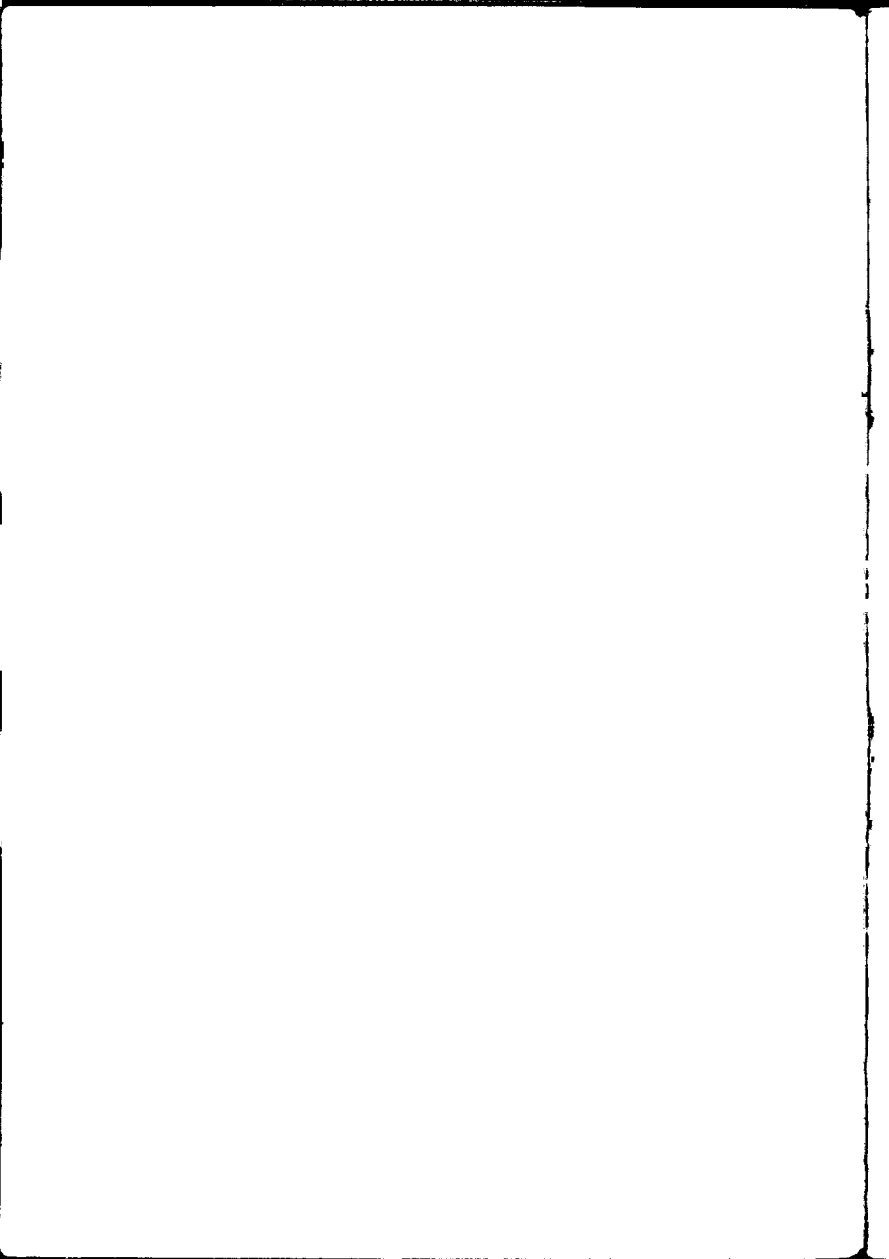


The March of Nations
— By Alesha Sivaretha Ph.D. —

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The Book of Life:

IN A SYNOPSIS

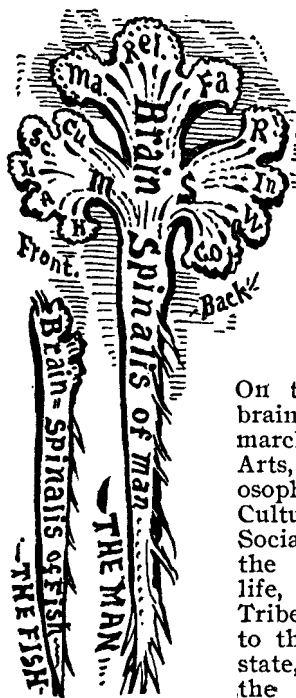
THE MARCH OF NATIONS:



The Human Race has been marching upward from the first ages of history. Under what law has that mighty procession of the ages taken place? Science and history both answer that man has advanced step by step, from the ignorant and selfish rule of his lower brain organs up toward the beneficent dominion of his higher faculties.

The laws which have controlled that vast upward movement are still in force. They are fixed in the very constitution of man. And they are of supreme importance at the present time, for they determine what new institutions and what social changes are now required to meet that higher growth of nations.

A SYNOPSIS.



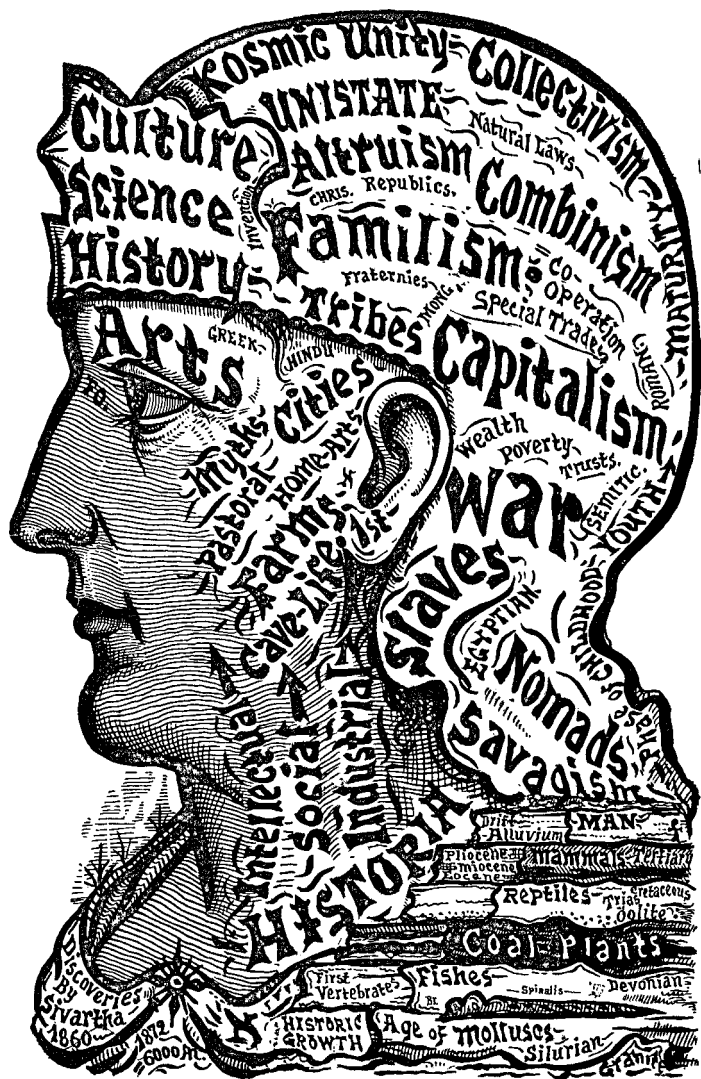
From the geologic age of Fishes up to that in which man appeared, we may trace a succession of animals with higher and higher types of brain. At last we find the dominant brain of man. The nervous system and the brain have developed from the base to the top and from the back to the front.

On a chart of the human head we may trace the extended growth of man through the historic ages.

