, coöperate together harmoniously by law. Thus the will and wisdom of the divine essence is worked in and through a mustard seed by law and construction; and it assimilates in its atomic growth, and assimilates in its vital force and expansion; why, even the wisdom faculties of Solomon in all his glory, was not crowned with the true faith like a grain of mustard seed. Again, a galvanic battery is an exact form, indicating an exact condition; and if by construction already, which authorizes the human will to connect the acid medium, then laws, actions, and constructions force out the invisible but intelligent spirit of nature's intellect, and during its circuit it localizes actions having a law in action and in motion, predicated upon construction, power to act, law to control, and intelligence to direct in action. Even the intelligence of the counseling faculties of a chemist is not directed by faith like this—the true faith of obedience to unerring law.

Again, the machinist constructs a steam-engine, and his incantation is an exact form of

words, indicating an exact condition of the faculties of the engine, which authorizes the human will to generate the migrative power of caloric, and locate it in the molecularity of water ; then the human will applies the law of locomotion, the alternate application and suspension of the moving agent, and then the thinking intellect gratifies the ambition of the conscious centre, by using the medium of light to observe the local laws in action and in motion in the machine. But suppose volition be authorized by a law of the intellect to rapport a medium finer than light, and contact the faculties with laws in the invisible actions and motions of the physical and intellectual organisms of man, which is even the philosophy of the spiritual vision, the practical process is authorized by principle, law, construction, revelation, and scientific demonstrations, whose definition is incomparably more reliable than "the evidence of things hoped for, or the substance of things not seen."

Furthermore, science reduces the process to a direct operation. When ye pray—and who are

ye? The intellect of the mental substance, male, or female. "When ye pray, say, Our Father, who art in heaven, hallowed be thy name; thy will be done" in and through me, as it is done in heaven; amen. No more, no less. Then reposing the faculties in perfect quiescence, like the mustard seed, the laws located in the principles of molecular organizations rapport the ubiquities into one continuous ubiquity, obedient to a mind in heaven; and it works our volition, volition works the faculties, and they create language, and it vibrates the atmosphere. Thus the will and wisdom of a disembodied mind is transmitted to the perceptive faculties of man on earth; and the specific condition of the prayer is to pray so much; no more, no less. But suppose you pray, and continue to pray; then your mind works volition, and through it the faculties, and they create language; and, as a matter of certainty, you are praying for the will and wisdom of the celesti-mental intelligences to be worked in you, and, at the same time, your mental substance is working its will and wisdom. And also, is it

necessary for science to remind you of an impossibility and an absurdity? Hear ye a parable: "A man can not serve two masters; he holds to one, and rejects the other." Volition can not serve two minds, one in heaven, and one on earth, at the same time; it obeys one, and rejects the other. Thus is demonstrated the errors in the head, but not errors of intention, of the christian churches, with an algebraic certainty.

Finally, let us lay aside every weight and the sin that doth beset us, and in all soberness and sincerity let us take an unbiased look at a true picture, and ask the question—When we go to church, what power is it that controls our invisible spirit? Science answers, it is the mind that controls the spirit of the intellect. But what mind is it that controls our spiritual ubiquity? It is that mind rapping our spiritual ubiquity, and if our spiritual ubiquity is in rapport with our mental substance, it alone works our volition, and no other mind can work it. Again, if the sympathetic ubiquity is in rapport with the mind of the clergyman, his mental sub-

stance exercises the volition and faculties of his hearers, and they get along very harmoniously, and are very happy ; the latter manifesting intelligence of no higher order than that of the former. But what mind—whose mind is it thus rapping the invisible ubiquity of the clergyman? It is evidently *his own* which is forcing the thinking intellect to philosophize and preach. But were his ubiquity in rapport with a disembodied mind, as it ever should be when he is officially and religiously engaged, then he would acquire new powers and resources, and the will and wisdom of a disembodied mind would be worked in and through him, and the intelligent intellectual imagery of a disembodied mind would reproduce itself in the faculties of the clergyman by induction, and also communicate to others by rapping, and then reproduce itself in like manner, or, by vibrating the atmosphere in the use of language ; and, finally, reproduce itself also by induction in the faculties of the intellect throughout the congregation ; and, withal, conferring wisdom, happiness, and mental power

upon the clergyman and others in rapport with him, transcending all earthly considerations, Is this, or is it not, religion? If this be, indeed, religion, what then is the intellectual imagery taught or created in the churches in the passing day? Is it possible for their atmospheric reportings and aspirations to rise beyond the walls of the church? The errors of the head, not of the affections, sin against revelation, principle, law, intellectual construction, and scientific demonstrations. With as much reason may it be argued, that a camel can pass through the eye of a needle, as that the prayers or faith of such christians can open their spiritual vision to discern the kingdom of heaven.

Thus terminates an analytical investigation, and practical application of the true faith, as revealed to the writer, and authorized to be published abroad for the benefit of all, who love truth more than error; more especially for those who erroneously suppose that truth and investigation will depreciate its excellence, and challenge its defense. Hence, the Protestants protest

against the errors of the Roman Catholics ; the Roman Catholics protest against the Jews ; the Jews protest against the Pagans ; the Pagans protest against the Devil (Error) ; the Devil protests against God (Truth). Thus, all are protestants, each protesting against the other, and all protesting against their common enemy the Devil—the bondage of error. Thus, the very existence of acknowledged imperfection and sectarian foibles shadows forth a higher order of intellectual development, and is the precursor of a brighter and still more enlightened era. If our faith is based upon the symbols of truth, we are free indeed in word and action, progressing together in harmony, male and female ; but under the influence of error, we progress together inharmoniously, male and female ; hence, the new science, as a system, based upon self-evident truths, protests against that of the New Testament, as founded upon parables ; the New Testament protests against the Old Testament, with its arbitrary diction as a system ; and it again, protests against Paganism as a system whose

ground-work is idolatry. By looking through all this, what do you discern, christian reader? Intelligence progressing and establishing systematic investigation.

The fourth link of the cardinal virtues of christianity is faith in the Holy Ghost. The six links of this great chain are like Jacob's ladder, and he who breaks one strand is guilty of breaking the whole, and he who violates the least of the commandments is condemned by the remainder. But these six links are the properties, actions, and conditions, or ultimates connected with, and belonging to, principles; they are, therefore, subjects for scientific investigation and demonstration. Of what use is science if forbid the right of using her analytical and synthetical art? The intelligence to be obtained, as per review, is to be appropriated in teaching the faculties of the intellect religiously by the application of the simplest means in the consummation of the noblest ends. Why should we set about ascertaining the condition of the human intellect, which is of such vast importance to the intelli-

gence and happiness of the human family, while we ourselves are in profound ignorance? By what standard are we to measure? Divine Providence has peopled the heavens and the earth with the individualities of a highly organized substance, and placed it in rapport with the mathematical miniature symbols of the external universe through dissimilar media of molecular motion to conceal the intellectual imagery of one class of these dissimilar identities of progressive intelligences, he has reared the partition-wall—time; on one side of which the rudimental substance is located in the camera obscura of the cranium, having an outfit of several groups of alternating functional faculties, by which he discovers his connections and relations to God and man, and his relative and comparative position on the earth; also his prospective destiny originating in the divine provisos of religion, and authorized by the will and wisdom of the divine essence.

But common sense, common honesty, and our mutual good forbid us to be over-anxious about

the celesti-mental intelligences on the other side, they will be provided for there, as well as here, with means commensurate to the requirements of the there existing state of things. Consequently, the Holy Ghost is one of the great principles of nature in molecular motion universalized, and is a common medium connecting the divine essence with the graduated intelligence of the intellectual races, visible and invisible, human and superhuman. Hence, no man can see the kingdom of heaven, unless the ubiquity of his intellect is baptized into the Holy Ghost, rappingorting a medium finer than light. No man shall be redeemed and reclaimed from the errors or sins of the alternating faculties in their counselings (Adam's rudimentality), unless his spiritual vision is opened by baptizing the faculties of perception, or internal man, into a medium finer than light; of which, baptizing the body, or external man, into water is a type. No man shall be empowered to work will and wisdom by the imposition of hands (confirmation) unless his ubiquity is baptized with the Holy Ghost and with fire.

Baptism with the Holy Ghost and with fire is a parable, and one of the most significant mental figures that could have been selected; and means, to localize an action, energy, or force, as well as a decomposition and a recomposition. To illustrate, insert the interrupted wires of a galvanic battery into water, and, as the galvanic current is making its circle, it localizes an action in the water, having a law in action and in motion, creating, as well, new organic forms from the water or its solutions. The same is true, by baptizing ubiquity into ubiquity obedient to a disembodied mind; and as the play of local forces, laws, and actions are obedient to one common centre, so, in like manner, the same power, by volition and construction, can localize a force, energy, or action, or, by a law in action and motion, create decomposition or recomposition. If this is not true, then did not Christ cure diseases, and the phenomena of the day of Pentecost nought but a deception. Hence, "He shall baptize you with the Holy Ghost and with fire," is a figure of much significance, showing

the power of the celesti-mental intelligences to localize a force, energy, or action, in the intellectual or physical organisms of man, by rapping contact and contact of their ubiquities ; but baptism by water is simply a mechanical type, and is well calculated to rectify the sins committed by the external man, rather than the sins created by the alternating faculties of the internal man.

The trinity and unity of the Father, Son, and Holy Ghost, is also a parable, as Christ taught all his doctrines and mysteries in dark sayings, beautifully adapted to the half-emancipated faculties of semi-civilization, and well calculated to work a reformation in the faculties of those who can not love and obey a truth for the sake of the truth. The mental organisms of the Father and Son are united together by molecularities, and progressing together by form and law ; the same in essence, but differing by individuality, identity, locality, and extension ; and the Son shall ultimately progress up to where the Father is now, and who but one of imbecile intellect would

arrest the onward and upward progress of the latter.

But baptizing, or rapping the contact of one ubiquity into a continuous medium of another individuality, connects the two last links of the six cardinal provisos of christianity—those of redemption and confirmation.

The former consists in correcting the symbolic errors created by exercising the alternating faculties in the wrong direction, or in local groups, and is intended to redeem the human mind from the original sin of Adam's rudimentality—predicated upon a reciprocity of developments, ultimating in the additional sense of omni-vision, of the full development of which Christ was the first instance, and by which he was redeemed from the errors of the alternating faculties; therefore, in him is the advent of the new birth, the spiritual vision, by and through which mankind are to be redeemed from the errors of the alternating functional faculties, originating in the rudimentality of Adam.

The process creating the sense of omni-vision

is defined by science as follows :—Organism and intelligence, creating improvements in each other by a reciprocity of action, and extended by propagation ; discovery and improvement developing each other, based upon the analytical and syn-
thetical art of science. The combined coöpera-
tion of these powers terminated in creating a new sense by which Christ was the first to be re-
deemed from the errors of Adam's rudimentality,
the plans and provisos of which originated in
“the great first cause least understood ;” and
here and *here*, for the sake of many men and
minds, with imagery equally varied, the follow-
ing deductions are worth symbolizing, if not
memorizing, without being slimed over with a
parable. By education we cultivate and enlarge
the faculties and change the imagery of the in-
tellect, but the original nature is still there.
Having first enlarged the physical and intellec-
tual organisms within the cranium by dint of
education, the original stock is regenerated and
improved by propagation. By budding and
pruning we improve the fruit and alter the

proportions and wild nature of the tree, yet, nevertheless, the original nature is still there, in root, stock, and branch ; and by a process of cultivation transplanting, and propagation we regenerate and improve the stock and change the nature of the fruit predicated upon the budding and pruning knives. Hence, the original nature of man is derived from Adam, who was created with an outfit of the alternating functional faculties, probably with the sense of omni-vision, but Christ was the first to be redeemed ; and, therefore, to redeem others from the errors of working the faculties in a wrong direction or in local groups, by the introduction of the spiritual vision originating in the provisos of the divine essence, the *modus operandi* of the process was taught in the language used by a semi-civilized people. Who, then, is to teach the process in the language used by a civilized people ? Her Grace Miss Sciencia. She is the queen of the intellectual dominion, and her religion is based upon the downfalling and upheaving reciprocity of the analytical and

synthetical art. Like Christ, she is the great friend of patient humanity, ever willing to instruct, but never to mislead, the faculties of the human mind.

Lastly, confirmation is identified with intelligence, located in an essence of molecular motion, and then transmitted and re-located; and, consequently, is a substance subject to the will and wisdom of a disembodied mind, which fixes and defines its sphere of action. Hence, it is self-evident, that confirmation, or the imposition of hands, is the very crowning perfection of all religion, and the greatest of religious powers, and can only be consummated by a human intellect, rapported by a celesti-mental intelligence; or, otherwise, the rudimental mind must be endowed with a celesti-mental intelligent power conferred upon it by the will and wisdom of a disembodied mind, definitely, which would authorize it to employ noble means in the consummation of noble ends. Apart from either one or the other of these celesti-mental intellectual qualifications, omni-vision included, no man can possibly be

qualified or authorized to officiate as priest. If the rudimental organism of the human mind proposes to accomplish that which it neither comprehends or has power to do, it deceives itself and imposes upon the credulity of others, and so plays the hypocrite. Why not choose to be the noblest work of God—an honest man—by the open confession of an honest mind, which is good for the soul, be it in the body, or out of it? Then Christ and Scienza would not designate you, by repeating the words of your own mouth. Why not confess the truth—herein is the error, and make the distinction between science and religion? They are the ultimates of two definite and dissimilar processes of the human mind, but if truth or investigation will depreciate religion or science, the less we have of them the better. Why not acknowledge that which you preach as religion to be simply the scientific *modus operandi* of human sympathy, obscured and mystified with the language of parables. The phenomena of mental manifestations are the same as those of political meetings, lecture rooms, theatres, etc.

At these places the declaimers aver their tactics and polity, yet they are censured or distrusted by a concealed mystery in the pulpit. At the same time Christ and Sciencia designates the mystery, by using the words of their own tactics and polity, encompassing land and sea, to make one proselyte; and when he is made, the symbols of religious truth are not in him, because the religion of Sciencia has been preached, not that of Christ; that which is of Sciencia and human sympathy is earthy—that which is of religion and super-human sympathy is celestial, spiritual. Therefore, let there be honesty in the pulpit as well as out of it, let the distinction be confessed; preach and practise the truth; thus is there all to gain, and nothing to be lost. Christ, Sciencia, and the conscience will commend it, the world will love and respect it, and the celestial intelligences will bless the efforts scientifically or religiously.

No rudimental intellect in the shape of man is qualified to officiate in any such capacity, without the aid of the celesti-mental intelligences co-

operating with his will and wisdom in the *opus officinalis*, which implies the rapping of ubi-
ties, or the sense of omni-vision, and *it* educated ;
or, otherwise, a delegated power of intelli-
gence conferred upon his intellect, by a celesti-
mental intelligence, fixing, defining, and per-
petuating it by a law of the heavenly intellect.

Common sense dictates these facts, and honesty
forbids a man to pretend to that which he knows
he is not qualified for. Even Christ himself
could do nothing of himself, but the will and wis-
dom of his Heavenly Father was worked in and
through him. The same is true of the ignorant
fisherman chosen as apostles ; their ubi-
ties were rapped and then qualified by the will
and wisdom of the celesti-mental intelligences to
confound the faculties of the human intellect
qualified with the sciences.

But to train and educate the faculties in the
languages and sciences, neglecting the religious
qualifications which rest upon the provisos of
spiritual baptism, and then, by the imposition of
rudimental hands, impose the office of priesthood,

is contrary to all religious principles in heaven or on earth, and opposed to common sense, and the experience of all ages and nations. Even the pagan priesthood of Persia and Egypt understood the philosophy of religion more systematically and intelligently than to adopt any such process as this. But in this our day the process of religion is purely mechanical, and applied to the external configurations of the human body ; and consists in baptism, or in pouring water upon the body, and then by the imposition of rudimental hands, accompanied with a recital of a mythological formula or incantation. This constitutes the progression of an improved and convenient process of primitive christianity.

But, says one, how shall we know the man who is qualified to officiate religiously? "By their fruit shall ye know them," even as a tree is known by its fruit. Does he show the evidences that his divine religion calls for and authorizes? Does he perceive thoughts, diseases, anatomy, and physiology? Does he display the will and wisdom of the heavenly intelligences, in the manir-

festation of a higher order of intelligence within him? He shall be known by his fruits. If he moisten camels in the wine of parables, and then swallow them wholesale, yet strain at scientific gnats—the true faith; if he forestalls the counseling faculties with mythological mysteries, without instructing them systematically and intelligently; if he promises all things in parables to reward the faithful, the car of which moves upon the wheels of freedom, and who are the underwriters; by these things shall ye know them, ye shall know the tree by its fruits. Or, are ye also blind and can not see? If blind guides lead the blind, etc.; the ditch is indicated, in revelation, as a receptacle for the Scribes and Pharisees. Hence confirmation, or the imposition of hands baptized into the spiritual ubiquity of the heavenly intelligences, is the concentration and the combination of all power, and is a condensation and localization of all the elements obedient to the heavenly mind; and these isolated germs of intelligence are transmitted through the rapped out ubiquities, and located in the intellectual or

physical organism of man, there to reproduce the divine will and wisdom in working out an end by an intellectual law. Hence localized intelligence, obedient to the will and wisdom of celestial intelligences, is working its way in and through organized matter upon the surface of the earth, and results in a well known fact, viz. :— that the mental substance forces matter obedient to will and wisdom, compatible with intellectual law, and the construction of the intellect symbolically and intelligently. But the heavenly intelligences work organically, functionally, and intelligently. Therefore, organic motion, sensation, and intelligence, are the properties, actions, or conditions connected with, and belonging to, principles, which are operative, coöperative, and reciprocative substances ; and, by exfoliating and transporting, and then and there localizing, particles or germs where organic motion, sensation, and intelligence did not preëxist, they grow in their organic growth and expand in their active force ; and, as individualities, have a law in action and in motion, and when constructed

into organisms these localized laws in action and in motion are diversified *ad infinitum*. Hence these substances, being incorporated into organisms, are diversified and multiplied *ad infinitum* over the surface of the earth ; but axioms represent the properties, actions, and conditions of principles, and are the bases of the sciences ; consequently, the third axiom of mento-theology is the basis of the philosophy of religion, and of the intellectual sciences and universal religion.

But, reader, is it not evident that science is doing some original and deep thinking? It is simple, withal ; and, like nature, systematic, instructive, constructive, and deductive ; therefore are we disposed to pause and acknowledge the fact that this mode of simple thinking is not that usually taught ; and for this reason will review the philosophy of educating the counseling faculties, which fixes the ultimate destiny of man ; but the analysis of his education is also a comparative analysis of the theory of his religion and philosophy.

It is an object of the highest importance for a man to know who he is, and what he is ; and by what process he obtained his philosophy of religion ; and to inquire whether it be simply the production of revelation, tradition, or reason—or the process of forestalling parables, without reason, instruction, or investigation—or the deductions originating in the analytical and synthetical art, based upon the axioms of principles, and authorized by the provisos of progression of the divine essence. If it can not be understood how nature and science thinks and acts, it is equally certain that forestalling parables are fables ; and to turn them all over to the care of the Devil, or to the care of humbug, in order to conceal one's own ignorance, and then assume an air of wisdom, would be evidence against none but him who does so ; and to either praise or condemn that which has not been investigated, would be a premature decision. As the subject involved is one of the greatest magnitude, we will review both sides of every proposition, and, in conclusion, demonstrate to the world that he is a specimen

of the noblest work of God—"an honest man," who makes an open confession of an honest mind, which is good for the soul, in the body or out of it.

