Sexology as the philosophy of life : implying social organization and government / by Mrs. Elizabeth Osgood Goodrich Willard.

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SEXOLOGY

AS THE

PHILOSOPHY OF LIFE:

IMPLYING

SOCIAL ORGANIZATION AND GOVERNMENT.

By Mrs. Elizabeth Osgood Goodrich Willard.

I am owner of the Sphere,
Of the seven stars and the solar year;
Of Cæsar's hand and Plato's brain;
Of Lord Christ's heart and Shakspeare's strain.

Emerson.

It belongs to the Sphere of Woman to nurse infant Men and teach them their A, B, C's

CHICAGO, ILL.:
PUBLISHED FOR THE AUTHOR BY J. R. WALSH.
1867.

"Watchman! what of the night?"

"Lo! the morning cometh!"

"I saw a new Heavens and a new Earth."

"The earth shall be made to bring forth in one day, and a nation shall be born at once;" "and the voice of weeping shall no more be heard in her."

"They shall not build and another inhabit, they shall not plant and another eat, they shall not labor in vain nor bring forth for trouble."

ISAIAH THE PROPHET.

"Seek and ye shall find, knock and it shall be opened unto you, for he that seeketh findeth and to him that knocketh *it shall be opened.*"

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

"Blessed are the pure in heart, for they shall see God."

JESUS THE SAVIOUR.

TP. AM

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PREFACE.

The main idea of this work is the Universal prevalence of the law of sexual order: its fundamental principle is the cause or key of motion.

The *nature* of the work is an explanation of the laws of sex, generation, organization and control in the solar and human systems, showing their perfect correspondence with each other and with the laws of social organization and government.

Its *object* is the revolution and reform of society in conformity with natural sexual law, giving woman her true place in its governmental orders. It shows the perfect equality of the laws of sex, and also their great dissimilarity.

The laws of nature, as herein explained, settle the conflict between the laborer and the capitalist, to the mutual benefit of every member of the social system.

This work is of the most vital importance to society in its present condition, containing the most deeply important, philosophical truth, suited to the comprehension of every intelligent reader. The most fundamental, vital truths are always the most simple.

Incidentally, the work also explains the causes and laws of terrestrial magnetism in the polarity and variations of the magnetic needle. It also explains the "Glacial period," and many other hitherto mysterious phenomena of nature.

It accepts the revelations of the Bible as inspirations of truth given in symbols, figures and parables for the instruction and elevation of humanity, and as such believes in the fulfillment of its prophecies.

E. O. G. W.

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TO ALL WHO LOVE

Justice, and Truth, and Humanity,

I DEDICATE THIS MENTAL CHILD, WHICH CLAIMS SCIENCE AS ITS FATHER. DEAL CANDIDLY AND TRULY WITH THE CHILD, NOT FOR THE CHILD'S SAKE, NOR YET "FOR THE SAKE OF ITS MOTHER," NOR EVEN YET FOR TRUTH'S SAKE, BUT FOR YOUR OWN SAKES. YOU CANNOT BENEFIT THE TRUTH, BUT THE "TRUTH WILL MAKE YOU FREE." IT WILL INDUCT YOU INTO A STATE OF HAR MONY, HAPPINESS, AND MIL- LENNIAL GLORY.

Truth is irresistible, and free as the sweep of the Planets. Truth is the hammer of God; it demolishes and it builds.

PART FIRST.

COSMOGONY, PHYSIOLOGY AND PSYCHOLOGY.

CHAPTER I.

GENERAL IDEAS. SEX:—THEORY AND PRACTICE.

As sex runs through all forms of life, and as life depends upon motion, the laws of sex must necessarily belong to the laws of motion, underlying all the powers and forces; all the evolutions and revolutions of the universe.

To find the true relations of sex, we must find its origin and its cause, which will take us back to the starting point of all progressive existence. As the conjunction of the two sexual laws is the commencement of organic motion and life, the laws of sex must lie as deep as the constitution of life itself.

To solve the mysteries of sex we must therefore solve the problem of life. In doing this we shall not make a vain attempt to accomplish the impossible. I have not the slightest idea that any finite being can peer behind the Infinite, grasp the Absolute, or find a cause for that which is Eternal, and therefore without other cause than *necessity*.

Material forms, and visible or sensible phenomena are the truths of science. These truths stretch away behind us and beyond us into the Infinite. Truth is many sided, many voiced, and many colored, nevertheless *truth* is a *unit*. Its parts never give the lie to each other. They never *convict*, though they often *accuse* each other of falsehood.

We find ourselves as links in a chain of causes and effects, of which we see neither the beginning nor the ending. We are therefore related to all that is behind us, and to all that is beyond us, and to all that is around us. Sex is a *condition* of *relations*.

Touching the Theories of Sex and its relations, or of the "Rights of Women," practical people cry out, "away with your Theories, we want Practice, not Theory; if women want their 'Rights,' they must go to work and take them."

Now, with all due deference to such people, I think it can be proven, that in the *re*-generation of humanity, Theory and Practice must go together and work together, as the male and female laws always do in its generation.

In a relative sense Practice and Science are external and masculine, Theory and Philosophy internal and feminine, because the feminine or maternal law is the law of organization on the internal fundamental plane. Right thoughts, rightly organized, produce right theories. Theory is to practice what organization is to labor. Unconnected thoughts and laws are like loose, unconnected actions—their power is dissipated and lost. Well organized Theories are powerful engines to help Practice.

In the world of thought and ideas, Doctrine is masculine and corresponds to Theory in the feminine. Theory implies a higher degree of organization in thought than Doctrine.

A glance at the history of the past will give us a glance at the importance of Doctrine and Theory in the civilization and regeneration of humanity.

Moses proclaimed the Doctrine, or Theory of One God, originating the practical worship of a Spiritual Unitary Being. The doctrine of ONE GOD was constantly proclaimed and insisted upon under the heaviest penalties of disobedience during the whole Jewish Era, to keep the people from bowing down to wooden gods.

Jesus proclaimed the Doctrines of the purely spiritual worship of God as a loving Father to his children, and of brotherly love in the human family. It has taken a great deal of doctrinal preaching to keep up even a show of their practice. We do not seem to understand his beautiful words. We hear with our ears, but our minds are dull of comprehension; our hearts are hard. It wants good Doctrine, good Theory, and good preaching, and a great deal of the preaching, to make the world *practice* the right. It wants "line upon line and precept upon precept."

Luther proclaimed the doctrine of the right of private judgment, which he practically maintained, himself, but which his followers have never fully conceded to others. The battle for the right of private judgment is still going on. This doctrine of the great Reformer has been a great power in the world for the advancement of human rights.

Our Revolutionary Fathers thought it very important to proclaim the doctrine, or theory that "all (white) *men* are created free, with equal rights to life, liberty and the pursuit of happiness," and we think they were right as far as they went. We all know what a powerful engine this Theory has been in the maintenance of the Practice of "equal rights and liberty." Indeed, it is almost certain, that without the *Theory* we should have lost the practice altogether, long before this time. As it is, we have barely escaped falling into the jaws of despotism during the terrible rebellion against the rights of humanity through which we have just passed. The only thing that saved us was an improvement in the Theory, making it include all *black* men. Our dangers and troubles are not yet over, and they never will be until the theory of "Equal Rights" is so improved as to make it include all *women*, black as well as white. Just as soon as public opinion had made the black man free, how anxious we were to have it proclaimed in theory and to have the "Constitution" righted.

Let us learn wisdom by the world's experience. As women, let us profit by such examples. If we would have equal rights with our brothers, we must show theoretically as well as practically that we *are* their equals. Most especially is this necessary for us, as women, because we cannot do it practically at all, as practice is understood by those who tell us that we must "take our rights and maintain them, if we would have them."

It is a very patent, important fact, thoroughly tried and long ago practically understood, that woman cannot take

equal rights with man in the practical field of labor, or maintain them on the field of battle. This is the way that men take their rights and maintain them, and it is in this way, too, that they have usurped and maintained authority over woman.

On the external, practical plane of life, woman is not man's equal. Woman must be free, but it must be in her own sphere. She cannot be free in the masculine orbit of action, and she would not desire it if she could be free in her own sphere The *sphere* is a beautiful symbolic representation of woman's true position and work in the world, and the orbit of man's. Rightfully, every woman should have her own sphere of action as much as every man his own orbit, or field of labor.

Woman is not a fighting animal, and in the field of external productive labor she is not a laboring animal; here she is not man's equal, and cannot successfully compete with him. The strongest arm does not belong to her. Where muscular might makes right, we must fail. Our battle cry must be *right*, not physical might; our battle ground must be upon the firm eternal laws of equality and justice, which include the laws of policy and expediency; justice, as well as honesty, is the best policy.

We must prove our equal right to "life, liberty and the pursuit of happiness," by showing and establishing beyond dispute the equality of the sexual laws of nature, by showing that the relative influence of each sex upon our mutual good and happiness as men and women, is equal. Influence implies power; and, if woman's influence is equal to man's, so must be her power. The natural

laws of each sex must be put together, side by side, into one system of truth, where they can be compared with each other, and their relations understood, in order to give the laws of each their due weight and importance.

Depend upon it, we must have theories to build our work upon; we must have theories to practice by, and a poor theory is better than none, because it introduces order, and gives union and strength. But we must have right theories before we can have right practice. The labor of man in the practical field of science has supplied us with the necessary laws to build up a true theory of sex, and this will show us our true relations to each other.

Our religious theories have made God a masculine autocrat, and our practice has corresponded thereto. Masculine might rules the world. Man has fancied himself the vice-gerent of God over women, and he has thought it right to make himself as despotic a ruler over her as God is supposed to be over him and the universe; with this important difference, that the arbitrary authority of man over woman is practical, while that of God over man is only theoretical. In the exercise of this "dominion over woman," man has preached and practiced Moses instead of Jesus. With such a theory of God and his government, how could we expect any freedom or recognized equality for woman? As long as men believe that masculine power rules the Universe, we must expect that masculine authority will rule over woman and society. The man is like his God, a *lord* and *master*. "As a man thinketh, so is he."

The importance of a thorough understanding of this

subject must be felt and admitted when we realize that all the interests of society are based upon the relations of the sexes. The children of to-day make up society when we have passed away. Deep down in the consciousness of humanity, standing out in bold relief on its surface, is written the great truth, "Like parents, like children," and "The sins of the parents are visited upon the children unto the third and fourth generation;" and, I might add with truth, through untold generations. How important, then, that the conditions and conduct of the sexes should be right, and to have them right their relations must be rightly understood. Ignorance is everywhere the parent of sin and misery.

The theory and assumption of masculine superiority and supremacy over woman has been long and fearful in its effects. The social condition of man and woman to-day, is a stern witness of this truth. Our society is full of debauched men and degraded female outcasts. In a society where man claims to be, and is, *master*, sexual abuses and sexual diseases are hurrying its victims into misery and the grave by thousands. Bad as this feature of society is, it is not the worst result of man's rule over woman. The legalized prostitution of married life, that gives to children either an inheritance of weakness and disease, or of depraved, sensual, ungovernable passions, is undermining civilized society itself.

Shall the civilization of to-day sink in debauchery and crime, as it did before the "Dark Ages," carrying with it the downfall of national government and glory? Shall we have the "Dark Ages" over again, with all their

discord and anarchy? Yes, if we cannot have a reform in the sexual relations. It takes noble children to make noble men and women, and such cannot be born of slave mothers—slaves to depraved passions.

Napoleon uttered a great truth when he said that France needed nothing so much to promote its regeneration as good mothers. It is not often in human nature to be truly noble and good, when it feels the galling chain of dependence and submission to a *liege lord* and *master*.

In the government of the social state, woman is placed upon an equality with negroes, children and idiots. Stop, I must not forget that negroes are fast becoming elevated above us in the civil scale to the rank of free citizens, entrusted with the right and power to help make the laws that govern them.

Man's strength of muscle gives him the physical ability to rule over women, just as it gives his hand the ability to gouge out his own eye or blow out his own brains. His arm has the muscular strength to do this, but not the power, so long as his mind understands itself and maintains its rightful control over the hand. We wish to show that, by a similar law man would have no power to rule over woman, if she only understood herself in her own moral and social power of control over man in her own rightful spheres.

We do not mean to say that woman's mind is *de*-ranged, but only that it has never been *ar*-ranged on this subject. She has never understood herself or her power. If she ever had known and exercised her rightful control in the world, men would surely think we were demented, if we

should willingly allow ourselves to be placed in the same position we now occupy; as demented as our free Republicans would be to come under the rule of an Autocrat or Pope. When I speak of the controlling power of woman, I do not mean authority or rule; control implies restraint, not command.

If the sexual relations were rightly understood, if society were organized in the right way, and harmony reigned in family and state, as in the Planetary spheres, man could no more desire a return to the present half disordered state than woman. He would be too wise, too noble and too happy. Men will be wise, noble, happy and free when their mothers are so—never before. Men, themselves, are but just emerging from a state of vassalage and servitude to rulers and potentates.

Let us not censure our brothers for their past or present unjust treatment of woman. It has been the necessary condition of our imperfect natures. As the mothers of men, we should be willing to take our own share of the blame, if blame there is. The true mother is always more willing to take the blame upon herself, or upon her conditions, if her son does wrong, than to throw it upon him. She feels, she realizes that the sins of the father and mother are visited upon the child, and she loves it with an exceeding love of pity.

Unjustly as men have treated women, they have been still more unjust, heartless, and cruel to their own sex, especially where they have happened to be enemies. The "inhumanity of man to man" is terrible to contemplate. The soul shudders, the heart quivers, and the

cheeks pale even at the contemplation of their hellish deeds.

We need not go away back into the dim ages of the past, or stretch our gaze into some far distant corner of the globe to find these inhuman cruelties. We have only to turn our eyes a little way *South* over this land of boasted civilization and liberty, and read the history of slavery and its infernal Rebellion, written in stripes of blood and living skeletons! and all for what?—private ambition and the love of power.

Why does woman, as woman, or as a sex, never commit such deeds of treachery, strife, torture, cruelty and blood? It is because the law of the feminine character is different from the masculine. It is my purpose to show the law of this difference, and to find the true basis of harmony between them. I shall seek to show man that the laws of sex in nature do not justify his assumption of superiority and dominion over woman. This assumption simply shows the undeveloped condition of his manhood, and of our own womanhood.

Mrs. Farnham, in a work entitled "Woman and her Era," has elaborated the opposite theory of woman's radical superiority to man. She has probably made out as good a case for her sex as could be made upon the opposite theory, and doubtless there is as much truth in the one as in the other. There is truth in all extremes of thought and theory, however opposite they may be.

We shall go to the law and to the testimony of nature to find what the whole universe is constantly seeking, and what the planetary spheres have found—*an equalibration*

of *motion*. This path of equilibrium between the sexes must be the zodiac of justice, harmony and highest truth in all human theory and practice.

CHAPTER II.

ORIGIN AND USE OF LANGUAGE.

The first step in the investigation of fundamental law must be a brief inquiry into the origin, meaning and use of the language by which we express our ideas. We find our language, like our physical bodies, beautifully organized and adapted to its use, and we seem to know as little of the origin of the one as the other,—nevertheless if we would open the eye of reason, without prejudice, we should be able to discern very clearly the origin of both.

Doubtless our language has always originated by the same law that we coin new words to day; that is, by the necessities and conditions of life; and our bodies have, doubtless, always originated, just as they do to-day, from little cells, like the oyster, the tree and the flower.

Science can never be organized into a perfect, harmonious system, until we learn to give a definite meaning to every word we use. If we would have correct scientific knowledge, we must have a correct use of language.

There is now so much vagueness and ambiguity in its use, that it is utterly impossible for two writers to understand perfectly each other's meaning, and it is still more difficult for the general reader.

We understand the meaning and use of our words, just about as well as we do the organs of our bodies. Some we comprehend perfectly and use correctly, others vaguely; and by not understanding perfectly their meaning, we use them abusively, just as we do many of of the organs and functions of the body. No two letters have exactly the same form or significance,—no two words have exactly the same meaning, any more than two organs of the body have exactly the same use.

In the earliest ages of humanity, as the light of intelligence dawned upon the world, in the minds of many sentient beings, it was a necessity that they should communicate their perceptions, sensations and ideas to each other.

Doubtless the most primitive method of intelligent expression was by gesticulation and the sound of the voice, as illustrated by animals and children, and which enters more or less into the expression of all our feelings, even when assisted by the most refined language. Nevertheless, this method could not express ideas of *absent* objects to another person. The object must first be *presented* in some way, and, in the absence of an object, this could only be done by drawing a picture or figure to represent it.

When the mind first began to pay attention to the curious phenomena of the moon's phases, its appearing first

as a half circle or crescent, then increasing in size each night until it became full, round and perfect, and then waning, passing away little by little, night after night, until the world was left again in darkness and gloom,—how natural, how necessary, that different minds should seek to express to each other their wonder at such, (to them,) mysterious phenomena. When the moon was gone and the night shrouded in darkness, how natural that they should reflect upon it, and wish to communicate their thoughts to each other, and how could they do it but by drawing figures of the moon in its different phases, showing them to each other? The full, perfect, round figure, would express the greatest amount of admiration and wonder.

So, to express to each other their ideas of the sun, or of an animal, or of any other object, (in its absence,) the most natural way and the only primitive way would be, to make a figure of the object, representing it as nearly as possible.

The figures of objects, as symbols of ideas, constituted the most primitive or hieroglyphic language of humanity. This method is still in use, in a modified form, by many half enlightened races; but, among the most intelligent races, figures and symbols have lost their original, definite forms. By cultivation in the use of this method, the most intelligent people have learned to comprehend ideas by the most simple signs. The alphabet has taken the place of the hieroglyphic method, nevertheless the alphabet is itself symbolic, because it is derived from the old hieroglyphic. Each letter is a figure or symbol representing

some object or idea. The alphabet is only a more perfect system of hieroglyphics.

We are constantly making language, coining new words to express new ideas, and constantly improving and perfecting the process by the stenographic and phonographic methods.

In writing and in vocal utterance, I have noticed a striking similarity between the forms of letters, and their sound and meaning in words. Long ago I noticed this adaptation of the forms and sounds of letters to their signification, when combined in words.

The letter O is the most perfect vocal sound, and the fundamental letter of language, just as the circle or globe is the most perfect fundamental figure in the universe. O must have been one of the earliest hieroglyphics in the formation of language. It was doubtless made to represent the sun and moon, which are the most striking objects in nature. As O is the symbol of these forms, it must symbolize all other fundamental forms, as the cell or female ovum, which is the fundamental germ of all forms of life.

As the symbol of the sun, O signifies God, or the highest good. To the primitive awakening intellect, the sun has always been more or less an object of wonder and worship. O signifies wonder, fullness, and eternity;—eternity, because the circle has no end. Indirectly it signifies centrality, or all central powers, as the soul, love, magnetism. O is most emphatically a feminine letter.

How perfectly its shape corresponds to its sound and meaning. It opens the mouth round with a full outflowing

breath. All the other letters are parts of, or contractions from this letter. Sound the letter A, see how it depresses and represses the breath, and contracts the sound from O—nevertheless, A is perhaps the most natural sound of the vocal organs, being made with less effort than O, by a simple opening of the mouth.

In all languages, the letter A is formed by a broken line, or lines, differently arranged in different languages. In some, it is merely a comma, or straight line with a head or foot; sometimes with both head and foot. In some languages, or alphabets, A has not only a head, but upward and downward or sidewise strokes upon the body of the letter, resembling the limbs of animals, or it might have been a rude attempt to imitate the human form.

As a simple comma, this letter represents a comet, which is the earliest symbol of the spinal axis or vertebrate animal, as the comet and the spine both depend upon the same law of motion. As the comet was a very wonderful and striking object to the primitive mind, the letter A, in its simplest form, might have been made to represent it, but in all its forms, the letter A is a symbol of the longitudinal law of the vertebrate animal, variously modified, and as such it is a true symbol of the human form.

In our language the letter A is a bent comma with a half circle attached. It bears a distinct resemblance to the cerebral center and spinal column of the human system, and of the seminal animalculæ or sperm cell of the male. In form, as well as in sound, the letter A is derived from O, that is, it is a broken part of the circle, just as the sperm

cell is derived from the germ cell of the female, as we shall explain hereafter.

A is the fundamental letter in the generic word animal, and in the specific word man, with all its derivations and variations, which are numerous. Woman has two fundamental letters, A and O. As the broken line of a circle, A is a masculine letter, representing the masculine law. Indirectly it signifies beginning, affirmation, individuality, etc.

The other three vowels are derivations from, or combinations of the two fundamental letters, O and A. As vowels express vocal sounds, they must correspond to the fundamental tones or notes in music. By giving the different sounds of O and A, combined with other vowels, we have a gliding circle corresponding to the natural scale in music. They may be arranged thus, O A, E A, O U, I O, giving to U the French sound of the letter; though perhaps my ear is not correct enough to arrange them in their most natural order, as corresponding with music. It may be easily seen that E, I and U are produced from O and A, by gliding sounds, O, A, E—O, E, I—O, I, U. All the other letters of the alphabet are semi vowels, that is they are sounded by the help of the vowels, just as all the other tones in music are semi-tones.

The letter E has a plain resemblance to the human ear, and to the arm bent. It signifies hearing and negation. In sounding, it is both positive and negative, and so are the arms in self-defense. The French negative *ne*, is much more natural than the English no. The little i is a symbol of the natural eye. The dot signifies sight, and the straight line, the line of direction between the eye and the object, or

more properly, though less obviously, it signifies the law of the nerve. The forefinger of the right hand represents the line of direction, and points where the eye directs. Indirectly, the letter I signifies light and intelligence.

V was the primitive form of U, and has the same original sense. It is the symbol of a cup or any other receptive vessel, and corresponds to the cavity of the uterus. It is also a symbol of the ovum and fœtus. Indirectly, it signifies use, receptivity and natural labor. The French sound of the letter corresponds best with its meaning, which, in a negative sense, is that of pushing or forcing. It most distinctly represents the sound of effort in any natural labor.