On the Intellectual line or front brain, we may trace the upward march through the ages of Myths, Arts, Dogmas, Science and Philosophy to the age of Harmonic Culture. In the middle brain the Social line passes upward through the phases of Savageism, Cave-life, Pastoral life, Walled Cities, Tribes, Republics and Fraternities to the twelve-fold life of the Uni-state, or Harmonism, based upon the Constitution of Man and universal laws. In the back brain we

trace the Industrial line upward through Hunters, Nomads, Slaves, Wars, Money, Wages, Poverty, Capitalism and Unionism, to end in Collectivism, where organized industries will secure wealth and equity for all classes of people.

The great civilizations of past times, whether Egyptian, Semitic, Mongol, Hindoo, Greco-Roman or Christian, were all partial and expressed only a part of the faculties and wants of man. The people of Europe and America have outgrown their institutions. Guided by the Science of Man they will organize new ones, which will represent, in a systematic way, all the higher as well as the lower wants and faculties.



~THE WANTS OF SOCIETY.~



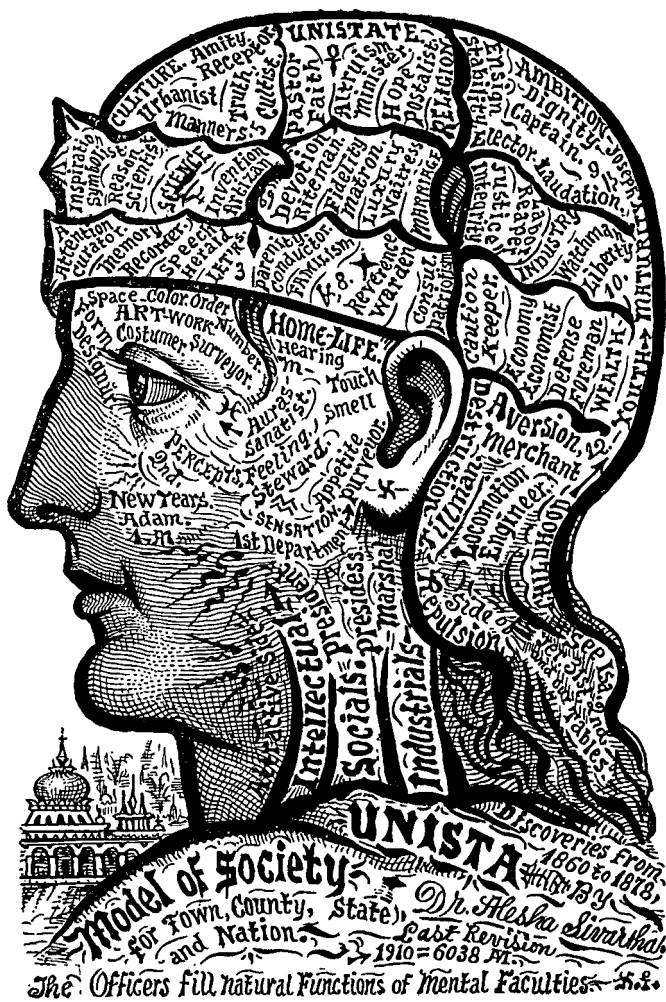
ALL INSTITUTIONS should be in harmony with the nature and the wants of man. The collective wants of man arise from the twelve groups of mental faculties. Through each of these faculties we reach out to find the means and the conditions of happiness. For example—the organs of Memory, Attention and Language create the desire for knowledge and lead us to organize a system of schools, to publish books, and to preserve public records. The faculties of Appetite and other senses lead men to unite in cul-

tivating the earth, in building cities and in forming highways to transport food-products.

The passion of Sex-love leads to the institution of Marriage and with Parental love originates the family. The family itself increases to a tribe, in early ages, and the tribes united become a nation. The Religious faculties require some kind of religious institutions, and the organs of Rulership or Ambition demand fixed forms of government and public life.

The faculties of Labor can only be satisfied by organized methods of industry; those of Wealth require a public treasury with just economic conditions; the organs of Commerce demand public highways; the organs of Perception lead to organized workshops, factories and fine arts; those of Science lead to the higher institutions of learning; while those of Culture require conditions for universal improvement and happiness.

Men follow a natural impulse when they choose officers and form departments to represent these collective wants. And Science thus proves that in a complete social organism the twelve groups and thirty-six faculties would be represented by the same number of departments and officers. *Study the engraved Models:*



The Officers fill natural Functions of Mental Faculties. S. 2.

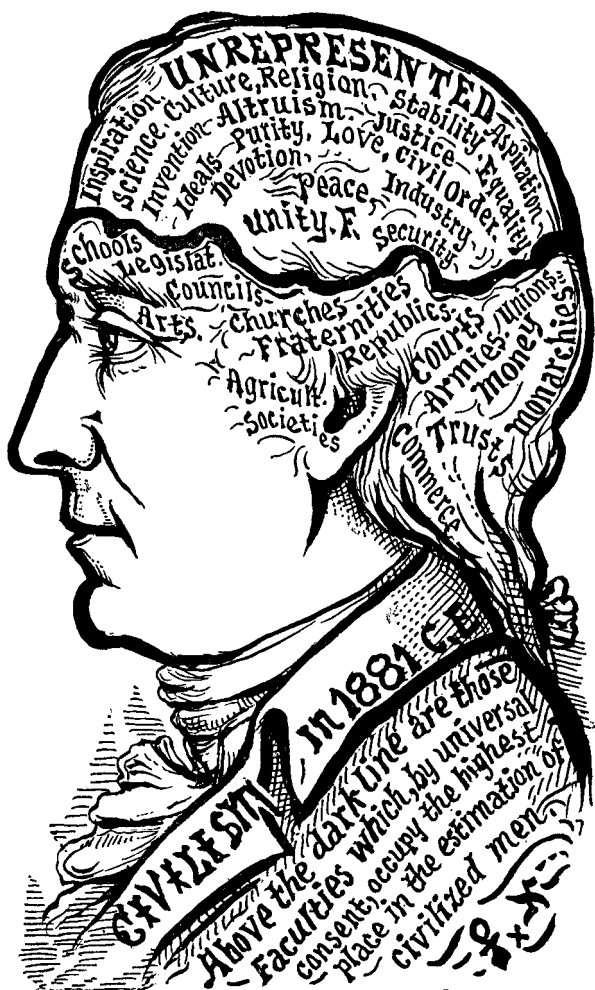


OUR CONSCIOUS WANTS start in the brain. When the condition of the body requires food, the message goes on the nerves from the stomach to the organ of Appetite in the brain. Then we are conscious of hunger. Cut off the nerve, and we should never feel that we needed food. And so of all bodily organs and wants. A million nerve fibers connect them with definite parts of the brain. In representing the organs of the brain by officers we therefore make direct

provision for all bodily wants.

Until the years 1859 and 1860 no one had thought of tracing the collective wants of society back to their source in the mental faculties, and of thus finding out how many officers and departments would be required in a complete form of human society. *Our argument is final and decisive.* Without the faculties we should feel no motives that would lead us to form any institutions. And thus each faculty has both a private and a public side to its natural functions. These truths give us, for the first time, a basis for an actual Social Science or Sociology.

A careful analysis of all civilized institutions, up to the year 1881, showed that they only represented the lower half of our faculties, that is, those below the dark waved line in the Historic Charts. They sometimes assumed the *name*, but not the functions of the higher faculties. The best and fullest plans yet offered by the Socialist writers still leave out one-half of the natural departments. Yet the laws of Evolution assure us that the higher and nobler faculties must finally be represented and come to rule in all the public affairs of men.



Result of 4000 years of "Experience"!!