The intuitive aspirations of the rudimental substance of the human mind, among all nations, and in all ages, has ever been that of creating a reformation in the alternating faculties of rudimentality, either by practising the *modus operandi* of religion, or otherwise to exfoliate the camera obscura for the same purpose, that the intelligence of the vital force exseminates a seed to make a substance progressive; but it is rational for science to foretell that the mental substance will ever continue its intuitive aspirations to correct the errors and unavoidable imperfections originating in the alternating functional faculties, and the great question is, How can a reformation of such magnitude be consummated? Divine Providence has created the provisos, and the only alternatives; but it is left for the freedom of the counseling faculties and the liberty of the human will to do the work; and, withal, it evidently

indicates systematic and mathematical adjustment of the process. It is, therefore, self-evident that this reformation is not to be consummated by barbarian, or even by semi-civilized, nations. True, many examples may exist of omni-vision, and will and wisdom of the religious process; and equally true that their rude and unsystematic philosophy is destined to ultimately overthrow the mathematical adjustment of mental laws and mental actions. Where, then, are we to look for the universal consummation and perpetuation of the religious provisos authorized by the plans of the divine essence? To what but an era of civilization, the philosophical language of which is based upon axioms which are the polar stars of eternal truth guiding the erring faculties of the intellect, compelling them to practise the systematic provisos of religion authorized by a law of the divine intellect? But when the faculties of the human intellect are rappedorted by a disembodied mind, the former takes on the will and wisdom of the latter, and supersedes the necessity of educating the faculties religiously, but

not scientifically ; and upon these intellectual resources of intelligence was predicated the intellectual power of Christ, and the extraordinary phenomena of will and wisdom on the day of Pentecost.

Science has repeatedly opened to view the arcana of nature, and urged the faltering faculties to, not only recognize, but also designate, the existence of a transcending truth, of all others the most important in a scientific, or practical point of view. But the faculties falter, and science remains in *statu quo*, while the intelligence of the human intellect takes a more elevated position, overlooking the wide range of this great truth, and its universal sway, when it seizes the human mind, either for weal or for woe, and is very frequently fatal to its happiness and well-being in this world, and detrimental to its perfections in the world to come. On some occasions it elevates the human mind to the very pinnacle of all perfection, wisdom, and happiness ; on others, it reverses the picture precisely. On some occasions this truth is called good, in-

visibly working out a good ; but again the same identity of truth is called evil, invisibly underlying and working out evil. In some conditions it secures health, happiness, liberty, harmony, and religion ; and again it is productive of disease, despair, intellectual slavery, bigotry, superstition, and wickedness. In one condition it opens the spiritual eyes, and the same power closes them finally and eternally, notwithstanding we pray to the contrary.

The above facts science has repeatedly demonstrated. They are predicated upon forcing the faculties of the intellect to declare their latent, but all-powerful, operations. The magnetic and universal sway of this omni-prevailing truth is this, a decision of the faculties in counsel ; is law—that which volition executes, and is the law of the intellect ; hence, a law of the intellect is a latent power working out ends and results. Therefore, the laws in nature originated in the divine intellect, and are located in principles by the divine will ; hence, law and God are the same identity in effect. Let the essence or organism

be what it may, law is everywhere and in everything, as perfect in a hair as in a heart, and no man can raise his arm without a law of the intellect to authorize it ; therefore, to worship God implies obedience to divine laws and provisos. These facts were taught the writer in the year 1840 by a Pagan priest, who introduced his faculties into the mystical philosophy of mental laws and actions ; subsequently the writer made many improvements and some discoveries, the most of which originated in analyzing the parables, and reducing them to systematic demonstrations based upon the language used by a civilized people ; for the parables are intended to teach the powers, constructive resources, and *modus operandi* of the faculties of the human mind, and is a mythological language used by a semi-civilized people. This Pagan priest cautioned the writer in the following words :—“ I warn you, because I have repeatedly demonstrated it, and seen the same truth illustrated in very many cases, never to make a decision of the faculties in counsel against religion, or against any principle or good

in heaven or on earth ; more especially against mind or intellect, because this decision can not be reversed or revoked by your faculties in counsel." If the faculties in counsel create a law sinning against religious provisos, this law of the intellect could not be reversed by any subsequent law of the intellect, or even by an intellectual law of the heavenly intelligences, because it is sinning against principle, or the Holy Ghost, and finally, interrupts the telegraphic wires—the medium of communication with the heavenly intelligences. If this solvent protection, the immutability of intellectual law, was reversible or changeable by the intelligent and conscious organisms in nature, they would be eternally changing their relations and conditions, ultimates and structures, by changing or reversing laws and actions, and when a man would sow wheat, he would reap something else to suit the vacillating laws and actions originating in the vito-intelligent organism. But if a man would make a decision of the faculties in counsel against all invisible evils and wicked influences, originating in mental organ-

isms, human and superhuman ; it is also a law of the intellect, a shield of protection, a divine proviso, the exercise of which will not be regretted by our physical or intellectual organisms ; this constitutes the basis of a ceremony of an all-powerful theocracy, in the rear of the civilized era, who believe that Jesus Christ is a respecter of persons, and say they bless (protect) themselves by making the sign of the Holy † by which the Devils are repelled.

Hence it is obvious that the starting point of power is outlined by intellectual law, which fixes and defines its sphere of action and ends to be accomplished, and equally so that the imagery of intellect is also outlined by law, and therefore symbols of colors or figures located in molecular motion. Man creates his symbols of art by a law in action and in motion ; and by variations and combination of variations of laws in action and and in motion, the symbols of art, as well as thought, are diversified and multiplied *ad infinitum* without changing, reversing, or revoking laws.

But the great and sublime ultimates of intel-

lectual laws are intellectual freedom and faith. They are both provisos originating in the plans of the divine intellect, and conferred upon the counseling faculties of the human intellect to be worked out by the human mind ; and to see the kingdom of heaven, or to be redeemed from the errors, or sins, of the alternating faculties, we must be born again. "That which is born of the spirit, is spirit ; and that which is born of the flesh, is flesh." That which is born or created through light, is science ; that which is born or created through a medium finer than light, is religion. The law of the intellect, the true faith, authorizes the human will to baptize the faculties into a medium finer than water or light, which emancipates them from the bondage of error, ignorance, and superstition ; therefore, the human will and the mental substance are born again and created in freedom by the introduction of intelligence and truth, predicated upon the law of the intellect—the true faith, and authorized by the provisos of the divine intellect.

But the definition of mythological faith is the

evidence of things hoped for, and the substance of things not seen, and authorizes the human will to work at random. With such convenient definitions, religion can be varied to suit the imagery of the intellect, and result in the systematic formulas of religion, such as preaching, praying, creeds, doctrines, and dogmas, which fall back upon the conventional axioms representing the properties, actions, and conditions connected with, and belonging to, the provisos of constructing fables into systematic prayers, creeds, doctrines, and dogmas. With such a systematic process, the counseling faculties might pray for eighteen hundred and fifty-eight years, and it would be none the less a miracle than a natural process, to emancipate the human will and the mental substance from the bondage of intellectual errors.

But this calamity originates in the want of defining the provisos of religion systematically, scientifically, and intelligently, and, therefore, consistently with the theory of axioms, upon which are based the philosophy of all the sciences. But of many men and minds, some might be in-

clined to accuse science of making affirmations, without demonstrations; hence science is forced to analyze the philosophy of the pulpit, and present the *modus operandi* to the faculties of perception and reason of the clergy, and all others, who doubt the truth and utility of axioms, and the down-falling and upheaving reciprocity of the analytical and synthetical art. Therefore she will analyze the process of preaching, from the following text:—Romans, vii. : 21; “I find then a law, that when I have a will to do good, evil is present with me.” The divisions of the sermon are usually outlined with parables, and the filling in of the skeleton is a tissue of parables and arbitrary dictions. Thus, at the very outset, the preacher makes a false step and starts wrong, by working the alternating group located on the summit and base of the brain, instead of working the groups of perception and reason; and during the progress of the sermon he completes the absurdity by working the faculties in partial groups, and, by the use of ambiguous, unintelligible language, figurative declamations, and seductive

mystifications, the faculties of perception and reason are dethroned, and order, system, and natural law are overthrown, resulting in a mockery of the faculties in counsel ; all of which is as unnecessary as it is uncalled for. Why should the mind be subject to the absurd and ridiculous, when truth and common sense is on its side? The common sense of the text implies the construction of the alternating faculties, as well as the basis upon which the mental organism is constructed. Why not, then, philosophize upon the origin of these faculties, their basis of construction, and reciprocity of development, from Adam down to the present time ; and close the sermon by showing the faculties of perception and reason the way to avoid or supersede the errors created by the alternating functional faculties in their counselings? Such teaching would render the philosophy of a sermon systematic, scientific, and intelligent, and would harmonize with principle, law, and intellectual construction. But, what are the faculties of the clergyman usually doing with the text? Assuredly not analyzing the

laws, actions, and construction of the human mind. What then? The only alternative left him is to fall back upon the figurative language of parables themselves; he compels the counseling faculties to surrender to that which they do not comprehend, and, by forestalling the counseling faculties with a mysterious credence, he enslaves the noblest of all instruments, without instructing it intelligently; he departs from principles and laws, not willfully, but ignorantly, and consequently falls from grace; through error, he unavoidably teaches error, but not intentionally, and compels the faculties in counsel to surrender their intellectual liberty by condemning the progress of science, assuming the ground that might is right; therefore the liberty of the human intellect is treated as a farce. If the freedom of the human will and the right of investigation is to be sacrificed in one science, why not sacrifice it in others? Things that are equal to the same thing, are equal to each other. Condemning the axioms, and teaching the science of mathematics in parables, by forestalling the faculties, in local

groups, with a sublime and mysterious credence.

But science suggests that the present is an age of civilization. The progression of intellectual freedom in which the human mind can not and will not surrender its intellectual freedom to that which forbids a scientific investigation, or to that which can not reinstate its utility upon a basis of a scientific demonstration, consequently the mind is compelled, not by the force of choice, but by the force of truth, to emancipate the faculties from the bondage of error and must rest upon those axioms which are the symbols representing the properties, actions, and conditions of principles upon which, as a solid basis, the sciences are to rear their superstructure, and against which the combined forces of error, superstition, and bigotry can not prevail. Why should science sacrifice erring humanity, or suffer the intellectual liberty of the human mind to be chained to a dogma of error, in order to gratify the ambition of a few men to the detriment of the whole? The result of this would be the sacrifice of religion itself,

with its divine provisos and constructive resources.

But those who are opposed to the axioms of the intellectual sciences might be offended at the inevitable conclusions of science, therefore they have an alternative to fall back upon, the truth of which is self-evident and closes up all exceptions or objections to the conclusions of science. A historian has discovered that organism and intelligence have created three distinct eras of intellectual progression in the human family, and where one terminates the other begins, these are the barbarian, semi-civilized, and civilized eras. The first of these have principally their perceptive faculties educated, with a few of the alternating, and their counseling, but unruly, faculties are forced into obedience by arbitrary diction, and when this fails, their faculties of perception have faith in the laws of action, and force of clubs, acknowledging the truth of which, they obey. Those of the second classification, are identified by having their counseling faculties educated with propositions, parables, and forestallations

without investigation or systematic and intelligent instruction, therefore, their faculties are only half-emancipated, and are not created in freedom by education ; hence they are not competent to love and obey a truth, for the sake of the truth, and indicates the necessity of an outside pressure to force their unruly faculties into obedience, and in religion the symbolic theory is found to be the most successful—the Devil, torture, and vengeance. Their religious faith is like their education, predicated upon parables and mythological language, and, for the want of systematic and scientific definitions adapted to laws and actions, is rendered comparatively useless, considering its divine importance. Those of the last classification of rudimentality are the civilized haughty lords, whose counseling faculties accept of no parables or propositions without investigation ; and accept of no doctrine, dogma, or faith that can not reproduce its merits upon the basis of a scientific demonstration. Their religious faith is based upon a systematic definition originating in mental laws and actions, and adapted to mental laws

and actions, they love and obey an intellectual truth for the sake of harmonious intelligence, and their faculties are created in freedom by education which emancipates the human will and the mental substance the results of which are intelligence, truth, and mental power, both scientific and religious, and falls back upon the axioms of principles, but not on parables.

The above sketch is a historical quotation of an incontrovertible truth, and thus may be fixed and defined the classification of each individual, by referring to the mode of training and educating the faculties in counsel which will also define the relative value and truthfulness of his intelligence both scientific and religious, and when he sees the outlines of his own picture reflected, in either, his counseling faculties can make alterations and improvements in the imagery, without fault-finding with the unavoidable conclusions of his best friend, Miss G. Sciencia.

The true theory is reformation and improvement in the future by the experience of the past. To offer resistance to nature's truths is the very

climax of folly, and ultimates in overthrowing every virtue and perfection in christendom; but, in the application of practising this error, science recognizes the future destiny of many a bright and promising intellect, which, if they had been taught to love a truth for the sake of the truth, authorized by the conventional axioms of principles, and not by those of parables, they would have figured upon the arena of christendom, disseminating intelligence, intellectual freedom, charity, and brotherly love.

However, truth and intellectual freedom are eternal and must prevail; and, withal, the intuitive aspirations of the faculties in counsel are upward and onward, and science abhors error even as nature abhors vacuum, and the mental substance loves truth, nor can it resist or displace truth any more than can vacuum resist or displace matter, consequently there is every hope, and every hope to rest the organ of hope upon; and while the alternating faculties in their counselings are liable to create their symbols in error, yet hope springs eternal in the human breast, and

intuition looks forward anticipating the divine provisos identified with a universal religion ; and while the foibles, created by the intellectual faculties in counsel are recognizing in the *genus homo* a personality, and, consequently, a substance held in high admiration upon the surface of the earth, and therefore entitled to all good will and courtesy, claimed by the aspirations of the counseling faculties, they identify and define these personalities. And this substance creating foibles should, first of all, create a systematic and solid basis to rest these foibles upon, and insinuates in no obscure way the necessity of starting right in order to end right. But how is it possible to start right and keep right when that eternal parable of everlasting truth is for ever located in the constructive basis of the counseling faculties, namely, "I find a law, that when I have a will to do good, evil is present with me." Therefore, it is self-evident that the intellectual foibles should also be intelligent foibles, systematic foibles, and scientific foibles, based upon the conventional axioms of principles, which would be a

systematic and a solid basis correcting the errors of the alternating functional faculties in their counselings by introducing the faculties of perception and reason into the operative, coöperative, and reciprocative laboratories of nature, originating in the divine provisos of a universal religion, based upon an eternal principle, and, withal, authorized by the laws of the divine intellect itself. Hence, it is clearly self-evident that the intellect of the divine essence has progressed immeasurably onward and upward and left its laws in the rear, located in principles of which you and I are among the ultimates. Therefore, to worship God is to obey and coöperate with his divine laws, and to receive aid from heaven is to obey and coöperate with his divine provisos, all of which are eternal and unchangeable laws located in principles, fixed and defined by the intellect of the Supreme Being, and heaven or earth can not pass away until each jot or tittle of the law is fulfilled.

But, finally, "I find a law, that when I have a will to do good, evil is present with me." This

text contains the fulcrum upon which is placed the great lever moving the unruly, but half-civilized, faculties of the semi-civilized era, and consists of the symbolie theory of the Devil, torture, and vengeance; and even in this day, some of the clergy move the timorous faculties with this lever to eminent advantage; and, in order to put the lever in motion he works his alternating faculties in local groups, and imperceptibly creates a symbol originating in the kingdom of darkness (error), and this symbol (parable) of invisible locomotion is dignified with the name of the Devil; and, finally, a combined decision of the alternating counseling faculties compels volition to deceive the porters at the door, by forcing on the faculties of perception a spectral image, and makes the parable of invisible molecular locomotion a *bona fide* personification, and now the alarm becomes a frightful universality; then follows a combined decision of the faculties in counsel, authorizing volition to load the two big guns of hope and marvelousness, and hurl the fury of mythology against the invisible

locomotive majesty on the outside of the internal world of wonders, while, in reality, the evil (I find a law, that when I would do good, evil is present in me) complained of is located in the base of the brain, enjoying the glory and the grandeur of the martial music on the field of battle, located on the summit of the brain, the twin kings of which are hope and marvelousness. Is this the philosophy of religion? Undoubtedly, in part, this is the *modus operandi* of a necessary and useful proviso, to force the half-emancipated faculties of the semi-civilized era into the ranks of obedience, even as the theory of laws and actions of the science of club-ology is useful and necessary among unruly barbarians. However, the faculties of perception and reason are discovering the spectral imagery forced upon them by the counselings of the alternating faculties; but when this all powerful symbolic theory is submitted to the analytical action of the faculties of perception and reason, the spectral imagery undergoes a change, and the frightful data of his mythological majesty is displaced by that

which is more consistent and rational, and insinuate the fact that the light of civilization is working its way into the kingdom of darkness.

But if the analytical eyes of the clergy would scan the faculties of perception and reason of their congregations, they would discover that the era of semi-civilization expires in the second half of the nineteenth century, and nothing, but a philosophy resting upon the axioms of eternal truth, demonstrated intelligently, and the love of truth for the sake of the truth, can be forced upon the mental organism. Any other routine of training and educating the counseling faculties, will be rejected by those of perception and reason. These noble groups have been progressing for the last two hundred years; while the alternating functional faculties, having an ecclesiastical organization located within them, have been arresting the progress of perception and reason. Should the clergy refuse to accept these axioms of civilization, originating in the faculties of perception and reason, but one alternative remains, viz., a decision of the faculties in coun-

sel, authorizing the human will to reject the mythological philosophy, as taught by the clergy, from the intellectual dominion, which is tantamount to a rejection of the church. The truth is, that fully one-half of any enlightened population have already decided against the mythological philosophy of the clergy, and the remainder of the population are daily becoming more unruly and captious, and consider the burden of the erring alternating faculties in their counselings a sufficient encumbrance, without paying the clergy to founder the faculties of perception and reason amid the shoals of systematic, unmeaning fabrications of semi-civilization. Science is curious to know of what use truth, or error, or anything else is, located in the faculty of credence, when prevented from systematic, scientific, and intelligent appropriation. Is not the philosophy of religion of the passing day, a practical demonstration of the fact, that the faculties in counsel are forestalled with a mysterious credence? The tenets of which the perceptive and reasoning faculties of

the congregation have not been trained to analyze or demonstrate ; nay, rather forbid the liberty of investigating these mysteries of mythological philosophy. It is the interest of the clergy thus to play upon the alternating faculties, and mock the functions of perception and reason, forcing the greater into obedience to the less. But as an offset to this latent and mischievous stratagem, it is also the interest of these faculties of perception and reason to bring to bear the analytical and synthetical art of science against the encroachment and usurpation of the alternating group in its counselings. And although the clergy have greatly the advantage in education, originating in the relics and remnants of the barbarian and semi-civilized era, nevertheless, the analytical and synthetical art of science will force the clergy to show "by what authority they do these things ;" and show cause why they seize upon the alternating faculties, and compel them, perforce, to a decision or law of the intellect, authorizing volition, thus to expose the faculties of perception and reason to such malignant mockery, threaten-

ing the overthrow of civilization, and, at the same time, paralyze the lawful provisos of religion itself.

Thus terminates the *modus operandi* of pulpit philosophy, identifying some of the clergy with the deductions of science that, "when they could do good, fabulous error is ever present in them." However, science discovers an error originating in the faculties of perception and reason connected with many men and many minds, who declare that the clergy are an excrescence or incubus hanging on to the rear of the car of progressive intelligence; but science discovers this position to be a decided error, because the clergy hold on to the anchorage of religion, grounded in the alternating functional faculties, with here and there a *lapsus linguæ*, and including in this era a surplusage of symbol theories, with an occasional *lapsus* backward, but never a *lapsus* forward; and during this interval of sublime patience of the clergy, the safety valve of intelligence is forcing upward an intellectual surplusage, which the mental substance condenses into

the mental calibre, by a reciprocity of developments based upon propagation, and forcing the intellect and intelligence to progress ; and were it not for the patient clergy, the ultimate end of the religious provisos, originating in the plans of the divine mind, would be doubtful. Hence, it is very evident that the literary gentlemen, the clergy, are indispensable ; and if, with their symbolic theories, they were necessary and useful in the barbarian and simi-civilized eras, it is equally certain that they will be as much so in the civilized era, for the reason that science and religion ultimate in the same essence, intelligence, truth, intellectual freedom, and mental power ; consequently, civilization will terminate in creating the necessity, as well as perpetuate the sense, of omni-vision, which is to instruct the faculties of perception and reason religiously and intelligently.