M (em) and N (en) are semivowels, and symbolize the lower limbs of the body. They are the same as E, (the arms,) with firmness added. Sound them and you will see that this is correct. M signifies firmness. M is the only letter in the alphabet that closes the mouth firmly. N is the same as M, but with less force, as the form of the letter indicates, being only just two-thirds of M. In sounding N puts only the tongue firmly to the roof of the mouth. M and N resemble the lower limbs of the body in a sitting posture. When put together (mn) they resemble strongly the five toes of the foot.

The letter L is a symbol of rectilinear motion. It corresponds with the finger and other members of the body. Indirectly it signifies liberty, license, longing, forward motion, desire and aspiration.

T is a symbol of the teeth and tongue, and has many

other correspondencies in nature. It points every way, and signifies sharpness, penetration, etc.

The little r resembles the shape of the human foot and ankle, and signifies the power of motion.

The letter S signifies passion. It has the form of two seminal animalculæ, united in the middle and bent each way. As a hieroglyphic, it was doubtless the symbol of a serpent, and that represents the hissing of passion. S (ess) is a hiss, with an E prefixed. C (ce) is a hiss with an E added. Indirectly, S and C signify *of*-fense and *de*-fense, aggression and protection. In shape, C resembles a full set of teeth, signifying to cut, corresponding with the form of the tongue when not extended; and that, also, cuts.

K also signifies to cut and to kill, and resembles the sharp teeth or fangs of carnivorous animals.

F signifies flight or centrifugal motion.

The original hieroglyphic for B, was some kind of a building. In the Hebrew, the name of this letter is beth, a house.

H has a similar, though not identical, signification with B. It is the symbol of architecture, as high pillars united together, or supported by a foundation. Indirectly it signifies something high; it is emphatically a high letter, that is it requires perfect vocal organs to sound it correctly.

All the letters of the alphabet are but the combinations of the broken lines of the perfect O, as every finite thing in the universe is but a part of the perfect infinite whole, of which the circle is the symbol.

Our language is full of significant correspondences to nature, both in form and sound. It could not be otherwise from the very nature of language, as it is used to express our ideas of natural things.

Look at the word magnetism; see how the forms and sounds of the letters correspond to the meaning of the word. Magnetism is not only firm, but capable of attracting and holding other bodies. The T and i point to electricity. Now, note the ees, cees, tees, iis, and the l and r in electricity, indicating its sharpness, penetration and rapid motion.

Look at reason, it has no i, (eye); it simply indicates the power of comparison. Reasoning has one i, (eye,) or half sight; it sees relations and draws inferences. Now, see how this i is multiplied in intuition, and see how the tees denote its penetration. See the oo in look, denoting wonder. We might multiply such examples ad infinitum.

Nevertheless, very many of our letters and words are out of joint; that is, out of their natural places and uses, bearing no resemblance in form or sound to the meaning attached to them, but quite the contrary.

As intelligence advances, many letters and words grow out of their former and more primitive uses, just as do the voluntary organs of the body. Now, we make the brain and the elemental forces of nature perform the labor that once belonged to the hands; so we sweep away the old hieroglyphic rubbish of the past, and comprehend each other's ideas of things by what seem to us arbitrary signs. Nevertheless, our language is not a fanciful creation. It has had a very rude origin. It has grown with

the intellectual growth, and changed with the intellectual progress of humanity.

A wise writer has said that "a correct thinker uses language in its most definite sense." As there has been much incorrect, vague thinking, so there has been a very improper and vague use of language.

Perhaps there is no word more abused in its use, or misapprehended in its meaning, than nature. There is much beautiful truth that cannot be accepted, or even understood, by many intelligent people, because this word is used in such a vague sense. Tell a man or woman of good common sense that nature is God, and it is all the same as if you should say that God is a cow's horn or a tree.

Nature is a birth and a growth. All natural things come by growth, and whatever grows must have had a birth, or at least a beginning.

The word nature is from the Latin *nascor*, to be born. Now, according to natural law, whatever has had a birth must have had not only a father, but surely a mother. To deny this would be to say that nature is not natural, or that nature is not nature, which would be absurd. Nature is a birth, and God must be its father and mother.

In its truest sense, nature is the result of motion, it is "that which is about to be," and as such must have had a cause, which would necessarily be the supernatural, or God. The Eternal must be supernatural, because it never had a birth or a beginning.

God is not a manifestation of nature, but nature is a manifestation of God, just as the parent is not the

manifestation of its child, but the child of its parent. God is not a manifestation at all, except through nature, as a parent through the child.

Matter is another word very much abused in the using. The true meaning of this word, according to Webster, is something made or produced, and as such, it must be changeable and corruptible, and this is its common sense meaning. Some philosophic writers, however, make this word, cover the whole idea of existence. It certainly must be a very strenuous effort of the imagination to take a word used in such a definite, common, corruptible sense, and force it to comprehend everything. It would show a great paucity of language, if we had no other word but matter to express our ideas of all the elements of nature. Our language is not so poor. We have only one word comprehensive enough to include all things, and that is *universe.* The word substance is more fundamental and comprehensive than matter. The latter is the opposite of spirit; the former includes both matter and spirit.

The words, soul and spirit, are also used in a very vague sense, as having the same meaning, and, by some philosophers, as being one with matter and nature.

All these words have a distinct meaning, as distinct as the different forms of letters in words, or as the vocal sounds by which we utter them. They signify different ideas, or the different elements and conditions of things, as distinctly as the different organs of the body have their different forms and uses. To be sure, all these elements, organs, forms, words, sounds and uses of things, glide into each other as night into day; nevertheless, there is night

and there is day. The zenith and nadir of the sun are very strong contrasts. The universe is a unit, and all things blend together, so that it is impossible to find any distinct lines of separation; nevertheless, all correct thinkers, like all truly scientific minds in classifying nature, should be as definite as possible in the use of language. I know that words change their meaning, because we change our uses and ideas of things; nevertheless, we are not yet ready to do away with all distinctions. We should seek to make the forms of letters and sounds of words correspond with our understanding of their uses.

If all men and women could see with spiritual eyes, there might be no need of making any distinction between nature and God, or matter and spirit; but, until they can, all writers, who wish to be understood and appreciated, must conform the use of language to the condition of humanity. Plato and Paul, and Pope and Emerson, and Webster's Dictionary, all shake hands across the centuries, and call nature the body of God, or the sensible manifestation of deity, and all these are very good authority.

If we would have a correct science or philosophy of existence, we must not use specific words in a generic sense. When we read about matter, we do not understand spirit or God. A misuse of language always produces confusion and misunderstanding. As long as philosophers persist in a vague misuse of words, their ideas cannot be accepted; they wlll be opposed by the common sense, as well as prejudice, of humanity. In this

way they retard the march of science and human progress. It is too much to expect of human nature, that it will make a sudden somersault, and so change its ideas of nature and God, matter and soul, or spirit, as to make them all mean the same thing. Such a change may seem very proper to the philosopher, to whom all things seem "made of one stuff;" but, as the use of language is to express our ideas of the different conditions of things, let us not throw all our words into one crucible, and melt them together; certainly not until all the elements of nature have passed through the same process.

CHAPTER III.

LIFE AND THE PRIMAL CONDITIONS OF ITS ELEMENTS—SOUL AND MATTER.

In this age of the world, we open our eyes not alone to behold the external glory and beauty around us, and above us; but to read the science of the starry and planetary spheres; and of the tiniest, as well as largest flora and fauna that surround us. Science, to-day, has given us telescopic and microscopic eyes, and has taught us that all things exist by law.

Throughout the whole animal and vegetable kingdoms, with their ten million species of life, we find that generation, or the perpetuation of these countless living forms, is by sexual law.

What of the earth, upon which all this life depends? What of this wonderful solar system to which our earth belongs, upon which it is the dependent child, and of which we are the "pocket edition"?

Shall we not find sex here also? The laws of our nature must be in harmony with the laws of spheres, and sex must lie as deep as the laws by which they move and are controlled.

Analogy teaches us that the countless stars are suns to other systems of worlds like our own, and still reasoning from analogy, they could not have existed eternally in their present condition, because in our own solar system we know that there is a continually progressive movement, and any progressive line of motion, whether it be straightforward or spiral, implies two ends.

Our own earth reveals its origin and destiny. Everything upon its surface is slowly, but surely and constantly changing, never precisely representing any previous condition. In its yearly revolution, it never follows precisely the same path, and never returns to the same point where it was the year before, but makes from year to year, a continual spiral path, or precession of equinoxes.

This spiral motion presupposes a starting point somewhere, and implies an ending some time. We would know the beginning and tendency of all this power and glory. How, and by what laws?

To answer this question, let us avail ourselves, as far as possible, of all the well attested scientific knowledge that has been made for the past few centuries. It is easy to understand that with all these wonderful discoveries, we

shall be able to define our position and its relations to the external universe, with much greater truthfulness than we could have done when everybody thought the world was as "flat as a pancake," and that "if it should turn over, all the water in Deacon Homespun's mill-pond would fall out."

Spencer in his Biology, page 333, says; "Early ideas are not usually true ideas. Undeveloped intellect, be it that of an individual, or that of the race, forms conclusions which require to be revised and re-revised, before they reach a tolerable correspondence with realities. Were it otherwise, there would be no discovery, no increase of intelligence. What we call the progress of knowledge is the bringing of *thoughts* into harmony with *things*, and it implies that the first thoughts are either wholly out of harmony with *things*, or in very incomplete harmony with them.

"If illustrations be needed, the history of every science furnishes them. The primitive notions of mankind as to the structure of the Heavens, were wrong; and the notions which replaced them were successively less wrong. The original belief respecting the form of the earth was wrong, and this wrong belief survived through the first civilization. The earliest ideas that have come down to us concerning the nature of the elements, were wrong; and only in quite recent times has the composition of matter in its various forms been better understood. The interpretation of mechanical facts, of meteorological facts, of physiological facts, were at first wrong. In all these cases men set out with beliefs which, if not absolutely false, contained but

small amounts of truth disguised by immense amounts of error."

Judging from the past, is it not more than probable that many of our present ideas are still erroneous?

An impartial observer to-day, with an open soul to receive the word of truth, has a great advantage over those who looked and listened and received its inspirations two thousand, or even fifty years ago.

Let us divest ourselves of all the prejudices, foregone conclusions and false deductions, that we have ignorantly made from ancient revelations, beautiful and truthful though they are in their true interpretation. These ancient revelators spoke wiser than they knew, wiser than those who listened could understand, wiser than *we know to-day*; because they spoke in figures and symbols, of which we may not always discern the full and true significance, or which may be to-day wholly lost.

We shall question only science and the living God within us. With such revelators, we can better understand for ourselves the "still, small voice," and the "writing on the wall," than those who looked and listened thousands of years ago, surrounded and almost buried, as they were, in the mists of superstition and ignorance.

"Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," are the beautiful words of inspiration. Let us obey the truthful injunction.

Ever since the discovery of existence, the grand question of human life has been, "What art thou, whence comest thou, and whither art thou going?" Let us put our hand in that of science, and walk back with him in the

paths from whence we came. Surely this must be the right way to discover the starting point of our existence. *What* we are we must learn by studying ourselves. We know that we are the children of parents, *male* and *female*. What of these parents? The further back we go into the dim, dim past, the more uncivilized, barbarous, savage and wild they were, until, by the light of the geologic lamp, we find that their history is lost in that of the animal kingdom.

We need not have sought the light of history or geology to discover this truth. We have only to look over the geographical surface of the earth, at the lowest so-called human tribes in some corners of Africa, South America and the Oceanic Isles, to see this near approach of the human to the anthropomorphous brute. It would be very difficult to find the precise line of demarcation between them as they exist on the earth to-day. Indeed, it is very evident that the brute still predominates over a vast majority of the so-called human races.

If we trace the animal kingdom down through the geologic strata, or through its lowest existing forms on the earth, we shall find that it mingles with, and is lost in the vegetable and mineral kingdoms.

So, then, we are, physically, "of the earth, earthy." "Dust thou art, and unto dust thou shalt return." Here the revelations of geology, geography and the Bible all agree, and doubtless they are correct.

Is this all, O science? So much, more or less of matter, flesh and blood, bone and muscle? You tell us that ninety per cent. of all this avoirdupois is water, that can be

evaporated into mist thin as air, and the more solid parts dissipated in like manner, with a sufficient degree of heat. After all, there is not much earth about us.

Is there nothing more in this "house we live in," O science? Is this flesh and blood the all of us, and its dissolution the last of us?

Dumb art thou, O science? Speak! we cannot bear this crushing out of ourselves, this ending in smoke and vapor. What and where is that which we call spirit; which opens the eyes and pours forth volumes of love and hate, of joy and sorrow; which opens the mouth with eloquence and song; which grasps the friendly hand, and knocks down the oppressor? Alas, *ye cannot tell!*

And yet we do know, O science, that this spirit is *something*, else it could not move so much flesh and blood, and perform so many wonderful things in the world. Look at the dead, lifeless body—the house where once a living spirit dwelt. It is as motionless as a piece of clay. Its power has departed. O, bright eyed science, you will yet be able to understand and define this power, with as much ease and certainty as you now do the motions of the planets, or as you catch a picture by the Daguerreian art, or as you talk across the waters through the deep, deep sea, by a subtle power which you see not, but which you call electricity.

In nature we find no hiatus of motion, and no precise lines of demarcation in the constitution of the elements. All things merge into each other, as night into day.

From the most solid material to the most subtle ethereal element, there are all grades of specific gravity, and we

are not to suppose that this gradation ceases just where and when, or just because we have no material instruments fine enough to detect and weigh them, or vessels close enough to hold them.

Professor Olmsted, in his Natural Philosophy, comes to a very sensible conclusion on this subject, when stating "some reasons derived from analogy for believing in the existence of an electric fluid." He says: "As knowledge and experimental researches have advanced, a series of fluids still more subtle than air has come to light, until we have reached a body (hydrogen gas) nearly fourteen times lighter than air, at which, at present, the series stops. Is it probable, however, that nature stops in her processes of attenuation precisely at the point where, for want of more delicate instruments, or more refined and powerful organs of sensation, our methods of investigation and powers of discrimination come to their limits? An examination of the general analogies of nature will lead us to think otherwise.

"To apply this law of analogy (which exists in every department of nature) to the case before us, we begin the series of inorganic bodies with platinum, and descend through classes of bodies constantly diminishing in density, until we come to ether, the lightest of liquids, and on the confines of those bodies which are invisible to the eye, and manifested only by the effects which they produce. By modern discoveries, the series has been extended to hydrogen, a body two hundred and forty-seven thousand times lighter than platinum. Here, for the present, we pause, standing in the same relation with respect to any

fluids that may lie beyond, that the ancients stood with respect to common air, and all the other aeriform fluids.

"Considerations of this nature lead us to believe that there are in nature, fluids more subtle than hydrogen; and such being the fact we can hardly resist the belief that heat, light, and electricity are of this class—bodies which make themselves known to us by the most palpable and energetic effects, although their own constitution is too subtle and refined for our organs to recognize, or for our instruments to identify them as material."

Here we have the testimony of the author of a popular work upon philosophy, in the belief of the existence of a powerful element which we can neither see nor handle.

Professor Spencer, the most comprehensive philosopher of this or any other age, gives his testimony to the same effect, as to the existence and power of the imponderable elements. Speaking of the effect of light and heat upon vegetation, he says:

"Under the influence of undulations of a *certain frequency*, particular orders of waves of a relatively imponderable element, remove particular atoms of ponderable matter from their attachments. * * * Whence it appears, that immense as is the difference in density between ether and ponderable matter, the waves of the one can set the atoms of the other in motion, when the successive impacts of the waves are so timed as to correspond with the oscillations of the atoms. The effects of the waves are, in such case, cumulative, and each atom of matter gradually acquires a momentum made up of the countless infinitesimal momenta of the waves of ether."

What these imponderable elements lose in power from the lack of density they infinitely more than make up upon any given point by their intensity; their power is concentrated upon a much smaller space. Moreover, electricity is not impeded like matter, by friction, it passes through many solid bodies without obstruction. We know of no element so instantaneous and powerful in its effects as electricity, and notice that its greatest source is from the upper regions of the atmosphere, although it pervades all bodies more or less.

All philosophers believe in the wonderful power of imponderable elements, more or less subtle. They cannot help it, because they perceive in many ways their astonishing effects; and yet, strange to say, they have never applied this power in explaining the phenomena of life in sexual generation and organization.

The ninety per cent. of the human system which belongs to the watery element is composed of gases. These can be confined, weighed and measured in material vessels. In heat, light, electricity, magnetism and the aroma of flowers, our senses take cognizance of elements more subtle than the gases or material elements of our bodies. There are all degrees of subtlety to the elements around us and within us.

There is a *something* in us that takes cognizance of an element that cannot be confined in any manufactured bottle, or weighed in any visible barometer. Nothing but the *spirit* is subtle enough to weigh and measure the spirit. Every day we take the *measurement* of human *spirits*, and *weigh* the *power* of human *souls*. T. Starr.

King relates that a man in Massachusetts said to him: "*When I am mad I weigh a ton.*" It is not the material body that we weigh and measure. Size is not the only measure of power. There may be a vast amount of power in a very small compass, as in the Leyden jar, or a grain of gunpowder, or even a drop of water, when converted into steam by electricity.

There is soul in all things, and over all things; there is soul organized and unorganized, an "over soul" and an inner soul. The soul is not an idea, but it is that which takes cognizance of an idea. Ideas are only powerful because they represent the essential power of soul. The soul uses ideas and perceptive senses as hands and feet.

That matter exists needs no proof. It is an ever present consciousness; it is tangible to the senses and to the tests of science. We are even more strongly conscious of the soul, or of that power which constitutes our own individual life. It is the *me* within the material body; but we do not so well understand the nature of this subtle power, because we cannot see and handle it.

From whence do we derive this power? The universe is full of it. It is the "God over all, and in all."

Suns and planets are material bodies. The earth being one of the smaller planets, we can realize that there is a vast amount of matter in the solar system. Nevertheless, these planets are but as tiny boats sailing in the vast ocean of space that lies between them. The diameter of our globe is only 8,000 miles, whereas the diameter of her orbit is nearly 200,000,000 of miles. As there are only two still smaller planets between the earth and sun, we

can see that the amount of relative space, or space ether, is incomprehensibly greater than that of matter. Jupiter is 400 times larger than the earth; but, as its specific gravity is much less its amount of matter is not so much greater as its size would indicate. Saturn, Uranus and Neptune are smaller and lighter than Jupiter. Mars is smaller than the earth. The sun is 800 times larger than all the planets put together; but, as its specific gravity is much less, its amount of matter is not so much greater.

Neptune is three hundred millions (300,000,000) of miles from the sun; that is the diameter of the whole solar system is six hundred millions (600,000,000) of miles, including an area of space utterly inconceivable, and incomprehensibly larger than the amount of matter which it contains.

The distance between the stars is infinitely greater than between the planets of the solar system. The nearest fixed star is estimated, by some authorities, to be thirty-two billions of miles from us, and by others at thirty-two trillions. It is all the same to our comprehension, whether it be billions or trillions. In such vast spaces, the stars, which are doubtless suns to other systems of worlds like our own, are but as motes floating in our atmosphere compared with the vast space in which they lie. The areas of space, around the galactic poles, are relatively infinitely greater still. Thus we see that what we call matter is but a very infinitesimal part of the universe.

It is utterly impossible that this infinite ocean of space should be a vacuum. Suns and planets could not maintain their integrity for a moment in such a condition. If a

perfect vacuum could be created around the solar bodies and planets, they would expand, with a rush like lightning, to fill it, and would be compelled to expand, or divide and subdivide until they *did* fill it, and once more restore the equilibrium. The elements of nature are divisible as long as there is any power strong enough and subtle enough to divide them. *Vacuity* will compel division until atoms meet and touch at points because there are no bolts or bars among them, except those of motion, and no bodily motions of suns or planets, could be intense enough to preserve a universal vacuum around them.

Infinite space and infinite fullness, are eternal and absolute necessities. When from any cause a very strong relative vacuity is created among the elements, it is filled as quick as lightning with the deep voice of thunder if the vacuity is large, or with the sharp report of the pistol if the vacuity is small.

Vacuity is the first, the infinite *demand* of the universe, to which *substance*, in its various conditions, is the exact, eternal *supply*. *Necessity* is the mother of the *universe*. *Vacuity* is the law of necessity, as demand is the law of supply. Vacuity is necessity; demand, want. Substance must occupy space, and *vice versa* space must contain something. An extension of space, as of nothing, is absurd and impossible. A perfect vacuity, or nothing, could not be extended. Extension implies something extended.

The philosopher has well said that "Nature abhors a vacuum." We know that space ether is a *relative* vacuity as compared with the earth, but that it should be an absolute vacuity is impossible, and we have proof that it is not.

One proof is the retardation of comets in their orbits; and another is, that heat and light are produced by waves, and as they come to us from the sun there must be something that moves in this vast ocean of space, or there could be no waves, no motion. Surely it is a very simple truism that there can be no motion where there is nothing to move.

This substantial something which fills all space, is not matter or gas as we understand language. Philosophers call it ether, or space ether. This word may be very appropriate to express the space part of it, but it does not comprehend all that we understand by this subtle, invisible power. Unfortunately, too, it smells of the volatile liquid of the apothecary's shop.

The word SOUL is full and comprehensive in its meaning, and best expresses our idea of an all prevading power, as it manifests itself in all the varied forms of life.

There is sublimity in nature, as in our thought. Let us preserve it in our language through all the progressive changes of science and philosophy. Let us not seek to pound the soul in a mortar with drugs, or melt it in a crucible with dross. We cannot do it. The soul will not be thus degraded and chained down to a dead level with matter; it will rise triumphant, because ascension is the law of its nature.