THE PRESIDING CENTERS of the brain, the Motus and Sensus, are duplicated in each hemisphere of the brain, right and left. The Sensus or back center receives the impressions which have come in from the various parts of the body on the nerves of sense. It is essentially receptive, and it dominates in the character of woman. But, like the front center, it has some power to modify, as well as to register, these impressions.

The Motus is the center for motor impulses. It combines the currents from the intellect, the feelings and the will, and sends these directive currents out to the various muscles throughout the body. The Motus is essentially directive and positive. It dominates in the character of the male sex or man. Hence we have both a male and a female center in a completed society, a Princess as well as a President.

These brain centers originate our idea that many different functions can be combined into a unity, that a number of persons, each doing his special part, can be united and work for one common end. If these brain centers did not exist in man, then there would never be any concert of action, any combined labor among men.

The Marshal represents the Centron, that great nerve center through which the brain and the body act and react upon each other. The Marshal is an executive officer, and he also has charge of public order, of marches, processions and installations. The Marshalesse works with the Marshal, and is regarded as of equal rank, although the office is not elective.

*On Brain and Nerves read F.J. Gall's Works;
George Combe's Lectures; Draper's Phys. p.282.
Gray's Anatomy pp.913; Dalton's Phys. fig.211;
and Sivarcha in The Book of Life, entire.*

The Officers and Departments

For Town, County, State, or Nation.

President + * Presidess + † Marshal +

CULTURE- 5th
 Receptor—
 Receptions, Re-
 forms, and—
 Discoveries.
 Cultist-Morals,
 Manners, and
 Dramatics.

RELATION- 7th
 Harmonist—
 Conventions,
 Peace, Unity,
 —Relief,
 Postalist-Post-
 als, Telegraph,
 & messengers.

AMBITION- 9th
 Captain-Trainers,
 Exhibitions,
 and Standards.
 Elector—
 Elections,
 Awards,
 and Ranks.

SCIENCE- 4th
 Scientist-Laws,
 Science, and
 Symbolism.
 Artizan—
 Invention—
 Building—
 Landscape

MARRIAGE- 6th
 Rite-man—
 Rites, Florists,
 and Pomology—
 Matron—
 Heredity,
 Nursing, and
 Providence

INDUSTRY- 10th
 Justice—
 Employment,
 Judgment, and
 Arbitration.
 Watchman-Labor
 Groups, Climate,
 and Signals.

LEARNING- 3rd
 Recorder—
 Records, Libra-
 ries, Museums
 Herald-Music,
 Publication,
 Correspondence

FAMILYISM- 8th
 Conductor-Schools,
 Amusements,
 Festivals.
 Warden—
 Envoys, Service
 Patriotism.

WEALTH- 11th
 Foreman—
 Factories, Tex-
 tiles, & Forestry.
 Economist—
 Stores, Expenses,
 Harvests, Collectors

ART-WORK- 2nd
 Designur—
 Architecture,
 —Furnishing,
 and Surveys.
 Costumer- Costume
 Painting and
 Decoration.

HOME-LIFE- 1st
 Purveyor-Dairy,
 Field-work, and
 Herding.
 Sanatist-Health,
 House-holds,—
 —and Cuisine.
 First Department.

COMMERCE- 12th
 Engineer-High-
 ways, Travel,
 and Mining.
 Merchant—
 Distribution
 Exchanges,
 & Transports.

ASSURANCE.



ASSURANCE AGAINST WANT is provided for in five ways by the Fraternal Bands of Culture.

1. By helping to provide or secure work for members who are out of employment. This comes in the duties of the justice and the pastor.
2. By mutual patronage between members of the order whenever this is practicable. The economist has charge of these exchanges.
3. By uniting to purchase goods at wholesale prices, and to establish stores for their delivery. The economist supervises this work.
4. By assistance and payments during sickness and disabilities. Application for these is made to the sanitist or the pastor. This article includes needed assistance to members who may become orphans or widows.
5. By uniting to build homes or work-rooms for the Bands and for members; to publish books, charts, and papers, and to establish lecture courses and entertainments for instruction and culture. Any Band, at its option, may proceed to establish the complete forms of harmonic life.

Insurance policies are of benefit only at the end of a person's life. The much better plan adopted in these Bands will secure immediate and continuous benefits for all moneys or payments invested by each member. Our sub-departments of relief, employment, and exchanges give a basis for industrial unity. Thus each Band becomes a practical church, doing those vital things which other churches have omitted.

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RANKS OF SOCIETY.

THE RANKS OF SOCIETY may be arranged as Primary Bands, Cities, Counties, States, Nations and the Inter-nation or Unation. All these have the same constitution, the same number of departments and officers, because the wants of all are alike in kind. They differ only in the extent of territory and the amount of details which each includes.

When a want in regard to food arises in the Home department of some town and cannot be answered there, then it would be represented in and answered by the Home department of that County. Or, if necessary, it would be carried up to the corresponding department of the State or Nation.

All regular officers are elected; or impeached and deposed, by a direct and free vote of those they are to officially represent.

The time of Elections is set for the Ninth day of March, the officers entering upon their duties the 21st, that is, at the Vernal Equinox. This is the true beginning of the year, and is thus recognized in the new social order.

In the Primary Bands and the City, elections are to be held every year; in the County every three years; in the State, every five years; in the Nation, every seven years; and in the Unation every twelve years.

THE RECEPTUM. It is one function of the Receptor and the Cultist, acting in connection with the officers proper for each case, to receive, examine and prove all proposed measures, inventions, or discoveries which may affect the public welfare, and to formulate these so that the presiding officers shall duly submit them to a vote of the people for acceptance or rejection.

NATURAL RIGHTS.



SOCIAL GROUPING. Every person has a natural right to associate with others who are attractive and congenial. Hence the grouping of members in the twelve departments must give each one a free choice according to characters, tastes and capacities.

DUAL OFFICES. The mental faculties are all arranged in pairs. One in each pair is positive or masculine; the other is receptive or feminine. The offices and employments are assigned to the two sexes on the basis of this complementary difference. Marriage must be based upon mutual love and adaptation and its laws must be national and uniform.

BASIS OF RIGHTS. Every person has a natural right to the proper conditions, development and use of each faculty. As all human beings, of either sex and of all races, have the same number and kind of faculties, therefore all have the same classes of rights and are adapted to the same general forms of social life and government.

THE SUPREME AUTHORITY in Harmonism is in those laws which form the mental and physical constitution of man. The laws are within us, but we must have an external statement of them in order to agree and act with an intelligent unity. The proofs of these natural laws of society must always be scientific, that is, of such a character that all persons can understand them alike.

In such a state each person would be free because he would be acting in harmony with laws within his own nature. The eye of man adapts him to live in a world full of light. His lungs adapt him to a world with an atmosphere for breathing. In the same way the existence of the social faculties renders a life in some form of organized society the natural condition of man.

THE CULTURE OF MAN.



TRUE EDUCATION must impart knowledge by natural and attractive methods; it must cultivate each group of mental faculties daily, by proper studies, plays and labors; and it must give a practical training which shall fit the pupil to fill a productive place in the work of society.

For the culture of each group of faculties we give half an hour, or a full hour, each day, taking the groups up in a natural order. For this purpose we classify all the studies in twelve divisions,

to show what studies tend to develop each group of faculties.

Thus for the first hour we take the Sensitive or Home group. We teach the pupils the arts of bathing, toilet and dressing; how to eat and the uses of food; how to care for the room, ventilate, etc. All of these studies tend to stimulate and develop the faculties in the group of sensation. Each of the twelve groups is taken up and proceeded with in a similar manner.