But the ultra extras of the patient clergy, including their symbolic theories, errors, superstitions and usurpations, has ever been a national calamity and a fruitful source of family vexation,

destitute of the philosophy of loving and obeying an intellectual truth for the sake of harmonious intelligence.

There is no science cultivated among men more valuable, necessary, and useful, and in such daily use, than that of the mind, and yet, strange to say, there is scarcely a science connected with the routine of education less understood. Even in a speculative point of view, it is an object of the highest importance to know how to work the symbol organism, so that the errors created by working the alternating functional faculties in their counselings may be avoided, and thus create the imagery of the intellect in truth, either for our own use or that of others, in the use of the oral or written languages.

There is no accomplishment more significant of a lady or gentleman than that which originates in the imagery of the intellect, and simplicity and truthfulness is true dignity, and will command the respect and admiration of all. Hence, the analysis of the basis upon which the intellect is constructed, its resources, and the *modus operandi*

of the human mind, is not only inductive, deductive, and instructive, but it is profitable in every sense of the word, and would show the reasons why the alternating functional faculties in their counselings can not discover their connections and relations between mind and mind, and the Creator and the creature, with the same systematic accuracy that the perceptive faculties discover the external universe. Truth from without to this centre flows systematically and mathematically, and the divine provisos of religion are intended to introduce truth from without upon the faculties of perception within systematically and mathematically. Hence, the results of science and religion are the same, that of intelligence, truth, intellectual freedom, and mental power.

Science has heretofore demonstrated that a community composed of barbarian, semi-civilized, and civilized races, progress together inharmoniously. The first of these commenced with Adam, and terminated in developing the intellectual resources connected with the incarnation of Christ. This was an era of semi-civilization, and

has captivated the faculties of the human mind, religiously, for some two thousand years. Now civilization comes forward with a very large population, who refuse to be classified with the religious era of semi-civilization, either in the church or out of it. This civilized population have as yet organized no systematic religion identified with the mode of educating their faculties in counsel.

But at the time of Christ, the Jews were to lose their nationality in order to disseminate the religion of Christ, and make it common with all nations ; to consummate its universality, it must be based upon principles, laws, and mental actions which were communicated to Christ by the heavenly intelligences, and he taught these revelations in the ambiguous, inelegant, and unsystematic language used by a semi-civilized people ; and he has also very justly forbid us to bury our talents (faculties), and as they are classified with the era of civilization, our scientific and religious education should be taught in language used by a civilized people, and by the

same systematic process ; therefore our intellects are authorized by revelation, reason, and science to introduce axioms, instead of parables, in teaching, disseminating, and practising the philosophy of religion, and is simply a necessary, rational, and unavoidable consequence ; and, moreover, religion has hitherto been stationary and arbitrary, or if progressing at all, it was only from bad to worse. And, withal, the civilized faculties of the human mind are already forced beyond the contracted limits and systematic formulas of modern christianity, identified with the ambiguous language of the semi-civilized era. Consequently, the immaculate queen of the intellectual dominion, Miss Gracia Sciencia, recognizes in the second half of the nineteenth century, civilization making rapid progress, without a solitary religious organization constructed upon that unerring basis upon which is predicated the progression of this civilized era. Hence science brings forward the conventional axioms of three sciences, which represent the properties, actions, or conditions of their respective principles, and are

classified together either for truth, utility, or reliability, and upon which science rears their philosophy of deductive and eternal truths demonstrated, and these axioms are the solid bases upon which rest the philosophy of mathematics, optics, and mento-theology.

A philosophy is based upon conventional facts, the results of intellectual deductions.

A science is based upon conventional axioms, and are the symbols representing the properties, actions, or conditions of principles, therefore simple, self-evident, and eternal truths.

Axioms are constructed compatible with fixed laws in nature and not according to the conventional opinions of men.

Axioms are the elements of science, and the bases of all the sciences.

Mental philosophy is based upon the axioms of a principle in nature ; it is therefore a science resting upon eternal truths.

The axioms of mental philosophy are also those of theology, hence these sciences are also based upon eternal truths.

A substance endowed with sensation, identifies itself as the mental principle.

Individualities, mathematically, have form and quantity ; but form and quantity are the properties or conditions identifying principles in nature, and therefore are eternal truths ; hence, the axioms of mathematics are simple, self-evident, and eternal truths.

Individualities of light are only three—red, yellow, and blue rays migrating together ; and, optically, have only two properties—chemical and mechanical ; but these properties, actions, or conditions identify the above principles in nature, and therefore are conventional axioms, and are simple, self-evident, and eternal truths.

Individualities of the mental substance have sensation ; but sensation is a property, action, or condition identifying a principle in nature, and therefore is an eternal truth ; hence the conventional axioms of the mental principle are simple, self-evident, and eternal truths.

Axioms—conventionally and mathematically,
are form and quantity.

Forms, figures, and surfaces equal to the same form, figure, or surface, are equal to each other in form, figure, or surface, etc.

Quantities equal to the same quantity, are equal to each other in quantity, etc.

Axioms—conventionally and optically, are chemical and mechanical.

The chemical are absorption and decomposition.

The mechanical are reflection and refraction.

Axioms—conventionally and mentally, are sensorial.

1. Sensation—receiving actions.

2. Sensation—transmitting and localizing actions.

3. Sensation—naturally or spiritually operating on the same constructive proviso, that of rapping contact and contact of similar and dissimilar media of molecular motion into one continuous medium, receiving, transmitting, and

reciprocating actions scientifically or religiously.

These axioms of the above sciences, are invented to represent the properties, actions, or conditions of the principles to which they belong. They are also simple, self-evident, and descriptive of their principles, and therefore eternal and unchangeable truths.

But the rule or law fixing and defining axioms requires some one or all of them to be present or active during an investigation or manifestation of their principles; and when they comply with this rule of action they come within the definition of axioms, and will be so considered until they are displaced by those more simple, self-evident, and descriptive of that which they are invented to represent; hence the axioms of the intellectual sciences are classified with those of mathematics and optics, either for truthfulness, simplicity, utility, or reliability.

The celesti-mental intelligences destined the religion of Christ to be a common heritage of the whole human family, and, of a certainty,

based it upon an eternal and unchangeable principle ; consequently, its axioms are also eternal and unchangeable truths ; hence his religion is universal and eternal, and falls back upon principles, laws, and mental actions, and so does the axioms of mathematics ; all of which confirms the omnipresent intelligence of the mind of Christ, recognizing a universal religion based upon the axioms representing the properties, laws, and actions of an eternal principle ; and common honesty, our mutual good, common sense, revelation, reason, and the axioms of mento-theology, confirm the universality of religion. Moreover, science offers the following reasons for reducing religion to a systematic philosophy and a practical science :—

REASON I.—Revelation does not condemn the cultivation of knowledge and the dissemination of truth ; consequently, the downfalling and upheaving reciprocity of the analytical and synthetic art of the immaculate queen, Miss Gracia Sciencia, is lawful, and not forbid by revelation.

REASON II.—The utility of science and religion

is that of training and educating the faculties systematically, scientifically, religiously, and intelligently; and terminates in creating truth, intellectual freedom, and mental power, within the human mind.

REASON III.—To serve God, implies obedience in coöperating with his divine laws, and not to sin against his religious provisos and their principles; and if we are ignorant of laws, provisos, and principles, how is it possible for our faculties to comply with his laws, provisos, and principles, systematically and intelligently?

REASON IV.—The semi-civilized process of training and educating the counseling faculties, is at variance with the civilized process, and therefore will be rejected by the civilized era.

REASON V.—It is clearly self-evident that the celesti-mental intelligences designed the religion of Christ to be based upon an eternal and universal principle, and the force of the analytical and synthetical art of science will define that principle systematically, scientifically, religiously, and intelligently, and, therefore, lawfully.

REASON VI.—It is also self-evident that no science or religion, originating in the laws and actions of principles, can become a reliable and systematic theory or operation unless it is based upon the axioms of principles, because there is no rule or law to guide the explorations of the faculties in search of truth.

REASON VII.—It is equally evident that the errors of modern christianity are identified with the fact, that the clergy are teaching a random philosophy, destitute of principles, axioms, and laws; resulting in unavoidable errors, instead of a systematic religious philosophy.

REASON VIII.—It is clearly self-evident that a reformation in the semi-civilized philosophy of religion is even at hand, and it is an object of the highest importance to start right, in order to end right.

REASON IX.—It is also evident that those who have the sense of omni-vision, never make any undiscovered inventions in the useful arts or sciences, or improvements in the arts, because these things do not exist in nature, or among the

thoughts of men already formed to be discovered; hence, all the systematic and scientific originalities of inventions must originate in the analytical and synthetical art of her Grace Miss Sciencia.

Finally, science has herein stated the reasons why religion should be reduced to a systematic science, which is in harmony with the simplicity of nature and our mutual good and mutual interest, and, also, with some show of common sense, honesty, and humanity in justice to truth and the rights of man, without abusing or enslaving the intellectual freedom of the faculties in their counselings. This reason takes a position in common with all others, and demonstrates two facts:—That the mental principle has a starting point and a terminus; one, the individualities of the mental substance; the other is occupied by the intellect of the Divine Essence itself; the former identified with religion implying a relative condition of the faculties in counsel and action, coöperating in harmony with the divine laws creating the religious provisos;

the latter is identified with God, power, and law.

Deity works by law. The laws of the divine intellect are eternal and unchangeable, and must be obeyed by every substance, principle, or organism with mathematical accuracy, even like the faith or law of a grain of mustard seed; the intellectual laws of Deity operate with mathematical accuracy, but the intellectual organism is only a symbol depository, creating the sensations of mathematical consciousness in the human mind. Like returns to like, and is governed by the laws of like. Hence, the mental organism is determinate consciousness, adapted to obey established laws with mathematical accuracy; but if the faculties of the human intellect are educated in error on principles, laws, and systematic provisos in religion, it would be more of a miracle than a natural result for the human mind to comply with the systematic laws and provisos of religion with mathematical accuracy; consequently, to worship Deity is simply to obey his divine laws systematically and math-

ematically, and to receive aid from the celestial intelligences implies obedience in practising the religious provisos with a systematical and a mathematical accuracy.

But faith is a law of the intellect, the ultimate of a decision of the faculties in counsel, and originates in the intellectual freedom of the counseling faculties, predicated upon the right of choice in directing the decision of the faculties in counsel. It is the only true faith, and the great corner-stone of a universal religion, authorized by the will and wisdom of the divine intellect, and was also taught in parables as the only true faith ; and upon this definition of the only true faith science rears the philosophy and *modus operandi* of a universal religion adapted to an era of civilization. The following articles of a freedom and religious creed, are authorized by revelation and the analytical and synthetical art.

ARTICLE I.—We believe in worshipping the Supreme Being by loving and obeying his divine laws, and carrying into practical operation his divine provisos of

religion, (see Matt. xii. : 50.), originating in the plans of the Creator, for the benefit of the creature, and presented to the lawful freedom of our counseling faculties, authorized by revelation.

ARTICLE II.—We believe in practising the intellectual law of faith—the only true faith, offered to the lawful freedom of our faculties in counsel, authorized by revelation.

ARTICLE III.—We believe in loving and obeying an intellectual truth and it demonstrated, for the sake of a benefit conferred by the truth, which is the ultimate of harmonious intelligence, authorized by revelation and the era of civilization.

The above are the requisitions of the Bible and those of a universal religion ; and, if violated, we incur the penalties of the laws and provisos thus violated, and shall be punished thereof without an ecclesiastical jurisdiction.

The following are the rules of action intended to guide the *genus homo* and his erring faculties,

and by observing them we comply with common sense, common honesty, and our mutual good, without abusing or enslaving the intellectual freedom of our faculties in their counselings, they being created in freedom by education, and as the human mind is an isolated individuality, and creates its own destiny systematically, scientifically, religiously, and intelligently, authorized by the will and wisdom of the Deity, creating its intellectual freedom, consequently the right of choice is guaranteed to the faculties in their counselings, and identifies the human mind with dignity, integrity, liberty, and responsibility.

RULE I.—The oral and written languages are to be used for the sublime purpose of instructing and educating the faculties, scientifically and religiously, without abusing, misleading, or forestalling the liberty of the faculties in their counselings.

RULE II.—Church doctrines and dogmas are not recommended, because they contravene the intellectual freedom of the faculties in their counselings.

RULE III.—Science, as well as the parables, forbids the human intellect to officiate religiously, unless it can show its authority by using a medium finer than light or atmosphere.

RULE IV.—The religion of the civilized era embraces the Old and New Testaments; but that which our faculties can not comprehend systematically, scientifically, and intelligently, must not be rejected or memorized, but passed over in silence, because the faculties can not employ that which they do not comprehend systematically and intelligently.

RULE V.—Bible litigations and disputations are not recommended. Is not Ephraim joined to his idols? A decision of the counseling faculties is the law of the intellect, and Ephraim himself could not reverse it. The intellectual freedom of the counseling faculties of Ephraim originates in a law of the divine intellect; and his right of choice ultimates in truth or in error, and if executed, creates his own law of faith. How is it possible, then, to reverse it by Bible disputation? Therefore, the religious philosophy of the

civilized era is constructed upon the summit of the semi-civilized era, and will let Ephraim alone.

RULE VI.—No rudimental intellect of the *genus homo* will be allowed to officiate religiously or scientifically (excepting the will and wisdom process of the celesti-mental intelligences), without being qualified by a systematic, religious education, using a medium finer than light or atmosphere, or a systematic, scientific education.

RULE VII.—To forestall the faculties in their counselings with a mysterious credence, and then to train and educate the counseling faculties with the philosophy of mathematics or religion, destitute of principles, laws, and axioms, must unavoidably result in random deductions, errors, vexations, and disappointments ; and while time forces the intellect of the human mind into a state of maturity, an absurd philosophy disqualifies it for scientific and religious utility in this world and in the world to come. Hence, mathematics and mento-theology are systematic sciences, and their axioms must be observed with a systematic accu-

racy, in order to educate the faculties intelligently and lawfully.

RULE VIII.—A universal religion should be constructed commensurate to the civilized faculties of the human intellect, resulting in the creation of intelligence, truth, intellectual freedom, and mental power within the mind of man, and authorizes our counseling faculties to worship the Deity by obeying his divine laws, and our faculties are to be educated religiously by using a medium finer than light, or otherwise by the intellectual process of the will and wisdom of the heavenly intelligences worked in and through our faculties originating in the religious provisos, and authorized by the laws of Deity, which was the intellectual philosophy and *modus operandi* of Christ; but to sin against principles and laws overthrows the *modus operandi*, and a decision of the faculties in counsel against the provisos debars us eternally from the use of omni-vision and will and wisdom, and is a law of the human intellect predicated upon the right of choice.

RULE IX.—To worship God is to love, obey,

and coöperate with his divine laws ; and to be religious is to carry into practical operation the religious provisos originating in the will and wisdom of the Creator for the benefit of the creature. That which is born of the spirit, is spirit ; that which is born of the flesh, is flesh ; that which is born or created through a medium of light, is science ; and that which is born or created through a medium finer than light, is religion.

Thus ends the rules of action to guide the faculties of the intellect, and prevent the errors originating in the random counselings of the intellectual faculties.

In conclusion, shall science classify the intellectual dominion with this systematic era of civilization, which robs everything of the mysteries imposed upon it by the seductive ingenuity and inventive fabrications of the human faculties, as well as forces every principle in nature to yield up its hidden secrets in laws and actions? Can the analytical and synthetical art of science prevail on your counseling faculties to love and obey that which your faculties can comprehend and

demonstrate, resulting in an intellectual truth, without abusing the intellectual freedom of the faculties in their counselings? Or, shall the faculties in their counselings love and obey that which they can not comprehend and demonstrate, thus practising error and abusing or misleading the noblest of all instruments—the faculties of the human mind? He, who forces the twig from a vertical truth, will cause the tree to grow systematically and organically crooked. Who can force its organic inclinations back again to its pristine truthfulness and excellence? Therefore, if the polar star of truth and intellectual freedom be chosen as their guide, the faculties are organically inclined to truth; but if they have chosen error and intellectual bondage, then are the faculties organically forced from their position of truthfulness. Moreover, as destiny forces us through the world, the right of choice shall be finally judged—even from the house-tops our thoughts shall be read.

Thus terminates the classification and definition of the axioms of the intellectual sciences,

which are intended to instruct, but not mislead, the noblest of all instruments—the faculties of the human mind.

Finally, the immaculate Queen, Miss Gracia Scientia, congratulates her loyal dignitaries, the haughty lords and progressive queens, in their onward progress in cultivating and disseminating intellectual freedom, civil, political, and religious.

In the sixteenth century she taught their faculties to cherish and cultivate intellectual freedom civilly, and she conducted her disciples across the Atlantic to the continent of North America, there to propagate the seeds of civil intellectual freedom. In the seventeenth and eighteenth centuries she taught her loyal disciples to cherish and cultivate the seeds of intellectual freedom, civilly and politically ; and, by force of intelligence and the power of truth, her loyal dignitaries rebelled against the usurpers of political intellectual freedom. In like manner, in the latter half of the nineteenth century, she also is determined to teach her loyal intelligences to cultivate and disseminate all the sciences in the language used

by a civilized people ; to this end she calls on all those who are realizing the inestimable blessings of civil and political intellectual freedom to coöperate in cultivating and disseminating religious intellectual freedom, by adopting the language of the civilized era, which shall result in creating and perpetuating intellectual freedom in the human mind—political and religious.

The three great elements entering largely into the construction of the civilized era are science, religion, and money ; they are the instruments, when rationally used, identifying the plans of Providence in teaching the *genus homo* that such means, systematically directed, ultimate in the creation of intellectual freedom within the counseling faculties of the human mind. Science and religion are intended to create intelligence in the counseling faculties of the human intellect ; intelligence creates the symbols of truth in the intellect ; truth creates the symbols of intellectual freedom, by supplanting those of the bondage of error, ignorance, bigotry, and usurpation ; freedom creates mental power in the hu-

man mind—civil, political, and religious, while the symbolic guides of freedom authorizes the human will and mental centre to execute symbolic work systematically and mathematically. But dollars are the mechanical symbols, conventionally invented to represent and perpetuate the intellectual symbols of freedom, the laws of which being predicated upon the right of choice. Yet the right of choice authorizes the human will to create the symbols of an intellectual obligation ; and the mechanical symbols of freedom are invented to raise the obligation and produce a restoration of intellectual freedom by counting out the conventional, customary, and fashionable usage ; not by counting any intrinsic value or extra merit in gold or silver coin, because fashionable pebbles would answer the same purpose ; but a civilized and enlightened people up to date stamp the pictures of the intellect upon sections of paper, some in parables and some in bank notes, producing opposite conditions of the faculties of the intellect. By augmenting and multiplying one, the physical, intellectual, and

intelligent capacities of the human family are greatly developed, conventionally pointing out the concealed idea of Divine wisdom—that of teaching the *genus homo* that intellectual freedom is the great polar star of the civilized era, civilly, politically, and religiously ; authorizing the human mind to love and obey an intellectual truth for the sake of a benefit conferred by the truth.