As soul is invisible and imponderable, it must be inconceivably fine and pure in its nature, and therefore capable of great condensation as well as expansion. The finest substances are packed the closest. From its extreme fineness and pellucid purity, it must be incapable of chemical change

or corruption, but extremely susceptible to motion; and, in its concrete or condensed state, wonderfully susceptible to impressions, retaining them with great tenacity. From its great fineness and diffusibility, it must pervade all matter, though too fine and subtle to gravitate with its grosser elements; nevertheless, when under certain conditions, it becomes attached to some peculiar varieties of matter, it adheres to them with great tenacity, as the electric fluid adheres to iron.

Soul must be governed by the same laws that control matter, else it could not become organized with, or manifest itself through matter. We can therefore judge of the nature of the soul by its analogy with, and manifestation through the material element.

Matter being a much grosser element than soul is divisible into particles of various forms, doubtless produced by different conditions of motion, giving it great variety of quality. Matter is therefore changeable, corresponding in character with the various forms and motions which it assumes; and, as a necessary consequence, it is corruptible.

Corruption is change. It always implies change, though change does not always imply corruption. On the contrary, the psychial element is too fine to be divided into particles of different forms and qualities. Its elementary forms and motions must always be primal and fundamental. If it assumed the secondary forms, motions and changes of matter, it would be no longer soul, but matter. In its various forms and motions, matter is capable of a great variety of combinations and adulterations,

manifesting the most varied phenomena. Although soul never changes the elementary form of its monos, it is capable of great condensation, and manifests itself variously, according to its various conditions, and to the various qualities and conditions of the matter through which and upon which it acts. Soul is the great alkahest of nature. It dissolves all things, but itself is indissoluble.

Soul is not produced by the refinements of matter. It was never made or produced at all, but is eternally the same unchangeable, incorruptible element, judging from its conditions and the relations it sustains with matter in the universe. On the contrary, matter, true to its original definition, must have been made or produced by the laws of motion in the organization of the solar system. Whether we use the word in a physical or mental sense, matter, in its true significance, is always the result of action. When we say, "What is the matter?" we imply that something has happened, or been affected by action of some kind.

As matter is the result of action, its present state cannot be its primitive condition. As matter is the result of action, it is subject to constant changes, and cannot therefore, as matter, be eternal. Its elements are eternal but not its changeable material forms.

Oxygen, hydrogen and nitrogen, the permanent gases which compose air and water, are not separately capable of sufficient change to liquify, but when adulterated, that is when oxygen and hydrogen are mixed, as in water, they liquify and solidify as in ice. These gases produce great

changes, and appear in a great variety of forms combined with other elements, but as they are not separately visible, changeable, or corruptible, and are not very ponderable, they can hardly be called matter. The permanent gases hold the same relation between soul and matter, that twilight holds between day and night, and accordingly they have their specific name.

What is the most primitive elementary form of all substance? In its most minute division, matter is composed of spherical atoms, though too sharply defined to be perfect.

Water is composed of spherical drops, or globules, however minute; and of course the gases that compose it must be made up of spherical forms or units. Science assures us that all forms of organic life are commenced with spherical cells. Analogical reason justifies the conclusion that suns or solar bodies, from which planets are formed, are also commenced with spherical units. Suns, planets and moons are spheres, and their orbits circular.

Judging from these and numerous other facts, the most primal and elementary forms must be spherical. The most perfect spheres move the most easily, because there is the least possible friction among them. Globules of water move more easily among each other than grains of sand, not only because they have less specific gravity, but also because they are more perfectly spherical. Mercury has greater specific gravity than sand, yet its globules move more readily because its forms are more perfectly spherical. Other things equal, the more perfect the spherical forms of units, the more readily they will move, and the more

readily they move, the more *rapid* will be their motion under a given force.

Soul, whether it manifests itself in ethereal waves of heat and light, in electricity, in animal magnetism, or as spirit, exhibits the most rapid motion of all the elements, and must therefore be composed of the most perfect spherical forms. Such an element would also admit the most *rapid* motion *through* it—as of a planet—for the very same reasons that cause it to move readily and rapidly.

The word *atom* very well expresses the idea of the most minute forms of matter. Its two first letters express divisibility, sharpness and angularity; the M, firmness and solidity, and the O, sphericity. The word mono, rather than monad, would best express the idea of the most perfect forms of soul or ethereal substance. The idea of firmness, in the letters M and N, is implied in its great power of condensation, tenacity, and its eternal, unchangeable nature, and the two O's signify the most perfect sphericity. The word monad very properly signifies the most perfect homogenous union of soul and matter as seen in gases and uncondensed nebulæ.

From the well known laws of motion, it is certain that, if this earth should stop its motion, such would be the heat evolved, that its elements would fly into a gaseous condition, and be dispersed through space. That this diffused state has once been the condition of the elements of matter, is a necessary corollary from the nebular theory of the evolution of the solar system, now believed and taught by the best and most learned philosophers of the

age. It is the teaching of the science of astronomy, and the only rational theory.

Judging from analogy, we must conclude that all the suns and worlds in space have once been in this diffuse, homogeneous, primitive condition; and, consequently, that, in the eternal cycles of the future, they will return to that state again. A beginning or a new condition of things certainly implies the possibility of an ending, or of a return to their primal state. Judging from all the analogies of nature, our reason teaches us that this changing back and forth from the diffuse to the concrete, and back again to the diffuse, has been going on, and will continue to go on forever.

In the diffuse condition of the elements, the material or changeable part must, by such a heat as would resolve the earth into gas, become homogeneous and equilibrated, or equally diffused among the ethereal elements, occupying an external position to, or surrounding its unchangeable monos. In other words, matter would become the envelope of the soul. The ethereal elements being cooler than this diffusing material gas, the gas would be precipitated upon the outside of the ethereal monos, in the form of a cloudy vapor, as water is precipitated upon the outside of a vessel containing ice. The ethereal element and matter would be vacuums to each other, like water and salt, or as permanent gases are vacuums to each other.

That this has been, and still is the condition of the elements in vast regions of space, is, perhaps, sufficiently proven by the revelations of the telescope. Look away into the blue depths of that infinite space ocean; away

there, on the quiet shores of that innumerable sea of stars can be seen innumerable gray cloudy spots, some with bright shining centers, which, according to astronomical science, must be incipient suns, or nebulæ in the process of condensation, and which, judging from analogy, must hereafter be evolved and organized into central suns and worlds like our own solar system.

By what laws does this evolution take place, and shall we find sex in the primal conditions and fundamental motions of the elements?

As children of the earth, we must be governed by the same laws of motion that control it. The earth is the child of the sun, and, as it belongs to the solar system, it must be subject to the influence of all its motions. As the atmosphere belongs to the earth, we are the children of the air, and of all the elements that surround us. Our constitutions are a part of all these conditions.

As children of the solar system, let us, by the light of science, inquire into the peculiarity and cause of its motions. To understand the laws of our own being, we must comprehend the laws of our ancestors—the earth, the sun, the planetary spheres, and the gaseous ethereal elements that surround us.

The human system is an organization of all the powers and forces of the universe. The gentle breeze, the play of the winds, the rush and whirl of the tornado, the dashing and roaring of the waves, the rivulet's play, the lightning's glance, the thunder's crash, the rolling of suns and the circling of worlds, all are incarnated in its nervous centers, and play or rush through its delicate fibers.

Nature is waiting to be interpreted—waiting for *mindful, truthful, simple, earnest, loving* children, that shall lie close to her heart and listen to its throbbings.

CHAPTER IV.

MOTION—ITS CAUSE AND FUNDAMENTAL LAWS; AS LAWS OF SEX AND SOLAR ORGANIZATION.

All things exist and move by mathematical law, and as mathematical law is demonstrable, it follows that the laws of all things are knowable. As mathematical law is unchangeable, and as all the elements of nature move by mathematical law, it follows that every law of motion in nature is an unchangeable, universal law, when the elements and *conditions* are the same, and that laws vary as the conditions, varieties and combinations of the elements.

If we can understand one law of our nature we can understand another and another, and so on to the end of the chapter, by the laws of addition and subtraction, multiplication and division. The law of progress is by addition and multiplication. The fundamental laws of nature are as simple and comprehensible as the fundamental laws of arithmetic, but very wonderful are they in their combined multiplicity and complexity, nevertheless they must be as comprehensible as the higher branches of mathematics. The whole multiplication table is as clear to the

child that understands it, as its first and most simple proposition; yet there are whole tribes of so-called human beings that cannot count their own fingers. The laws of nature are dynamic mathematics, and mental laws, upon which the laws of society depend, are the laws of nature outwrought in voluntary action.

The most primitive manifestation of soul by law, through matter, is the whitish grey nebula, as seen through the telescope. This nebula must contain all the elements of nature in a homogenous state. This condition of the elements must be very different from that which now exists in our solar system, or upon the earth on which we live. Such a degree of heat as would fuse all the matter of the planets, and resolve it into a gaseous form, would assimilate all its differences of form and appearance.

In such a condition of the elements there could be no manifestation of sex, but its fundamental principles are here; they lie as deep as existence itself. In an absolute sense, soul has no sex—law has no sex; but in a relative sense, as afterward manifested in the developments of life, SOUL IS THE MOTHER, AND LAW THE FATHER OF NATURE.

Nature is a birth as well as humanity, and birth implies parentage. SOUL and LAW are the first dust unit, or bride and groom of the universe. Power belongs to soul, principle to law. Matter has no sex, it is neuter because in all forms of organized life where sex first manifests itself, matter is the passive servant of the soul's motion by law. Matter, as such, does not exist in the primal or most perfectly diffused condition of the elements, it is *made* or

produced by condensation and chemical action. Matter is to soul and law what clay is to the potter; marble to the sculptor, or glass to the blower. Everywhere nature has its masculine, feminine and neuter.

Monos, monads, or atoms of substance, imply the law of numbers, as a mother implies a father; and the law of numbers implies the law of *forms*, as a father implies a child. Forms imply soul and law, or entities and the law of numbers, as surely as children imply parents. There could be no law without substance, or substance without law, and both must have form. Form, then, is the first law of the soul.

By what law are the elements of nature organized into suns and worlds, and into every form of life?

By the law of MOTION.

Wonderful law! It is not only the law of the rushing, rolling spheres, but as it rises into more complex forms it is the law of life.

But why MOTION? We can see an absolute necessity for space and fullness, because we cannot, even in thought annihilate them, but what should prevent the universe from being motionless, lifeless, and dead?

Motion cannot come from any external source, because there can be nothing external to infinite space and fullness of substance. Motion must, therefore, be caused by some internal necessity. It must be some *power of attraction* or repulsion acting between monos of substance or atoms of matter. (Repulsion is only the opposite or negative of attraction.) What is this power?

Attraction is *caused* by the *condition* of the elements.

Elementary forms are spherical. Now, if you put any number of spheres together, like marbles in a box, there must be vacuities between them, and, VACUITY NECESSITATES MOTION.

Motion is caused by the same eternal necessity of demand and supply by which the universe exists. Let us suppose an ocean of space filled with minute spherical forms. What would be the result? As, being spheres, they could only touch at points, there must be vacuities between them; and, as *nature not only abhors*, but will not *quietly* permit a vacuum, each monad would rush to fill its adjacent vacuity; reaction would take place to fill the position vacated by its former motion, or by the motion of some other adjacent monad, thus constantly reacting back and forth, producing an ebb or flow of intense molecular motion. All elements that are not ponderable enough to gravitate together, and move in a solid body, constantly maintain this molecular motion. The atmosphere gravitates partially to the earth, still it keeps up an independent molecular motion. Water shows a slight degree of this motion in the waves on its surface. Soul, being an imponderable element, and so perfectly spherical in form, must maintain the most intense molecular motion, because there is so little friction among its monos. The size of the monos or spherical forms would make no difference in the amount of motion, but the smaller the forms the shorter must be the waves.

As *attraction* is the fundamental law by which *motion* is produced, *attraction* must be the first child of the *soul* by the law of *form*, and *motion* the second. Here we have

the most simple fundamental trinity of laws, by which all the motions and manifestations of life are produced.

Form, masculine; attraction, feminine; motion, masculine, feminine and neuter. Masculine and feminine laws are organic; neuter law is inorganic, or molecular and primal.

In the dual action of the organic laws of motion, lies the origin of sex, which we will explain hereafter. By an endless multiplication of effects in a geometrical ratio, these three laws are the parents of an endless variety of children. These laws are not the children *of law*, but of the *soul by* law; as children are born, not of the father, but of the mother by the father. Motion is not *of* law, but *by* it.

Perhaps it would be impossible to give any more of the laws of nature a correct serial order; but we will name, as best we can, the most fundamental laws of organization in the solar system.

AGGREGATION, ROTATION and GRAVITATION are a grand concentrated action of feminine laws, producing *condensation* and *unity*, as in the primitive solar body.

CENTRIFUGATION, EVOLUTION and SEGREGATION are a grand reaction of masculine laws, producing division and individuality as among the planets. *Rotation*, feminine, and *centrifugation*, masculine, are the two most distinct laws of sex.

All the laws of motion are resolvable into three methods.

First—MOLECULAR, or primal.

Second—CURVILINEAR, produced by the aggregation and rotation of the elements of matter.

Third—RECTILINEAR, as in gravitation, or its centrifugal reaction.

From the primal condition of the elements, as an infinite sea of molecular motion, let us trace the birth and growth of suns and worlds, by these laws and methods of motion.

If the sun and planets of our solar system should stop their motions, and the elements of matter which they contain become converted to gas, or monads, a new order of motions would again commence. The intensely heated elements of matter would first be diffused throughout the ethereal regions of space, and by separating the colder monos of ether from each other, would themselves become cooled and condensed; and, as the watery vapor of the atmosphere is precipitated upon a pitcher of ice, so these material elements would be precipitated and aggregated into rotating nuclei, which would finally coalesce or aggregate into one grand absorbing rotating body, like the primitive body of our solar system.

A nucleus or body rotates by the transfer of molecular motion to bodily motion, but this transfer can only take place under the same conditions that cause molecular motion, that is by a surrounding relative vacuity. As the imponderable ethereal monos do not aggregate and gravitate with matter, they would constantly escape during the process of solar aggregation and condensation, filling and constituting its external relative vacuity.

As aggregation and rotation condense the elements of matter, a constant relative vacuity would be created around the rotating body, which would cause a constant rush of gravitating material to this rotating center from

the vast ocean of surrounding monads. With the constantly increasing size of the rotating body, its velocity and power of condensation would increase, thus constantly producing a still greater external vacuity, into which larger and more distant areas of monads would rush, still further increasing the size and intensifying the velocity of the rotating body.

The smallest nucleus or center once started by the slightest friction and adhesion of monads, what a vast sweep of power would be drawn within its vortex! The intensity of its rotary motion would be the correlative of this vast ocean of molecular motion. "What a great matter a little fire kindleth."

The solar body from which the planets were born received its impetus of motion from the inconceivable power of this vast sweep of gravitating material rushing against it from immense distances, upon the same principle that a rushing wind drives and rotates a windmill. When the gravitating material was exhausted, this rushing, driving motive power was gone. Why, then, did not the solar body stop its motion?

First, *negatively*, because there was, *relatively*, *nothing* to stop it; *positively* because of the ethereal, circling currents which surround the sun and planets, and which were first put in motion by the same sweep of power that gave rotation to the solar body, (necessarily taking on the same direction,) and which must be much more intense than the motion of the solar body, because the ethereal element moves so much more readily and rapidly than matter. It is these intense ethereal currents, chasing each other around

in circles by the law of vacuities, constantly created in the rear of the moving monos; it is these inconceivably intense currents of ether, acting upon the solar bodies like a rushing, driving wind, that keep up their motion.

Nevertheless, from the very nature of motion, which, when the primal forcing impetus in any particular direction is gone, must be constantly tending back toward a molecular equilibrium, there must be a gradual diminution of these circling motions; but their decrease is no more perceptible or appreciable, from one millennial age to another, than the growing of an oak from hour to hour. Nevertheless, the oak grows; so, too, doubtless, the velocity of the solar bodies decreases, and, in the same ratio that their bodily motions decrease, they must throw off their most subtle elements in molecular motion. Surrounded, as the sun and planets are, by such a strong relative vacuity, they are only held together by their intense motions. No such independent perpetual motions are possible on the surface of the earth, because the pressure of the atmosphere brings everything ponderable down to a dead stillness with the motion of the earth.

The solar process of aggregation, rotation, gravitation and condensation would continue as long as the aggregating body could hold together, or as long as there was any material to supply the demand of its surrounding vacuity.

In this case, supply would always be equal to demand, unless there were a greater demand in another direction, because the universe is infinite, and full of that which is adapted to its own growth and developments.

When the solar body was collecting, doubtless there

were, and always have been, as there are now, other rotating centers in the vast infinitude of space, into which other vast areas of nebulous matter were concentrating, or had concentrated. In such case, the supply to any one center would fail, and reaction or centrifugation must take place from the solar body, just as fast as, by its condensation, an external vacuity should be created around it strong enough to threaten the separation of its surrounding ethereal monos. The universe must be full, its elements must touch, and as the most changeable divisible element must yield, the material of the rotating body must react or centrifugate into the surrounding vacuity, constantly created by the constant condensation of the rotating center. Planet after planet would thus be thrown off from the solar body. The existence of the planets, and their conformity of motion with the sun, are proofs that this was their true origin. These facts prove, as clear as reasoning from causes to effects, or from effects to causes, can prove anything, that the planets once constituted a part of the sun.

As there can be no motion without either absolute or relative vacuity, so there can be no reaction or transfer but under the same conditions. As gravitation must take place where there is a relative vacuity between the rotating center and the gravitating material, so reaction or centrifugation must take place from the rotating body, back again into the external vacuity, when the gravitating material fails and is all absorbed in the rotating body, and when by its condensation the vacuity around it becomes

strong enough to threaten the separation of the surrounding ethereal monos.

The law of gravitation brings the apple to the earth because it is pressed down by the atmosphere and because there is relatively *nothing* (relative vacuity) to prevent it from falling. If the apple could get above the downward pressure of the atmosphere, and beyond the influence of its circling currents, there would be no particular attraction between the apple and the earth.

The condition of the elements, when the primitive nucleus of the solar body collected the material of the solar body, presupposes that there was a vast area of nebulous monads around the rotating center, and by the condensing power of its motion, a surrounding vacuity was constantly created, into which the innermost area of monads must rush driven by the pressure of the vast outside area or circumference of nebulæ; just as the apple is brought to the earth by the downard pressure of the atmosphere, that is because there was a relative vacuity around the rotatory solar center, just as there is a relative vacuity between the apple and the earth. Both cases are alike in principle.

Large vacuities must always be relative; as absolute vacuities could only exist between the most inconceivably infinitesimal ethereal monos.

Centrifugation, evolution and segregation were the masculine laws of reaction, by which the mother sun threw off her children; but a second reaction, integration, condensation and rotation were the feminine laws which rounded them into planets.

From the most primitive and fundamental law, the

molecular law of motion, which is a law of perfect equilibrium, implying both masculine and feminine action; we have in the organization of the solar system, a successive action and reaction of feminine and masculine laws.

First—Aggregation, Rotation, and Gravitation in the formation of the solar body.

Second—By reaction a masculine trinity—Centrifugation, Evolution and Segregation—which threw off the planetary rings.

Third—Another feminine trinity—Integration, Condensation and Rotation—again re-embodying these rings or fragments into rotating planets.

In the orbital revolution and axial rotation of the planets, we have a union or marriage of the masculine and feminine laws. In the centrifugal and centripetal tendencies of the planets, the masculine and feminine laws also act together in conjugal harmony, maintaining an organized moving equilibrium in the solar system.

The next reaction of law from the present order, would be a masculine trinity after the centrifugal method of motion, by Disintegration, Dissolution and Diffusion, producing a perfect equilibrium of molecular motion again.

Many incidental laws are constantly acting during the process of planetary organization, but they are all varieties of these fundamental laws, under new names and with different conditions and elements of motion. As all laws are but varieties of motion, and have but one primary cause, so all are but repetitions of the same fundamental methods, and will apply to either soul or matter, because

both, whether united or separated, act upon the same fundamental principles.

Aggregation, Gravitation, Integration, Centripetation, etc., are only different names and conditions of the law of Attraction. Centrifugation, Segregation, Disintegration, etc., are only the reactions of the various methods of the law of Attraction. Rotation and revolution are only different names under new *conditions* of the rolling motion of molecules. Revolution is only rotary motion under new conditions, that is, it is the circular motion of a separate body, with a space between its circumference and center of motion.

Centrifugation and Centripetation or Gravitation are called the two great controlling forces of the solar system keeping the planets in their respective places, or rather controlling than in their relative orbits, maintaining order generally in the whole system. Centripetation signifies attraction on a grand scale, as between sun and planets. Gravitation is a more special law, binding to each planet its own "real estate" and "personal property." Nevertheless gravitation is often used to express the whole phenomena of planetary attraction.

Gravitation, when used in a special sense, to signify motion within the sphere of the earth's attraction, is exactly the opposite of centrifugation, but when these two laws signify motion among the spheres, both words may express the very same motion. The tendency of the earth to rush into the vast vacuity between her orbit and the sun is centripetation, and her tendency to rush into the vast vacuity outside of her orbit toward Jupiter, is centrifugation

as relating to the sun, nevertheless it is centripetation as relating to Jupiter.

The planets do not fly off into space, because the internal vacuity of the solar system, (caused by the rotation and condensation of the solar body,) is stronger than the external; nevertheless, the strong external vacuity, surrounding each planetary orbit, keeps them from rushing toward the sun. The circling ethereal currents of orbital motion have also a very strong tendency to keep them in their beaten paths of travel. Routine is the most natural pathway of the solar spheres as of human life. Thus the planets are compelled by their conditions and surrounding influences to move around the great rotating center or parent body.

In the light of this very simple law, the law of vacuity, we see how it is possible for the sun and planets to exercise, at the same time, both the gravitative or centripetal and the centrifugal laws. It is also plain that these two laws are only opposite directions of the same method of motion, and are only relatively distinguishable from each other as in the centrifugal and centripetal tendencies of the planets. The laws of motion act and react and merge into each other, because motion is continuous; nevertheless, there are sharp reactions and strong contrasts in nature, and so we find it in human character.