As far as possible, each faculty is cultivated through its own proper objects of action, and not simply through verbal instruction. Thus the friendship of a child is cultivated by its doing friendly deeds; its integrity by showing it how to treat its fellows justly, and its construction by teaching it to make articles of use and play.

The common school, the college and the university have each the same essential plan. The National Band includes a School of Philosophy with the special purpose of training Speakers, Teachers and Organizers for the work of Harmonism.



Discoveries By Dr. X. Silvartha, 1861. see Genesis 3rd.

MUTUAL DEPENDENCE.

SPECIALIZATION. The whole growth of human society, from brutal savagism to humane civilization, was possible only through the specialization of Labor. It was the gradual division of the different kinds of work among those who had the talent to excel in each special kind.

In savagism or national infancy each man, in a rude way, is at once hunter, farmer, mechanic and merchant. He does the same things as any of the rest. By the division of labor the various trades come into existence. Then the men of each trade must exchange their products with those of the other trades. Each one depends upon others to supply some of his needs.

Every advance in civilization thus increases the mutual dependence between the members of society. The good of each depends upon the good of all. Altruism expresses a natural law.

Under this beneficent law of evolution we find that the carpenter builds as good houses for others as he does for his own family; the shoemaker turns out as good shoes for other children as for his own; and the watchmaker offers the public as good timekeepers as that which he wears in his own pocket. The whole community gets equal benefits from each man's special skill. The law is unselfish in its working.

The man who happens to have "financial" talent should not be exempt from this just and natural law. His talent produces nothing directly. It is no more noble or necessary than other natural talents. This talent for "managing" others has no right to rule selfishly, it has no natural right to do better work for the financier and his family than it does for the whole public.

PLAN OF A School House

CHART
- Second -

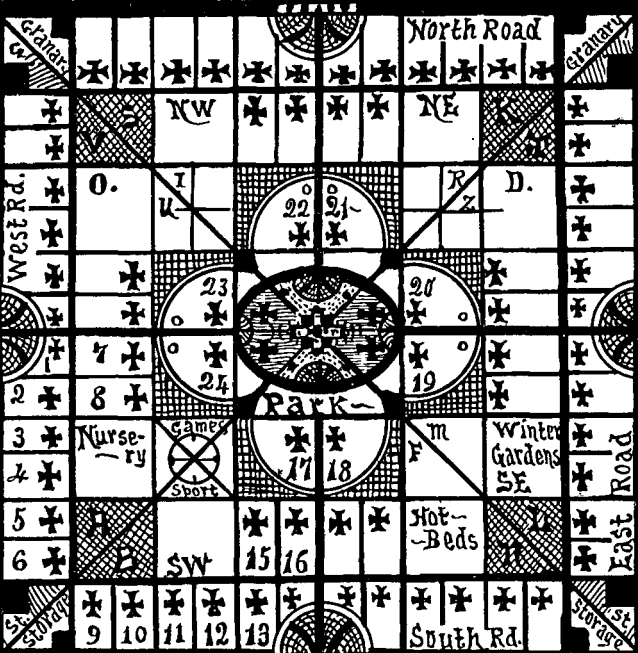
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By Sivarcha

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The Home-Square or Villestas



IN A SYNOPSIS.

POLAR CONTRASTS. The front of the Brain and of the body, as a whole, radiates attractive or receptive force, while the back of these radiates repulsive or positive force. Thus we have two great realms of polar contrasts. The back-head faculties repel us from what is behind and below us, and thus normally act in concert with the front faculties. These latter attract us to things above and in front of us.

The lower faculties form the animal and earthly side of life. The higher faculties form the human and heavenly side. In the early phases of history the lower faculties ruled the world in darkness. In future phases the higher and front faculties will exert their beneficent sway.

The "Beast," the dragon, the leopard or the serpent were fit symbols of the dominant lower and back brain. The lamb, the dove, the ox, the horse and other domestic animals were the natural symbols of the nobler realm of wisdom and light. The Messiah and His kingdom were to overcome the wild beasts within man's own nature. And this is the prophecy of science no less than of revelation.

The central law of Evolution proves to us that, as the ages go on, the higher faculties increase in power and that eventually they will come to rule in all our institutions, in the public as well as in the private affairs of men.

The polar law teaches us to look forward, not backward; to look upward rather than downward; and to look outward instead of inward.

The dominant back brain makes men selfish and conservative; they want to rule and oppress, but not lead their fellow-men. The front faculties make men progressive and willing to learn. These faculties are the true leaders. In the body the great polar lines cross each other at the Solaris or Solar Plexus, which thus becomes the node of vibration for the physical system.



THE TREE OF LIFE.



THE TREE OF LIFE spoken of by the ancient seers and poets of all nations is the Brain and Spinalis in man.

In all plants and animals each organ is modelled from the essential plan of a leaf or tree. This includes central tubes with branches which terminate in cells. See the engraving on page 25. The Brain is the highest example of these tree forms. The twelve groups of faculties produce the twelve

kinds of fruit. See page 25, facing this page.

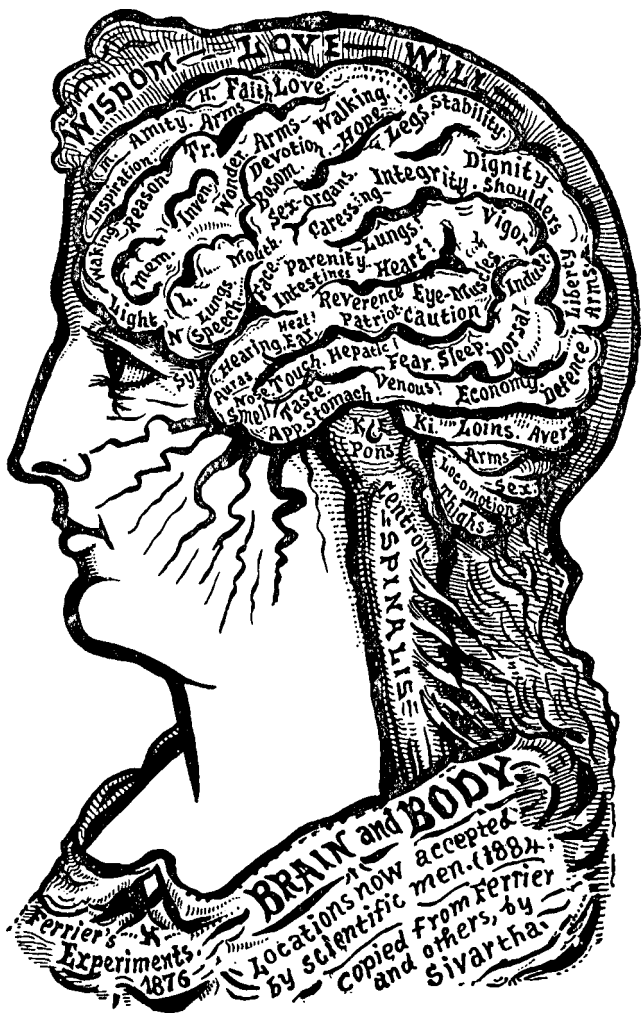
All that is sweet and noble and true, in the private life of man, or in the public history of nations, has been the fruit of this great tree.

THE RIVER OF LIFE has its four heads in the four cavities of the heart, the two auricles L.A. and R.; and the two ventricles LV and RV. From these the arteries and veins extend upward or north to the head; eastward and westward to the arms and lungs; and southward to the trunk and lower limbs.

The Blood is the Water of Life. It is three-fourths water with living matter diffused through it. In the ancient Sacrifices the blood was properly used as a symbol of life and healing forces. The Sacrifices were feasts, and expressed good will, gratitude or spiritual healing. The first step that nature takes in healing, in the body, is to cover the parts with blood. The Hebrew word for Atonement is *cofer*—to "cover." The sacrifices did not represent death, pain or penalties. Forgiveness and atonement are both natural, they are efforts to restore conditions of health and harmony.