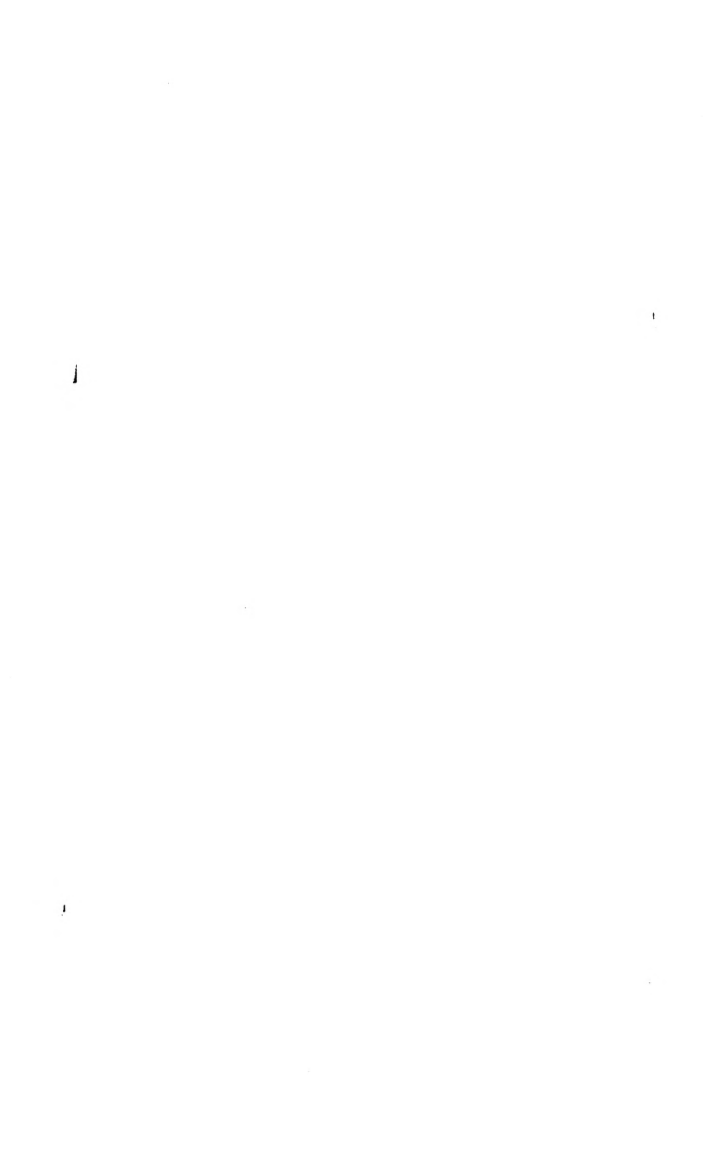
Hence, the semi-civilized era is constructed upon the summit of the barbarian era, and it opened out upon the pictures of parables which were offered to the half-civilized faculties, to be accepted or rejected without investigation, and carried into execution by the necessary but frightful symbolic theory of the Devil, torture, and vengeance. But the civilized era is constructed upon the summit of the semi-civilized era ; it opens out upon the broad basis of the picture's intellectual freedom, is carried into execution by the introduction of conventional axioms, and teaches us to cultivate and obey an intellectual truth for the sake of the truth. Hence, it is

clearly self-evident that the polar star of the civilized era is that of intellectual freedom, but the polar star of the semi-civilized era was that of half-emancipation ; while the polar star of the barbarian era was that of intellectual bondage.

In conclusion, the proposition is opened out and clearly demonstrated. The second half of the nineteenth century is yours, and North America is large, liberal, and commensurate to the expansive intelligence of the human intellect ; its political atmosphere is freedom, based upon eternal truths demonstrated intelligently. Religion is also freedom, when based upon eternal truths demonstrated intelligently. Therefore, choose ye one of three intellectual positions, freedom, semi-freedom, or absolute bondage, and the right of choice shall measure out your compensation civilly, politically, and religiously. In the humility of charity and good will, the friend and servant of the whole human family directs your investigations to her new science, based upon axioms, as a system, and a more excellent way to acquire intelligence and truth than

that of the New Testament, based upon parables as a system. But the New Testament is a more excellent intelligence, as a system, than that of the Old Testament, based upon arbitrary diction, as a system; while it again protests against Paganism, based upon idols, as a system; thus a review of the whole range designated by science shadows forth intellectual developments—the progress of civilization. Hence, we should be thankful that we live in the second half of the nineteenth century, in which intelligence is progressive, but not arrested when based upon the faith of systematic investigations. Therefore, investigate all things, demonstrate all things, prove all things, but anchor on the truth, and it shall make you free. Such is the counsel of science, as she forces her way through the march of mind in the progress of matter; and to this end (freedom), with a hope of promoting your intelligence, she tenders the new science to her loyal subjects, the haughty lords and progressive queens, on Christmas day, anno domini 1857.

MISS GRACIA SCIENCIA.



THE
ADDENDA OF FOUR LECTURES,

INCLUDING A

Historical Narrative

OF THE

RISE OF THE NEW SCIENCE.

PREFACE TO THE LECTURES.

WE have been solicited to publish the following Lectures ; but as they are intended to elucidate some of the principles and properties of the intellectual sciences, it has been thought more appropriate to issue them as an addenda to an Elementary Treatise on the Science of Mind.

They are intended to encourage coöperation with nature in working out the grandest results by the simplest means ; also, to fix the lines of demarkation between religion and science so to prevent the substitution of one for the other, either ignorantly or designedly. The funds arising from the sale of these works, after deducting expenses, will be appropriated to the dissemination of systematic intelligence, both scientific and religious ; and also to charitable objects.

LECTURE I.

DELIVERED WITH THE FACULTIES OF THE INTELLECT IN RAPPORT WITH THE CONSCIOUS CENTRE OF THE HUMAN MIND, AND THEREFORE SCIENTIFICALLY ; BUT NOT WITH THE FACULTIES RAPPORTED AND CONTACTED WITH THE CONSCIOUS CENTRE OF A DISEMBODIED MIND, OR RELIGIOUSLY.

“ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”—MATTHEW v. : 18.

THE range of language used in the Old and New Testaments is that of arbitrary diction and figurative expression ; and within this range there is nowhere to be found the language used in teaching and disseminating the sciences. But these modes of conveying and reciprocating intellectual imagery, or thoughts, are those in common use with barbarians and a semi-civilized people ; such are, however, ambiguous, inelegant,

and unsystematic ; and if adopted and carried into execution, striking at the very root, they would overthrow civilization ; therefore, when a text is selected and forced through the intellectual functions of the human mind, it implies the investigation and demonstration of those great principles, laws, truths, actions, discovered to exist in nature. This gave rise to the language of the text. By the power of inspiration the faculties of the human intellect were authorized to comprehend the same things in nature, and express them in the language used by barbarians, or a semi-civilized people, thus indicating in no obscure outlines the dissimilar identities of the language used in the Old and New Testaments. Consequently, the civilized faculties of the human intellect are forced to investigate and demonstrate all propositions and parables, intellectual figures and arbitrary dictions ; and to reject all things that can not base their relative merits upon scientific demonstration ; this mode of using language identifies the civilized era of the nineteenth century.

The vast domain of nature is divided into three great kingdoms—mineral, vegetable, and animal ; and the ancient lines of demarkation, fixing and defining the limits of these great divisions, have usually been observed and obeyed by the individualities of each, but they are by no means distinct, for in many instances we find the animal and vegetable kingdoms mutually invading the territories of each other ; and these dissimilar forces, contending for the partition wall, they readily break it down : hence the division into organic and inorganic bodies. To trace an uninterrupted chain of all natural bodies throughout the vast and varied domain, has been, in times of yore, the great desideratum of all philosophers, and the pride of physiologists. Chrystalization, with them, constituted the highest link in the inorganic kingdom. The moss which incrusts the stone is but a solitary grade above the stone itself ; and the mushroom and coral the connecting links of the vegetable and animal kingdoms. But the vast and almost illimitable space which separates man, the haughty lord of creation, from

the Divine Essence, is occupied by individualities of graduated intelligences, whose invisible identities are outlined in mathematical forms, and chained together by intellectual law. Hence, space is appropriated by the Divine Essence, and occupied by individualities in nature ; each one, holding a relative position, has a sphere of action and an end to work out. One portion of this great domain, suspended in space, is occupied by individualities whose ultimate particles are forced together, obedient to an invisible power, ultimating in mathematical forms in the construction of inorganic bodies.

But upon these as a solid basis, a dissimilar class of individualities locate themselves, and commence their invisible identities. They force the atoms of matter into the construction of their own systematic residences, outlined also in mathematical forms ; temporarily, but intelligently, live in that which is created by an organizing force and governed by mathematical laws, authorizing it to construct systematic work, outlining it in determinate forms. Therefore, the

visible configuration of all bodies, organic and inorganic, outlined in mathematical forms, are the outwrought structures of those identities that no human eye can see, and light itself too gross to reflect. Hence the great laboratory of nature is identified with mathematical intelligence, constructing all manner of individualities outlined in mathematical forms. Even thoughts are sections of molecular motion, outlined in mathematical forms by colors and figures, and implies substances in molecular motion; When thoughts are forced along in the currents of molecular motion, they constitute the mathematical and functional imagery of the human intellect, and are recognized in the conscious centre with mathematical accuracy; and are the symbolic guides, or molecular substances, upon which are based all human action. Hence the miniature symbols reflected from the individualities of the external universe, being outlined in determinate shapes, constitute the basis of intellectual imagery, the magazine of miniatures, the mathematical guides in exchanging thoughts, or in the

construction of the works of art. Hence the faculties of perception and reason are authorized, by analyzing the great laboratory of nature, to define the mind to be a central identity, recognizing the imagery of the intellect in forms of mathematical accuracy, and constitutes the leading feature in the graduated chain of the intellectual races, whose great attribute, located in a principle pervading the links and characterizing the whole, is that of sensation or consciousness. This substance, or a definite property located in a principle, is sectionized, localized, diversified, multiplied, disseminated, and suspended in space, until no human eye can see the locomotive whereabouts of the primitive animalcule; or thought anticipate the grandeur and sublimity of the terminus resting upon the summit and overlooking the whole. Therefore, the great graduated, but unbroken, chain of the intellectual races is based upon a single identity located in a principle in nature.

This identity, however, as a basis, incorporates other individualities into systematic organisms,

and when linked are the parts of the whole, obedient to a common centre, while these centres with their physical and intellectual organisms are the graduated intelligences of the intellectual races ; which, when linked are parts of the whole, obedient to the Great First Cause, least understood—the Divine Essence, consolidating and perpetuating the whole.

Each graduated link has a sphere of action, a part to play, and an end to work out in the grand drama of the intellectual races. This great chain of graduated links implies the isolated family groups ; each group implies more or less variety ; and each variety having vital action, intellectual functions, and connections located in the structures and convolutions of a physical organism. Hence a single individuality of the graduated intelligences of the intellectual races is constructed out of many dissimilar principles in nature, and the isolated parts, visible and invisible, are linked through construction by a bond of union, obedient to one common centre,

around which the play of parts in forces, functions, and actions are located.

The medullary substance constructed into the organized convolutions of the brain and nervous tissues is a principle in the physical organism of the intellectual races, and in each convolution is condensed and polarized a principle of nature in molecular motion, and constitutes the basis of a functional faculty, having a law in functional action and in motion, fixing and defining its functional capacity, and installing it in office by law, outlining it in mathematical form, hence the isolated faculties of the intellect are linked together by the same essence or principle in molecular motion. In like manner, the convolutions of the brain are linked by the nervous filaments of the medullary principle, hence, the physical structure of the isolated convolutions of the brain is a principle in nature. In like manner, the sympathetic circulation, here and there condensed, polarized, localized, and connected through construction, must also be a principle in nature in molecular motion, entering into the construction

of the intellectual races, and constitutes a bond of union connecting the isolated faculties by construction, and the whole to one conscious centre, by the same essence in molecular motion. So also, the graduated and almost interminable chain of organized intelligences, the links of which are the family groups of the intellectual races, must also be united by the same invisible essence, or a similar principle universalized, and originating in the Great First Cause—the Divine Essence, the centre of all consciousness, around which the graduated chain of the intellectual races play their parts as family intelligences, and when they progress a link they leave their germs in the vacuum ; thus the similar and dissimilar sections of the same substance outlined in mathematical forms, both of the rear and the advance, are by law rendered progressive.

But things that are similar to the same identity are the same in essence ; hence, it is clearly self-evident that the same essence in molecular motion, entering into the construction and connection of the intellectual faculties must also be

universalized within the same organism by permeating the tissues and structures of a single individuality of the intellectual races. In like manner, there is evidence sufficient to believe that each individuality of the intellectual races is embodied by, and contacted with, an invisible essence in molecular motion, universalized, and by sectionizing, condensing, and localizing the same, though connected through isolated construction, it constitutes the functional faculties of the intellectual races ; and, circulating through the tissues and structures of the intellectual races, it constitutes their ubiquity. Hence, it is clearly self-evident, that things equal to the same identity are the same in essence ; therefore, the invisible ubiquities of the intellectual races and the invisible ubiquity of the Divine Essence are contacted and connected by the same invisible principle in molecular motion, be it what it may.

Hence, the faculties of perception and reason are forced to the conclusion that this substance entering into the organism of the intellectual races, connecting, perpetuating, and consolidating

the whole, is an invisible principle of nature in molecular motion, and when universalized it is the ubiquity of the divine essence, and when localized, condensed, polarized, and isolated, but connected through construction, it constitutes the functional faculties of the intellectual races, and when it permeates the tissues and structures of a physical organism, it constitutes its ubiquity obedient to the conscious centre.

In confirmation of the foregoing, let us take a partial retrospection of the physical and intellectual organisms of man. In the revelations authorized by the philosophical scalpel, the convolutions of the brain are isolated individualities, but connected by nervous filaments of the same substance; each convolution is apparently the same in structure, and, therefore, a principle located in the intellectual races. In each convolution is an invisible essence of molecular motion, condensed and polarized, having a law in functional action and in motion, constituting the functional capacity of a faculty, and so of all the faculties. But for a visible demonstration,

place the index finger upon the internal angle, and rotate the eye in various directions by pressure, a luminous circle will be reflected from the optic nerve upon the internal faculty of perception, which, if the nervous circulation was not condensed in the optic nerve, it would be impossible to reflect. Muscular contraction is the result of the broken currents of a principle in molecular motion; but muscular locomotion is the ultimate of the alternate application and suspension of the same currents. By forcibly pressing the palm of the hand against the ear, the auditory nerve will convey upon the internal faculty a sound resembling the noise of broken currents, varying the intensity of action at will; also, by placing the hand under the ear and on a pillow, just before sleep supervenes the vibrations cease, indicating a spontaneous and universal suspension.

But this invisible substance entering into the graduated chain of the intellectual races has motion; and motion, as an identity, implies principle.

Principle, as an identity, has a property, action, or condition connected with, and belonging to, it ; therefore, molecular motion is a property of a principle, and defined to be molecular transition or vibration.

Action implies intelligence in motion, because intelligence precedes action, and is located in the principle creating the action ; hence, molecularity in a state of action implies an intelligent identity in the action or the function as well as in the motion. Hence, molecular motion is an identity located in a principle of molecular transition or vibration ; and intelligence is an identity in action, function, or assimilation, and located in a principle of molecular motion. Action implies, also, both power and motion—power to start motion ; but law, originating in intellect, outlines power mathematically in form and controls it systematically, while intelligence wields the action in motion ; consequently, by a review of the physical and intellectual organisms of man, the faculties of perception and reason are forced to the conclusion that sensation and intelligence

are located in dissimilar principles, entering into the constructive organization and incorporation of the graduated intelligences of the intellectual races.

The characteristic and leading features of the graduated races are those of organic consciousness and organic intelligence ; and when these identities are located in dissimilar principles, and constructed into organisms of a homogeneous character, they constitute a family group of one graduated link in the great chain of the intellectual races ; and then, by varying, diversifying, multiplying, and enlarging the physical convolutions of the medullary principle, the intellectual faculties are also varied, diversified, multiplied, and enlarged in a corresponding ratio. Hence, the graduated intelligences of the intellectual races are, by a law of the divine intellect, sectionized, localized, diversified, multiplied, and disseminated in the rudimental state over the surface of the earth, assimilating in their physical and intellectual expansions ; one class collaborating the symbolic intelligence of nations and ages,

as the imagery of the intellect. Hence, the peculiar identities of the graduated intelligences are based upon a combination of the principles entering into their physical and intellectual organisms during their rudimentality, and insinuates in no obscure outlines the handy workmanship of divine wisdom in the construction of unchangeable law.

Thus intellectual law is the simplest of all means, and consummates the noblest of all ends; consolidates and perpetuates the graduated intelligences of the intellectual races in *propagandi* and *prograndi*; is commensurate to all purposes, great and small, visible and invisible, human and superhuman. Even the great chain of the graduated intelligences of the intellectual races is attached to the leverage of the divine will in the great centre of universal law—the great parent of all intellects, and located around the centre of all consciousness.

Moreover, the animalcule, that no human eye can see—the first link in the graduated chain of the intellectual races, is linked by intellectual

law, and, by the force of the laws and actions located in the principles of its physical and intellectual organisms, it becomes an isolated individuality, the first link in the chain, but still linked by law, and by law is created intellectually free; and, by the laws and actions originating in its own intellectual freedom, it is forced to play its part and work out its end in the great drama of sensorial consciousness. But when the laws and actions of its physical and intellectual structures are violated, it, also, like all other creatures of the Creator, realizes the punishments following the violation of these laws and actions.

Law originates in the intellect, and is therefore an intellectual identity, the outwrought ultimate of a decision of the faculties in their counselings; and is defined to be a form outlined in mathematical determinateness.

Power originates in sensation or consciousness, and is transmitted through molecular motion; but intellect controls the power, outlining it in mathematical form, by intellectual law; there-

fore power is controlled intelligently by law originating in an intellectual organism. Hence law is identified with intelligence, and originates in a principle of organized molecular motion, creating symbolic intelligence by organized functional faculties, constructed upon a basis of functional comparisons outlining the imagery in mathematical forms; therefore, law and intelligence are identified with the same, or a similar, principle in nature.

Power is creative; law is controlling; and intelligence is directive in all creative action. Hence, power originated in the sensorial or conscious principle in nature, and it is clearly self-evident that law and God are similar identities in effect, let the essence, substance, or organism, be what it may. It is, moreover, equally evident that power would be a lawless outrage against God and man, without intellectual law to control or present it in mathematic and systematic outlines.

Finally, the microscopic eyes of science have, by partial research in the great laboratory of

nature, through the faculties of perception and reason, discerned the doctrine taught in the extraordinary language contained in the text—“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall not pass from the law, till all be fulfilled.” Hence the law of the intellect is final, eternal, and unchangeable; teaches us the omni-prevailing and eternal truth that a decision of our counseling faculties is also a law of the intellect; and, when made against the divine provisos of religion, it is also final, eternal, and unchangeable. It behoves us, therefore, not to create a law of the intellect against any good in heaven or on earth, because such law could not be reversed or revoked by any subsequent law of the intellect. Therefore, a decision of the faculties in counsel is the law of the intellect, and is predicated upon the right of choice. The right of choice, however, is predicated upon a promiscuous condition of truth and error, good and evil, vice and virtue; and revelation teaches that “when we would do good, evil is even present in us.” Therefore, the right of choice is

predicated upon an intellectual proviso or law, creating intellectual freedom, and conferred upon the counseling faculties of the human mind.

But the law creating intellectual freedom, and conferring the divine proviso upon the counseling faculties, authorizes the right of choice ; and the right of choice, when once made, terminates in a decision of the faculties in counsel, and is the law of the intellect, the execution of which fixes and defines the destiny of man civilly, politically, or religiously. Hence man, as one of the graduated links in the great chain of the intellectual races during their rudimental progression, is the outwrought ultimate of the definite properties located in principles and constructed into an organism.

The combined organization and incorporation of dissimilar principles with their properties and actions, laws and conditions, terminate in creating the physical, intellectual, and conscious organisms of man ; and these terminate in creating within man, intelligence, truth, intellectual freedom, and mental power ; and the ultimate of

these fix and define the relative position of man upon the surface of the earth, civilly, politically, and religiously, and, finally, fixes the starting point in the prospective destiny of the internal man in the world to come.