The rotary law of motion is about as much overlooked by philosophers, in the regulation and preservation of order in the solar system, as woman is in the governmental orders of society; nevertheless, we see that rotation is the fundamental law of order, equilibration, and harmony

among the spheres, as we shall see that woman is in the control of society. Control implies restraint, and this power belongs solely to the rotary law. If the rotary motion of the sun should cease, all control, order and harmony would be lost to the solar system.

Upon the nebular theory of solar organization, it is a self-evident truth that rotation is the fundamental law, and the directive controlling power of every member of the solar system. The rotation of the solar body gave direction to the orbital motions of the planets, and the rotation of the planets gave direction to their moons or secondaries, and *they must keep these directions*, else disorder and destruction would ensue. Equilibration and harmony in the solar system are the result of the nearly equal tendencies of the masculine and feminine, or centrifugal and centralizing laws of motion, but the centralizing power must be the stronger, else the planets would fly off into space, and all organic harmony would be lost.

That immense rotating body, which once held the whole planetary system in the mighty womb of its vortex, was a wonderful crucible, which separated the gaseous, homogeneous elements of matter, not by heating, but by cooling them to a liquid, and afterward to solid state on the surface of the planets. Matter, as we see it, was made or produced by the condensing, solidifying process of rotation and revolution. In being united, the material element loses its homogeneous character by chemical action, and is separated into different kinds of metallic bases. By this chemical action, monads, which appear through the telescope like soft fleecy clouds, are converted

into the grosser elements, which constitute the bodies of the sun and planets.

In solar and planetary formation, the great soul of nature is set free by the condensation of its material scoriæ.

Matter is thus born of the changeless soul by the laws of motion. In this sense nature is a birth, law and soul its father and mother. As in its unorganized state, the soul surrounds the planetary spheres, so the spiritual spheres, the homes of free and disembodied spirits, surround the material; but in the manifestations of animal life, soul becomes internal to, and is the life of matter. Even in its external position, the great over soul is still the life of organized matter. The solar spheres could only move by the power, and in the arms of the self-centered, self-poised soul.

From the commencement of a rotating center, its molecular motion gradually ceases, taking on a new direction, consequently the heat which was produced by this motion, makes a new manifestation, or becomes latent. It is by the cessation of molecular motion that rotary motion takes place, and becomes a cooling process to the material element, which is drawn within the vortex of the rotating body. As the internal or molecular motion ceases, so the internal heat ceases, becoming latent or confined by the consolidation of the gaseous element, and as the motion which belonged to it becomes external, so the heat becomes external, and constantly diffusive by radiation: that is, by reaction and centrifugation. Heat is constantly radiated from these rotating centers, by the gradual transfer of rotary motion back again to molecular motion.

Heat is a change of state. Motion is not heat, but it produces heat, by producing a change of state in matter, or in material forms. Space ether is incapable of such change, because it is imponderable, and does not gravitate with matter. Hence its intense coldness. The intense motion of the ethereal element produces heat by dissolving matter, that is, by striking fire with the gases of the earth and atmosphere; but itself remains unchanged and cold.

In the centrifugation of the planets from the solar body the method of reaction, as we have seen, must have been from the surface in equatorial rings, upon the hypothesis of other solar centers, causing a failure of gravitating materials to any one center; but were there no rival centers in the universe, and the supply of gravitating material vast as infinity itself, still no solar center could aggregate or grow beyond certain limits, without some method of reaction. Spencer in his "Biology" states the law thus:

"Since (molecular) inertia and gravity increase with the cubes of the dimensions, while cohesion increases as the squares, it follows that the self-sustaining power of a body becomes relatively smaller as its bulk becomes greater."

By this law it becomes a necessity that no solar center could aggregate beyond its cohesive power. To explain the nature of this law, or why cohesion does not keep pace with gravity, we must understand the cause of cohesive power. If vacuity is the cause of attraction, it must apply to all kinds of attraction, through all its varieties, from the fly's foot, or the suction pump to the gravitating spheres.

Cohesion would seem at first thought to contradict this theory, nevertheless we shall see that it affords perhaps the best possible proof of its truth. Every philosopher knows that bodies which seem to be solid are not solid. The truth of this statement is proved by looking at them through a microscope, and by their compressibility. If they were perfectly solid they could not be compressed into any smaller compass; but we know that there is a limit to this compressibility; that is we know that solid bodies cannot maintain their integrity beyond certain limits of pressure. Given sufficient power, and any solid body could be compressed until it would fall to pieces. This is proven by the result of malleability, which is only a method of pressure. Take any solid body, and by pressing, that is, by pounding or grinding it hard enough, you will destroy its power of cohesion, and reduce it to powder. Why? *Because you destroy its internal vacuities.*

The smaller the vacuities in a solid body the more perfect they will be, and the more firmly will its atoms hold together. At first thought we might suppose that the reverse of this statement would be true. It would be very natural to think that the larger the vacuities or pores of a body the more firmly the particles ought to cohere. A little reflection, however, will teach that the larger the pores the more room there will be for material gases in the form of air, in which case there must be so much internal atmospheric pressure outward that the body would give very feeble resistance in breaking or separating its particles. For this reason small vacuities are more perfect and hold the particles most firmly, but *there must be vacuities;*

destroy them and the body will not hold together at all. Thus we see why it is that cohesion increases with the dimensions, and consequent increasing gravity and compression of the particles of a solid body, and why it has its limits.

Apply this law to a very large rotating center like the primitive solar body. If the body were large enough, the motion intense enough, and the condensation great enough to destroy its internal pores or vacuities, then the body would be too full, its particles too crowded to hold together, in which case it would react from the center and fall apart, or burst. The order of our planetary system does not indicate this method of reaction from the center, because, in such case, the body would only crack like an earthquake, thus creating internal vacuities. By this method of reaction, no rings or fragments could be thrown off, and no planets produced.

Centrifugation is not caused (directly) by rotation, but takes place in spite of it. Rotation is the only band that could bind the solar and planetary spheres together and hold each to its integrity, surrounded as they are by such strong relative vacuity. Rotation binds and holds material atoms together, because it condenses them, making their pores or vacuities smaller, and consequently the outward pressure from internal gaseous elements less.

Our atmosphere is the result of centrifugal motion. Rotary motion binds the more ponderable cohesive elements together, but the gases are constantly escaping, partially filling, for many miles above the earth, the relative vacuity that surrounds it, the weight of which binds to

its bosom all its live stock and loose material. The atmosphere does not fly off into the vast vacuity of space, because the intense rotary and orbital motions of the earth act directly upon it, and hold it fast. The pressure of space ether acts also to prevent the diffusion of the atmosphere.

In hot weather gaseous elements are constantly arising from the earth, but are precipitated back again in the character of an atmosphere by the intense, dense cold of space ether. Thus, while the old atmosphere is being constantly absorbed by vegetable and animal life, a new one is as constantly forming, circulating and purifying, by being freshly impregnated with the psychial element. This element must be very dense, as well as cold, because it is so fine that its vacuities must be inconceivably small; and, therefore, it must also be (as we know it is) an element of great power.

Rotation is only possible to bodies nearly round, and surrounded by nearly uniform conditions. An elongated body like a kite or a comet, with uniform conditions on both sides, would vibrate each way in moving rapidly through any substantial element. A round body propelled with sufficient force through a medium of uniform density, like air, water or ether, must rotate; but an elongated body must vibrate or rhythmate, because rectilinear motion drives and accumulates the elements before it, producing a relative vacuity in a sidewise direction, causing the body to veer in the line of this vacuity, when for the same cause, it is soon compelled to veer in an opposite direction again. If a perfect vacuity could be created in a straight line, the

body would move perfectly straight in that vacuity. If a body moves slow enough it does not rhythmate, because there is ample time to displace the medium through which it passes, and not force enough to condense and accumulate it.

The attraction of bodies for each other, on the surface of the water, or any other liquid, is caused by the external, sidewise pressure of the atmosphere, which is greater around them than between them, because the spaces between them are less. Bodies suspended in water, or lying on the bottom of a vessel covered with water, show no peculiar attractive disposition toward each other, because they are surrounded by uniform conditions.

Chemical attraction, doubtless, depends upon the different sizes and forms of vacuities between the elementary particles of different substances, causing some to be vacuums for others with different degrees of force; that is, it depends upon the different powers of "suction" between their composite units.

Capillary attraction is also produced by relative vacuities. In capillary attraction, the pressure of the atmosphere is greater on the surface of the fluid than on the top of the tube, because the orifice of the tube is so much smaller; the inside of the tube is, therefore, a relative vacuity into which the fluid rises. The peculiar porous vacuities on the inner surface of the capillary tube, or vessel, also assist or retard the ascent of fluid by this method.

Water expands in freezing, because it must have vacuous pores to hold it together. Water freezes upon the same

principle that it evaporates, but under such different conditions that very different results are produced; nevertheless, a sufficient amount of freezing will produce the *same* result; that is, a complete evaporation or dryness. In the evaporation of water by heat, the heated atmosphere is a relative vacuity to the water; that is, its downward pressure is partially overcome by rarefaction, and the water forced to rise.

In freezing, the dense coldness and stillness of the atmosphere produce a still, dead pressure upon the surface of the water. During this process, the water gives up its latent heat by its downward motion, thus slightly rarefying the air above, into which, as a relative vacuity, a slight reaction or expansion of the water takes place, by which it also absorbs a portion of the all pervading ethereal element, whose monos become the porous vacuities of the ice which hold it together, and which render it so electric. This expansion of the water can only be very slight, not generally enough to produce evaporation; because, by this reaction, the conditions of vacuity are again reversed, and the downward pressure of the atmosphere consolidates the water into ice. Thus water is held in a solid body by "suction."

In saying that "Imbecility in the *mass* is the key of power in the *man*," Emerson, the sage of Concord, uttered an adumbration of the universal truth that VACUITY IS THE KEY OF MOTION.

In saying that "Moving bodies always follow their lines of greatest traction and least resistance," Spencer, the

philosopher, really affirmed the same great truth, though, evidently, he did not so understand it.

Philosophers have failed to perceive that vacuity is the cause of attraction and motion; nevertheless, everybody knows that a strong vacuum will compel motion. Relative vacuities must compel corresponding relative degrees of motion.

It is said to be "a poor rule that will not work both ways." Judged by this standard, the law of attraction and motion by vacuity ought to be a good one, as it works *all ways;* and surely it is simple enough to be true. The deepest truths are always the most simple.

CHAPTER V.

ELECTRICITY AND TERRESTRIAL MAGNETISM.

Before the phenomena of magnetism and electricity can be understood, we must comprehend that we are everywhere surrounded by an ethereal, imponderable atmosphere, as well as by an atmosphere of oxygen and nitrogen. The surfaces, and, perhaps, the inner pores of all bodies, are more or less pervaded by it; but it makes different manifestations upon different substances, doubtless owing to the different qualities, forms and arrangements of their particles, giving to each a different surface; that is, different forms of inequalities or unevenness. For instance, a body composed of round particles, like marbles

packed in a box, would give one peculiarity of surface; and a body composed of fibrous particles, like a bundle of rods or wires tied together, would produce another kind of surface.

Electricity and magnetism are, doubtless, manifestations of the most subtle, ethereal elements, which must move upon the same fundamental conditions necessary to the motion of all substance; that is, by absolute or relative vacuities.

When the phenomena of magnetism and electricity shall be thoroughly understood, they will afford the most positive proof that attraction and motion are caused by the *conditions* of substance, and not by any particular power in matter, or even in the most ethereal substance in itself considered. The soul is an ever moving, ever living substance, because it is so subtle and imponderable that its motion is individual and independent, as well as constant and universal.

Science teaches us that electricity and magnetism belong to the surfaces of bodies independent of their mass, although a certain thickness of body is required for the manifestation of magnetic attraction, doubtless to preserve perfect its cohesive vacuities, so as to prevent communication between its inner and outer surface, or the passage of the atmosphere through it, which, by outward pressure, would destroy all attraction on the surface of the body. The manifestation of electric and magnetic attraction must, therefore, be owing to external, not internal causes, plainly indicating that it depends on the external condition of the magnetized or electrified body.

Another very significant fact is, that "electricity is produced by the *friction* of all bodies." "Electricity is also manifested during the change of state in bodies, such as liquefaction and congelation, evaporation and condensation;" that is electricity is manifested by an increase or decrease of molecular motion, because expansion and condensation produce relative vacuous conditions. Friction produces molecular motion, and molecular motion produces a rarefaction on the surface of the excited body, which attracts and causes adhesion on the simple principle of "suction."

In a rarefied or vacuous condition, where the atmosphere is partially displaced, the ethereal element manifests its motions, which are called electric and magnetic; electric, as when the lightning rends the sky. The friction of different bodies produces different degrees of molecular motion and vacuity; and, accordingly, we find there are different degrees of magnetic and electric power in different bodies. An electrified or excited body will be *positive* to one substance and *negative* to another, or to the same substance under different conditions, showing conclusively that these two kinds of electricity are only relative degrees of the same motive power, whether their manifestation depends upon one or more fluids.

As there are, doubtless, all possible grades of density and subtlety among the elements, it is not at all unreasonable to suppose that there should be two, or even more, slightly different, but very subtle fluids, involved in these phenomena. Some of these manifestations seem to indicate the presence of two fluids. On this supposition, one

of the fluids must be a vacuum for the other, and, consequently, though two currents of the same fluid would repel each other, currents of a different fluid would attract each other, because the one would be a vacuum for the other.

Judging, however, from all the facts, it seems most probable that electric and magnetic phenomena are produced by the same fluid, under the slightly different conditions of the magnetized or electrified bodies, producing the positive and negative, or the action and reaction of this subtle force, seeking an equilibrium by rushing back and forth into changing, varying vacuities, when its equilibrium has been by any cause destroyed, as by intense motion, or the excitement of friction. The ethereal or magnetic fluid manifests itself so wonderfully, because it is so wonderfully sensitive to motion.

If I knew that I possessed (as I think I do) the fundamental key to unlock the mysteries of magnetism and electricity, I could not explain the phenomena, because I am not practically acquainted with anything more than the most simple manifestations; but I do not doubt that the explanation will be as simple as the phenomena, when made by one competent to give it.

Doubtless, the power that attracts and holds one mass of iron to the surface of another, is the same that holds a solid mass of iron together by cohesive attraction, and if the vacuities between the two masses of iron brought together by magnetic attraction could be made as small and perfect as those in the solid body, they would be held together as firmly; but magnetic attraction is produced

under such different *conditions* from the smelting of iron, that, of course, very different results are produced.

The attractive power and polarity of the natural magnet are very curious and seemingly mysterious phenomena, but doubtless the causes that have produced them are as simple as the phenomena. As a magnet manifesting polarity can be made by striking a bar of iron held in a vertical position, it seems evident that polarity and magnetic attraction are produced by similar causes, and that there is a slight difference in condition between the two ends of the bar, because it is necessary that it be held vertically. By the excitement or action of the particles on the surfaces, a molecular motion of the atmosphere is produced, by which the atmospheric fluid is rarefied and displaced, and the porous vacuities on the surface of the bar become filled with the all pervading ethereal fluid. In this condition, the bar is attractive or magnetic, because its surface is filled and surrounded by a vacuous magnetic atmosphere, which, by attracting its like, may extend to some distance. Particles attract like particles most readily, because their forms and vacuities are the same; that is they match and fit each other so perfectly. When this ethereal element or magnetic atmosphere once becomes attached to the iron, it adheres or remains fixed by the simple power of *suction*, because it so perfectly fills the porous vacuities on the surface of the iron that the air cannot readily displace it.

The polarity of the magnet is evidently owing to the different conditions of its two ends, and probably by holding and striking the bar vertically the magnetic currents

are made to run longitudinally, collecting at each end, and more at one end than the other, corresponding with the fact that the ultimate particles of iron are fibrous. This is, doubtless, the reason why there is no attractive power at the middle of the bar.

Probably the reason why one piece of iron is a polarized magnet, and another not, is that its fibers are all arranged longitudinally, and the same process that produces this arrangement also fills them with the magnetic fluid. The two poles of a magnet that are in the same condition, that is, equally charged or filled with the same fluid, do not attract, but repel each other, because they are not vacuums to each other, but are constantly throwing off the electric fluid against each other; whereas the two dissimilar poles attract each other, either because they are charged with slightly different kinds of fluid, which are vacuums to each other, or because they are differently charged with the same fluid, which would produce the same effect; that is, they would be vacuums to each other until the equilibrium is restored.

Let us now compare these statements with the phenomena of terrestrial magnetism. Doubtless, similar causes produce them, as the phenomena are similar, though not alike, because the *conditions* are very unlike.

It is a very wonderful fact (not knowing the cause) to see the magnetic needle, no matter how you place it, always veer and settle in the direction of the poles of the earth. Doubtless, the earth is a magnet, in the same sense as a bar of iron is a magnet; but, as with the

magnetized bar, so with the earth, the causes belong to its *conditions.*

Let us for a moment consider the motions of the earth on her axis and in her orbit. She moves on her axis at the rate of more than a thousand miles an hour, much faster than the highest speed of a cannon ball. This is fast traveling, but it is slow motion compared with the speed of her flight around the sun. In this path she goes at the rate of sixty-eight thousand miles an hour. Now, let us remember that she is all the time passing through an ethereal atmosphere, very subtle and sensitive to the least motion, and yet, withal, of great power. If we were traveling in an open carriage at great speed, or on the front car of a railroad train, what would be the effect? Everything moveable about our persons would veer around us in curve lines, by the force of our speed against the atmosphere. These currents would necessarily take on the forms of our bodies. This is precisely what takes place in the ethereal element as the earth drives through it.

As the ethereal element does not gravitate to the earth and move with it, it curves around the earth in passing through the atmosphere, which is not a very ready or rapid conductor of the ethereal fluid; but, as these currents come in contact with the earth, they pass through it or around it almost simultaneously, because it is such a good conductor. On the other side of the earth, that is in the rear of her orbital path, these currents are curved around the earth by the weight of the atmosphere, which impedes their progress, because the atmosphere is a bad conductor, and moves with the earth. The constant motion of the

earth on its axis also acts to prevent the magnetic currents from being broken or confused in the rear of her orbital path; nevertheless, I should think that the directive power of these currents upon the needle ought to be strongest when and where the earth is heading the path of her orbit, and accordingly we find that the intensity of its action is different at different hours of the day; but, whether the facts correspond with the hypothesis here advanced, I do not know, but I presume they do, as nearly as the fact that the hottest part of the day corresponds with the sun's meridian.

These curved magnetic currents cause the needle to veer and lie in their direction. They account for the dip of the needle, as well as for its magnetic power, but they do not account for the fact that one particular arm of the needle always turns to the North Pole. The directive power is not in the needle, but in the ethereal currents. The magnetized iron needle is sensitive to these currents, because it is surrounded by a magnetic atmosphere, and because its particles are fibrous. Longitudinal fibers would most readily be intercepted by the ethereal currents.

If the condition of the earth were everywhere uniform, the ethereal currents would be most likely to take a latitudinal direction, on account of the *directive* rotary motion of the earth from west to east. It is now known that there are such currents, producing what is called diamagnetism. Needles made of wood and bismuth follow the equatorial currents. Why, then, should these currents veer north and south at all, and why does one particular arm of the needle always turn to the North Pole? Because

the North Pole is a great positive, magnetic center of attraction.

There must be the same corresponding difference between the North and South Poles of the earth, that there is between the two arms of the magnetic needle. That there are different magnetic conditions on the earth, we know, not only from the action of the needle, but from other manifestations, as the Aurora Borealis, which is never seen at the South Pole. We know that there are, also, different physical and atmospheric conditions. There is much more land around the North Pole, and in the northern hemisphere, than in the southern; the two continents being broad at the North and tapering toward the South Pole. It is also much colder around the North than the South Pole, in the same latitude, and a lower barometric pressure at the South, indicating a heavier atmosphere at the North.

The ocean around the South Pole is also comparatively shallow. There is also another very significant fact in the physiography of the earth; that is, a much greater amount of land in the eastern than in the western hemisphere, the latter also having the appearance of having been broken off from the eastern continent, as the eastern shore of the western continent fits so perfectly the western shore of the eastern.

Here are wonderful lessons in the book of nature. Why should we not read them?

According to the nebular theory of formation, the earth (as well as the rest of the planets) must have been detached from the solar body in the form of a ring, which, by

condensation and contraction, would break apart. By the pressure and retardation of the ethereal element against that end of the ring which headed its orbital path, this broken ring would assume the form of a vast comet. The constant pressure of this cometary body, moving with such intense velocity against the ethereal element, would finally shorten its length, until its diameter across the head would be so great that it would wheel around and right itself up, with the diameter of its head and tail at right angles with its orbit, thus throwing its broadest diameter into the relative vacuity in the rear or wake of its orbit.

During its millennial ages of revolution around the sun, as a comet, what is now the North Pole of the earth was the head of this comet, and the South Pole the tail of this wonderful kite flying through ethereal spaces. During its cometary state, through untold ages, the ethereal fluid was pouring its magnetic currents in direct longitudinal lines over the earth, from what is now the North Pole to the southern extremity of the comet. The result was that the head of the comet became saturated or impregnated with the magnetic element, making the North Pole a positive center of attraction, while the centrifugated tail of this comet was, by its vibration in the rear of its orbits, constantly shaking off the ethereal fluid, making what is now the South Pole of the earth relatively negative or centrifugal.

Here we see why the ethereal currents of orbital motion are so strongly veered toward the North Pole, and in the rotary motion of the earth, which constantly bears them down to a latitudinal direction, we see why they perform

such large circles around the Poles, causing the magnetic needle to move alternately from east to west and from west to east.

The constant tendency of the rotary motion of the earth is to equilibrate its magnetic and atmospheric conditions, consequently these ethereal currents will tend more and more to a latitudinal direction. I believe it is already manifest that the directive power of the needle is not as strong as it once was.