On *Sacred Numbers* read Milo Mahan's *Mystic Numbers* entire. On the *Tree of Life* read Henry Gray's *Anatomy*, Asa Gray's *Botanics*, and Ferguson's *Tree and Serpent Worship*. On the *Effects of Colors on Life* read J. W. Draper's *Experiments in Harper's Magazine* for 1877.





See Saunder's Handbook of Physiology, pp. 208 and 210.

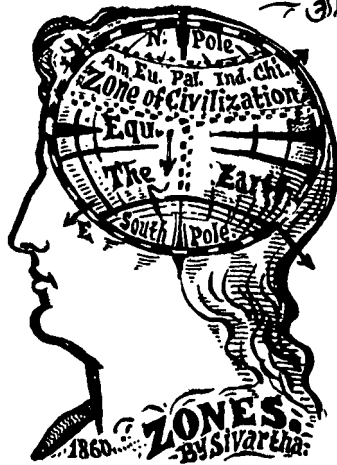
552 Religion is the Keystone

in the royal arch of the brain. Its faculties balance and harmonize all the rest. For they form the upper end of the minor axis and of the central line of evolution. ~~~~~

Our spiritual life extends through every tissue of the body and every faculty of the brain. Hence a universal religion must be twelve-fold, and it must deal with all the acts of life. Its laws and its authority are within us. ~~~~~

The topics of religion may be arranged for study in twelve paragraphs, thus ———

- 1st. Unfolding of the seven Spiritual Senses.
- 2nd. Eternal types of Use, Beauty and Order.
- 3rd. Cycles of immortality; renewal of life.
- 4th. Inspiration and spiritual methods of life.
- 5th. Universal brotherhood; Integral culture.
- 6th. Pure and dual unity in all creative forces.
- 7th. Altruistic responses through all ranks of life.
- 8th. Spiritual Heredity for human advancement.
- 9th. Aspiration to perfection of work & life.
- 10th. Natural laws and universal justice.
- 11th. The higher uses of material conditions.
- 12th. Spiritual highways; universal equity.



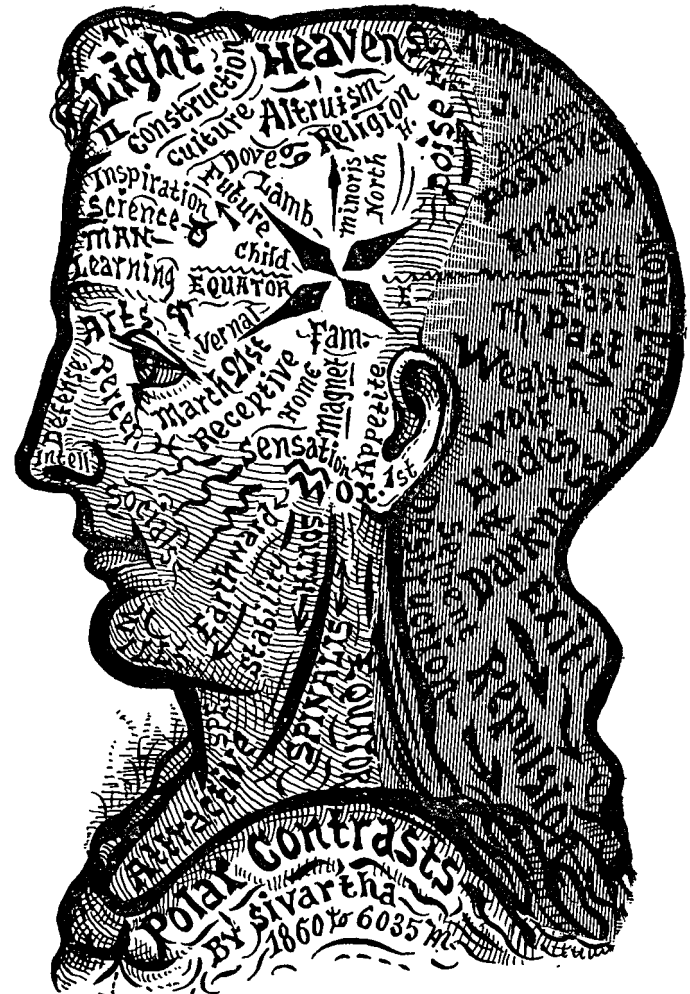
→ The Chart of Zones:

Shows the longest land-line of the Earth, meandering east and west, between the dotted lines. This is the great Zone of Civilization. Here the great cities of the world have been built and flourished. And the great men of the world have been born.

This zone has the best conditions for the life of man. It is the strongest line of the Earth's light, heat, and electric force.

Crossing this zone, north and south, we find the longest land-line from the north cape to South Africa. This is the strongest magnetic line of the Earth. The north and south and the east and west lines cross each other in Palestine. Hence that country is the focal point for vital forces on the surface of the Earth. And for this reason it was chosen as "The Promised Land" and it must be the seat of the central government, the Union, when international unity is established in the world. This is the prophecy of Science.

That country is cosmopolitan in its varied soils, climate and landscape. If the Bible and Science are true, then its people must also be cosmopolitan in character. The colonists will come from many nations. The Jews form only 3, or one fourth, of the 12 Tribes or Departments which the prophets foretold for the model nation.



MENTAL WORKSHOP.

THE BRAIN AT WORK. The Chart shows the successive steps and the course of the nerve currents in a complete series of mental action, with twelve of these steps numbered, from Sensation in front of the ear forward, upward, and over backward.

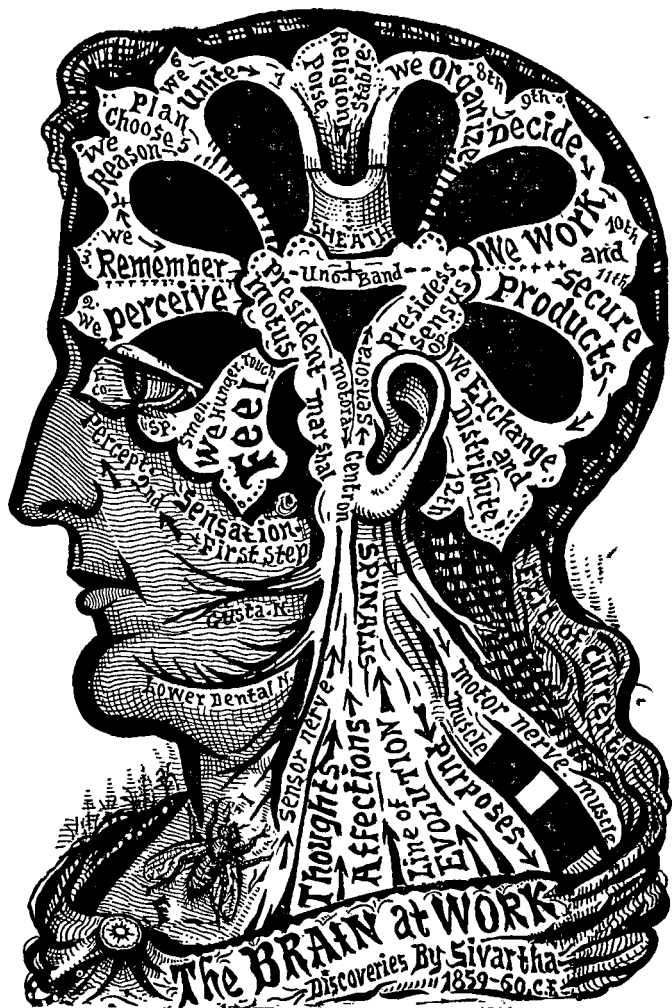
Two sets of currents are concerned in each mental action. One set flows around from cell to cell and the other set flows back and forth from the centers to the cells of the convolutions. The laws of the ellipse determine these currents.