Thus, by analyzing in part the physical, intellectual, and conscious structures incorporated into an organism of the intellectual races, their origin and termination, the bond of union perpetuating and consolidating the whole, visible and invisible, together with the laws and actions created by these graduated intelligences, have enabled us to adduce and demonstrate the same truth contained in the language of the text.

Thus inspired and scientific deductions confirm the same truth that a law of the intellect is eternal, final, and unchangeable; thus rendering it self-evident that all true revelations and scientific demonstrations are intended to ultimate in the same essence, that of creating intelligent imagery in the human intellect; and this again results in creating the imagery of truth in the human intellect, and truth terminates in the creation

of the imagery of intellectual freedom in the human intellect, by casting out the imagery of error—the Devil : thus emancipating the human will and mental centre from the bondage of those faculties that have not the imagery of truth created in them. Intellectual freedom authorizes the human will and mental centre to operate systematically with mental power, civilly, politically, and religiously : thus making it evident that the civilized era is constructed upon the summit of the semi-civilized era, and opens out upon the broad basis of deductive philosophy, forcing every principle in nature into the ranks of science, by investigating and demonstrating intelligently the properties, actions, conditions, laws, and ultimates connected with and belonging to principles ; also those arbitrary dictions, parabolical expressions, and forestalling mysteries : constituting the language in common use during the barbarian and semi-civilized eras. Hence, the civilized era commences upon the basis of axioms, and is the philosophical language of eternal truth used by

a civilized people, terminating in the emancipation of the human will and mental centre from the bondage of the imagery in error—the Devil; while the semi-civilized era commenced upon parables, figurative expressions, and forestalling mystifications, without systematic, scientific, and intelligent instructions, and therefore only half emancipated the human will and the mental centre from the bondage of imagery in error—the parables of the Devil. In like manner, the barbarian era opened out upon the language of arbitrary diction, and forced the human will and mental centre into the obedience of intellectual bondage; thus their intellectual freedom, authorizing the right of choice, consisted in obedience and coercion.

Finally, the proposition has been presented and clearly demonstrated. The second half of the nineteenth century includes all the living. This great continent of North America is the cradle of progress, here the arena of political freedom is open to all; there is no odious espionage, no autoeracy or theocracy impeding

the denizens of the western horizon ; but the great desire and pride of this people is that of prosecuting investigation and the dissemination of intelligence and truth ; and, moreover, the grand design of the public press, the all-powerful lever of human rights, is that of stimulating investigation and disseminating intelligence and truth, and is the imagery anticipated by the intellects of its patrons, whose hungry faculties are like the periodical demands of the stomach, ready to contact and collaborate that which is sanitary, necessary, and indispensable in the requisitions of nature, making life social, sympathetic, and compensative. With all these advantages and resources of intelligence, is it possible for a man to remain stationary, and close his eyes against investigation, thereby opposing his own interest ? As is the law of his faith, so be it unto him.



LECTURE II.

DELIVERED WITH THE FACULTIES OF THE INTELLECT RAP-
PORTED AND CONTACTED WITH THE CONSCIOUS CENTRE
NORMALLY, AND THEREFORE SCIENTIFICALLY ; BUT NOT
WITH THE FACULTIES RAPPORTED AS AUTHORIZED BY THE
DIVINE PROVISOS OF REVELATION, OR RELIGIOUSLY.

“Ye shall know the truth, and the truth shall make you
free.”—JOHN viii. : 32.

THE imagery of truth is the outwrought ulti-
mate of laws and actions, located in organized
principles ; but principle itself is created by the
intellectual laws and actions of a conscious organ-
ism. The conception of a form and the unerring
action of its law originate within the mind of
Deity, is constructed into a principle in nature
by the divine will, and forced to localize and in-
dividualize itself, and progress by form and law
in harmony with other individualities. In like

manner, the conceptions of an ultimate and its law, primitively originated in the mind of Deity, is the outwrought operations of an organized principle, working out a systematic destiny, also by form and by law ; consequently, intelligence is an identity, directing the actions in creating the ultimates of an intelligent organism.

The intelligent organisms are not endowed with the property of sensation or consciousness ; or otherwise, a vegetable would be conscious of living or being ; hence, the intelligent organism ultimates in creating a systematic and mathematical symbolic consciousness in the sensorial principle, and terminates in creating truth, freedom, and mental power in the conscious organisms. Therefore, the vital and sensorial principles are identified with two dissimilar substances ; one has intelligence located in the directing actions of its organism, and the other has a conscious power located in a reciprocating organism. One is an operative, coöperative, organizing force, and governed by vital, chemical, mechanical, and mathematical laws ; and, therefore, produces

vital, chemical, mechanical, and mathematical work in creating a vegetable or an animal organism ; and the other embodied by the intellect is a reciprocating power, and governed by mathematical symbolic laws ; and, therefore, produces mathematical symbolic work, in creating a symbolic magazine of intellectual imagery, containing the mathematical symbols of the external universe. Hence, one is a principle in nature, and, by a systematic organism, ultimates in creating intelligence in the organizing actions of the vital force ; the other is a principle in nature, and, by a systematic organism, ultimates in creating a consciousness of truth, intellectual freedom, and mental power in the sensorial principle. One is vital, chemical, mechanical, and mathematical intelligence in action, and, therefore, a vital organism ; the other is mathematical symbolic intelligence in function, and, therefore, an intellectual organism. Hence, the symbols of truth and freedom are not the properties of a principle, but simply the ultimates of an organism connected with, and belonging to principles.

Intellectual freedom implies the right of choice, and the right of choice when made implies a decision of the faculties in counsel, and is the law of the intellect originating in the human mind ; consequently, intellectual freedom is a divine proviso, authorized by an intellectual law originating in Deity, and conferred upon the counseling faculties of the human intellect ; and when the right of choice is once made and carried into execution, it becomes an intellectual law, originating in the human mind, and identifies its consciousness of dignity, liberty, integrity, equity, and responsibility.

Moreover, intellectual freedom implies systematic, scientific, and religious intelligence, and stamps the mental substance with a consciousness of its relative nobility and its intellectual rights, forcing it onward and upward until it attains the estate of the celesti-mental intelligences. Hence, freedom is, therefore, a proviso of the human intellect, authorized by divine laws, and terminating in the creation of an intellectual law predicated upon the right of choice, which fixes

and defines its relative actions, and stipulates the lawful conditions and responsibilities upon which such right of choice is predicated.

However, science is curious to know the utility of definitions and theories unless they can be reduced to practise and useful application ; and therefore submits these theories and definitions to the scrutiny and test of her analytical and synthetical art, with the determination that the inventive faculties of the human intellect shall cease the process of hatching eggs from a batch of theories, and present the anomalies to the eyes of science, with either a hope of disfiguring her vision ; or, of escaping the scrutinizing investigation of her analytical and synthetical art.

She defines freedom as a relative condition of the intellectual dominion, whose limits are fixed and defined by intellectual law, and when in accordance with the laws of Deity, it constitutes the basis of religion, authorizing the right of choice, and irrevocably fixes the ultimate destiny of man. But when guaranteed by the conventional laws of a nation, it constitutes the

intellectual basis of a civilized people, who exercise the right of choice, and fixes and defines their ultimate national and individual destinies of a reciprocity of civil and political freedom ; equalizes the interest of every vocation, by allowing the intellectual and physical industry to enter the Liberty markets of supply and demand. When freedom is guaranteed by the conventional laws of an ecclesiastical organization, it constitutes the basis of church doctrines, dogmas, and creeds, fixing and defining the ultimate destinies of the constituents of the church ; and with them the right of choice consists in obedience or expulsion. Moreover, to reduce freedom to a systematic process of utility, implies the coöperation of systematic, scientific, and religious intelligence, for intelligence ultimates in creating the imagery of truth in the faculties of the intellect ; while truth creates the imagery of freedom in the intellect by casting out that of error, ignorance, and superstition, thus emancipating the human will and the mental substance from the usurpation of intellectual bondage—the Devil.

The imagery of intellectual freedom terminates in creating mental power in the human mind, civil, political, religious, scientific, and artistic. It is, therefore, a systematic and a mathematic inductive process, originating in the counseling faculties, which are educated to prove all things intelligently, and can, therefore, love and obey an intellectual truth, and be governed by a conventional law, originating in the right of choice. Hence, science classifies freedom with an era of civilization, as it is an intellectual process, identified with the counseling faculties of individualities, and entailed upon them as a hereditary patrimony, originating in the educational expansion of the intellectual faculties; and then organism and intelligence develop each other by a reciprocity of action subject to the laws of propagation, while discovery and improvements develop each other subject to laws of the analytical and synthetic art. The combined force of these intellectual resources operate upon the heterogeneous mass of the human mind like the commingling together of mighty waters, equalizing

with each other, assuming a common identity obedient to the laws that create and control them. But when freedom is identified with a dissimilar process originating in an unnatural and arbitrary theory, contrary to the laws of God and the process of nature, such as the conventional theory of a military force, or an ecclesiastical or self-created usurpation ; then the theory of freedom is converted into an arbitrary power, creating laws in opposition to those of the intellect, and arrogating the right to think for, and direct the intellectual resources, civil, political, and religious, of a whole nation.

A freedom theory of this kind reduces a national population into dissimilar classifications, one having the intellectual faculties trained and educated to believe that the right to govern originates in the theory of superiority ; the other having the counseling faculties trained and educated to the belief that their intellectual freedom consists in obedience to the powers that are created, civil, political, and religious. These freedom theories progress together inharmoniously,

because they do not equalize with each other by a reciprocity of action in conferring equal benefit and mutual good.

The analytical powers of science recognize the incontrovertible fact that a civil, political, or religious conventionality of this kind could only be constructed and located in a human mind, whose counseling faculties are but half-emancipated from the bondage of ignorance and error ; which can not, therefore, be intellectually qualified to exercise the right of choice as predicated upon the intelligent resources of their own counseling faculties.

But, notwithstanding this unfortunate victim of semi-civilization has unbounded confidence in his intellectual resources, his faltering faculties having always suggested to, or taught him, that one Captain Dominus can instruct and direct them in the right of choice civilly, politically, or religiously ; accordingly, a decision of his counseling faculties authorizes volition to guide the locomotive apparatus in conveying his intellectual dominion into the presence of Captain Dominus ;

then and there his camera obscura becomes the chamber of forestalling imagery, which is greatly to the satisfaction of his distrustful faculties. Finally, Captain Dominus suggests to his victim to hoist anchor, and set sail for the ballot-box ; thus the counseling faculties of the half-emancipated victim have achieved a triumph, a victory, in being honored with the civil, political, or religious liberty of depositing the *ad captandum* franchise, instead of his own free will and accord, and this is a practical and a common-sense exposition of civil, political, and religious liberty, connected with the half-emancipated faculties of the human mind in all ages and among all nations ; and it is evident, in the analytical eyes of science, that a conventional government constructed upon a liberty basis of this kind, located in the half-emancipated faculties of a nation, is one of the most durable and permanent governments that can be reared ; provided there be but one Captain Dominus within the range of the half-emancipated faculties of the human intellect.

Unfortunately, however, for the domestic peace

and harmony of a semi-civilized people, there happens to be more than one who understands the theory of Captain Dominus, and they commence the process of forestalling the plebeian faculties, authorizing the victims to deposit their votes in favor of a revolution ; and, finally, their misguided faculties take up arms, and the horrors of war decide the right of choice, and determine the theory that shall be Captain Dominus'. Thus the half-emancipated faculties in their counselings can be forestalled, and forced to shed the blood of their own countrymen, or stuff the ballot-box with the theory of the before-mentioned Captain Dominus ; all of which result from the freedom theories predicated upon the right of choice.

Those who feel interested in discovering the ultimate results and final terminations of political wars, and civil or religious revolutions, are referred to that unrivaled document—the Farewell Address of General Jackson to the people of the United States, in which is taught the common-sense lesson, predicated upon military violence only making bad worse. After a nation

has summed up the price of blood, they are finally willing to be obedient to any form of military government ; for the sake of peace and domestic tranquility, the old adage is still a proverbial truth, Let well enough alone, more especially, when a population is of civilized and semi-civilized composition ; because, experience teaches us that semi-civilization can not perpetuate the provisos of freedom, civil, political, and religious ; and the right of choice with them implies obedience and coercion, and politically indicates the necessity of the symbolic theory of the Devil, torture, and vengeance. In reality no political or religious government could sustain itself without overawing the unruly and half-emancipated faculties of semi-civilization. Hence freedom, political or religious, can only be perpetuated by a civilized people, whose counseling faculties are trained and educated intelligently, to love and obey an intellectual truth, for the sake of the benefits conferred by it.

The right of choice, when made, implies a decision of the faculties in counsel, but a decision

of the counseling faculties is a law of the intellect, and constitutes that which shall finally judge us politically or religiously. Consequently, the right of choice is the most sacred of all earthly considerations, and stamps the human mind with a consciousness of liberty, integrity, dignity, equity, and responsibility, and forbids the process of forestalling the intellectual faculties in their counselings, without instructing them intelligently in the exercise of our political and religious liberty. It is the very climax of folly and absurdity, for any civilized man to suffer the freedom of his counseling faculties to be made a mockery of, by allowing other men to fix and define his political and religious liberty, originating in the right of choice which makes him responsible, and compels him to obey the dictates of an intellectual position of political and religious freedom; therefore, it is an object of the very highest consideration for the human intellect to remain in the position in which it was created, that of obeying no earthly law but that which it creates itself, or solicited to conventionally participate in creating.

Law and action can only originate in an intelligent organism ; the laws and actions creating a vegetable can only originate in the intelligence of the vital organism, which consists in the freedom of the right of choice in selecting the organic materials intelligently, for the purpose of organizing the tissues and structure of a vegetable automatically, chemically, and mathematically, and, consequently, systematically, organically, and intelligently, and, therefore, lawfully, originating in the right of choice—predicated upon the lawful freedom of intelligence to select and reject, fixing and defining the lawful destiny of a vegetable. Here and *here* it is evident that the intelligence of the vital organism in one vegetable forbids the vital force in all other vegetables to interfere with its lawful freedom in selecting or rejecting the polarized atoms for its own organization ; and, if the intelligence of the vital organism is tenacious of its inherent freedom, why should not the intelligence of the human intellect be, also, tenacious of its lawful freedom, and, like the intelligence of the vital substance,

forbid all external interference in exercising the lawful freedom of the right of choice?

But when freedom is identified with our social and civil relations connected with the exchange of commodities, then civilization introduces a conventional proviso, which consists in creating the mechanical symbols of freedom, and invented to perpetuate the intellectual symbols of freedom. Hence, the origin and the use of dollars and cents is that of creating a conventional magazine containing the mechanical symbols, representing and perpetuating the intellectual symbols of freedom; and, while the human fingers are changing the location of these wheels of freedom, the faculties of the intellect are, at the same time, adjusting and perpetuating the intellectual symbols of freedom, connected with the freedom of the counseling faculties to demand the price, and the freedom of the intellect to purchase at the price; and, if the mechanical wheels of liberty are at hand, then the intellectual symbols of freedom can be perpetuated between mind and mind, and between nation and nation, releasing the

counseling faculties from the intellectual laws of obligation, predicated upon the right of choice to create an intellectual obligation. Hence, the mechanical symbols of freedom are used to perpetuate the intellectual symbols of freedom, civilly, politically, and religiously, and they are the simple, but all-powerful means in disseminating and perpetuating the intellectual symbols of freedom connected with the counseling faculties of a whole nation, and terminate in demonstrating the incontrovertible truth that the human intellect is created in freedom, while the mechanical wheels of the dollars and cents perpetuate the declaration of intellectual freedom.

Finally, the text is brought forward and submitted to the tests of the analytical and synthetic art. Science concedes the position that a revelation is useful and valuable, providing it does not terminate in disseminating superstition and error. When a revelation is made, it is the business of science to reduce the same to a systematic and scientific process, suffering no proposition or parable to captivate the counsel-

ing faculties of the human intellect, unless it enters through the straight gate systematically, scientifically, and intelligently.

The text symbolizes as follows:—"Ye shall know the truth, and the truth shall make you free." Therefore, truth ultimates in creating intellectual freedom in the human mind; but error, being the opposite of truth, terminates in creating intellectual bondage of the human will and the mental substance. The symbols of truth from without to the conscious centre flows systematically, scientifically, and intelligently, and, therefore, lawfully. But the imagery of error is created within the cranium by the alternating functional faculties in their counselings, and then flows upon the conscious centre, forcing upon the mental substance a systematic error, instead of a systematic truth; and when the intellectual imagery is created in error, or in truth, and forced systematically upon the conscious centre, it is received and acted upon with mathematical reliability by the conscious substance; therefore, the conscious centre has no power by which it

can discriminate between the symbols in truth or in error, without submitting the symbolic imagery to the analytical process of the intellectual faculties in their counselings. Hence, when the imagery of the intellect is created, in truth or in error, by the counseling faculties, and forced upon the conscious centre, it terminates in creating intellectual freedom, or intellectual bondage of the human will and the mental substance ; and he, who is governed by the intellectual imagery in truth, is created intellectually free in deed, word, and action ; and he, who is governed by the intellectual symbols in error, is created intellectually a slave in deed, word, and action. “Ye shall know the truth, and the truth shall make you free ;” but how is it possible for the symbols of truth to flow upon the centre of consciousness, unless they are communicated through the mathematical laws and actions originating in the variation and the combination of variations of the principles of molecular motion, and then flow from without upon the perceptive faculties within, and, lastly, upon the centre of consciousness ?

Again, the intellectual imagery of truth can originate within the intellect, provided the counseling faculties are trained and educated to investigate and demonstrate all things systematically, scientifically, and intelligently, originating in the axioms which represent the properties, actions, or conditions of principles, constituting the basis of all the sciences, and terminates in creating the deductions of eternal truth.

Again, the intellectual symbols of truth can originate in the celesti-mental intelligences, and be communicated to the faculties of the human intellect systematically and intelligently, authorized by the religious provisos, and constitutes the basis of the intellectual imagery designated as revelations. Hence, the text is reputed to be a revelation, according to the declaration of Christ himself; because he says he could do nothing of himself, but the will and wisdom of his Heavenly Father was worked in and through him. He taught the same in parables—the language used by a semi-civilized people, who have their faculties trained and educated to accept or

reject a parable or a proposition without investigation, scientific demonstration, or intelligent instruction; their counseling faculties, therefore, are only half emancipated from the bondage of error, while they themselves are not free, because the symbols of truth are not created within the human mind intelligently. How is it possible, then, for the Scribes and Pharisees to teach a philosophy or science in the figurative and ambiguous language of parables, and at the same time create the intellectual imagery of truth within the human mind systematically, scientifically, and intelligently? The intellectual process which they employ can not possibly create the intellectual symbols of scientific truth within the human mind. It being necessary that all reformations should commence at home, they (the Scribes and Pharisees) should, therefore, first create freedom within their own minds before encompassing land and sea to make one proselyte, within whose mind the intellectual symbols of truth are not created. The text itself condemns the intellectual process by which the

proselyte was made, because the truth was not created within him systematically, scientifically, and intelligently ; and if the blind guides lead the blind, the ditch is indicated in Revelation as a depository for the whole.

However, the text is a declaration, rather than a parable, of an omni-prevailing and incontrovertible truth, making the symbols of intellectual freedom the ultimates of demonstrated truths.

But Christ was the first-born of many nations, with a higher order of intellectual intelligence ; and by the aid of his spiritual eyes he discovered the invisible kingdom of heaven, and claimed his discoveries parabolically ; and, by the aid of spiritual vision, he recognized the vital and sympathetic forces, and the functional laws and actions, of the localized faculties and organs ; therefore, the symbols of truth flowed from without upon the perceptive faculties within, and qualified his intellectual faculties systematically and intelligently to analyze the intellectual dominion in recognizing the symbols of thoughts and diseases, and authorized his counseling facul-

ties to make use of such stupendous language as that contained in the text. Therefore the spiritual eyes of Christ, and the analytical eyes of science, force upon our intellectual dominion that truth, demonstrated intelligently, ultimates in the creation of intellectual freedom and mental power, civil, political, and religious, in the human mind.