The low barometric pressure around the South Pole is probably due to the fact of there being so little land in those regions. An atmosphere centrifugated from water must be lighter than one from land, because hydrogen is so much lighter than nitrogen.

The double motions of the earth, and the different magnetic conditions of the North and South Poles, in connection with a magnetized needle, will, when fully understood, account for all the varied phenomena of terrestrial magnetism. It will be seen that these motions will readily account for the diffuseness and regular periodical changeability of polar attraction. It is very evident to me that the directive power does not reside in the attractive or repulsive power of the earth, sun or moon, but in their *conditions* and *motions*, producing corresponding motions in the ethereal atmosphere. According to this theory, the strongest directive powers of the needle should be when the earth moves fastest in her orbit, and so we find it.

From the condition of our planet when it was cooling in a cometary state, it is very evident why there is more land in the northern and eastern hemispheres. While the earth

was careering around the sun as a comet, it could not have rotated on its axis, consequently one side of its body was constantly turned toward the sun, and under the constant influence of its heat, while the other side was having one long, dark, cold, uninterrupted night. Before the earth was in a condition to rotate, probably the whole amount of land now on the surface of the globe was formed in one solid body on the cold, dark side of the comet, in shape as we see the continents on the maps, broad at the north and tapering at the south, somewhat like a kite or short comet.

While land was forming on the cold side of this cometary body, the heat was constantly extracting the gases from the elements on the other side, which, in cooling, were constantly falling back again in the form of water. The escape of its gases had a constant tendency to condense and consolidate the sunny side of the comet, and the falling of water would tend to cool the surface and help to form a solid crust under it. In this way, two thirds of the surface of the earth was covered with water. The fact that the water around the South Pole is comparatively shallow, indicates plainly that the crust or solid part of the earth is not spherical, or spheroidal, like its aqueous surface, but somewhat elongated. It is the fluidity of so large a part of the earth's surface, under the influence of rotary motion, that gives it its spheroidal form.

When the earth commenced her rotary motion, the earthy crust that had formed on its cold side must have been comparatively thin, and the tremendous shock of righting herself in her orbit must have broken off the western continent from the eastern, and the water pouring

in between them, floated off the broken part into the western hemisphere, where it settled as a separate continent. Doubtless this same shock broke and floated off Australia and its adjacent islands from the main body, and nearly separated the body of the comet in a latitudinal direction, leaving only the isthmuses of Suez and Panama to connect the parts together.

In the condition of the earth in its cometary state, we have a perfect solution of the "*Glacial Period*," and of the "power coming from the north," that started and slid them from their beds. We know, too, how they have melted away under the influence of its rotary motion. As the head of the comet must have swayed to and fro, more and more, for thousands of years before she took on her rotary motion, causing the waters of her sunny side to be thrown over her North Pole, upon the land on the dark, cold, night side of her body, the water thus washed over must have frozen into immense boulders or glaciers of ice.

This wonderful page in the history of the earth also teaches us the causes of planetary rotation, and of the inclination of the earth's axis. Evidently the solar rings which formed the planets could have received from the sun no special impulse to give them their axial motions. The same pressure of space ether that condensed the solar ring and formed the comet earth, would also give it its rotary motion, which would necessarily be toward the inside of its orbit, because in moving around the sun it would constantly be more inclined to an inside direction

toward the sun, which would cause it to rotate in the same direction as the sun and its own orbital motion.

As the earth rushes along in her orbit, the ethereal current of orbital motion acts on the earth's atmosphere like the belt of one wheel upon another, or like the cogs of one wheel falling into the vacuities or spaces between the cogs of another. The ethereal current of orbital motion is the belt of the large wheel, and the earth with its atmosphere is the small wheel. Planets roll along in their orbits for the same reason that a ball rolls along on the floor; it is the easiest way for them to move because rotation offers less resistance to space ether than orbital, cometary motion.

This solution of planetary motion teaches why large planets rotate faster than small ones; their larger surfaces offer greater resistance to space ether in their orbital motions, and for this same reason they move slower in their orbits. The orbital motion is transferred to rotary, motion.

Doubtless, when the ring that formed Jupiter was thrown from the solar body, its orbital speed was equal to the sum of its present orbital and rotary motions; probably much more, as this planet has doubtless lost much of the speed of its original motion. Probably it has lost much more than the earth, because the ethereal element of the solar system must be more dense, and offer greater resistance to planetary motion, the further you recede from the sun. This solution teaches us, also, why Jupiter moves so much faster on its axis than the sun, though the sun is immensely the larger. The sun has no vast orbital

wheel of motion with its ethereal currents to whirl it around, as the belt of a large wheel moves a smaller one. It has only its own ethereal circles as its motive power.

The inclination of the earth's axis was doubtless caused by its tremendous sidewise reeling as a comet, before it righted itself and took on its rotary motion; and here we may prophecy that, as a top that wabbles when it is first spun, at length rights itself up with a true, steady motion, so will the earth, leaving its Poles to darkness and ice, and giving its intermediate habitable regions a perpetual summer, an even temperature, without extremes of either heat or cold.

This "wabbling" motion of the earth must cease, because it is not the easiest or most perfect condition of motion. The solar spheres move upon perfectly scientific principles, upon the same fundamental laws that control machinery.

Just before the earth took on its rotary motion, it must have veered and reeled like a kite with a short tail; and, by the way, what became of the tail of the comet earth? Doubtless the answer to this question gives us the true origin of the moon. This theory will explain why the moon has no atmosphere and no water on its surface. Its geological character must be different from that of the earth, because it was not thrown off as a nebulous ring, but in a liquid metallic state, perhaps mostly dross, and perhaps silver. Who can tell?

When the earth righted itself in its orbit, it must have

thrown off its cometary caudal appendage with tremendous force.

The washing of the water over the North Pole or head of the comet earth, when it reeled in its orbit, and the shock produced by righting itself and taking on its rotary motion, will explain many hitherto mysterious phenomena of nature; as the "Glacial Period," and the presence of sea-shells on the tops of the highest mountains. Everywhere on the earth are signs of some terrible shock.

That part of the ethereal element which acted as a retarding power, and a pressure against the earth in its cometary state, and which served to round it into a planet and give it its rotary motion, must be less refined and much less rapid in its motion than that which, by its inconceivable velocity, acts as a propelling power to the solar bodies; as the motion of that element which produces light is much more intense than that which produces sound, though both are imponderable.

As there must be every possible grade of refinement to the elements of nature, it is reasonable to conclude that the most refined part, which must also be the most dense and powerful, moves with such intense rapidity as to be a propulsive power to the grossest or planetary element; while another part, (the magnetic,) less refined than the first, but still imponderable and free, acts upon it as a retarding condensing power, while still other portions are permanent gases, sufficiently gross, ponderable and gravitative to be confined to the earth and move with it.

The magnetic electric element, though imponderable and therefore generally free in space, nevertheless ad-

heres, as we know, to certain qualities of matter as iron, and also to water in the state of ice, as around the North Pole.

CHAPTER VI.

LAWS OF SPIRIT AND LIFE.

Webster says that the word spirit is from the Latin spiro to breathe or blow, and that the "primary sense is to rush or drive." (The ro in spiro signifies circular motion.)

The whole family of spi has a similar signification. Spy, (or spi,) spit, spirit, spite, spine, spire, spile, spike, spill, etc. How perfectly the sounds of these words correspond with their meaning, and how different the sound and meaning of the word soul. Soul has such a full, whole, round sound. Soul, sol, and sole, all signify central or fundamental things.

Spirit is the child of soul by law. What law? The meaning of the word spirit exactly corresponds to the law of centrifugal force by which planets rush along in their orbits, or by which a stone is thrown into the air.

The law of spirit is masculine. It is the law by which soul rushes forth into streams of nervous action. We talk of spirited animals, of men of spirit, anything that puts forth strength and nerve is spirited.

Spirit is to the soul what the river is to the ocean. There is the same difference between spirit and soul that

there is between the rivulet, the waterfall, the spray, the mist, the dew-drop, and the sea. Shall we then, forsooth, because water is the same in the ocean, the river, the snow, the ice, and the steam, shall we call them all without distinction *water*. Shall we not rather say snow, when we mean snow, and steam when we mean steam. Let water stand as a generic word, but do not let us apply it everywhere, neither let us call soul spirit, or spirit soul, nor yet let us call them mind or matter.

There is *soul* and matter; there is *spirit* and mind; but they are no more the same than midnight and mid-day, because, as in midnight and mid-day, the *conditions* of each are different.

Spirit is the child of the soul by centrifugal law. The centrifugal motion of the comet earth was the first prophecy of the human spirit. All organized life has its soul and its spirit. The spirit of the animal is in its nerves; the soul is in its nervous centers, but through the actions of the nerves they are a unit. The spirit is in the fingers, and even in the hair, but not the soul. The soul is always central in organic life.

The law of change belongs to the spirit. It is ever taking on new directions. The law of soul *produces* change and gives direction to the spirit forces. Spirits are streams that flow from the great ocean of soul through physical organization, as water flows from the sea by a rarefied atmosphere, through clouds and rain, and back again into the sea; or perchance into beautiful brooks and rivulets running into some inland lake, on whose bosom are mirrored clouds and stars, mountains and trees.

So the great over soul flows and circulates as spirit, through nerves; falling back perchance into the great ocean of soul from whence it came, or perchance into its own deep inland, individual self-conscious centers, in which are mirrored the beauties and glories of its condition, and its dark clouds of folly, sorrow and despair. The mind is the rainbow of the soul, looking down from its throne of seven-hued glory into its own deep well-spring of life, or out upon its broad ocean. But what the finite spirit gains in its beautiful dazzling height it loses in fullness and power.

It is said that no stream can rise higher than its fountain; in the large sense this is true, but by infinitesimal vacuities, as in a rarefied atmosphere, or by capillary vessels as in the fibers of trees, fluids rise high above their source and cast their shadows below. The law of spirit is the lever by which the soul is lifted up to its mental elevation. By impression the spirit casts its mental shadows on the soul, which thus looks back and recognizes itself.

Soul is fundamental and is represented by the sphere or circle. Spirit is the child of the soul and is represented by straight and broken lines. As the O or circle in numbers amounts to nothing without its straight and broken lines, 1, 2, 3, &c., so the soul, or fundamental sphere, makes no manifestation of life without its spiritual law.

Law, soul and spirit are a unit as father, mother and child. Soul, spirit and mind are a unit as mother, father and child. A unity, implying a duality and a trinity, is every where apparent in nature.

In its most general sense, motion is life, and motion produces organization. In this sense life is universal and eternal. But there are all grades of life depending upon conditions and upon different degrees of development.

We could not call the sun a dead body. We could hardly call the earth a dead body, with its intense perpetual motion, teeming as it does with all forms of life.

In one sense the earth is as truly alive as the tree that grows on its surface. We say with propriety "living streams and wells of water," in contradistinction to stagnant pools.

In the abstract there is no such thing as death. What we call death is only a transfer of motion—a transfer and a change from bodily to molecular motion and form, from which spring new bodily motions and forms of life.

In all organized forms where life and death are contrasted, the one as living and the other as dead, it is evident that matter is moved by some invisible power which we call its life, and that matter is dead when this power is gone.

How very curious it is that what we call life and death both depend upon the same fundamental cause or condition—that is upon the condition of molecular motion. The molecular motion of matter is the death of the organized form. The molecular motion of the soul is its spirit and its life. Organic life is only possible to matter in a partially condensed condition.

Physical life then in its most definite sense is a union of soul and matter, not under the conditions of a diffused homogeneous nebula, but under the conditions of a moving,

orderly, harmonious solar organization, in which soul and matter are mostly maintained in separate conditions. This partial reunion of soul and matter in living organizations must adapt itself to this order of things—that is, it must adapt itself to the prior co-existing laws of the solar system to which it belongs.

In the organization of the solar system, we have seen that matter undergoes a process of condensation and chemical action in which the soul is mostly separated from matter escaping to an external position.

In the organization of life, this condition is reversed. Soul reunites itself with matter. It takes on its material garments, and, of course, the soul and its spirit forces must take an internal instead of an external position relative to matter; hence the motions produced by the relative vacuities between soul and matter, are internal as well as external. In animal forms, it is mainly the internal motion that produces the external. The vegetable kingdom is more dependent upon conditions of external motion or rarefaction in the atmosphere, and in the functions of life it occupies an intermediate position between the earth and the animal. The motion of the earth is wholly external, except the occasional heaving and shaking of an earthquake or the belching of a volcano.

Thus *life* is *an incarnation of soul.*

The life power of animal organization is a combination, and, in higher forms, a concentration of self-centered, self-poised soul monos. When uncombined with matter, these monos must be self-centered and imponderable, or they could not sustain and move so much matter in positions

separate from the earth, and contrary to the laws of gravity which control matter. The intense molecular motion of the nervous centers of animal life is constantly transferred through nerves to bodily motions, and this power is as constantly supplied and renewed by the atmosphere, water and food. As the soul can only organize and manifest itself through matter, a constant supply of refined material is as necessary to physical life as the soul itself.

As in the solar system, so in the human—bodily motion is only a transfer of molecular motion, which, by right conditions, is brought under conscious and voluntary control.

CHAPTER VII.

LAWS OF SEX IN ORGANIC LIFE.

The same fundamental laws that operated in the genesis of the planets from the sun operate in the same order in all the generations and organizations of life; but, under such different conditions, with materials so refined, and so highly multiplied in action, that the results can hardly be recognized as produced by the same laws and orders of motion. Nevertheless, we shall see that this statement is correct. A vague notion of this truth has long ago taken possession of the human mind, in the idea that the human system is only a pocket edition of the universe, or of the solar system, and so it is; but with such a beautiful new cover, and with such an endless variety of embellish-

ments and new readings, that it is very difficult to recognize the fundamental relationship between the two systems. Somehow, there is a great deal of wisdom in human nature—its consciousness is more profound than its books.

The sun was a virgin mother, with full power in herself to give birth to the masculine law, and by it to reproduce her children. The planets were thrown off *from* and rounded *upon centers* of gravity, and so are all forms of life. The lowest forms of vegetable and animal life are also virgin mothers, with full power in themselves to give birth to those special masculine laws of form, whether Vertebrate, Articulate, Radiate or Mollusk, by which all the varieties of animal life are produced. All genesis is of the feminine by the masculine law; nevertheless, all generation is not called sexual, because, in some of the lowest forms of life, these laws have no distinct sexual organs. Separate sexual organs, in separate individuals, or in the same individual, (as in most plants and some animals,) are differentiations of form and functions in the laws of generation and organization, and distinct organs in separate individuals are the result of their action.

Before entering upon an investigation of the special laws, organs and functions of sex, let us inquire why generation takes place, or upon what principle it acts, since it is by the action of the generative laws of motion that sexual organs and functions are produced. We will refer to the solar system and to the lowest forms of vegetable and animal life for an answer, as they all generate by the same simple law of division, which is the most fundamental method.

The fundamental principle of the answer to this question has already been given. It is that law which causes a reaction of the animal or vegetable form by conditions of external relative vacuity, as in the case of the primitive solar body. It is difficult to recognize this correspondence, because the elements and general conditions of each are so unlike, nevertheless we shall see that this law holds as good in the generation of the lowest forms of life as in the genesis of the planets.

The primitive body of the sun threw off its rings or fragments because and when its external vacuity became stronger than its cohesive power; so the lowest forms of life generate by simple division, budding or gemmation, because and when the heat of summer rarefies the atmosphere, producing a stronger external vacuity than their cohesive power or strength of tissue will bear. This is the fundamental law and cause of all generation, but in higher forms in life, under new and varied *conditions* new and varied phenomena take place, concealing the action of this law in appropriate organs and in the highest forms of life, almost entirely changing its action.

In the organization of the solar system, the ethereal or psychial element takes an external position—in all forms of organic *life* it takes an internal position, though still partly subject to external conditions for its manifestation; the vegetable kingdom is almost entirely subject to the conditions of the atmosphere.

Animal life is full of psychial power; it is by the central and centrifugal action of this power that sexual organs are produced, and its functions carried on, whether in

vegetable or animal life. In the lowest animal forms, this life power is more or less homogeneous in every part; there is very little differentiation of organs; at first none whatever, consequently generation may as well take place by division from one part of the body as another, and accordingly we find that it does. When these lower forms acquire hard surfaces or leathery skins, then this internal, incarnated life power, which is constantly fed by digestion of air and water, must break forth somewhere, and accordingly we find that it does, producing generation by budding or gemmation. The lowest forms of animal life reproduce or generate by budding the same as the plant. The point where gemmation takes place will be where the centrifugal force of the life power is strongest, making the skin or bark at that place thinner and weaker, or "least structural," and of course at the point where the centrifugal force or pressure of the life power is greatest, there will be the strongest external relative vacuity. The motion of the lowest vertebrate animal, as the fish, or tadpole of the frog, will always produce this budding or gemmating point near the extremity of the body.

As organic structure advances, this outlet of the life power must be kept open, and near this opening the masculine sexual organs are formed. They are thrown upon the external plane, beyond the surface of the body, because they are produced by centrifugal law. As the feminine organs are produced by the rotary centralizing law, they are formed on the internal plane, with a simple opening for delivery, or, rather, the opening was originally produced by the delivery of the ova or offspring.

The masculine and feminine functions and organs, in higher forms of animal life, are partly produced by voluntary action, but always in conformity with the natural fundamental, rotary and centrifugal laws of generation. They are partly produced by voluntary action, upon the same principle that we make muscle and intellect, by the exercise and cultivation of our fundamental functions and faculties.

Genesis by division is of the lowest order, on the solar plane. Generation by budding is of a little higher order than division, because it is located on some particular part of the body; and this bud or localization of centrifugal law is the incipient archetypal form of the male organ of generation.

As life progresses in functional and structural development, a differentiation takes place between the life power, or soul, and the physical organs of the body, by a concentration of the life power into nervous centers. When this takes place, the more material parts of the body, as the bones, tissues, skin and muscles, become too much condensed and too much hardened by physical exercise for further expansion and growth. When growth ceases, generation must take place in the lower forms of life, because there is then a surplus of life power, more than is needed for the wants of the organism, since its growth is checked. As long as the organism can expand and enlarge, it uses up its life power in growth, but when growth ceases, then this power must find vent somewhere. In the vegetable kingdom, and in the lower forms of animal life, this outlet of the life power is mostly through

generative organs, because plants have no physical exercise, and the lower animals very little.

Genesis or generation follows a cessation of growth, as any effect follows its cause, until the life power is brought under conscious and voluntary control. In the human organism, the life forces are very much under voluntary control, and are sometimes so completely used in other directions as to destroy the generative power altogether.

A body organism that aggregates, or grows beyond its power of cohesion, must divide, (which in organic life is generation by division,) or it must find vent somewhere, as by budding or gemmation, on the same principle that a vessel too full must burst its bonds or overflow, and of course this division, or outlet must be at the weakest, or "least structured" part. When this division or outlet takes place from the *life power* of a vegetable or animal organism, it must be *generative.* The *same power* that generates or grows leaves and branches on the old plant, or produces the growth of the animal, *will*, (under right conditions,) *generate or reproduce a new plant or animal.*

In principle, the cause of genesis or generation in the highest organism is the same as it was in the solar body, or in the lowest animal forms that generate by simple division. In fact, though contrary to all appearances, generation in its incipient process is always by division, in its highest as in its lowest or most fundamental forms. Mr. Spencer says: "Genesis, under every form, is a process of negative disintegration." Division or disintegration in the lowest forms of life, is *secretion* in the higher, because the elements of higher forms are not homogeneous.

In vegetable and animal forms, that are mainly controlled by the natural conditions of heat and cold in summer and winter, it requires the heat of spring to induce or compel the bursting forth of the generative power, by producing a more active condition and a fuller supply of life power, and by producing an external rarefaction, or more vacuous condition of the atmosphere; as applying heat to a boiler compels the bursting forth of steam at the valve. Sexual organs are valves for the life power. Human animals have changed the order and action of the generative laws, by artificial heat in houses, and clothing, and by the voluntary use and abuse of the sexual organs.

In lower animals, as in the vegetable kingdom, the generative process is a *real necessity* of their condition, except in the case of domestic animals, whose conditions have been changed by human care and control. In human life this law of *necessity* has been so changed by artificial conditions, voluntary action, and hereditary transmission, that we have almost lost sight of natural law. In some cases the *necessity* is lost altogether, in others it is terrible, violating the laws of life and health, and common decency. Nevertheless, nature is constantly teaching us her laws in the generative and maternal periodicities of the female.

In all higher forms of life, its power is concentrated in nervous centers, deeply concealed within the organism, having its appropriate channels or nerves, which ramify through the whole system, producing physical motion, and as conductors of generative power. The soul or nerve element, by its imponderable, unchangeable nature, must be in a state of constant molecular motion, and as fast as

it becomes concentrated within the organism, it must find vent in channels which it makes for itself by the same physical motions, which harden the muscles and produce the concentration. These are the nerves of bodily motion and external labor, but the most fundamental, and therefore generally the strongest external channel of life is the generative, and through this channel the elements of life are thrown off in *sperm* and *germ cells*. They are the receptacles of this power.

The beginning of every form of life is a nucleated cell. These cells contain the living power. Sexual organs, as seminal vesicles and ovaries, are the repositories of these cells. As, in higher forms, the independent, living, moving power of the animal system is contained in its nervous centers, it follows as a necessary deduction that from no other parts of the system could independent living germs be produced.

If we wish to build a new house after the fashion of one already built, we do not expect to do it by partially demolishing the old structure, or by taking any part of it, as a nail, a brick or a plank, and expect that this nail, brick or plank can fashion itself into such a house. By no means; we expect to employ the same kind of independent, moving, living power that built the old one, and with new material for the new structure.