Let us take a simple case for illustration. A fly lights on the skin of the neck. This irritates the sensor nerves of the skin and a message is carried along these nerves up to the Sensus. From this center the current passes across the Unoband to the Motus and then down to the cells of sensation. We now feel that an impression has been made on us. The message then goes forward to the cells of Perception. At this second step we perceive that the cause of the disturbance is a fly and we know his location. The waves of the message flow on upward through the cells of memory and reason. We now remember all about what kind of intruders flies are, and we think about the way to get rid of them.

The currents move still up and over backward, exciting the cells of desire and of volition or will. We now decide to do something. The cells of volition send a message down through the Sensus to the Motus, where it is joined by a current from Perception, and both go together down the motor nerves to the muscles of the arm and hand. These muscles now contract, we raise up our hand and drive away the little invader. The current from Perception was required to direct the movement.

Much of our work in life involves the social faculties with united labors which end in various products and in distribution and exchange through commerce.

On Brain and Nerves, read Ferrier's *Functions of the Brain*; and Bastian *On the Brain*; *On Brain Centers*, Draper's *Physiology*, pp. 282, 319, 265; Luy's *Brain and its Functions*.



IN A SYNOPSIS.

Seven great Forces are now recognized by scientific men, to-wit: Gravity, Heat, Chemic force, Light, Vital force, Magnetism and Electricity.

The forces all express themselves through waves or vibrations. And these vibrations have definite shapes and lengths. On these two properties are based the harmonies of music.

The forces are convertible into each other in definite quantities. They change their forms, but are not destroyed. Waves may unite and intensify each other; or they may meet and neutralize each other. The vibrations all have polar tendencies, receptive and positive.

The Waves of Nerve-force from each part of the brain and from the corresponding part of the body have their distinctive shape and color. These are illustrated in the chart of vibrations, forming the aurosphere. The colors of the twelve groups are named in the chart. Thus every color has a natural meaning and influence, a definite and normal symbolism. And these are to be applied in costume, architecture and landscape gardening.

In Harmonism a twelve-rayed sun is used as a symbol of the entire social order. A twelve-petaled cross is a symbol of membership. The whole symbolism is based upon laws of universal analogy.

In the new Social Order the ceremonies of religion are based upon the fixed laws of Gesture as well as other natural laws of harmony. Each symbol and ceremony has its fixed and normal meaning.

The radiated waves of nerve-force are to establish a universal sympathy between living beings. These waves can convey and interchange definite impressions of thoughts, feelings and purposes. This has been verified by many careful experiments, and is in harmony with the wide experience of the human race.



IN A SYNOPSIS.

SOLAR MAN. The Ellipse is the fundamental type-form in the universe and in the human brain and body. These cosmic relations of man are illustrated by the charts of the head and form.

ELLIPSE. An ellipse has two centers and two great lines of force. The major axis or equator is the central line for currents of heat, light and electricity around the earth and in the brain. At right angles to this the minor axis is the balancing line of magnetic and social forces. In the torso or trunk these two lines cross at the solaris or solar plexus, back of the stomach and liver, as shown in the chart of the Torso.

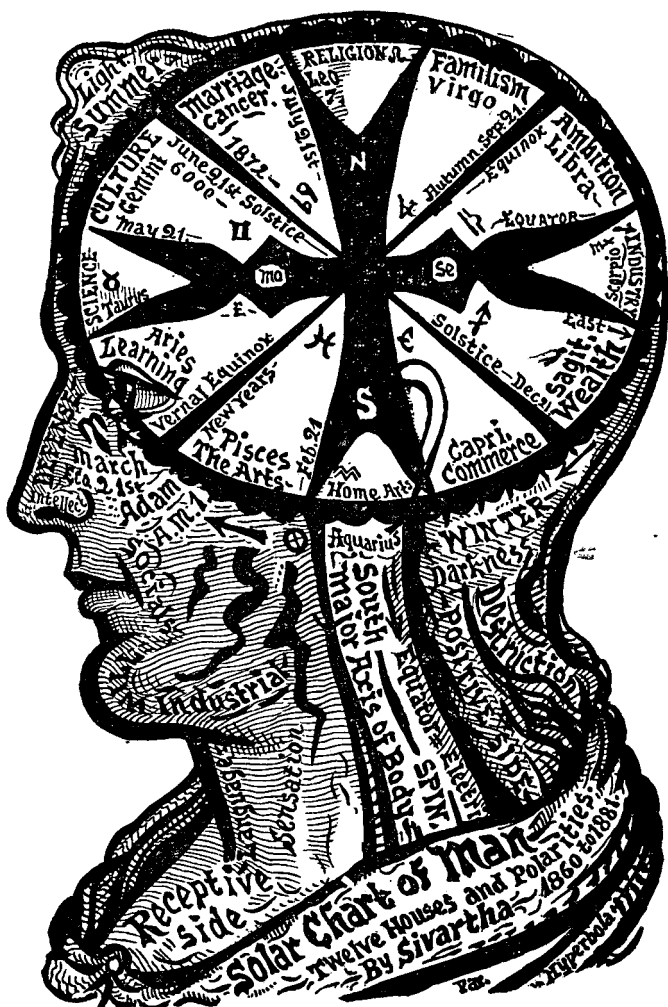
The sympathetic system of nerves governs the functions of Nutrition in the body, just as the Brain governs the realm of mental action. And the Solaris is the largest and most central of these nerve centers of nutrition.

In both brain and body the faculties are located upon geometric curves, and the laws of these curves govern the action of the faculties.

As the earth moves around the sun through each month of the year the polar angles change, and with this are changed the sun's light, heat and magnetic force. Thus each of the four seasons affects us differently, as marked on the charts. The spring months are in sympathetic unity with the mental groups of Letters Science and Culture; the summer affects Marriage, Religion and Familism; the autumn months govern Ambition, Industry and Wealth; and the winter months affect Commerce, the Home and the Arts.

The zone of civilization for the earth corresponds to the band of civilizing faculties in the brain.

In Harmonism the year begins at the vernal equinox (March 21st) with the new year's feast. The other great festivals of the year are at the autumnal equinox and at the summer and winter solstices.



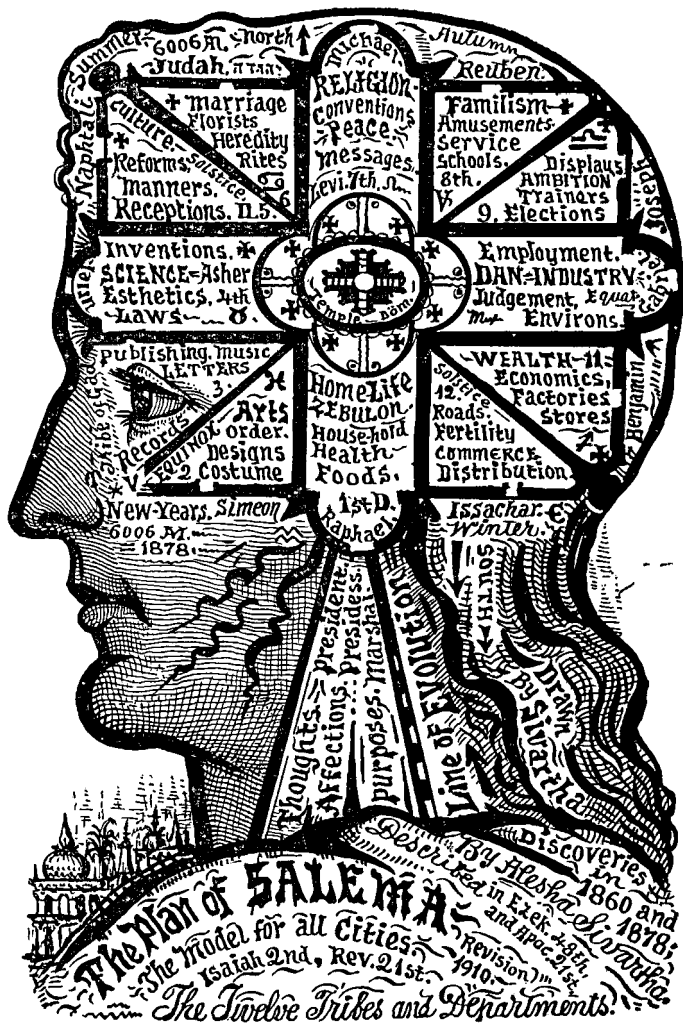
SALEMA. The brilliant promises of the Bible focalize in a New City, to be built by men, on the very site of ancient Jerusalem. And this was to become the capital City in a kingdom of universal Wisdom, Peace and Justice. See Isa. 2nd and Rev. 21st.