But the opposite of truth terminates in the creation of intellectual bondage within the counseling faculties of the human mind. One terminates in an all-powerful operative, coöperative, and reciprocative intellectual organism; the other, in a powerless, operative, coöperative, and reciprocative intellectual organism. Consequently, the conventional errors of a civil, political, or religious nature connected with a civilized nation, ultimate in paralyzing the intellectual power of the human mind. In proof of the above incontrovertible fact, the microscopic eyes of science recognizes that the conventionalities originating in a religious organization, and constructed within the intellectual range of a civil-

ized people, promises all things in parables to reward the faithful, except that of creating scientific truth and intellectual freedom within the counseling faculties of the human mind systematically, scientifically, and intelligently ; and the result is that the religious intellectual power of the human mind is paralyzed and powerless, because the intellectual errors originating in forestalling the faculties with mysterious imagery and fabulous language, without instructing the intellectual faculties systematically and intelligently, forces the counseling faculties to violate the mathematical laws and actions of the human mind ; and when the right of choice is exercised by the counseling faculties, and predicated upon the intellectual errors of the misguided faculties, the human will and the mental centre are unavoidably forced into intellectual bondage. Therefore, studiously investigate and demonstrate the intellectual, yet mathematical, laws and actions of the human intellect as indicated by the extraordinary language of the text ; then love and obey intellectual and lawful truth, and it de-

monstrated, for the sake of harmonious intelligence, and the truth shall make you free in deed, in word, and in action.

Science is power, she gave liberty to Greece, and intellectual glory to Rome. What is it she shall not do? She has transformed the ocean into the highway of nations; steam, wind, wave, water—all contribute to the glory and the grandeur of man and to the harmony of nations; she has chained the subtile power of electricity to the wire, obedient to a law, and forces it to become an intelligent medium between mind and mind, and nation and nation. while the elements of light are forced into the camera obscura, obedient to a law, there creating laws which shall delineate a hair as perfect as a heart. Moreover, science is the Queen of the intellectual dominion; her military force is the analytical and synthetical art, and she is determined that no proposition or parable shall enter her kingdom unless it comes through the straight gate systematically, scientifically, and intelligently; and therefore lawfully, be received

lawfully, and be appropriated lawfully, because it authorizes the counseling faculties to comprehend it intelligently, resulting in the creation of the symbols of intellectual truth and freedom within the human intellect ; they terminate in making the intellectual magazine a kingdom of mental power, civil, political, and religious ; and he, who has his counseling faculties guided by science and her rules of action, shall realize the force of the text, shall know the truth, and the truth shall make him free ; his intellectual dominion shall be a mathematical symbolic depository of mental power—civil, political, and religious, which renders man a connecting link of the graduated intelligences, the most singularly constituted being in the high scale of heaven's mysterious workmanship, standing, if we except the heavenly intelligences alone, præminent among the works of God. Mortal and immortal in his complex nature, ever tending to the tomb, yet super-elevated above its ravages, ever converging to a molecular dissolution, yet, conscious of undying energies within, he presents to us a

problem in the science of being, the solution of which can only be fully realized by a direct communication from the Creator to the creature ; and whether standing on land or rolling on the ocean, merged 'neath the snows of Iceland or the fervors of the torrid zone, he has resources, of which he can only be deprived by that power which conferred them. Beggared by misfortune, exiled by friends, abjured by society, and deprived of its solace, the interior of the intellectual structure continues unaffected and underranged, amid the accumulated wretchedness without, and nothing but upbraiding consciousness can make his terrestri-mental organism a painful substance ; therefore, when the intellectual horizon is clear in the east and west, we fraternize in "labor or refreshment," and "govern ourselves accordingly."

LECTURE III.

DELIVERED WITH THE FACULTIES RAPPORING LIGHT AND ATMOSPHERE INTO ONE CONTINUOUS MEDIUM, AND, THEREFORE, SCIENTIFICALLY ; BUT NOT RAPPORING A MEDIUM OR UBIQUITY FINER THAN LIGHT OR AIR INTO ONE CONTINUOUS MEDIUM, OR RELIGIOUSLY.

“ Wisdom is better than weapons of war : but one sinner destroyeth much good.”—ECCLESIASTES ix. : 18.

WISDOM is the outwrought ultimate of intellectual laws and actions, and is located in organized principles, contacting, collaborating, and assimilating the symbolic intelligence of all ages and nations. A principle reflects the glory, grandeur, and power in wisdom that created and isolated it as a localized individuality, and implies the operation and coöperation of intelligence. Power implies creative force, but intelligence directs the force in creative action ; it is

therefore, the directing basis of every action contained in the great laboratory of universal nature. A principle, being the outwrought ultimate of intelligence, originating in the conscious organism of universal power, law, and wisdom ; so the beginning, the origin of all principles, is based upon intelligence ; while the terminus of all principles implies power, law, and God. Here are the two extremes of universal creation, each occupied by a single individuality of dissimilar identity. One defined to be intelligence, located in a principle ; the other power, located in a principle ; one an identity in nature, whose starting point in action is intelligence to direct ; the other an identity in nature, originating power in action, and law to control power. These two identities constitute the extremes of universal creation.

When the identities of law and intelligence are operative and coöperative, they create the localized individualities contained within the range of the great laboratory of nature. Revelation teaches that God is everywhere and in

everything ; so also is law, power, intelligence, everywhere and in everything ; therefore, if Deity is an individual essence, or personified identity, he works out the destiny of individualities of universal creation by intellectual law. His laws being everywhere and in everything, his ubiquity being located in a principle of molecular motion, consolidating and perpetuating the whole by a universal identity of intelligence, located in a principle of molecular motion ; therefore, while the power and law of the Divine Essence is creative, intelligence is directive in all creative action ; hence, it is clearly self-evident that intellectual intelligence and law originate in a principle of organized molecular motion.

Power originates in a principle of organized sensorial consciousness ; motion implies substance or essence, it is, therefore, a property located in a principle ; action implies intelligence in motion, intelligence necessarily preceding action, and is located in the principle creating the action, therefore motion is a property of a principle in transition or vibration, while intelligence is a

property of a principle in action, function, or assimilation. Hence, the conception of the mathematical form of a principle, and the unerring action of its law originate in the wisdom of the divine intellect, and are worked out by intelligence and intellectual law constructing atomic motion into mathematical forms. Attraction and repulsion are the outwrought actions of intelligence, located in the principles of molecular motion, and identifies the theory of atomic polarization, implying a dissimilar action or direction in motion at opposite points in the atoms of matter, and indicates a rotary motion rather than a state of rest.

However, polarization implies attraction and repulsion at the opposite points of molecules or polarized masses, and assimilates atomic matter into mathematical forms intelligently; consequently, the faculties of perception and reason are by analogy and deduction, authorized in the conclusion that atomic aggregation is based upon intelligence, in the act of assimilating molecules into mathematical forms, while the similar

or dissimilar principles in nature are the ultimates of aggregating or assimilating atomic matter into similar or dissimilar individualities, and intelligence, outlined by a law of the divine intellect, fixes the form, property, action, or condition of the individuality, terminating in the creation of an established principle in nature.

From the above, we are forced to the conclusion that all bodies, organic and inorganic, are created out of molecules in motion ; but, on the other hand, to deprive a principle of its property, action, or condition, and also of its definite aggregation; or assimilation, the atoms would ultimate in the same essence or substance ; hence, there is every reason to believe that a principle in nature is created from molecular motion, and it is equally evident that all the principles in nature must fall back upon the same essence or substance, be it what it may.

Deduction teaches that by a variation and a combination of variations of law, and intelligence in action, the form, property, identity, and condition of the individuality is changed. Action im-

plies both power and motion, power to start motion, law to control power, while intelligence directs the motion in action. It is, therefore, evident that law and intelligence are everywhere and in everything.

Analogy and deduction force upon the intellect the fact that law and intelligence are incorporated into the same principle of molecular motion ; then, by the variation and combination of variations, law and intelligence would create from the same essence all the individualities contained in the great laboratory of universal nature, provided sufficient power be communicated through motion. Power evidently originates in a principle of sensorial consciousness ; corresponding to the construction and location of the perceptive and alternating faculties of the human intellect, they being constructed and located around a central substance of sensorial power, indicating the will and wisdom of the Creator. All truths in physics are said to be established when analogy and deduction furnish the greatest amount of evidence demonstrated intelligently,

in their favor. Hence, science has shown that sensation is a property, the ultimate of an organized principle; that symbolic intelligence is a property, the ultimate of an organized principle; and, also, that intellectual law is a property, the ultimate of an organized principle. Hence, organized sensation and intellectual imagery are the ultimates of dissimilar principles incorporated into an organism and located in the physical convolutions of the brain, and is the camera obscura of the cranium containing the imagery of the external universe, outlined in mathematical forms of definite shapes, which constitutes the peculiar features of the *genus homo*—the haughty lord of the earth.

Now, to demonstrate the truths which analogy and deduction furnish us in favor of the above positions, science has shown that symbolic intelligence is located in directing the functional action of organized molecular motion. But intellectual law outlines power in form systematically and mathematically; hence, if intellectual intelligence and intellectual law are located in the

same organized principle of molecular motion, then, by a variation and combination of variations of law and intelligence, the imagery of the intellect would be diversified and multiplied *ad infinitum* without changing, reversing, or revoking law and intelligence ; constituting a solid basis upon which is constructed the imagery of the intellect, outlined in mathematical forms, and added to the leverage of the human will, by which the imagery is diversified, multiplied, deposited, reproduced, reciprocated, or executed ; rendering man a rational, intellectual, social, and moral creature, the reflected image of the Creator and located in a physical organism of rudimental progression.

This novel position is not simply the result of analysis and deduction ; it is confirmed in the departments of nature, as well as in the works of art. We find that the molecularity of light, by a variation and a combination of variations of its chemical and mechanical laws and actions, colors and figures are diversified and multiplied *ad infinitum*. The same is true of the human

voice, articulating language without changing, reversing, or revoking its laws and actions. The same position is confirmed by the organized molecular motion of the vital force, even man himself constructs the works of art by a variation and combination of variations of a law in action and motion, directed by the intelligent imagery of the intellect, and executed by the human will and mental centre. Thus are the works of art diversified and multiplied *ad infinitum* without change, reversion, or revocation of the laws in action and motion. Thus the laws of God, in all their ramifications, are final, eternal, and unchangeable. But, by a variation and a combination of variations of law and intelligence, the properties, actions, conditions, and ultimates of principles or organisms are diversified and multiplied *ad infinitum*, authorized by the laws of the divine intellect, and directed by the intelligence of superhuman wisdom. Hence, the four great kingdoms in nature—mineral, vegetable, animal, and invisible—are the laboratories of nature, collaborating all manner of individualities, giving

to each its own peculiar determinate form ; forcing it onward and upward, toward a state of perfection : while all are linked together by the immutable laws of the divine intellect, and all alike obedient to the direction of the divine will.

The following is a scientific gnat, and, greased over with a mystery, it could be slid into the camera obscura as easily as a greased camel, without being strained at as such. A vacuum is space, into which molecular motion is working its way ; molecular motion is space, into which aggregated matter is working its way ; aggregation is space, into which organic intelligence is working its way ; organic intelligence is space, into which organic sensation is working its way. But the cooperation in the combination creates man, and within the camera obscura of his cranium, darkness is space, into which light is forcing its way ; light is space, into which the symbols of intelligence are working their way ; intelligence is space, into which sensorial consciousness is working its way ; consciousness is space, into which symbolic truth is working its way ; truth is space,

into which power is working its way ; power is space, into which law is working its way ; law is space, into which Deity is working. Hence, Deity creates law, and works through law ; law controls power, and works through power ; power creates the symbols of truth, and works through truth ; truth creates a symbolic imagery in sensorial consciousness, and works through sensation ; sensation works through action, while intelligence directs the action in light, and works through light ; light creates the symbolic forms outlined in figures and colors in the faculties of perception of the newly-born infant, which is the starting point in creating the imagery of the intellect, and terminates in whirling the mathematical imagery reflected from the individualities contained in the external universe around one common centre ; creating a conscious basis of localized intelligences, the individualities of which are said to be the counterpart of the Divine Essence, disseminated over the face of the earth in a state of rudimental progression.

From these facts it is evident that intelligence

is an identity located in a principle of molecular motion, and, when endowed with organic laws intelligently, it constitutes the vital force, or, organic intelligence. But when endowed with mathematical symbolic laws, it constitutes the sympathetic or intellectual force, and is, therefore, intellectual or symbolic intelligence, terminating in the creation of the mathematical imagery of the intellect in truth or in error, in good or in evil, in virtue or in vice ; authorizing the human will to execute the imagery thus created, and forces man into one of two positions, either that of intellectual freedom, or that of intellectual bondage.

Thus a partial analysis of the great laboratory of nature has enabled science to demonstrate the language contained in the text, "Wisdom is better than the weapons of war, but one sinner destroyeth much good." Hence, wisdom ultimates in mental power ; originating in training and educating the counseling faculties of the human mind systematically and mathematically. But sins are defined to be intellectual errors,

originating in working the faculties in the wrong direction, or in partial groups ; or, otherwise, in a misdirected education. In either case, the counseling faculties of the human mind are forced out of balance, compelling the machinery to create unsystematic and random imagery, and when executed by the human will and the mental centre, man is said to be a sinner. But the characteristic identity of the sins will specify the localized faculties employed in creating the intellectual errors.

The functional faculties of the intellectual dominion, are classified into four groups, three of which are those of perception, reason, and the alternating. The functional construction of the first group, is that of creating symbolic comparisons originating in the variation and the combination of variations of molecular motion which flow from without upon the perceptive faculties within ; the mathematical variations of form, outlined in figures and colors, are recognized by these functional faculties with a mathematical accuracy ; and the proof of this incontrovertible

fact is this : we all see the same object, with the same mathematical identity ; consequently, intellectual errors, or follies, are seldom referred to the functional comparisons of this noble group, connected with many men and many minds. But the group of reason originates their functional comparisons from internal data, therefore are alternating functional faculties ; that is, a decision of this group is an intellectual symbol inclining to a truth or an error, originating in the functional comparisons of these alternating faculties in counseling reason of cause and effect, of means and ends, of comparing the present with the past, and thereby a relative truth is deducted ; hence it is clear that intellectual errors, follies, and foibles, can readily arise in this group ; more especially when the counseling faculties of this noble group are trained and educated to a mysterious philosophy, based upon ambiguous language, destitute of the axioms upon which are raised all the sciences, and forces the human mind into a position, that—Error is a monster, if to be hated needs to be seen ; and indicates the neces-

sity of a restoration, in equalizing the alternating functional comparisons of all the faculties in their counselings. The third group is the alternating functional faculties; significantly named, by creating their symbolic comparisons in good or in evil, in virtue or in vice, by which we discover our relations, moral obligations, and intellectual responsibilities, connected with the intelligences of heaven and earth. This group is the great thoroughfare, an endless magazine of follies and foibles; the inventive origin, the prolific fruitery of errors, which, when executed at will and by will, fix and define our intellectual responsibilities, civil, political, and religious, and may originate in working the faculties in the wrong direction, or in partial groups. If the faculties are exercised upon the summit of the brain, and their opposites in alternating functional action are passive, they would unavoidably create the intellectual follies of superstition, bigotry, and self-righteousness; while, if those on the base of the brain are in active operation, and those on the summit are not coöperating in

alternating functional action, the intellectual power of this group would be forced out of balance, and terminate in symbolizing the intellectual errors of profanity, duplicity, and hypocrisy, with actions of combativeness and destructiveness, violating order, harmony, and the systematic construction of the human mind.

Hence, the intellectual errors, originating in working the faculties of this group in the wrong direction, or in partial alternating actions, are a frightful magazine of imagery in error ; while volition becomes the auctioneer of the symbolic follies, offering them at any price, at once offensive and repulsive to both God and man. Therefore, the two extremes originating in this group are those of superstition and depravity, indicating the necessity of learning how to work the alternating functional faculties in harmony with the intellectual basis of their construction, which consists in drawing functional comparisons, by exercising all the faculties relatively and rationally, the alternating results of which are the decisions of the counseling faculties,

and terminates in creating the imagery in truth or in error, in good or in evil, in virtue or in vice.

If there was no such condition as vice, the relative position of virtue could not be recognized ; if there was no such thing as an intellectual position of evil, the alternating functional faculties could not define their moral relations and intellectual responsibilities, by drawing alternating functional comparisons. And St. Paul, recognizing these facts, was authorized to make use of the following language : " I find then a law, that when I have a will to do good, evil is present with me." Hence, it is clearly self-evident that good and evil, virtue and vice, are incorporated into the constructive basis upon which the imagery of the intellect is created, and illustrates the language used by the prophet in the words of the text, " Wisdom is better than weapons of war : but one sinner destroyeth much good."

But when the intellectual errors of this alternating functional group, originating in training

and educating the counseling faculties, are once established, and the intellectual enlargements are incorporated into the construction of the organized convolutions of the brain, then the sins of the fathers shall be visited upon the children of the third and fourth generations of those who violate the laws and actions of the human mind, which are the laws of God; indicating the fact that the intellectual faculties of a barbarian can be educated and enlarged by cultivation; while, by continuing the process for three or four generations, the convolutions of the brain would be changed, and posterity be identified with the peculiar features of civilization. Hence, the relative masses of the brain connected with the groups of perception, reason, and the alternating faculties will indicate the progress of civilization, by forcing the cranium upward to make room for the internal magazine. The cranium of a barbarian takes on the external configuration of an irregular sugar-loaf, and indicates the internal operations of the intellectual magazine. He exercises the group of perception and a few facul-

ties of the alternating groups, such as firmness, combativeness, destructiveness, secretiveness, and acquisitiveness. But his imaginative, inventive, credulous, and reasoning faculties, are not much cultivated, therefore, he would cherish a profound veneration for a pugnacious life, and the theory of club-ology would be his favorite science. While at the same time, he could have no reverence or respect whatever for that frightful but harmless symbolic theory of the Devil, torture, and vengeance, so eminently successful when brought to bear against the half-emancipated faculties of the human mind. But the external configurations of the cranium takes on many local peculiarities in accommodating the internal convolutions of the brain connected with the cultivation of the human intellect of semi-civilization, although these internal local organizations and external corresponding projections, are greatly diversified as nationalities. Yet, the nationalities of a semi-civilized people are insinuated in no obscure outlines, and located upon the external configurations of the cranium.

When the summit of the brain is inclined to be broad and more or less oblong, rather than oval, it indicates that the faculties have taken on their nationalities by religious education calling into action veneration, hope, consciousness, caution, self-esteem, love of approbation, and marvelousness; and, if the groups of perception and reason are not greatly enlarged in their relative masses, they would justify the conclusion that their religious philosophy was based upon fabulous theories and forestalling intellectual imagery. One of the leading features entering into the composition of their creeds and sermonizings would be that of superstition, and all the phenomena of nature would be classified into two groups of intellectual imagery; and it is clearly self-evident that the imagery typifies the internal productions of the faculties, rather than the external truths and conditions in nature. Moreover, a religious philosophy of this kind is admirably adapted to intellectual indolence and intellectual follies, as the faculties of the human intellect are forestalled with a mysterious cre-

dence, and educated to classify the intellectual manifestations into two groups of intellectual imagery, and are symbolized as the productions either of God or of the Devil. Therefore, the counseling faculties would be called upon to love one group of imagery and hate the other, but investigate nothing ; the intellect would contain a magazine of imagery in follies and errors, forcing the human will and the mental centre into intellectual bondage, thus demonstrating the force of the text, that "Wisdom is better than weapons of war : but one sinner destroyeth much good."