Just so, to build a new human house, we must have independent, moving, living soul power and nerve force to do the work, and in this case it is absolutely necessary that we should have perfectly new, fresh, unstructured material. No old nail, bone or muscle, nor any minute

fragment of any old bone or muscle, can be put into this new "house not made with hands." The living power to build it must be the same in kind that built the first organic form, when the stars first sang together.

To build fine structures there must be good architects, artistic workmen, and nice implements of labor; and each department of labor must have its own appropriate implement, and an artisan or artist that knows how to use it. It would be impossible to make a nice house with nothing but an ax to work with. Such an instrument could only be used to *divide* the trees, which could only be *rolled* together into a log hut. The lowest forms of life were generated upon this simple plan of the sexual laws of labor; that is, by simple *division* (centrifugation) and *rolling* together, (integration and rotation,) after the fashion of the solar system. A division of labor and nice implements are always necessary to build a fine edifice, or in the construction of nice complicated machinery. The same important conditions are no less requisite in the construction of complicated living organisms.

Sexual laws are a sexual division of labor.

When that immense mass of material which belongs to the solar system was all in one body, it found that it had more than it could do to maintain its integrity. It had literally taken *too much* upon itself; it could not hold together. No sooner, therefore, was this vast body well in motion, than it was compelled to separate on the principle of a *division of labor*, the primitive body letting the centrifugated rings and fragments take care of themselves, which they did most effectually by following the same

laws of motion, and by keeping under the influence of the mother sun.

Fundamentally, the laws of motion and control among the solar spheres are the laws of sexual labor and control in the social spheres of life. In the formation of the planets from the solar body, it is evident that the masculine law is that of *external productive labor*, the feminine, *internal*, *central* and *reproductive*. The masculine law *produces* the rings or fragments from which the planets are formed, the feminine law integrates them, and *re*-produces a new spherical body in the form or likeness of the parent sun.

In organic life, the male produces parts or fragments that, in the female organism, *help* to reproduce a new form in the combined likeness of *both parents*. These unorganized parts, which are produced by the masculine law, are the pollen cells of the vegetable and the sperm cells of the animal kingdom. The sperm cell is an undeveloped nerve or axis of centrifugal motion. A pollen cell is the undeveloped axis of a leaf. This arrest of development and growth may be caused either by want of nutrition, or by the cold, condensed condition of the atmosphere. The latter is generally the primitive cause, because a cold atmosphere produces a want of nutrition, by arresting the ascension of sap in the plant. A warm, rarefied or vacuous condition of the atmosphere induces, and, with abundant nutriment, compels a constant shooting forth of leaves and branches, forming the growth of the plant. The germ cell, the pollen cell and the sperm cell are alike arrests of development in the growth of the plant or animal.

The masculine law never goes beyond the process of budding, or of centrifugating unorganized parts in any form of life. The formation of true seeds, combining both the masculine and feminine laws of motion, requires a reaction from this budding, centrifugating process. When the axil of a plant is constantly shooting forth leaves or sexless buds, as in growth, there is no chance for this reaction. The *rolling* up of leaves in the formation of seed vessels, and the formation and perfection of the seed, require an undisturbed position. The constant pushing forth of sexless buds in the growth of the plant destroys this necessary condition, and frustrates any attempts at the formation of flowering buds, or seeds and seed vessels. It is impossible for sexual organs and seeds to form and become rounded and perfected, if their motions are constantly disturbed by the shooting forth of leaves or sexless buds at the same axil.

Every physician knows, or ought to know, that the human embryo requires the same undisturbed conditions for its best development. Malformations, monstrosities and abortions are produced by a constant violation of what should be the undisturbed sanctum of the fetus.

A cool, condensed atmosphere gives the necessary conditions to the plant, by compelling a *rolling* up motion of the developing leaves, which serve as capsules and air tight vessels, protecting the seeds during their formation from the pressure of the atmosphere, by arresting nutrition and the growth of the plant, thus giving an undisturbed position for the process.

The ovules of a plant are not usually fructified by pollen

from the anthers of the same plant. The ovules and pollen are not usually ripe simultaneously, because the forming and ripening process of the pollen somewhat disturbs the same process in the ovules. The life forces of the plant are more fully absorbed for the time being in a single process, and perhaps it takes longer to form and ripen the ovules than the pollen cells.

The crossing of plants and animals in generation is always beneficial, because it prevents the perfect transmission of any unhealthy condition or imperfection in an individual plant or animal family, whether human or brute. Conditions are always changing, they are never exactly perfect, and never precisely the same for any two plants or families, therefore crosses or changes between the male and female germs of life in different plants, and different families of the same species are always good, and sometimes absolutely necessary to equilibrate conditions.

As sex is a division of the powers and forces of nature by the laws of motion, which are laws of labor corresponding to the laws of labor in art, it is easy to understand that the more greatly differentiated the laws and organs of sex become, the more highly perfected they will be, and the more perfect will be the instruments of labor which they will produce, and the more perfect the implements the more perfect the work they will perform, with a skillful artist to use them. The most perfect work will last the longest, and always finally supersedes the imperfect, driving it out of the market, as the most perfect human races are driving the lower animals and races out of existence.

Organs of labor, as the hands, never perform any very fine piece of work without nice implements. Sexual organs, as we shall see, are no exceptions to this rule. They require the same conditions; that is, nothing less than the very finest instruments to perform that most perfect piece of work, the organization of a self-moving, self-conscious, thinking—machine, I was about to say to complete the similitude; but machines are not self-acting or thinking. Whatever may be the power that constructs this wonderful organism, we know that it employs organs, and we shall discover that it also employs architects and artisans, or artists, as the case may be, and the very finest instruments as well as organs of labor. In the differentiation of the organs of sexual labor between the male and female, let us see if we cannot discover what are these divisions of labor, who the architects, artisans and artists, and what the instruments of labor.

It is certainly a very good criterion to judge of the use of an organ or instrument from its conformation. The testicles are known to be the masculine organs of generative labor. All the other sexual organs are but accessories to this one.

The testes are composed of fine tubules, convoluted or folded together. There have been some very extravagant estimates as to the length of tubing they contain. Some physiologists have estimated it as high as fourteen thousand two hundred and eighty feet. The latest authors make it about eight thousand. The various estimates that have been made are indications that there are different lengths of tubing in the testes of different individuals, or

in animals of different species, as probably no two estimates have been made from the same testis.

"The office or function of the testicles is to secrete the male sperm—a substance that appears to the naked eye like ordinary mucous devoid of life. If the microscope, however, be applied to a small quantity of this secretion, taken from a healthy male, who has arrived at the age of puberty, it will be found to be alive with minute thread-like bodies. So numerous are these, that, at first sight, the semi-liquid mass seems to be almost entirely made up of them. They are called animalcules or spermatozoa, (sperm cells.) There are also found in this liquor seminis, minute round corpuscles, called seminal cells.

"Spermatozoa, in man, as well as in animals, and some of the higher orders of plants, have their origin in cells, which are denominated seminal cells or spermatophori. These cells are filled with granular matter, each granule capable of being developed into a spermatozoon, (sperm cell.) The germ cells are developed in the tubes composing the testicles, and it is *within* these tubes that these cells burst, when the thread-like bodies escape and take on those peculiar motions which have given rise to the opinion that they are distinct animalculæ. Some physiologists do not regard them as having distinct peculiar animal characteristics, any more than are attached to the cilia that line the cells of the uterus and fallopian tubes."

In the economy of nature, as in art, we find that everything has its use, and a fitness more or less perfect for this use. What is the use of this long line of fine tubing? Is not each testicle or testis an architect, or the negative

pole of that wonderful architect the cerebro-spinal system, with a long line measuring with exact mathematical law, and shaping by motion the frame of a new house or system like its own?

What is this frame, or what are the timbers of the human house? We should say bones, but do we find anything like bones in the infant embryo? No, but we do find fine thread-like filaments, that compare well with the nerves of the human body, and with the fine cilia of the sperm cell in a very infinitesimal, undeveloped state. The "primitive trace" of the embryo, which is afterward developed into the spinal axis, is the first manifest development of these sperm cells or nerves. Every bone in the human system is hung upon a nerve. The sperm cell is the undeveloped nerve or model of the bone, the timber of the human house.

Judging from the internal structure of the testis, would it not seem to be a manufactory for nerves in an exceedingly fine and undeveloped state. I have never found any estimate of the number of sperm cells that might be contained in one discharge of semen; but judging from what I can gather, I should think that it must contain millions

One statement avers that "several thousand of them would not form a point larger than a mote dancing in the sunshine."

How are these sperm cells formed? Physiologists seem to think that they are formed in what are called germ cells, or spermatophori, and make their escape by the bursting of these cells in the tubule of the testis. As the process of their formation does not seem to be a well settled point,

perhaps this idea is not correct. It may be so, but it does not seem plausible. I do like to find an adequate cause for every phenomena, but how round granules are invested with cilia, and converted into sperm cells in the inside of a well filled germ cell, seems to me inexplicable; nevertheless, as there are so many *seemingly* inexplicable things in nature, this may be one of them. I should think the sperm cell must be formed after the granule of neurine is thrown off from the end of the parent nerve, by passing through the most constricted part of the tubule, each granule in its passage investing itself with tissue and spinning its own cilia, forming its oblong head by pressure against or through the material element of the tube, as the head of the comet is formed by pressure against the ethereal element. By the strong centrifugal law of the male, the granule is forced through the exceedingly fine tubule of the testis, producing an oblong cell and cilia, something in the shape of the tadpole, but having a much more fitting resemblance to the shape of the medulla oblongata and spinal column of the human body, or of the animal to which it belongs, than anything else.

As, according to the latest estimates, each human testicle must have about five hundred tubules, each about seventeen feet long, it is reasonable to conclude that each tubule has its own particular use, and serves some special end. If, as we have reason to believe, germ and sperm cells are thrown off from the nervous centers of life, is it not reasonable to conclude that each tubule was formed by a current of nerve force from some particular nerve; and, as it is found that each nerve in the system

has an unbroken line of communication with its center, must we not conclude that each germ or sperm cell has had its origin from some particular nervous center? Are not the tubules of the testes the centrifugal or negative poles of the nervous system?

When each organ of motion and sense, as the arm, the eye, the ear, the olfactory, the palate, the skin, etc., and each convolution of the cerebrum and cerebellum, ceases to grow, do not the currents of life or nerve force that caused this growth react from these organs, or from their centers, through each tubule of the testes, when this growth ceases, giving to each germ cell, or fasciculus of sperm cells, the particular motion of the nerves of that organ of which it is the negative reacting current or channel, and the peculiar character of that nervous center from which it had its origin? In fact, have not these currents of nerve force caused the formation of these tubules, little by little; oh so little, but each *little* is preserved by the transmission of its form through countless generations of life?

Something like this seems to be the only natural, rational solution of the formation and use of so many fine tubules in the testes, and of the results which follow the union of the sperm cells with the germ cells of the female organism. This solution is also in harmony with the extreme sensitiveness of the testes.

With the tangential nervous force that ejects the sperm cells, the masculine function or labor of generation ceases. The feminine law exhibits no such externalizing force, but her generative organs hold a reserve power

much more important in the office of reproduction. The masculine function, is just as necessary, but its *direct* value or influence is much less. The first or last dollar is just as necessary to make up the hundred as the remaining ninety-nine, but there is a great difference in the real value of the two sums. There is a very great, a very important, *indirect*, masculine influence upon the fetus, which we shall notice hereafter.

If the testes are the negative poles of the masculine nervous system, the ovaries and fetus must be of the feminine. The different positions of the male and female organs, indicate the different laws that govern them. The former are centrifugated beyond the surface of the body, the latter remain internal; but the nature of the difference between these two laws, is more unequivocally determined by the difference in the form of the sperm and germ cells. The elongated, ciliated form of the sperm cell, indicates the centrifugal law of motion; so too the spherical form of the germ cell indicates its law,—the sphere rotates, and rotation produces the sphere. The round granules, that may be seen in the seminal fluid, are probably derived from the solar plexus, or sympathetic system of nerves, and having less centrifugal force, they do not form or pass through the longest or finest tubuli of the testes.

The rotary law and spherical form are especially feminine, but they do not belong exclusively to the female organism, neither do the centrifugal law and spinal form belong exclusively to the male. On the contrary the male and female, as we know, are alike in their general organization, but the male fetus, (because produced by sperm and germ cells

from the right side,) receives a greater amount of centrifugal force, and the female fetus, (because developed by sperm and germ cells from the left side,) receives a stronger centralizing power, which when fully developed in the generative organs of the mother, gives her the power, through her own nervous system, to aggregate, integrate, organize and perfect the fetus. The higher the scale of being rises, the greater is the difference between the male and female. In descending through lower forms, this differentation is less and less until they are called asexual.

Following still further the law of differentation, or of a division of labor between the male and female, let us read a few passages from a recent author upon this subject.

"B represents the germ cell, the product of the female, much larger than the sperm cell and without a cilia. At first it is composed of but one cell, but this divides, and these divide again, and so on *ad infinitum*. In this respect it exactly copies the growth of the lower animals. Its growth has no relation to the development of organs, but is simple extension in all directions, by the multiplication of cells. If this process is not interrupted by the contact of a sperm cell, it is continued for a short time, when the inherent energy of the primary vesicle is exhausted, and it is thrown off.

"But if a sperm cell is brought near a germ cell in its early state, they rush together as the opposite poles of two magnets. The formative principle combined in the sperm cell is exerted on the germ cell. The plastic material yields to the hand of its master. The material exists in the germ cell, but the formative principle is absent. There is

nothing to direct the infinite multiplication of cells into a determinate channel. Like the gigantic puff-ball which springs from the rank soil, and in a single night multiplies the cells which compose it by millions, to perish with the rising sun, so the (female) germ grows and perishes. The channel of its growth is proscribed by the character of the sperm cell, that imperceptible vesicle. We need not introduce facts to support this proposition, for all know how indelibly the character of the sire is stamped on the physical and psychial nature of the offspring."

Our author labors very eloquently to degrade the feminine law of generation, and to exalt his own. He says that the female germ at first consists of but one cell, which grows, divides and subdivides *ad infinitum*. How is this done? By attraction and aggregation of course. Something could not grow out of nothing; an infinite number of cells, as large as the first could not come from one cell without attracting the *material*, and also the *motive power* for its evolution. He says: "Like the *gigantic puff-ball*, which springs from the *rank soil* in a single night, to perish with the rising sun, so the (female) germ grows and perishes." How is it with the masculine sperm cell? It has no power at all of growth or evolution, not even life enough to grow "like a gigantic puff-ball"—to be sure it moves, and so does the germ cell.

"The formative principle combined in the sperm cell is exerted on the germ cell," says our author. Indeed, by what logic does he come to this conclusion? As the sperm cell has no power at all of growth or evolution, would it not seem much more like the truth to say that the

life power of the germ cell is exerted on the sperm cell, developing its formative law or principle? The germ cell is also a formative law, as we shall explain hereafter.

"The *plastic material* (of the germ cell) yields to the hand of its *master*." Such language is in perfect accordance with the *masterly* spirit and manner in which man has always treated woman and her law of generation. Is it just that man should claim *mastership* everywhere, even over the maternal law? If *mastership* belongs to him in the maternal sphere, he should be able to gestate and give birth to the child. A *master* workman should understand his business well enough to be *able* to perform his work himself. Would it not be better to leave the control of the fetus to the maternal law and generative organs of the female? When man claims *mastership* over the maternal law, he does not elevate himself, but he degrades woman by doing her great injustice.

"The *material* exists in the germ cell, but the formative principle is absent. There is nothing to direct the infinite multiplication of its cells into a determinate channel." Very true, the *material* does exist in the germ cell, (or rather in the ovum,) and so does the *power* also. Truly, the sperm cell is the *channel* of growth for the life power of the female germ.

Our author says that the sperm and germ cells "rush together as the opposite poles of two magnets." Not exactly, it is the sperm cell that exhibits the *rushing*. According to scientific fact, the ovum of the female seems to act upon the sperm cell just as the magnet acts upon the needle, drawing it through the uterus into the fallopian

tube, where it meets the ovum, and returns with it to the uterus, as if hastening like a gallant bridegroom to conduct the ovum to its grand reception chamber, where the sperm cell is to be a very fine *channel* of power and a very nice instrument of *labor* in the performance of a wonderful work—the building of a house "not made with hands," but nerves; the organization of a new miniature universe.

According to these facts, which is the stronger positive power; the ovum of the female, which *attracts*, or the sperm cell of the male, which is *attracted*, and moves up to the ovum or germ cell in the fallopian tube? Which is the more positive power, the magnet or the steel needle? We leave the answer to scientific men. If they choose to pervert facts to answer a selfish purpose, they can do so. It is not the law of woman's nature to *fight*, even for the *right*, but it is well for men to know that we are not so blind that we cannot *see* the *right*, and it is our duty to struggle for it with every power that belongs to a womanly nature.

The long line or length of tubing in the masculine organ of generation, corresponds to the rings or long belts that were thrown from the solar body. Sperm cells correspond to the comets, which were afterwards rounded into planets. The uterus is the place where these parts are united with the germ cells of the female; and, by the law of equilibration between the centrifugal law of the sperm cell and the rotary law of the ovum, a new organization is formed and perfected. The laws of organization, equilibration and perfection are feminine; that is, they are exercised through the female sexual organism on the internal

plane of human development. Man exercises these laws on the external plane of life in society and art.

In the light of the masculine law, we see why it is that the male is so much more passionate than the female. It is the law of force by which germ cells are converted into sperm cells or "*channels*" of life. But this *necessity* does not excuse abnormal excesses. Great extremes and excesses are always destructive. The germ cell of the female is not thrown off by passion or centrifugal force; but, when the sperm cell or nerve channel is wanting, it passes off with a gentle flow of magnetic power.

The relative office of the male and female in the generation of offspring, has been one of the mysteries of all the ages. The old notion was that the female served only as "rank *soil*" in which to plant the seed, taking it for granted that perfect seed was furnished by the male, which is now known to be false. A notion quite the opposite of this has taken possession of some French philosophers, to wit: that the male organs serve only to prepare a highly concentrated food to give the first impulse of life to the female ovum. These two ideas are the extremes of absurdity, and are both the offspring of the masculine mind.

That part of the egg of a fowl which is supplied by the male, shows plainly its nature and use. Take the egg of a hen, boiled just enough to harden a little the material of this part, so that it can be separated from the rest, and a minute fibrous skeleton, not more than one-half or one-fourth of an inch long, hung together like net work, can be plainly distinguished. Here is proof positive that the

male supplies the frame of the animal body, and also that this frame was put together or organized in the uterus of the fowl, before the egg was ejected, because sperm cells, when ejected from the male, are always in *detached parts.*

CHAPTER VIII.

LAWS OF FORM IN ORGANIZATION.

The two great laws of motion, Rotation and Centrifugation, are the two great archetypal laws of *form* in organic life. The first is the law of the sphere, the second is the law of the spine or axis.

All the forms of nature follow either the first or second of these laws, or they are a combination of the two, producing forms of every variety. Some of these forms are very oblate, others very oblong and cometary. Fundamentally form and motion belong to each other as cause and effect. As is the form so is the motion, as is the motion so is the form. The spherical form takes on the rolling or rotary motion, and rotary motion produces the spherical form. So a straight line of direction produces rectilinear motion, and rectilinear motion produces a straight line. *Thus it is that the natural form of a body or organism depends upon its method of motion, and its method of motion depends upon its form, and both depend upon the internal and external conditions of the body or organism.* The earth is round because its motion is rotary,

and its motion is rotary because it is round, and because it is externally surrounded by uniform conditions.

Animal and vegetable organization are unlike in form, because their composite units are unlike, and because their conditions on the surface of the earth are so variable, producing an endless variety of motions, and consequently an endless variety of forms. In various and complicated results, the acting or secondary causes must also be numerous and complicated.

In nature all the sprouting up and shooting forth, all the trees, grasses, twigs, nerves, hairs, horns, spines, limbs, etc., are exhibitions of the centrifugal law, more or less modified by the fundamental spherical law. The centrifugal law makes some very long sharp-pointed organizations, but the rotary law does not make things square, and therefore we do not have square forms of life. The rotary law of motion rounds the apple, the pebble, the dew-drop, the germ cell, and the boulder; as well as the sun, the planet, and the moon. The great feminine law of motion modifies the upshooting, tangential force of all organic as well as inorganic forms. It smooths off the sharp corners of life, and soothes the quarrels and terrible conflicts of the masculine law through all the ages.

The lowest organisms are produced by the most simple laws of motion. The forms of snow flakes, which we know are produced by these simple mechanical laws, are as perfect, orderly and beautiful as the lowest forms of life, and much more so than some of them. Order is not only "Heaven's first law," but it is the first law of organic progressive life, because it is the law of perpetuity in

motion. Organic and bodily motions must be orderly and harmonious, because disorder is the law of destruction. The earth must move constantly in one direction whether in its orbit or on its axis, or its bodily form would be destroyed. Conflicting motions are destructive to forms, whether in living organisms, in social life, or among the planets. Every permanent living organization must have internal orderly motions, or it could not sustain and perpetuate itself.

Organisms were not made perfect upon the "Carpenter theory," but they have grown into perfection by the laws of harmony in motion. It has taken long, long ages, to make organisms what they are to-day.

Varieties of form are endless experiments of motion under every possible variety of condition. There is, has been, or will be every *possible* form of organic life. Irregular perpetuated forms are impossible, because the motions that would produce them would be destructive to perpetuity of form and to organic life.

Organization implies form and function. The form of any living organization or organ is first determined by the most simple laws of motion, and then further developed and perfected by function and use. The physical action or vital function of an organ depends, first upon its form and quality, and then upon its conditions of motion and use. Form and function constantly act and react, produce and reproduce each other.

In every form of organic life, the fundamental feminine law is always the same; the germ cell or ovum is always spherical, its motion always rotary or curvilinear in the

process of organization. As the law of the sperm and pollen cell is not fundamental, but derived from the germ cell, it may, and in higher forms of life always does combine both the masculine and feminine laws of motion, producing when developed an oblong center, as the oblongata in the spinal axis of the vertebrate animal, giving vibratory motion, which is a combination of the rotary or curvilinear, and the centrifugal or rectilinear methods of motion. The forms of the sperm and pollen cells are as varied as the various species of life to which they belong. It is by the transmission of these special forms that the various external forms and species of life are produced and preserved; but, as the law of their action is mostly centrifugal, they do not produce the internal organs.