The Messiah will "sit upon the Throne of David, to order and establish it forever." He *must* therefore have under him twelve Princes, ruling over the twelve Tribes of Israel. See Matthew 19th, 28, and 176 other verses of prophecy. Now we may well ask "Why was this true?"

Each tribe was marked by distinct traits. The tribes displayed the twelve Types of Character in which the whole of mankind may be classed. See the 49th of Genesis and also Ewald's Hist. of Israel, pp. 362 to 370. Ezekiel gives the plan of the City, with the placing of the tribes, in his last chapter. We have copied these in our engraving. *Each one* of the tribes is thus placed exactly on that group of mental faculties which formed its ruling traits of character. The religious tribe of Levi is thus placed on Religion; the ambitious tribe of Joseph is laid on Ambition; and the domestic tribe of Zebulon is placed on the group of Home-Life. *And so of all the tribes.*

When we fill each department with members adapted to its special kinds of work, then we have reproduced the ancient nation of Israel in miniature. But that nation was an undeveloped type.

The modern Jews include only *three* tribes, Judah, Benjamin and part of Levi. One quarter of the ancient twelve. See Ezra 2nd and Nehemiah 7th. But nine of the prophets, in 176 verses, assert that for the new nation the people shall return from *all* of the twelve tribes, each having its allotted place in the capital city, and in the restored Land of Promise.





Twelve Foundations of Society

~1st. The Constitution must be based on the Collective Wants of man as shown in twelve Departments of the models.

2nd. There must be artistic and sanitary Homes for all, in rightly organized cities and farm-homelands, as in the models.

3rd. Social events and dates, such as Elections, Installations, etc, must be in unity with the natural periods of years, seasons and cycles.

4th. Marriage laws must be national and thus uniform, and the offices and the work must be allotted equally and properly to the two sexes.~

5th. Science as the measure of Truth, with the protection of scientific discoveries and inventions:—

6th. The grouping of members, in place and work, must give each one a free choice.~

11th. Equity, Unity and Peace between all nations.
Religion as the responsive unity of all life, with its
laws proved in the nature of man, by science.—

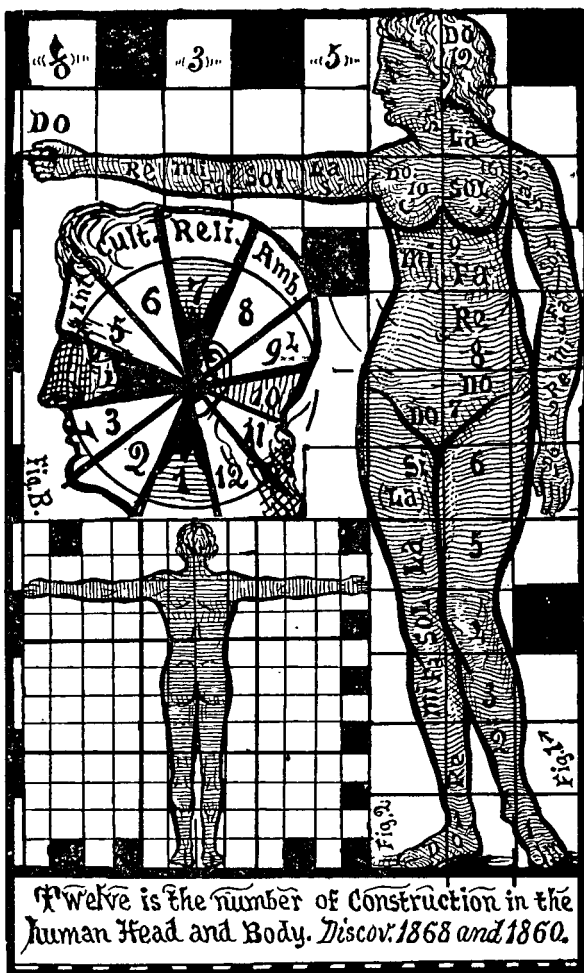
8th. The Schools must include the systematic, daily culture of all the mental faculties, by proper studies, plays and labors, with a true providence for children.

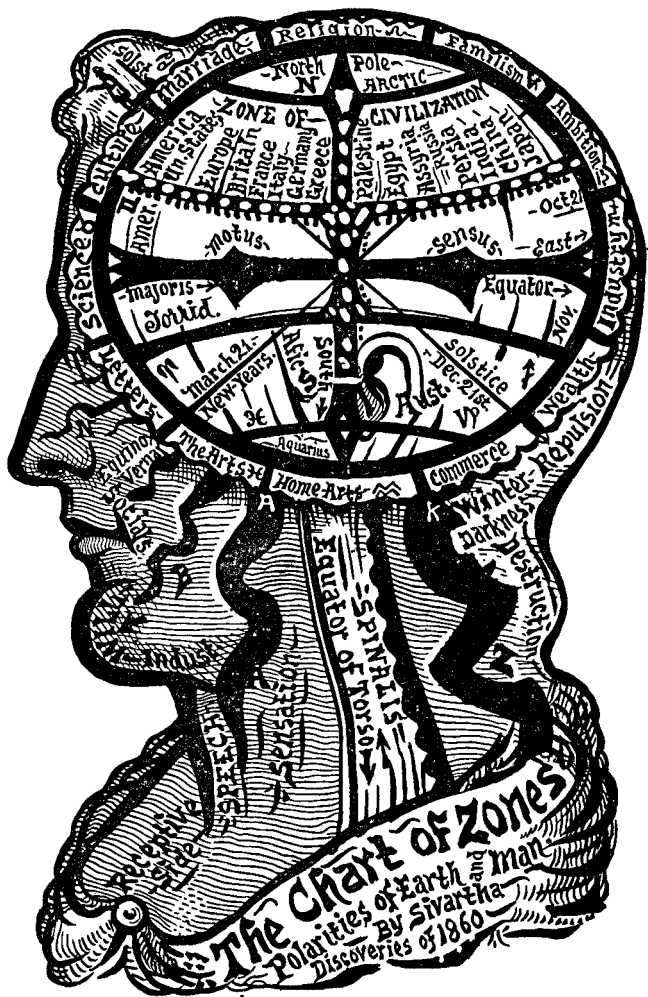
9th. All Officers must be elected, or impeached and deposed, by a direct and free vote. Laws, public measures, and inventions are subject to vote through a Receptum.~