Thus the faculties of the human mind have originated and terminated a short lecture, predicated upon analyzing actions, conditions, or ultimates of the principles or organisms in nature, and authorized by the common sense of the text ; all of which ultimate in teaching a common sense lesson, that some of the great errors of the human family consist in acting too much, and investigating too little, as well as working the faculties in the wrong direction or in local

groups ; and here is an intellectual basis upon which the faculties of the human intellect can make reformation. In the progress of civilization, intelligence precedes thought, and thought precedes volition, and volition fixes the civil, political, and religious destinies of man ; science has shown by analogy and deduction, and the same thing is confirmed by the figurative language of Revelation, that truth and error, good and evil, virtue and vice, are incorporated into the organized construction of the counseling faculties of the human intellect ; moreover, the conscious centre executes by volition a decision of the faculties in counsel, without reference to the imagery created in truth or in error, in good or in evil, in virtue or in vice. Hence, it is clearly evident that the human intellect should analyze its thoughts before they are executed ; it is, therefore, an object of the very highest consideration to discover the intellectual group creating our thoughts before they are executed. If the imagery originates in the group of perception, it can be relied upon almost mathematically : but if it

originate principally from internal data, and is created by the alternating functional faculties in their counselings, it is more or less of a doubtful character. Consequently, common sense, common justice to ourselves and others, and our mutual good, require us to analyze our thoughts before they are executed. Hence, science discovers the incontrovertible fact that truth and error has ever been carrying on a warfare in the camera obscura of the cranium; and when the faculties of the intellect are chained to a dogma or foible in error, the feet and hands are the servants of error, but the foes of truth.

However, common sense is the dicta of a mutual interest and a universal good, authorizing every man to raise a domestic liberty-pole from his own intellectual dominion, resting upon the immutable basis of eternal truth, and protected by investigation, intelligence, and charity; and constrained the prophet to use the language of the text—"Wisdom is better than weapons of war: but one sinner is a living symbol of an intellectual error in human shape."

LECTURE IV.

A PROMISCUOUS LECTURE.

WITHIN the constructions of a book converting an ancient philosophy into a systematic science, the authoress has endeavored to establish by principles of ratiocination and axioms, as eternal and fixed as the eternal hills, a series of propositions constituting a new philosophy, which she has designated "Mento-Theology," which excludes from practice and theory most successfully the mere dogmas and dicta of opinions, consisting in the construction of conventional axioms, instead of the construction of conventional opinions, which have too long fettered the human will and enslaved the faculties of man, which, by nature and nature's God, are free and untrammelled. In the whole range of science, literature, and philosophy the mind of man has been too much governed by

the *verba magistri*; and man prevented from thinking for himself and proclaiming his thoughts from the house tops and in the streets of Ascalon, for fear of encountering some favorite dogma, or preconceived idea, or of resisting the *aura populara* of some fashionable author of some favorite sect, or the mere gilded routine of an ambiguous philosophy. Her object and the great purpose of the new philosophy are to disabuse the public mind upon these subjects, and to teach the *genus homo* the first link in the great chain of organic and inorganic bodies, which consists in the construction of principles in nature, having properties, actions, laws, and conditions, and which, by their combination, terminate in organisms producing ultimates which are simple, systematic, and mathematic; and, in like manner, man should be, in the construction of his philosophy, simple and systematic, and the first link should be constructed upon conventional axioms, instead of conventional opinions, which represent the properties, actions, or conditions of principles, and, therefore, simple, self-evident, eternal, and unchangeable truths, and

thus convert an ambiguous philosophy into a systematic science.

Man, the head of a "Vast chain of being, which from God began, natures ethereal, human, angel, man," beast, bird, fish, insect, what no eye can see, no glass can reach; yes, to redeem man from the mere position of an automaton, and give him his true position, the greatest of the mammalia, and truly God-like in his great attributes of intelligence and philanthropy. Each moss, each crawling insect, holds a rank important in the chain of him who framed this scale of beings; holds a rank, which lost, would break the chain, and leave behind a gap which nature's self would rue. Does man, according to the dogmas of the church, or divine provisos of religion, occupy this high and preëminent position in the great scale of progressive philosophy; or, is he a mere lichen, destitute of the noble attributes of his nature, and incapable of self-government and the exercise of reason? Man is by nature free and independent, and that doctrine or philosophy which attempts to control, or in the slightest degree trammels

our thoughts and speech, is an error, and totally incompatible with the nature, proper education, and dignity of man. Fortunately for America, our government is essentially popular, whose whole aim and tendency are the security of public peace and public morals, and to establish upon a basis, as eternal as the snow-capped sierras, our political and social interests. To attain these great and prominent objects, a general diffusion of correct knowledge is necessary, a sure *sine qua non* in the perpetuation and consolidation of the popular will is the establishment of public schools, seminaries of learning, libraries, institutes, etc., etc. But above all, whatever be the *modus operandi* by which this great end is sought to be obtained, a sound, correct, and independent philosophy is to be taught, based upon correct theory and practical deductions, resting upon the axioms which fall back upon eternal principles; and not merely upon the *verba magistri* and unmeaning dogmas of erring philosophy, based alone upon empty authority, and not experimental deduction, and when tested by that unerring

crucible, is found to be base, instead of genuine, metal. Until the immortal declaration of American rights, 1776, man was the mere creature of government; now, by a more sound and correct philosophy, the picture is reversed; government is the creature, and man, in his sovereign capacity, proclaims the doctrine that all men are free and equal, and have a right to govern themselves; hence, the security of his personal rights, the protection to property and public and individual liberty. Ours is the only government that can stand the test of human scrutiny, of time and of talents, because it is based upon correct and practical philosophy. You may talk of the wisdom, power, splendor, and wealth of former governments; they have passed away like the baseless fabric of a vision, and left not a wreck behind. Even now all Europe sits upon the subdued vassals, whose volitions are ready to upheave the usurpers of political and religious freedom. The reason is obvious; their superstructure was not reared upon the eternal and immutable principles of virtuous intelligence and their regenerating true

religion. Rome, the proud mistress of the world, succumbed to the Goth and the Vandal, and the most literary, scientific, and highly polished people then on earth, are trodden down by the iron hoof of despotism, because they did not understand and practice the true principles of government. It is because they did not originate and perpetuate the free institutions of which we in our sovereign capacity can boast, and which are founded in morality, intelligence, and religion. The result of this freedom of will, thought, and speech, thus guaranteed by our admirable form of government, the rich and the poor, the high and the low, equally enjoy the inestimable blessings of the elective franchise; and at the polls the humblest man in the republic is as potent as the greatest, and the fate of the empire may be decided by the exercise of this franchise. The great arena of liberty is free, is open to all, and the goal of fame is as approachable by one class as by another. Wealth is esteemed for its intrinsic value, but not to oppress the poor.

The time has gone by when the iron sceptre of

wealth and of power shall exercise indomitable sway ; the long sleep of ages has past, and this odious and unworthy influence has past away like a hoary frost before the bright aurora of the morning. The nineteenth century has proclaimed a new and brighter era ; it has taught the world, by one great experiment, that man is capable of self-government. In proof, I only need refer you to the landing of our pilgrim fathers from the *May Flower*, on Plymouth Rock, actuated by the burning aspirations of civil and religious liberty, and a holy zeal for the great cause of freedom throughout the world ; contemplate their revolt from the mother country in 1775, with the promulgation of a new philosophy in government, by the immortal declaration of independence in 1776, whereby the divine rights of kings and the dogmas of governments were rent asunder by one of the most—nay, *the most* unequal, terrible, and extraordinary struggles ever recorded upon the faithful page of history ; the result of which was the acknowledgment of their national code of independence in

1783, and, consequently, the establishment of the great federal government—the most free and enlightened on earth, constituting an asylum for the liberal and oppressed in all quarters of the globe ; a common platform for mankind, from snowy white to sooty, from the ice-bound regions of Greenland to the sunny glades of the torrid zone, and from the Atlantic to the golden shores of the great Pacific.

What are some of the fruits of this great revolution in sentiment accomplished by the patriotism of our forefathers, and sealed by their sacred blood, and which has for upward of three-score and ten years past caused crowned heads to tremble, and rotten dynasties to crumble to the dust? The first and most important of these fruits is the great achievements in territorial acquisition ; this progress has lead to wealth, national greatness, and unexampled prosperity and happiness individually and collectively. From our feeble colonial existence, and first step in the great principle of progress, was the acquisition of Louisiana, now comprehending the im-

mense states of Illinois, Indiana, Missouri, Arkansas, and the present state of Louisiana, 1803 ; thence north and south to the golden shores of the great Pacific. The next step in these rapid strides of progress was the extinguishment of the titles of the various and multifarious tribes of Indians to lands lying east and west of the great father of waters ; soon followed the acquisition of the Floridas, 1819. The land of flowers—so remarkable, not only for its floral display of ever varying beauty, but distinguished for its evergreens and tropical fruits. Then came the annexation of Texas, 1845, with its vine clad region, salubrious clime, and varied soil and productions ; and, in 1848, New Mexico, another bright star was added to the already brilliant constellation in our political firmament, and who will attempt to assign bounds to our great republic, and say, thus far shalt thou go, and no further, until it shall have embraced the whole continent in the broad arms of nationality and republicanism ; such has been the great democratic progress of free America ; such has been

the progress and achievement of mind. The political atmosphere is clear, and the lord of creation breathes free, and is left alone to worship God according to the dictates of his own conscience, under his own vine and fig-tree, and there is no one to make him afraid.

Political science has passed unwreathed through the alembic of experimental truth, may we not reasonably expect, that other departments of science will ere long experience the same purification ; of all countries on earth, ours is the best adapted to the great principles of reform, it is a government of equal interest, the people being sovereign are alike interested in the maintenance of its equilibrium, and equality of its members, it is also a government of mutual sympathy and equality. It is both the duty and pleasure of its members, scrupulously and jealously to maintain these great and patriotic principles. Here we have no odious espionage on our conduct, or the public press—that lever of freedom and intelligence. The iron rod of despotism is no longer wielded over devoted and obedient vassals, ever

ready to do its biddings, and obey its behests. In a country like this it is by no means surprising to find knowledge and the diffusion of correct principles, with its uniform attendant blessings. Nature and nature's God have designed this mighty expanse of country for freedom and the development of mind—immortal mind ; our vast and magnificent mountains, with their snow-capped summits, our sunny glades, extensive plains, verdant hills, pellucid streams, and extensive prairies all conspire to mental development and freedom of thought, speech, and action. All nature's great dominion is spread before the denizens of this vast extent, inviting the contact of mind with mind, and the humblest individual is permitted to contend the prize of honor, knowledge is not confined to the cloister, but like air and water, accessible to all, the spirit of improvement is everywhere to be seen. Progress and achievement permeate all society ; telegraphs, railroads, and the steam engine no longer startle us with their wonderful phenomena and extraordinary achievements ; even Europe and America

anticipate direct contact in exchanging thought and intelligence, transmitted by the practicability of the telegraphic cable ; truly this is the age of discovery—an age of wonders, is not this annihilating space ? What, an American holding converse with an European across the mighty Atlantic by this subtile-winged messenger—Electricity, when but a short time ago a voyage could scarcely accomplish that distance within three months ! The discovery of the steam engine has enabled us to make a trip from New Orleans to St. Louis within three or four days, and only forty-five years ago, the tardy barge accomplished the same distance within six months ; only half a century ago, Europe and America could boast of a single magazine and a solitary review, now the world is flooded with reading matter in almost every shape, from the mere *ad captandum* sheet to the noble works on philosophy, religion, and history, abounding with elevated feeling, moral purity of sentiment, brilliancy of imagination, and chastity of thought, everywhere to be found ; this is the age of progress, the world is astonished at the

elasticity and buoyancy of mind ; it mounts to the pinnacle of heaven, and there discovers the relative distances and laws which govern the planetary system ; it has explored the depths of the mighty ocean, and given us the history of the zoöphyte and its mountains of coral in the midst of its billows ; it has forced nature to yield up her secrets in the animal, vegetable, and mineral kingdoms, for both the amusement and use of man ; and, within the last quarter of a century, it has taught the necessity of connecting science and art, in order to perfect mechanical operations by the operator's mind. Science is no longer excluded from the workshop of the artisan and the practical mechanic, they are now happily blended, this fact, above all others, distinguishes the utilitarian age in which we live. In order to perfect any art it is obvious that the practical operative artisan is better calculated to perfect the art, than the mere speculative theorist. Yet, strange as it may appear, not until within the last quarter of a century has science condescended to enter the workshop of the practical mechanic and

artisan ; and only within a few years past that it has become the pride of artisans to investigate and study the principles upon which their art depends. To illustrate the fact that both the scientific theorist and practical artisan are enabled by this union, I will only adduce one or two instances—the science of chemistry is an apt and triumphant illustration ; at one time it was an obscure occult science, if I may be allowed to dignify it with that appellation, and almost exclusively under the control of the alchemist, whose object was the search of the philosopher's stone, and the transmutation of the baser metals into gold ; the very few discoveries that were made were the result of mere accident, as per example, the discovery of gunpowder, a monk united sulphur, nitre, and charcoal in a mortar, and in the act of pulverizing them, an explosion took place—the result was the discovery of gunpowder, and not the philosopher's stone or gold.

This beautiful and interesting science is no longer based upon empiricism, or confined to the unmeaning jargon of the senseless alchemist, but

upon the broad basis of experimental deductions, and must fall back upon the axioms of principles equally as simple and self-evident as those of the science of mathematics ; and this noble science enters largely into almost every department of life, and is certainly practical in all its bearings. Its discoveries have made the practice of medicine safe and practical ; by its teachings we simplify, purify, and render less nauseous almost every article within the whole range of the *materia medica* ; opium has been disarmed of its stimulating property, narcotine ; and morphine, its sedative principle, has been extracted. The apothecary's shop, formerly the receptacle of numerous dangerous and fatal compounds, catholicons, and nostrums, is now graced with plain, neat, simple, and efficacious preparations of a highly sanitary character. It has disarmed that invisible, yet fatal, fire-damp of the mines, by the discovery of Davy's safety-lamp, and thereby saved the lives of thousands ; it has converted darkness into light, by the discovery of carbureted hydrogen gas, whereby our streets, public houses, theatres,

and private dwellings are illuminated. In the dye-house, it teaches to fix and discharge colors, to combine and to separate them ; it develops the arcana of nature, discovers the properties of light and heat, of organic and inorganic matter ; it has improved our horticulture and agriculture, perfected our manufactories ; in a word, has increased all the comforts and pleasures of life.

I might adduce other instances illustrative of this important progress ; but suffice it to say, that achievements of mind have been as great in every department of science as in that of chemistry. But the arena is still open for investigation and achievement, while the arcana is inviting the zealous aspirations of the faculties of perception and reason to make progress ; and, withal, science is determined, with her analytical and synthetical art, to marshal every philosophy into the ranks of science, by forcing the principles which have given rise to a philosophy to declare their properties, actions, or conditions. Thus, by analysis and deduction, we discover that axioms representing the properties, actions, or conditions con-

nected with and belonging to principles, converting an ancient or ambiguous philosophy into a systematic science, and forcing it to rest upon simple, self-evident, and eternal truths. Here is the arena for progress and achievement, upon which the march of mind, advancing upon the wheels of science, is to make triumphant deductions, teaching the haughty lord—the *genus homo*, that the achievements of the past are only foreshadowing coming realities.

HISTORICAL NARRATIVE.

THE *New Science*, a volume containing the common sense of the Wholly Virgin *Sciencia*, is the production of a trinity in unity, partly of revelation, of *Sciencia*, and the writer; a combination defending the true faith, and promoting the intelligence of the people at large. The theme of the author is that of converting an ancient philosophy into a systematic science, having forced it into a thorough analysis of axioms and parables, including their origin, construction, and utility in developing the intellectual resources of those who employ them as guides in prosecuting systematic investigations, as well as teaching the philosophy of the sciences, the ultimates of which are intellectual freedom or intellectual bondage. The champions of one system are the clergy; and of the other, Miss *Gracia Sciencia*.

In the year 1840, the writer commenced a course of studies under the supervision of a Pagan priest, with a view to learn the theory of wonder-working, corresponding to the same class of mental manifestations that Moses and the Egyptian priesthood practiced in the presence of Pharaoh ; but having learnt from this Pagan philosopher that his wonder-workings and all other mental manifestations originate in mental laws and divine provisos, he at once recognized a systematic science connected with the Pagan ceremonies, which corresponded to the Christian ; and the lines of departure were simply identified with the objects to be consummated by these operators of the invisible and mystical wonder-workings originating in the hidden laws and actions of the mental laboratory.

It so happened that he resided in a community from among whom could be commanded any number of the very best class of human intellects to practice the Pagan philosophy upon. Having initiated a clergyman and a lawyer into these mysteries, a private room was secured, and all

available books on theology, Pagan philosophy, oracles, Rosicrucians ancient and modern, up to the year 1840, and, withal, an abundance of intellectual laboratories to practice wonder-workings upon ; this was their outfit for four years of investigation. In the mean time, he wrote about six hundred manuscript pages for publication ; but at this time he did not discover the law of faith, and therefore their investigations and the mythological philosophy did not harmonize in the ratio that was called for by the New Testament, and for this reason the clergyman prevailed on him not to publish the book, at the same time mourning over the follies and foibles of human nature in that he dare not preach the simple truth from the pulpit, that of controlling by sympathy certain individuals or groups of the congregation.

These three demonstrated the fact that the intellect, when fully developed, created the sensations of the consciousness of omni-presence ; and the capacity of its power, originating in principles, laws, and systematic constructions, is

truly astonishing. The fact is, when a chemist discovers the laws at work when principles and materials are contacted, so his intellect, perceiving the products of laws, brings principles and materials in contact, and laws produce organic chemistry.

But when the omnipresent vision of the intellect looks into a vegetable or animal laboratory, the faculties of perception and reason recognize principles, laws, and materials at work ; but the principles and materials are more or less influenced or obedient to the mental power, provided the intellect and the mental substance will cooperate in harmony with the laws in nature ; herein is the significant difference of the intellect and mental power of the chemist, and that of the sense of omni-vision, and here is the arcana of expansion for the counseling faculties ; and he who can see through the simplicity of the above "Greek," can read the Constantine abridgment of the apostolic manuscripts, and recognize a power of laws and actions at work, connected with the primitive Christians, which is paralyzed

in the present day ; and, withal, this power is identified with principles, laws, actions and constructions, and therefore unchangeable ; for the last twelve years he has continued the routine of investigation. As usual, through life would go to church on Sunday ; and, in the year 1857, he was induced to join a christian church on a common and ordinary principle, but not on any sectarian faith ; and the locomotive principle leading him by the spirit into the church, was located in the personal beauty of a young angel, "*poceta tinta y boneta.*" But the congregation of the church was from a promiscuous population, and required the church formulas to be delivered in two dissimilar languages, one of which he did not comprehend, and, therefore, usually employed his faculties in philosophizing ; and on the seventh of June, 1857, all the congregation kneeling, at close of the service, which occupied nearly half an hour and became somewhat tedious, but cushions for the knees rendered him comfortable, and, left to think in English while the officiating clergy were conducting a systematic formula in a lan-

guage he did not comprehend, he became completely motionless, could neither hear or see; beautiful thoughts passed through the faculties; presently came forward the prayer of Christ, and as the lines came up, "Thy will be done on earth, as it is done in heaven," a voice said to him—"Stop! no more, no less; then will and wisdom can be worked in you; now write your book and marry me, for I led you into the church." These thoughts were the only ones occupying the faculties, and apart from these he could neither hear, see, think, or move. Finally, he was released from this posture, and discovered the congregation departing. On his return home he wrote down the revelation, and continued to analyze it during the week. But the sentence—"marry me, I led you into the church," did not correspond with his views on that subject; yet many examples were brought forward, apparently to reconcile the faculties in counsel in the use of means to useful ends, such as the abandoned boy Moses, and Pharaoh's daughter; the destruction of the children of the

Jews by royal authority, which caused the parents of the boy Christ to flee into Egypt; and such were the shocking and barbarous means directed by the heavenly intelligences to place these boys in a suitable location to be educated for their future usefulness and destiny. But to marry the law of faith was a new definition to him, and caused a great confusion among the counseling faculties; but finally he concluded to take time, and see the issue in the future.