The pollen cell is the law of external form to the tree or plant by determining the motion of the first leaf, modified by the motion, quality and quantity of material in the germ cell and body of the seed. The sperm cell is the law of external form to the animal organism, because it is the law of motion to the external or spinal system of nerves, subject always to modification through the feminine law of organization, and, in a general sense, the higher the form and character of life, the greater is this feminine or maternal modifying influence.

As the female germ cell is always the same in form and motion, it transmits no special external form but always produces the internal fundamental organs of life by following the natural fundamental laws of motion in the lower forms of life, and in higher forms by following the law of the maternal organism, through the directive power of its

organic system of nerves exerted upon the ova of oviparious animals, and upon the embryo and fetus of the viviparials.

Thus the man, through the law of form in the sperm cell, is the architect of the "house we live in." Woman, through her maternal law, is the architect of the living power within the house. The masculine law is to the human organism what a house is to its living inmates; the maternal law is the indwelling life of the house. The human organism is not simply a *house*, it is a living structure formed upon the two great archetypal laws of form. Man is the architect upon the external plane, combining both laws in the sperm cell. Woman is the architect on the internal plane, combining also both laws; one in the germ cell, and the other through the centrifugal action of the uterus and of her own nerves upon the fetus, which we shall explain hereafter.

Woman alone, through her maternal law, is the artisan or artist of this wonderful "temple." She builds the living structure from the foundation to the turret; she alone performs the labor. The instruments she uses to perfect such a beautiful piece of work are, first, sperm cells developed into spinal nerves, and then the nerves of her own organism, through which other nerves, as active instruments of labor, are developed in the fetus.

Thus the feminine law of the germ cell is the fundamental law of the embryo; the maternal law is the highest perfecting law of the child, by the action and reaction of the mother's nervous system upon the fetus.

All forms of animal life except the very lowest, are

produced by the inherited motion of the sperm cell, and the fundamental rotary motion of the germ cell, modified more or less by the secondary action of maternal law. All forms are a medium between the sphere and the spinal axis of the Vertebrata, or any other centrifugal form; whether it be the ray of the Radiata, the ring, or segment of the Articulata, the arms and shell of the Mollusca, or the stem of the Vegetable. These inherited special forms may not be all from separate masculine organs, but they are by masculine law.

The peculiar quality of the various kinds of germ, sperm and pollen cells, or rather perhaps of the material of the seed and ova, possesses also a strong modifying influence upon the motions, forms and functions of organized life. Quality modifies the form by modifying the motion—determining whether the embryo of the plant or animal is comparatively hard and unpliable, or soft and flexible—easily expanded and molded. Some animal forms among the Radiata and Articulata are more brittle than glass and fly in pieces at a touch.

In a general sense therefore, organic forms are determined by the *special* forms and motions of the pollen or sperm cell, always modified more or less by the motion of the germ cell. In all except the lowest organisms, these special forms and motions are derived from masculine sexual organs, both in plants and animals. In all higher organisms they are produced by and through separate masculine organizations, but the directive centers are always feminine, whether in the feminine or masculine organism.

The vibratory or sidewise motion of the sperm cell is the cause of the dual structure of animals so plainly and forcibly exhibited in the motion of the tadpole. Here we see the beautiful action and reaction of form and motion. An elongated form necessitates sidewise motions as in the tadpole, and sidewise motions produce or cause the budding forth of elongated forms or legs, as in the frog. It is also by the vibratory centrifugal motion of the spinal axis, that sperm cells receive their elongated form and motion.

Thus pollen and sperm cells are the types of special form, modified in all forms by the fundamental archetypal form of the germ cell, and, in all higher forms, modified also by the maternal law of organization.

The comet is the true archetype of the sperm cell—the sun and earth of the germ cell. The leaf is the type of the tree—folded or united leaves answer to every part of the tree or plant, but the form of the leaf is a combination of the form of the pollen and germ cells united. The peculiar form of the leaf, as well as the plant and flower, is determined in a special sense by the form of the pollen cell, or undeveloped axis of the leaf, by determining its peculiar method of motion. The form and motion of the germ cell are not *special or peculiar, but fundamental*, and therefore always the same. The masculine law is always the law of special form. The form of the pollen cell of the mallow, corresponds with the form of the plant, leaves and seeds.

The general forms of the leaf and tree, or plant, correspond, and their specialties of form are determined by the motion of the primitive leaf. The motion or want of

motion in the leaf depends upon the length and flexibility of the stem or axis upon which it grows. If the axis, or stem of the leaf is long and limber, giving free play and circular motion to the leaf, the leaf will be nearly round and not much serrated, as in the poplar and cotton wood.

If the stem of the leaf is quite long, but rather stiff, giving the growing leaf a sidewise rhythmatic motion, the leaf will be deeply serrated, as in the maple. If the leaf buds out directly from the branch or stalk without any stem, it cannot have much motion, and therefore grows straight and not much serrated. Some leaves have the appearance of being deeply serrated when they are not—the appearance is produced by the growing together of leaves, when the material is soft and the growth rapid.

As the stem of the poplar leaf is long and slender, so the body of the tree is slim and long or tall, branching out toward the top in a compact form, something in the shape of the leaf. The shapes of the maple and cottonwood also correspond with their leaves. The general forms of the pine, spruce and hemlock also correspond with their leaves or spines.

External *conditions* have much to do with the form and character of an organism, as in the vegetable kingdom, where centrifugal force drives vegetation into longitudinal forms. This is the reason why vegetable forms are generally so much more longitudinal than animal forms. The vacuity of the atmosphere produces a strong upward tendency to vegetable growth, whereas the friction of the earth checks animal growth in longitudinal directions, as the animal is obliged to take a horizontal position. The

conditions of growth are not transmissible, but the forms and functions which they induce are transmitted through the elements of generation. Endless varieties of condition, motion, quality and quantity in growth, produce, by transmission, an endless variety of form and character in organic life.

The regular spiral order of the axils of the leaves and branches of trees, is produced by rhythmatic motion. The ascending life power or sap of the tree accumulates material before it, until the ascent is checked by the accumulation, when it is compelled to burst forth or bud. Then the current of life and sap passes onward and upward again, but generally veering in sidewise, spiral directions, because the accumulating material checks its ascent in direct upward lines; so it passes along spirally, compelled by its regular accumulations to burst forth at nearly regular intervals.

The most fundamental form of the letter *a* is a long comma or comet, and it is very curious that, as, by progressive motion, the comet earth became a round body; and, as the forces of the sperm cell or spinal axis have, by the law of progress, become partly rounded into a mental organ, so the letter *a* has progressed through different languages, until, in our own, its general outline is spherical or pyramidical, like a *large headed* comet. In form, the letters or signs by which we express our ideas keep pace, slowly, with the laws of physical and mental growth.

CHAPTER IX.

FUNDAMENTAL LAWS OF VEGETABLE AND ANIMAL ORGANIZATION.

The intense molecular motion of the atmosphere, in hot weather, causes a rapid diffusion of its elements into the higher regions of space, causing a strong centrifugal molecular motion of the less stable elements of the earth from its surface. In other words, the earth is obliged to meet the demand of this strong external vacuity (rarified atmosphere) by yielding up a portion of its substance. By this law the most refined material of the earth ascends into the higher regions of the atmosphere, where certain qualities act as nuclei to the psychial element, around which it collects and adheres, as the magnetic fluid adheres to iron. By atmospheric pressure, these nuclei aggregate together until they become large enough to gravitate to the earth. These rotating, magnetic, nucleated centers wrap themselves up in material coverings, as they descend towards the earth in the form of cells. In moving through the atmosphere these cells rotate for the same reason that a ball rotates in the air, or the earth in her orbit. As a large majority of them are not large enough, or heavy enough to reach the earth, the atmosphere is filled with these living germs.

When placed in right *conditions*, unimpregnated cells become virgin mothers, giving birth to the masculine law and to its generative organs. When they fall upon moist earth, not already fructified, they vegetate—upon still, shallow water they aggregate together, by the sidewise pressure

of the atmosphere, into the lowest jelly-like forms of animal life, which grow by absorbing the elements around them.

Something like this must have been the origin of living forms. Thus the germs of organic life were first showered upon the earth like its life-giving waters.

At first the soil of the earth must have been very light and the first growth of vegetation, by virgin mothers must have been very small, but by a constant increase in the thickness and richness of the soil and by a sexual division of labor in the generation of plants, producing a constant multiplication of effects, by transmission through countless ages of time, the earth has long since been covered with a rich, luxuriant, beautiful vegetation.

The most primitive fundamental method of all growth, is by rotary motion, and must, of course, take place around material nuclei or centers, precisely after the fashion of the growth of the primitive Solar Body.

In his Biology, page 133, Mr. Spencer says:

"Development of life is primarily central. All organic forms, of which the entire history is known, set out with a symmetrical arrangement of parts around a center. In organisms of the lowest grade, no other mode of arrangement is ever definitely established, and in the highest organisms, central development, though subordinate to another mode of development, continues to be habitually shown in the changes of minute structure. Leaving out the Rhizopods, which are wholly structureless, every plant and animal, in its earliest stages, consists of a spherical sac full of liquid containing organic matter, in which is

contained a nucleated cell, more or less distinct from the rest; and the changes that occur in the germ thus constituted, are changes that take place round centers, produced by division of the original center. From this type of structure the simplest organisms do not definitely depart. In lower organisms made up chiefly of units homologous in structure to these simplest organisms, the formation of units ever continues to take place around points or nuclei; though the arrangement of these units into groups and wholes may proceed after another method."

As the lowest jelly-like animal forms are full of a moving, living, imponderable, self-centered, self-poised, psychial element, and as the water under them keeps them from adhering to and moving with the earth, it follows that they must have independent motions of their own which would necessarily be in directions of the strongest relative vacuity or "lines of least resistance." If the body were light enough to float on the water these centrifugal motions would necessarily be sidewise or circular, because the water would but sustain the moving parts in these directions and because the pressure of the atmosphere upon a surface large enough, would prevent an upward ascending motion, except in fine ray-like or spray-like appendages to the body of the animal, which would not be so much subject to pressure. In the very lowest forms of life, as the Ambea Diffluens, the centrifugal motions are irregular, and the forms wholly structureless; that is, without special organs.

On or near the surface of the water, beautiful forms resembling snow flakes, as the star-fish, have been developed by the regular centrifugal and circular laws of motion

around centers; perfected by the transmission of voluntary motions through countless ages. Upon such animals the pressure of the atmosphere flattens the body on the surface of the water, preventing spherical forms. The development of spherical forms is only possible where the surrounding conditions are nearly uniform, as when suspended in water or air.

Animals exhibit the masculine law in various ways; sometimes by spines with a simple elongated body, sometimes by spicula, cilia, horns, tentacula, etc. Centrifugal motion is the law of the spine, and when it take place in a single longitudinal direction, it is the law of external form to the vertebrate animal, modified always by the rotary law. The radiate animal has many spines arranged around a center. The articulata is a series of centrifugated rings, united together by the rotary or central law. The mollusk sometimes follows the centrifugal law, as seen in a fountain of water spouting up from a center.

When germ cells or true seeds, combining both germ and pollen cells, fall on the surface of the earth, under right *conditions*, a very different method of growth takes place. The solid condition of the earth prevents the aggregation of primitive cells into large jelly-like bodies, as on the water, and gives the germ or seed a firm position. A warm, rarefied or vacuous atmosphere induces or compels the germ to sprout up and ascend by centrifugal law. As vegetation, when it attains any considerable height, is ascension by the point of a spine, the pressure of the atmosphere does not much effect it. The elements of life on the water are too soft or colloid to sustain growth

by direct ascension. The condition of the vegetable germ makes it firmer and harder, and therefore better able to sustain perpendicular growth; but what is still more important to upward growth, the animal form on the water lacks that firm, fixed position, so necessary to maintain the center of gravity in an upright elongated form.

The plant being attached to the earth, grows upward in the heat of the day, but the cooler and more condensed condition of the atmosphere at night causes a slight reaction or descent of the elements of the germ into the warmer and more vacuous pores of the earth, causing it to take root. Between these conditions of day and night, there is alternate growth upward and downward, or action and reaction, but of course much less downward, not only because the solidity of the soil would prevent it, but because the external heat, or vacuous condition of the atmosphere greatly preponderates in summer.

Thus the plant continues to grow, until arrested by the more condensed atmosphere of cooler weather, or by a lack of moisture, or a want of nutrition, when reaction takes place on the surface of the plant with a modified form of rotation. The axes of leaves are arrested in their development, producing pollen cells; germ cells are arrested in the growth of leaves and *rounded* into seeds, impregnated by the pollen cells; partially developed leaves are *rolled* up as capsules or coverings for the seeds,—and finally as cold weather advances, and the density of the atmosphere increases, all the motions of life cease in the plant—it dies for the time being--perhaps to be brought

to life again by the heated, rarified, vacuous condition of the elements in the spring.

The growth of the animal kingdom is not so completely checked in winter as that of the vegetable, because the powers and forces of animal life are more internal, and in many of its forms much greater; nevertheless all growth, whether animal or vegetable, is always more or less checked under the influence of a cold condensed atmosphere. Many of the lower animals maintain a tolerably even temperature in the water; others bury themselves deep in the mud, where respiration and growth are suspended until warm weather; others make houses or dig holes for themselves and lay up stores of food for the winter; others die, leaving their ova to be hatched when the *conditions* of the elements are right.

Animal organizations of great power are almost invulnerable to the conditions of the weather. By a constant exercise of animal functions and faculties, transmitted through untold ages, they have acquired strong instincts of self-preservation, as well as warm protective coverings. The strongest animals can maintain life unprotected by artificial covering, but no animal (in natural conditions) ever generates or gives birth to its young in a cold, condensed atmosphere. This is emphatically true of all oviparous animals, where the expansion of the egg depends upon a warm, rarified atmosphere.

It is easy to perceive that centrifugal law drives vegetation out of the ground by the same law of external vacuity that throws off the atmosphere; but where there is an individual organization, there must be an individual center

of life, as in the root of the plant. The power and cause of vegetable life and growth is partly internal, proceeding from the root, but mostly external in the *conditions* of the earth and atmosphere. On the contrary, the living power of the animal is mostly internal. The plant holds an intermediate position between the planet and the animal. The planet is wholly dependent upon external conditions for its motive power. The plant and the animal are both alike dependent upon external conditions for the *elements* of growth, but the *power* of life and growth in the *animal* is mostly *internal*—in the *plant* it is mostly *external*.

The growth of the vegetable is carried on partly through its rootlets from the elements of the earth and water, as they become rarified by the heat of the sun and ready to escape from the earth; and partly by absorbing externally the maternal elements of the atmosphere, thus checking their ascent into higher regions. Animal forms also absorb and check the ascent of the elements in a similar way.

Thus organization becomes a law of repair to the waste of the earth's material, which is constantly taking place by centrifugal law. There is a constant circulation of the less stable elements of the earth toward the higher regions of the atmosphere, and back again to the earth. We see the beautiful operation of this law in the ascent and descent of water. We know that vegetable life does not get its nourishment from the gross soil, but from water and the gases or elements that escape from decaying animal and vegetable matter.

So, so; mother earth feeds herself—eats and drinks as well as her children, and gets very thirsty, too, sometimes.

She takes, not only dead trees and the carcasses of animals for her food, but sometimes aerolites, which she digests by a very slow process.

As the lowest forms of animal life belong to shallow water, it is not very difficult to understand how a jelly-like mass of matter, full of an imponderable living power, should, by the regular laws of motion in the action and reaction of central and centrifugal forces, assume various shapes under different conditions, and that these forms should become hardened by the chemical action of mineral water, some acquiring leathery mantles, and others scaly, hardened surfaces, sometimes separating from the animal like the shell, or deposited in various forms like the coral.

The beautiful colors upon the bodies of fish, and upon water animals generally, (or upon their shells,) are as natural as the colors that shine through the rainbow, and are produced by the same laws. Each species has its own peculiar color, because the material of each ovum has a different chemical composition, and because each species was developed under somewhat different conditions. Each would absorb and assimilate its own particular elements, giving to each its own peculiar odor, flavor and color. The formation of the scales and shells of animals must be very like a chemical process. Surely the calcareous, chalky formations of the polythalmia are produced by chemical action. By countless ages of transmission, these various countless forms of life have become fixed, each in its own specific form, with very little power of change, because each has become perfected in form, and perhaps in intelligence, to its highest *general* capability.

One of the lowest and most simple species of organic life, if such it can be called, is the hydra. "They are exceedingly voracious, and one of the most singular circumstances connected with its digestion—a digestion capable of dissolving creatures of far higher organization than itself—is, that the creature may be actually turned inside out without any derangement to its functions. The inner surface or stomach now acts the part of a skin, while that which was the outer skin adapts itself without difficulty to the performance of the work of digestion."

The lowest organisms digest all over, and reproduce or generate all over; that is, from every part, because their life power is everywhere homogenous; that is, it is not concentrated into nervous centers, the psychial or vital action is everywhere the same. Somewhat higher forms, like the lizard, are able to reproduce lost parts or limbs, because the life power is not so fully concentrated as in the higher forms.

It is easy to conceive that the centrifugal electrical forces of a living mass of jelly should assume a single longitudinal form, like the Amphioxus Lanceolatus, which is about the lowest well defined vertebrate animal.

"The Amphioxus Lanceolatus is about two inches long; it is of a worm-like form. The vertebral column is represented by a single gelatinous cord, which supports the axis of the nervous system. The brain and spinal marrow appear to be one. The head bears a pair of eyes. The mouth is destitute of jaws, but is surrounded by a number of cartilaginous points. The circulation of the blood is effected entirely by the contractile force of the arteries.

The blood itself, unlike that of other vertebræ, is perfectly colorless. This creature lives in sandy ground, at the depth of between ten and fifteen fathoms of water. It is very tenacious of life, subsisting for hours out of water. It dislikes the light, and bears handling without injury."

If, instead of burying itself in the sand, under water ten or twenty fathoms, (which is doubtless its method of self-preservation,) this animal should remain on the surface of the water, and its chemical composition were of the right kind, it is not difficult to conceive that an animal like this, or of a larger size, should acquire scales, and a hardening of its cartilaginous vertebræ into a bony column or structure, by the same chemical process or action of mineral water that would harden its external tissue into a leathery skin, or that would produce the shells of the mollusk. As the centrifugal motion of an elongated animal (without limbs) must be vibratory, its vertebral cord would not harden into a straight solid bone, but in joints surrounded by mucous, that would *admit of* because *produced by* or *under conditions of a constant vibratory motion.*

Fins are produced upon fish by the vibratory centrifugal motion of the internal nerve forces through its unstable colloid material; that is, a portion of the material of the body is ejected by the nerve forces beyond the surface in ray-like appendages, which become hardened little by little, growing into fins. The strongest projectile force of the vibratory motion of the vertebral column would naturally be on the summit and sidewise end of the spine, where we find the largest and strongest fins.

The development of the frog from the tadpole is a very

fine illustration of vibratory motion. When it is first hatched it is a simple fish. The hind legs bud forth first on each side, near the end of the spine; that is, where the centrifugal motion is strongest. These legs steady the end of the spine, so that the effect of its sidewise motion is thrown toward the head of the spine, where another pair of legs bud forth in due time. "This development is more or less rapid, according to the temperature; the greater the *heat* the more *speedy* is the process," because the life power is more active. The atmosphere being more vacuous, gives less resistance to its development.

The budding of the limbs is evidently produced by the intense sidewise motion of the tadpole, where the centrifugal force of this motion is strongest. The vibratory motion of the tadpole is much more intense than that of young fish generally, probably because it has a much stronger life power; that is, a much greater amount of the psychial element in proportion to the quantity of matter. The skin of the tadpole is also softer or more tender than the skin of fish. This is probably one reason why legs are developed on "pollywogs" and not on fish or snakes. Some snakes do have the buds of legs under their skin, which is doubtless too tough for the legs to protrude; nevertheless, under favorable conditions, pedal organs have, in all probability, burst through the skin of the snake, and also of the fish, thus producing a new species of reptile. The Saurian family has doubtless had its origin in this way; perhaps by the receding of water, thus leaving fish on swampy land, where the formation

of legs and feet became a necessity, and a natural consequence of its energetic efforts to obtain food, and where, also, air lungs, instead of water gills, were the necessary result of its *condition.*

In his Biology, page 135, Mr. Spencer says:

"From central development, we pass insensibly to that higher kind of development for which *axial* seems the most appropriate name. A tendency towards this is vaguely manifested almost everywhere. The great majority even of Protophyta and Protozoa have different longitudinal and transverse dimensions, have an obscure if not a distinct axial structure. The originally cellular units out of which higher organisms are mainly built up usually pass into shapes that are subordinate to lines, rather than to points, and in higher organisms considered as wholes, an arrangement of parts in relation to an axis is distinct and nearly universal. Of animals, the advanced are without exception in this category. There is no known vertebra in which the whole of the germ product is not *subordinate* to a single axis."

What Mr. Spencer calls the axial method of development is a combination of the central and centrifugal or "longitudinal" methods of motion. In the highest organism the central law by no means loses its fundamental place and importance, no more than the sun was deprived of its place and power, when the planets were long belts of fiery streaming comets; although they detracted or subtracted just so much from its size and central power; yet enough was retained to hold the solar system together, and so it must be in every organization. If the foundation

of a house is pulled away, the structure must fall: if the central law of the sun and planets were *subordinated* to the centrifugal, they would go to destruction.