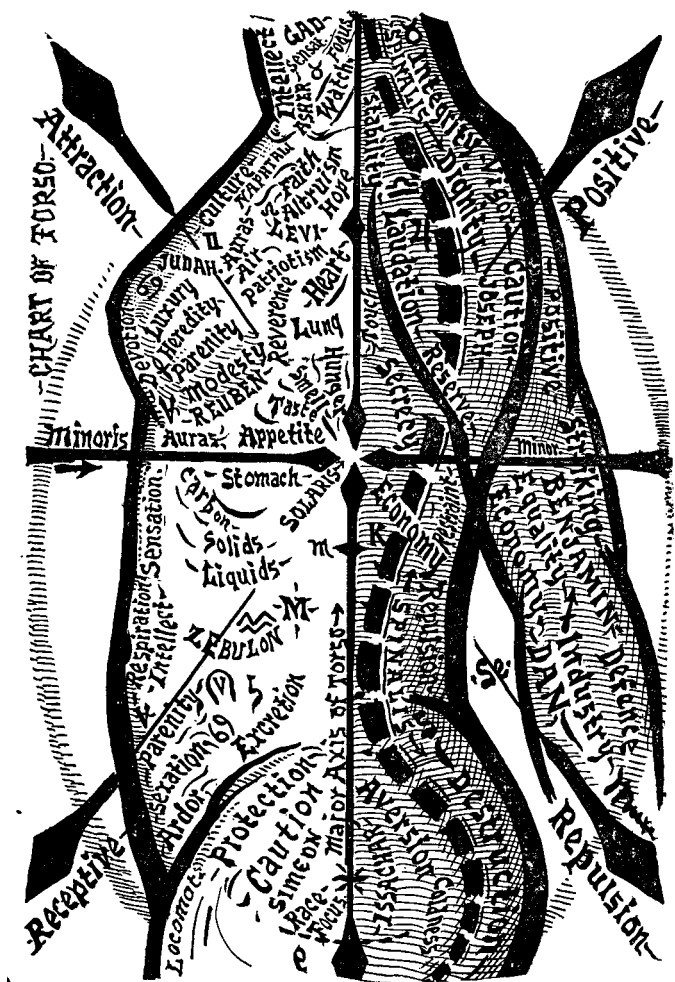
10th. Organized Industries and Employment, securing to all workers the full average results of their labors, with assurance against accident and want. ~

11th. Collective Ownership of public utilities or things of collective use, and private ownership for things of private or personal use:~

12th. *Highways and Commerce*, the distribution and exchange of all products, to be based upon actual wants, present or prospective, throughout the nations.







Domains and Villages

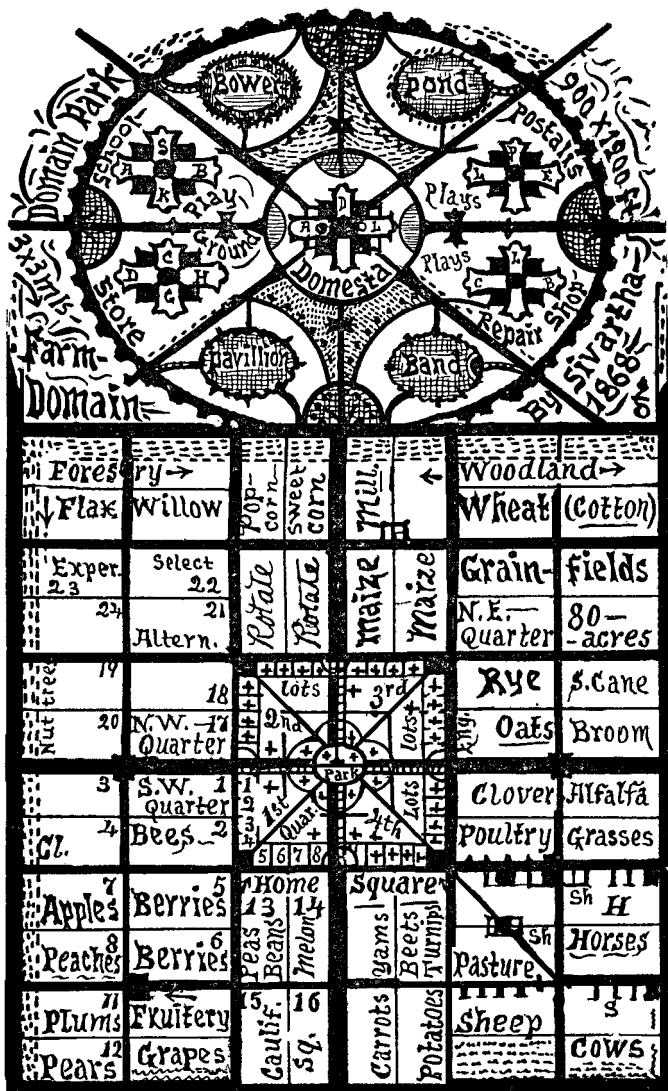
The Farm-Domains of the smaller size are 3 x 3 miles in extent, as shown in the first chart. The central square mile is called a Villēsta or Home-Square. This contains all the dwellings, as marked by little crosses in the second chart. Outside of the Home Square are shown the large fields for the various crops. All the crops of a given kind are placed together, for economy of working.

The Villēsta is the farmers' village. Each dwelling has a three-acre home-lot. And besides this, each family owns a field (80 acres) in the outer domain. Those who work chiefly in the grain fields would have their home-lots in that quarter of the Home Square, so as to be nearest to their work. And so of the rest. Each farmer keeps an account of his days' work, and thus knows his share of the products.

At the center of the Villēsta is the Park of 10 acres. See its plan at the top of the first chart. The Park contains five public buildings. These are the school house, the department store, the repair shop, the Postalis, or post, parcel and telegraph office, and at the center, the Domesta. This has an audience room or audita that seats 500. It is used for Sunday meetings, lectures and entertainments. At the east end is the reading room, parlor and library, all in one. The dining room and bakery are for the festivals, picnics, etc.

When the farmers return from their field work they are gathering from all directions toward the focus of their business and social life. They own collectively the Park with its buildings. And these are all within 120 rods, or a ten-minutes' walk of their dwellings. They can assemble in twenty minutes' time. The children are near the graded school. Each Villēsta is a Band of Culture, with a Presiding Marshal and 12 Officers. See *Tables*.

The Domains are designed to do away with the isolation, the lack of concerted action and of many economies, which have marked the past conditions of farm life.



-Chart First.- Copyright 1884, Re-entered 1908-C.E.-

THE BOOK IN SYNOPSIS.

SCIENCES TEACHES that our physical existence might be continued as long as man chooses, if all the conditions of life were fully maintained. The life of each person is bound up with that of others. It is affected on every side by their life and conduct. Hence human life can be greatly prolonged only by the collective obedience of society. This obedience requires true institutions, in harmony with man's nature, such as we have described in these pages.

Yet if we were not assured of our earthly immortality, still, we can be entirely certain that human life could be ushered in by a painless birth, that during long centuries it could pass through scenes of unalloyed happiness, and that when old age should finally come, it would be a gradual fading out of life.

The stability of this earth as the abode of man is secured by cosmic laws whose cycles sweep through millions of years. Man cannot escape from his destiny. He must remain a dweller on the earth. But he may change widely its conditions. And the possibility of removing the great evils that have afflicted the race should move us to the mightiest efforts to transform the old conditions and to establish the reign of wisdom and harmony over the fair face of the world.



The discoveries of Sivārtha were published from 1859 to 1878. These include, chiefly, the great Brain-Ellipse, Mental Polarity and Chords, the twelve groups and trinities, the Social Organism, the New Jerusalem, the Tree of Life, the Throne, the aurospheres with their colors, the twelve-fold measure of the head, and the new Astro-Science. **see the entire Book of Life** ~~~~

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