On the next Sunday he went again to the church, and, tranquilizing the faculties, he experienced the same sensations as on the former occasion. It seemed as though the intellect was all thought; but the symbols succeeding each other in such rapid succession, nothing was retained in the memory. During the ensuing week he became more reconciled on the previous revelation.

On Sunday the 21st of June, he went to church as usual, when the same experience overtook him again; but, on this occasion, the symbols came forward regular and decidedly original, more

especially the theory of reciprocity ; and, as far as recollected, was written down the same day, as follows :—

The Divine mind, in creating an organism intervening between brute animals and angels, was forced to employ the best alternatives in the application of means to ends, and, therefore, created the alternating functional faculties, then organism and intelligence, by a reciprocity of developments, would produce the condition of the mental organism, requiring an additional sense, and would correct the errors created by the alternating functional faculties in their counselings, but these faculties originated in creating the first man, Adam, and terminated in producing an additional sense in the incarnation of Christ, and, subsequently, discoveries and improvements developing each other, originating in the analytical and synthetical art of science, would produce the condition of the thinking intellect, by which every principle in nature would be forced to yield up its properties, actions, and conditions, and identified by axioms upon which would be

reared the systematic sciences, and thereby religion would be classified with an era of civilization and scientific philosophy ; and here it was forced upon his counseling faculties, that mental habits (evil spirits) were errors originating in working the faculties in local groups or in the wrong direction, which created the symbols in error, and unavoidably forced the mental substance to execute a decision of the faculties in counsel, ultimating in sin, superstition, depravity, and intellectual bondage, and this intellectual condition in error would be corrected as soon as the faculties of perception and reason discovered the cause creating the evil habits.

Again, the faculties were forcibly impressed with the idea, that at the time of Christ, religion was to be rendered universal, and to accomplish this necessary and divine ultimate, originating in the plans of the celesti-mental intelligences, the Jews were to be led into temptation, or rather a great and universal good was to be created upon the ruins of a partial evil, and the Jews for their disobedience, lost their nationality and

their national power, and were to be dispersed among all nations, but intelligence and power would proceed westward, carrying Judaism with it ; and, when mental power and intellectual freedom, civil, political, and religious, should become established on the extreme western confines (Pacific), then the Jews would organize a religion upon the basis of a principle, and it would convey them back to occupy their original possessions, and fulfill the proviso originating in the plans of destroying the nationality of the Jews upon principle ; then the same principle, that of a universal religion, would restore them to their eastern possessions, and thus the laws of Deity would work will and wisdom in and through organized matter where mind did not preëxist, systematically, scientifically, religiously, and intelligently, and, consequently, harmoniously and lawfully. Thus ends the narrative, the chain, the links of accident, of cause and effect, of means and ends, of organisms and ultimates, visible and invisible ; the unbroken links of the chain produced the new philosophy authorized to be addressed to the era of civilization.

But the immaculate conception ; the idol idea of the Wholly Virgin, Miss Gracia Sciencia, the queen of the ladies, and the mistress of men, has brought forth axioms, the basis of all the sciences, the parables for the clergy, but intelligence for the people, the mother of the civilized era, the benefactor of every man, the protectoress of the ladies ; she abhors the bondage of error, the Devil, even as nature hates a vacuum, and, like Christ, is ever ready to instruct patient humanity, but never mislead the counseling faculties of the human mind, and who would presume to raise Adam's theory against the Wholly Virgin, the lovely, the innocent, the progressive anchorage of the ladies.

MISS GRACIA SCIENCIA.

SCRAPS OF THE AUTHORS.



Truthfulness and simplicity is true dignity, crowned with the crown that virtue ever wears.

Whoever originates one new idea as addenda to science, is a benefactor of the whole human family, and merits the gratitude of all.

HYPOTHESIS.

The Supreme Being creates individualities and provisos controlled by his divine laws working out ends, organisms, ultimates and eras.

HYPOTHESIS.

Power is creative—law is controlling—but intelligence directs the creative identity in action—the unity of the trinity of identities—the attributes of the Supreme Being.

DEFINITIONS.

DEFINITION 1ST. *On the origin and construction of a principle in nature.* The conceptions of a form and the unerring action of its law originate in the *Divine Intellect*, and is constructed into a principle in nature by the Divine Will—occupying space, and designates itself by individuality, identity, locality, &c.; also, has a property action, or condition connected with and belonging to it.

DEF. 2D. *The progression of a principle in nature.* A principle progresses by the co-operating force of the identities of intelligence and law; then by a variation and a combination of variations of the identities of intelligence and law, the principle is diversified in form, identity, individuality, locality, &c.; also, in its property, action or condition connected with and belonging to it; without reversing, revoking or changing the identities of intelligence and law, but simply varying them.

DEF. 3D. *The Common Law of Locomotion.*

God's common law of locomotion is the alternate application and suspension of the moving agent, then by a variation and a combination of variations of the application and suspension of the moving agent; locomotions are diversified and multiplied *ad infinitum*, without changing, reversing or revoking the common laws of the Divine Essence, which are immutable in all of their ramifications, and are only varied to accommodate man.

DEF. 4TH. *The Common Laws of the DIVINE ESSENCE authorizing man to construct his symbols of art, systematically, mathematically and intelligently.* The symbols of art are constructed by the co-operation of a law in motion and in action, then by a variation and a combination of variations of the law in motion and in action; man diversifies and multiplies his symbols of art *ad infinitum*, to suit his purposes, without changing, reversing, or revoking the Divine Laws, but simply varying them.

DEF. 5TH. *Intelligence identifying itself in Nature.* Intelligence identifies itself in directing the action, assimilation or function, and located in a principle of molecular motion in nature, and controlled by a divine law. But motion as an identity implies principle or substance, designating itself as the transition, or vibration of molecules or masses.

DEF. 6TH. *Vitality and Sympathy Designating their Identities.* When the identities of intelligence and law are located in the same locally organized principles of molecular motion in nature, and are operative and co-operative, then by a variation and a combination of variations of the identities of intelligence and law directing and controlling; the same principle diversifies, propagates and multiplies itself *ad infinitum*, without changing or revoking the divine laws located in principles, but simply varying them, illustrated in the locally organized principles of vitality and sympathy.

DEF. 7TH. *Vitality and Sympathy* are dissimilar individualities of the same substance in molecular motion in nature, and are the thinking principles in nature; one thinks organically and intelligently, and the other symbolically (intellectually) and intelligently.

DEF. 8TH. Vitality is defined to be localized organic intelligence, located in a principle of organized molecular motion and controlled by a divine law, identifying itself as a simple, but intelligent substance, be it what it may.

DEF. 9TH. Sympathy is defined to be localized symbolic or intellectual intelligence, and located in an organized principle of molecular motion, and controlled by a divine law, identifying itself as a simple, but intelligent substance, be it what it may.

DEF. 10TH. A highly organized, but localized, nondescript individuality, endowed with sensation, identifies itself as the mental principle in nature.

DEF. 11TH. The mental principle, or conscious center, is defined to be a central identity, a power to feel and act, but not to think intellectually. It feels the functional symbolic forms being sectionized by the eye or ear outlining them by colors, figures or vibrations, or contacts the chemical and mechanical properties of molecular motions, being sectionized by the eye or ear outlining them in determinate forms relatively and comparatively.

DEF. 12TH. Mind is mind, and all but it, it
knows,

But like the vital force, from itself it sows,

Truth from without, to this center flows,

Errors made within, upon this center goes.

DEF. 13TH. A highly organized principle in molecular motion constitutes the basis of the intellect when constructed into the locally organized functional faculties, and located around the conscious center, for the sublime purpose of manufacturing symbols upon a basis of func-

tional comparisons, or alternating functional comparisons.

DEF. 14TH. Volition is made up of a decision of the faculties in counsel, and is the executive faculty of the mental center, a decision of the faculties in counsel is that which the mental center executes by volition, obeying the mental center, contacting and rapping its intellectual ubiquity in heaven or on earth.

DEF. 15TH. *Intellectual Ultimates*. The ultimates of the human intellect are thoughts, and defined to be determinate forms—therefore, symbols or the imagery of the intellect, and when created in truth we are always right (free), but when created in error we are more or less wrong, and said to be in the bondage of error.

DEF. 16TH. The ultimates of the human intellect are sections in molecular motions, sectionized by the construction of the eye and ear, the points of contacting and rapping molecular motions, the forms of which at the onset

are outlined in colors, figures or vibrations, originating in the variation and the combination of variations of molecular actions, and can be varied by the functional faculties, or by the alternating functional faculties, identifying themselves as substances—the ultimates of the human intellect, the symbolic data guiding us through this world, and pointing out our laudable and feasible vocations and professions in the world to come.

DEF. 17TH. Errors are intellectual ultimates, and no where to be found in nature, only as created by the alternating functional faculties of the human intellect, and originate in working the functional faculties in the wrong direction, or impartial alternating local groups, forcing the equilibrium of the intellect out of balance, and the mental center into a position, that error is a monster, if to be hated needs to be seen.

DEF. 18TH. The intellect co-operating with the mental center contacts and rapports similar or dissimilar media of molecular motion univer-

salized or localized into one continuous medium, receiving, transmitting or reciprocating actions, illustrated in the examples of light and atmosphere.

DEF. 19TH. Faith is a law of the intellect and defined to be a decision of the counseling faculties—is usually predicated upon the right choice, authorizing the mental center through volition to execute the decision—the symbolic data of the intellect, fixing and defining the voluntary destiny of man on earth and the starting point of his prospective destiny in the world to come.

DEF. 20TH. The perceptive faculties are a functional group, contacting by the aid of the eye and ear sectionized imagery relatively and comparatively. The sectional data is symbolized in the sciences of optics and acoustics.

DEF. 21ST. The alternating functional faculties are constructed upon a basis of manufacturing symbols, or imagery by alternating functional actions, and therefore functional

comparisons, inclining on the side of truth or error—virtue or vice—good or evil.

DEF. 22D. The alternating functional faculties renders man a connecting link—a definite identity of *ratiocination*, claiming in part some of the attributes of brute animals and angels, but not classified with either, departing from one and terminating in the other.

DEF. 23D. Organism and intelligence, by the dint of education, develop each other, rotating upon a pivot of propagation.

DEF. 24TH. Discoveries and improvements develop each other rotating on the axis of the analytical and synthetical art of science.

DEF. 25TH. The combined co-operation of organism and intelligence—discoveries and improvements operate upon the dissimilar identities of human nature, like the commingling together of mighty waters assuming a common identity, obedient to the laws that create and control them.

DEF. 26TH. Axioms are the elementary symbols of science and the basis of all the sciences, and invented to represent the laws, properties, actions or conditions of principles, upon them as simple truths resting upon solid principles in nature, are to be reared the superstructure of the systematic sciences.

DEF. 27TH. Axioms are constructed in accordance with fixed laws or rules, in nature—not in accordance with the conventional opinions of men, but agreed upon by men.

DEF. 28TH. The law or rule fixing and defining axioms requires some one, or all of them, to be present or active during an investigation or manifestation of their principles, and when they comply with the above identities in nature, they come within the definition of axioms, and will be so considered until they are superseded by those more simple and descriptive of that which they are invented to symbolize.

DEF. 29TH. *Axioms of the Mental Principle.* Sensation receiving actions, and transmitting

and locating actions. Sensation operates upon a constructive proviso, that of enlarging its ubiquity by contacting and rapping similar or dissimilar media into one continuous medium, receiving, transmitting and reciprocating actions, illustrated in the eye and ear sectionizing mathematical forms, locating them upon the optic and auditory nerves.

DEF. 30TH. Science and religion are used for the sublime purpose of creating the symbols of intelligence in the human intellect; intelligence is intended to create the symbols of truth in the intellect. But the symbols of truth create intellectual freedom by casting out the bondage of error, authorizing the human will and the mental center to execute systematic work scientifically, religiously, artistically, &c. &c.

DEF. 31ST. The imagery of truth and error has ever been carrying on a warfare in the faculties of the human intellect, as manufactured by the alternating functional faculties in their counselings from internal data; by the

force of one we progress together harmoniously, male and female, and by the force of the other we progress inharmoniously.

DEF. 32D. Axioms and parables are at variance with each other when used as the symbols of teaching a philosophy or a science, and for this significant reason a civilized and a semi-civilized people are at variance with each other, and both are at variance with the barbarian language of arbitrary diction.

DEF. 33D. Men who teach a science, philosophy or religion, should employ the simplest means in the consummation of the noblest ends; but to employ ambiguous, inelegant and unsystematic language, striking at the very root, would overthrow the basis of civilization.

DEF. 34TH. The barbarian era is based upon the language of arbitrary diction, but the man himself is forced into the ranks of obedience by the science of club-ology or gun-ology, because his faculties are not cultivated intellectually and intelligently, therefore he could not re-

spect, appreciate or reverence that harmless, but frightful symbolic theory of the Devil, torture and vengeance, or love and obey an intellectual truth for the sake of harmonious intelligence.

DEF. 35TH. The semi-civilized era is based upon the language of parables, and in the dictionary defined to be fables—the figures of intellectual fabrications, their half-civilized faculties are not instructed systematically and intelligently, therefore their faculties are only half way prepared to love and obey an intellectual truth, and it demonstrated, for the sake of a benefit conferred by the truth. But the man himself (his faculties) has to be, theologically, forced into the ranks of obedience by that innocent, but all potent theory of the Devil, torture and vengeance, or nationally, by a military force.

DEF. 36TH. The civilized era is based upon the systematic language of axioms—the faculties of the intellect are freed from the bondage of error by the dint of education—the faculties

cannot resist truth, or displace truth, any more than a vacuum can resist or displace matter—they love and obey an intellectual truth, and it demonstrated, for the sake of harmonious intelligence, and the man himself is not forced, but loves and obeys the laws that create and control him, and worships the author of all truth by loving and obeying his divine laws and religious provisos.

DEF. 37TH. The three eras, are the provisos of the Creator for the benefit of the Creature, and are the outwrought ultimates of laws located in principles in nature working out ends, organisms, ultimates and eras.

PARAGRAPH.—The force of language in fixing the national identities of a people is all powerful, illustrated in the examples of the English and French. The articulation of a similar paragraph in the French and English languages, the labor of the intellect and the number of faculties employed are materially dissimilar. The faculties of the Frenchman learn the pronunciation, termination and meaning of each word in a paragraph. The Englishman learns the same words in a similar paragraph with about the same facility and labor of the intellect—the faculties of one are consulting fancy in locating words in articu-

lating the paragraph, and the other employs the faculties of locality and order as additional, by which they construct the paragraph, systematically and mechanically, without which the meaning of the sentence would be destroyed, hence the Englishman is a slow, but systematic thinker. The Frenchman is a rapid, volatile and fanciful thinker. The tendencies of one are deliberative, firm, manly and dignified—the other are sonoric, vain, fanciful and loquacious. The actions, motions and language declare the national identities of each. Hence their national peculiarities are based upon language alone—the one systematic and mechanical, and the other strictly fanciful.

DEF. 38TH. The three eras, where one begins the other terminates; the civilized era is constructed upon the summit of the semi-civilized era, and it again is constructed upon the summit of the barbarian era; and are the outwrought ultimates of organism and intelligence developing each other, based upon the dint of education and reproduced and perpetuated by the laws of propagation, including many ages and nations.

DEF. 39TH. Law originates in the intellect, and is, therefore, an intellectual identity—is the outwrought ultimate of a decision of the

faculties in counsel, and designates itself as a determinate form, hence intellectual law is the simplest of all means, and consummates the noblest of all ends—consolidates and perpetuates the intellectual races in propagandi and prograndi—is commensurate to all purposes, great and small—visible and invisible—human and superhuman—hence law and God are similar identities in effect, let the essence, ultimate or identity be it what it may. Law would be a nuisance—a lawless outrage—a terror to God and man—without a law of the intellect to outline and control it.

DEF. 40TH. Similar identities of the stomach and intellect, requiring substances to contact and play upon, producing a healthy condition of the forces, functions and faculties—hence the periodical demands of the stomach requires a fresh supply of material, to be contacted, collaborated and reduced to a homogeneous mass, and being soluble in a fluid, enters the circulation, as a medium of matter in molecular

motion, and is again contacted, collaborated and assimilated into the tissues and structures of a physical organism, and are among the visible ultimates of the vital force—and in like manner the faculties of the intellectual force require a periodical supply of symbolic substances, to be contacted, collaborated and assimilated into the imagery of the intellect, and are also among its ultimates, being recognized symbolically and feelingly by the conscious center, and makes life productive, sympathetic and compensative, and man a social, rational and an intellectual creature in *prograndi et propagandi*—the reflected image of the Creator.

DEF. 41ST. Vitality, sympathy and sensation as individualities propagate themselves from themselves, by detaching, transporting and depositing particles or germs, where they did not pre-exist, in matter of a lower organization prepared to receive them, and then construct their own instruments, designating themselves as functions or faculties by which they enlarge

their own systematic residences, and have an intelligent being in that which is created by an organizing force, constructing systematic work, outlining it in mathematical forms; hence the physical ultimates of the co-operating trio are that of propagating germs, where they did not pre-exist, and the intellectual ultimates are the outwrought forms, created by contacting, collaborating and assimilating, the symbolic intelligence of all ages and nations into the imagery of the intellect.

DEF. 42D. Science, religion and money are symbolic provisos, originating in the will and wisdom of the Creator for the benefit of the creature—the outwrought systematic ultimates of which, are the symbolic data of intellectual freedom, authorizing us to love and obey an intellectual truth and it demonstrated, for the sake of a benefit derived by the truth.

DEF. 43D. Dollars and cents are mechanical symbols, invented to represent and perpetuate the intellectual symbols of freedom, and used

to raise an intellectual obligation, predicated upon the right of choice to create a lawful obligation, by counting out the customary and fashionable usage, but not by counting out any supposed mystery, or merit in gold or silver coin, because, fashionable pebbles, conventionally valued, would answer the same purpose in doing the same thing, but up to date it is customary and fashionable to stamp the pictures of the intellect upon sections of paper, some in bank notes, and some in parables, and the former are by far the best of all the mechanical symbols used to raise the bondage of intellectual obligations, either for economy, portability or utility, and at the same time these symbolic sections of paper designate a highly polished, intellectual and intelligent nation, who use them as the counterpart of the intellectual symbols of freedom, by augmenting and multiplying one, we develop the physical, intellectual and intelligent resources of a civilized people, producing intellectual freedom. and by augment-

ing and multiplying the other—the parables, we retard the intellectual and intelligent development of a civilized people, ultimating in the bondage of semi-civilization.

DEF. 44TH. The brain is a camera obscura, walled in by the cranium, and suspended between the heavens and the earth on levers and pivots, around which men, women, children and angels are occasionally convened for the purpose of manufacturing and reciprocating intellectual imagery or thoughts, and while one camera obscured (intellectual chamber) is unloading symbols by volition, the others are by volition taking in the same by contacting, collaborating and assimilating them into the imagery of the intellect, reproducing the same by induction, and become the intellectual ultimates of man; and these scraps are the concentrated deductions of systematic investigations—the intellectual labor of many years, founded upon principles in nature: allow us to say to you, Christian reader, that the arcana of nature has been carefully

consulted, and forced to disclose some of its latent secrets, and your faculties of perception and reason are solicited to prosecute the investigation. Therefore investigate the principles contained in the elementary treatises, and you will find that you have not lost your labor, and will never regret the time spent in consulting Nature, and Nature's God.