So in the highest organism, the central law must control the internal organs and hold the spinal organs together. The axial or spinal law belongs to the external organs of the body, and on the external plane of motion, the central law is *subordinate* to the centrifugal, but on the internal plane, the centrifugal or "longitudinal" law is under the control of the central. This must be true in all organizations, because *there is no controlling power* in the "longitudinal" law of motion. It *rules* but it does not *control.* Where the masculine law rules, on the mental plane, *fear* is the controlling power.

The axial or spinal system is dependent upon its centers for its power of motion, and is controlled by them, nevertheless the centers of life are dependent upon the action of the spinal system for their material supply. The lowest forms of life are almost wholly central and feminine in their action,—in the highest forms there is a mutual dependence by the action and reaction of the masculine and feminine laws.

The laws of organization and control in the solar, in the animal, in the mental and in the social systems correspond with each other. The mother Sun throws off the Planets by centrifugal law, which was a reaction and a transfer from the rotary or central law. In the condition of *comets* the masculine law *ruled* the solar system on the external plane, but still the sun at the center controlled them and held them in their obits by feminine law. When the

Planets righted themselves in their orbits and took on their rotary motions, each planet came under the control of individual feminine law, in its central arrangements of day and night, and in an equalization of temperature, though still *subordinate* to the masculine law on the external plane of orbital motion, which corresponds to the law of human labor (on the external plane) whether mental or physical.

So the axial or spinal law of development in animal life is a reaction and a transfer from the central feminine law, that is from the solar plexus of the sympathetic organic nervous system, and then by reaction again the mental system is a reaction and a transfer from the spinal law. The mental system is thrown off from the spinal axis by masculine law, but it is rounded and perfected as a reasoning power after the feminine law. Thus in a fundamental sense the law of reason is feminine, but in a secondary or relative sense it is masculine, as we shall explain hereafter.

When reason is not well developed, the action of the cerebro-spinal system is almost wholly external and masculine, corresponding to the cometary state of the solar system. Under this external, centrifugal law of undeveloped mental action, woman, like her law in the cometary state, is necessarily *subordinate and subject* to man on the external plane of life in an *individual* sense, though in a *general* sense she controls him as the sun controls the comets in their orbits. In this half developed mental state she controls him, not only by giving birth and direction to his physical and mental forces, but by attraction, as the sun controls the planets.

When the cerebro-spinal or mental system of humanity

comes under the control of Reason, its feminine law, (as the comet earth comes under the control of the rotary law) then woman will necessarily find and take her place as the *individual* central controlling power of the social system, though she must ever be *subordinate* to man on the external plane of life, that is in the orbit of mental and physical labor.

The all absorbing controlling power of the feminine law in the primitive Solar Body has its correspondence in the law of feminine control among the lower divisions of animal life; in asexual forms as in the Argonaut, where the feminine law wholly absorbs and controls the physical life of the animal, as the solar body held and controlled the whole solar system in the womb of its vortex. On the sexual and social planes this law has its correspondence in the Bee and other animal species where the feminine law in the person of the Queen controls the hive.

The cometary state of the Solar System, where the masculine law rules on the external plane, has its correspondence among the higher classes of the vertebrate division of animal life, in the dominion of the male over the female, corresponding also, with the fact that the comet is the archetype of the spinal axis of the vertebrate animal.

The present Planetary, orderly, rotating condition of the Solar System has its physical correspondence in the human system, in the controlling power of the cerebellum, which is by femine law, and its mental correspondence in the rotating or reasoning power of the mind. It must and will also have its correspondence on the social and governmental planes of life, when woman shall right herself in

the masculine orbit of society, by which society will take on its *individual* feminine law of control, corresponding to the rotary motion of the Planets.

The transfer of motion and power from the feminine law and control of the primitive Solar Body, to the masculine, cometary, orbital law and sway of the solar system, was gradual; so, too, the transfer of feminine law and control from the lowest animal form to the sway of the masculine law in the vertebrate animal was slow. So, also, the transfer of the orbital masculine law of the comet to the rotary feminine law of the Planet was very slow, corresponding to the gradual transfer of masculine authority in society to the influence and control of woman.

The process of growth, whether on the physical or mental and social planes is always slow, but there are CRISES and EPOCHS. It was a wonderful *epoch* in the history of the planets when they took on their rotary motions, giving birth to the moons. The *crisis* of physical birth is a very important *epoch* in the history of the man from the embryo. The dawn of Reason is mental birth, and was a very important *epoch* in the history of humanity. Society must also have it *epoch* of birth after the maternal law.

CHAPTER XI.

LAWS OF HUMAN ORGANIZATION AND DEVELOPMENT.

Before we investigate the causes and process of human organization and development from the cell to the perfect child, let us recapitulate a little upon first causes in a more condensed form and impressive manner, for the sake of greater perspicuity.

In the first place before we can ever understand what human life is, and how it is organized, we must realize mentally that there is something in us besides what we call matter, something very different from that which we see with our eyes and handle with our hands, and also that, like matter, it is subject to law.

Every being, whose life has arisen out of the animal into the mental sphere, is conscious of this power; and yet, because we do not see and handle it, and because its exercise is so common to us, we do not at all realize its presence and power. In the physical, we constantly *actualize* this power in every look and motion, but in the mental we do not *realize* it, because we do not understand it. Our physical consciousness takes full cognizance of this wonderful element, and uses it constantly, but it has not yet ascended into the mental sphere of the understanding. Our mental consciousness must grasp the soul as Franklin chained the lightning, before we can ever hope to comprehend the phenomena of human organization and life.

We ought to realize the power of the invisible, imponderable elements, when we see, as we do, their wonderful

effects on the visible world of matter. The atmosphere is invisible, but what a power it is in the tornado upon the most material objects. The imponderable elements, as electricity, magnetism, heat and light, are still more wonderful in their effects. Minute tangible elements, as drops of water or grains of gunpowder, are capable of rending huge boulders, and even mountains, when placed in right conditions, but in the exercise of this power they become invisible and intangible. The most subtle elements are the most powerful, because they are so fine and dense, and their motions so inconceivably rapid. Light moves at the rate of twelve millions of miles in a minute, while the highest speed of the cannon ball is only one mile and one-third of a mile in the same length of time. We cannot at all realize the almost infinite difference between these two rates of motion. In thought and in vision the motions of the spirit must be as rapid as light, because it takes cognizance of the motion of light.

The human soul may not be identical with the element or elements that produce the phenomena of heat, light, electricity and magnetism, because there must be all *possible* grades of purity and subtlety among them, but it must be something very near akin to them, as human magnetism strongly resembles the terrestrial in its manifestations. The soul must be something subtle enough to take cognizance of the rapid motions of all these imponderable elements, and doubtless they all enter more or less into the animal organization.

When germ cells are converted into sperm cells, in or

through the tubuli of the testes, they become elongated, and the molecular or rotary motion of the germ cell is transferred to the elongated, ciliated bodies of the sperm cells, giving them their vibratory motions. The sperm cell must be filled with an imponderable element that does not gravitate to the earth, else it could not make such manifestations of life. It is the escaping of this element through its cilia that produces vibratory motions, just as a current of electricity moves the body over or through which it passes. The manifestation of life does not always depend upon lungs, or a digestive apparatus, as every naturalist very well knows.

The *power* of animal life must be internal, and must depend upon a substantial element, that moves either in absolute or relative vacuities, nevertheless it depends upon *external conditions* for its *manifestation* of life. The toad lies for centuries imbedded in marble without making the slightest manifestation of its living power, because the *external conditions* do not admit of motion.

As long as the human ovum is confined in its ovisac, the body or yolk of the ovum is incapable of motion, and consequently it is not affected by the motion of the psychial element, or nucleus of the germ cell. The ovum probably bursts its follicle by the action of the organic nervous system of the female, or perhaps by the pressure of fresh deposits in the body of the ovary for the formation of new ova; and doubtless the freed ovum is received into the fallopian tube by the power of "suction," (vacuity) its fimbriated extremity being pressed upon the ovum by the sympathetic action of the nerves, from the same nervous center of the

female that thus periodically (monthly) makes its fresh deposits and throws off its ovum.

As soon as the ovum is freed from its confinement, the whole body or yolk of the ovum becomes involved in the rotary motion of the nucleus. "The disappearance of the nucleus, the rotation and contraction of the yolk, and the formation of the respiratory chamber" (?) are all involved together as causes and effects. The rotation of the yolk would cause its condensation or contraction, and this contraction would produce a vacuous (not "respiratory") chamber around it; that is, if the external conditions of vacuity around the ovum were such as to maintain the firmer body of the enveloping membrane in an expanded position. "The small bodies that may be seen about this time floating in the respiratory (vacuous) chamber," are the first indications of a reaction of this rotary motion, by centrifugation, into the vacuity chamber.

The nucleus of the germ cell is a microscopic Solar center which aggregates, or involves the yolk of the ovum by rotation, and then reacts into the external vacuity by the same laws that the Solar nucleus aggregated the Solar body and threw off the planets. The elements of this minute Solar center are so different from those that belong to the primitive Solar body, that it does not throw off rings, and if there are present no sperm cells or *channels* of power—no other law of motion but its own, nothing but a simple enlarged sphere "like a gigantic puff-ball" is produced, and by perfect molecular reaction into the cavity, or vacuity of the uterus, the ovum passes off in menstruation.

Sperm cells are very wonderful *channels* of power.

When they meet the ovum in the fallopian tube of the uterus, a new order of motions is commenced. But how do sperm cells get into the fallopian tube? By what law? By "suction," or the ever necessary condition of motion, a relative vacuity. They follow "the line of greatest traction."

The uterus is an internal relative vacuity, as may readily be inferred from the collapse of its sides in its natural condition. An open vacuous space is maintained at the cervix and base, by the firmness of the mouth and fundus. The sperm cells are drawn into the womb by the force of this vacuity, or perhaps it would be a better use of language to say, by the external pressure of the atmosphere in the vagina. The mouth of the womb would admit the peculiar form of these exceedingly fine microscopic bodies, without admitting the air, or the body of the semen.

On account of their very fine, condensed, firm state, the sperm cells do not expand in this vacuity, but by its force, (which is greatest at the fundus or coruna, where the vacuity is largest,) they ascend and glide along on the wall of the uterus into the fallopian tube, and through it until they meet the ovum, on the principle of *suction.*

When they meet the ovum, they divide and disintegrate the rotating yolk; nevertheless, its rotary centralizing motions do not stop. By their condensing power, they continually attract further material from the blood, and nervous centers of the mother, for further supply and disintegration, at the same time constantly integrating and perfecting the disintegrated parts.

With regard to the relative importance of the masculine law of division or disintegration, and the feminine law of integration, Mr. Spencer, in his First Principles, page 225, says: "Progressive integration, with the growing definiteness necessarily resulting from it, is co-ordinate in importance with the progressive differentiation (or disintegration) before dwelt upon; nay, from one point of view, may be held of greater importance. For organization, in which what we call evolution is most clearly and variously displayed, consists even more in the *union* of many parts into one whole, than in the formation of (or *division* into) many parts."

But why is this division or segmentation of the embryonic yolk so regular and perfect into halves, quarters, etc.? Because the laws of motion are always regular when undisturbed, and where the surrounding conditions are uniform, as seen in the formation of crystals and snow flakes. If the division were unequal, the balance on each side of the dividing line would not be true. The parts must be equal, because the laws of motion in a rotating body require and compel a perfect equilibrium or balance of motion on each side of its axis. All things seek, and must constantly seek, an equilibrium. The sperm cell or cells that first cleave the yolk into equal parts, are the "primitive trace" or spinal axis of the embryo.

If, as before suggested, sperm cells are thrown off from the different nervous centers of the masculine parental organism, it is reasonable to suppose that those thrown directly from the principal center or head of the spinal axis should be largest and most powerful, and by virtue

of this greater power they would take the precedence, and make the first segmentation, forming the central division or spinal axis of the embryo. Of course, this largest nerve or axis would receive the strongest developing power of the ovum. A part of the curvilinear motion of the ovum is constantly transferred to the vibratory motion of this "primitive trace," with results perfectly analogous to the effects of the vibratory motion of the tadpole. The rudiments of limbs burst forth on the fetus in consequence of the sidewise motion of the spinal axis. Doubtless the centrifugal force of this motion, like that of the tadpole, is greatest where the legs bud forth, and at the axils of the arms.

If each nervous center of the father throws off its own sperm cells and granular bodies, then each organ of the embryo belonging to the cerebro-spinal system, as the eye, the ear, and perhaps each corresponding convolution of the brain, would be formed, by the law of integration, around its own corresponding sperm cells or granular bodies. The sperm cells of the nerves of physical sensation would be distributed over the surface of the fetus by virtue of their peculiar quality.

The internal organs and vessels of the respiratory and digestive systems, are probably formed from the internal villi of the yolk or vitelline membrane. These villi are at first produced by the vacuous condition of the uterus, afterward elongated and perfected by currents of force from the nervous and arterial systems of the mother.

The formation of the vascular area and allantois of the embryo indicate very strongly the vacuous condition of

the uterus, which compels a constant expansion of the embryo before it is large enough to fill the uterine cavity.

All developments of life require, not a "respiratory chamber," nor yet an "air chamber," but a vacuous chamber, or an external vacuous condition for their development, and the stronger this vacuity is, (if not too strong, so as to produce disintegration,) the more rapid will be the development.

If sufficient air gets into the uterus during its primitive stages, it will stop the expanding motion and development of the embryo. All that is necessary to produce an abortion of the embryo, is to introduce a female catheter into the mouth of the womb, and let in the air. If sufficient air gets in, the expansive motions of the embryo will be so checked that there will not be sufficient nerve force in the tiny embryo to develop any further, and it will abort in the course of twenty-four or forty-eight hours.

The "air chamber" of an egg is simply a vacuity produced by the cooling of the egg, as hot canned fruit leaves a space or vacuum at the top in cooling. Under a heated atmosphere, as by incubation, the egg expands, the gases escape and the embryo is loosened, giving free play to its motions in the relative vacuity that surrounds it. A cracked egg will not hatch, because it lets in the air, producing too much atmospheric pressure. A varnished egg will not hatch, because the gaseous elements of the egg cannot escape, and make room for the motions of the growing embryo. Doubtless air gets into the egg before the chicken peeps, but not in its primitive stages of development.

The most beautiful processes of nature are carried on in secret chambers, because it is a necessary condition of their performance. The same law of reaction in the atmosphere that checks the growth of the vegetable germ cell and rolls up the seed, also rolls up the capsule, and protects the seed from the cold pressure of the atmosphere.

The lungs are vacuous vessels or membraneous cells, and must have been produced by the same conditions of expansive motion into the vacuity of the uterus, that produced first the vascular area and then the allantois. The lungs occupy the place, or rather the space, that was at first filled by those vessels. As those vessels recede from the embryonic center toward the surface of the womb, the lungs expand within the embryo. The uterus is constantly expanding by the involuntary sympathetic action of the nervous system of the mother.

The lungs are formed during the fetal life of the child, but they are not used as respiratory organs. They could not be, as there can be no air in the uterus. The blood of the fetus is oxygenated by the lungs of the mother, and circulated by the beating of her heart. (Is it any wonder that she loves her child?)

It is not strange that Physiologists should have imbibed the notion that the vascular area, allantois and lungs of the fetus were respiratory organs, but a little more reflection teaches us that such a thing as breathing in the uterus of the viviparous, or egg of the oviparous animal, is impossible. The organs of life are formed by the *conditions* of their development, as the necessary reaction and under the direction of the nerve forces of the mother; not

by any mental design for their uses. *Not by special design, but by laws of motion, as the reaction and under the direction of our spirit forces, are we formed.* How wonderful, and how beautiful!

That the lungs, as they are formed in the fetus are vacuities, as compared with the atmosphere, is very evident from the instantaneous effect produced when they first come in contact with the air. The rushing of the air into the cavities or vacuities of the lungs, produces a noise, called a "squall," from the little stranger. If anything prevents the rushing of the air into the lungs immediately, as the umbilical cord twisted around the neck, the lungs collapse, *because they are vacuities*, and the air cannot get into them at all, even after the cord is removed. Why is this? Evidently because the *pressure* of the atmosphere upon the body of the child has so perfectly closed all the internal vacuities of the lungs and surrounding viscera that the child cannot breathe, and the heart cannot beat. Here are introduced two very important facts,—the agency of atmospheric pressure in the process of breathing, and that the heart partly depends upon this process for its motion.

It is said by physiologists that the air rushes into the lungs, and is then expelled by the action of the internal viscera, or, according to Draper, that we inspire and expire by the upward "suction" of the lungs, on the diaphragm and the downward "suction" of the diaphragm on the lungs. This may be true but the explanation does not tell us why this *suction* takes place. It does not tell us how the vacuities are formed, which cause this alternate downward and upward *suction.*

The cavities of the lungs are at first vacuities because they are formed in an air-tight chamber, (the uterus) consequently the air rushes into them, as soon as they come in contact with it,—this air is then partially expelled by the pressure of the atmosphere upon the external surface of the lungs and the surrounding movable viscera; but first, a part of this air, the oxygen, is absorbed by the blood vessels of the lungs; this separation of the oxygen and nitrogen causes a high molecular motion or rarefaction of the air that remains in the lungs, and into this vacuous condition of the lung-cells, the air again rushes, to be expelled again by the pressure of the atmosphere upon the external surface of the body. The fact that heated air rises, doubtless aids the process of expulsion. The conscious powers of the nervous system also assist and strengthen the process of respiration. The pressure of the atmosphere on the *external* surface and movable viscera of the lungs is greater than the *internal* pressure through the external orifices of the bronchial tubes because they are so small. Here we recognize the principle of capillary action.

If the lungs can be kept inflated by removing the pressure of the atmosphere, and the body in a condition where it will not decay, I see no reason why an animal should should not maintain suspended animation or torpor for any length of time and come to life again. If a toad or any other animal can come to life after a torpor of six months, why not after a thousand years in right conditions, as when imbedded in marble?

The lungs not only oxygenate the blood, but they help to put and keep it in motion, by assisting the alternate expansion and contraction, or beating of the heart. The heart beats several times to one inspiration or expiration of the breath, probably because the cavity of the heart is so much smaller; on the principle that a short string vibrates faster than a long one; or, perhaps the vibratory motion of the spinal axis regulates the beating of the heart. That there is such a motion of the psychial element of the spine I am very certain by actual experiment.

Thus the life of the physical body is a play between relative vacuities, between the pressure of the atmosphere and the rarefied air of the lungs, and between the lungs and the blood, as the earth vibrates in the vast vacuities that lie on both sides of her orbit.

The growth of the fetus is constantly supplied, and its development maintained, by absorption from the blood and nervous power of the mother. All the little divisions and segmentations of the ovum are so many little eddying circles, around which the organs are formed, more or less elongated by the constant centrifugal action of the sperm cells as nerves. These little nerves are supplied with power from the nervous centers of the fetus which are formed in the embryo by currents of nerve power from the nervous centers of the mother. The nerve fluid is at first supplied by the germ cell; then it is conducted into the interior of the embryo, (forming centers of power,) through the umbilical cord from the nervous system of the mother. All moist substances are conductors of the mag-

netic and electric fluids, especially carbon and water, which are so abundant in the animal organism.

At first the sperm cells are a law of division—they divide and subdivide the yolk of the ovum; then they are supplied with the elements of growth, at first from the ovum, and then from the maternal through the fetal organism, and are thus developed into nerves or *instruments of labor.* They are the conductors of the spirit forces and the instruments of motion by which the organs of the new being are formed. Thus the development of the fetus is, by its internal soul powers and spirit forces, constantly supplied and directed by reaction from the maternal organism. Where the currents of force are strongest, there will be formed the most powerful organs. *The plastic material of the embryo is, to the spirit forces, like glass to the breath of the blower.*

All the external organs of the body are double, because the motions of the spinal axis of the fetus are sidewise. The integument of the body is at first double, or, rather, it is thrown off each side of the spinal axis; not, however, separated from the axis, but all in one piece; and then, by the rotary motions of the embryo, the edges of these centrifugated sides are brought together in the front center of the head, chest and abdomen, where they grow together, forming a perfectly united whole body, enclosing a vacuous space, or rather the cellular vesicles that are afterwards developed into the internal viscera of the fetus. The seam where the edges are united is detected in the central division of the skull, in the dent at the tip of the nose, center of the lips and chin, in fact all the way down

through the front of the body. Sometimes this seam does not grow well together in the upper lip, producing a "hair-lip," which is always on the left side, *because the centrifugal force of the right side is greatest*, throwing the integument a little beyond the center, toward the left.

The two lobes of the cerebrum and cerebellum, the eyes, the ears, ribs, lungs and sexual organs, as well as arms and legs, were produced by nerve forces from the sidewise motion of the spinal axis. The eyes of the human are first formed in the embryo on each side of the head, as in lower animals, and are afterwards brought around in front, doubtless by the involuntary artistic action of the nerve forces of the mother.

The head of the spinal axis, or medulla oblongata, has not much sidewise motion, because it is the center of motion to the axis. Its sidewise motions are reactions from its elongated part, or from the motions of its axis and external organs, as from the arms and legs. This reaction of the motions and forces of the organs of the spine, from its head or oblongata, has produced the cerebrum and cerebellum or mental or physical faculties. The mental faculties belong to the cerebrum, the physical to the cerebellum.

In the fetus, the centrifugal nerve forces from the head of the spine, produce innumerable fine channels or tubes, piercing through the external membrane, and carrying off fine particles of material in the form of tubuli or hair. Like a fountain of water the oblongata throws its spray over the head. The crown of the head is over the center of this fountain and the hair (like water) spreads

all around from this center. So, too, the spray flows horizontally at the sides of the head, and fall downward at the base and under the chin in the form of beard. A high crown indicates a strong perpindicular current from the fountain. There is no hair around the eyes, nose and ears because the nerve forces from the center are collected into larger channels and directed particularly to these organs. The more the nerve forces are absorbed in the motions and convolutions of the brain and its organs, the less hair there will be on the head and brow. In the fetus these forces may be so fully absorbed in forming these convolutions and organs, that not enough power is given to the digestive system to sustain the activity of the brain.

In the human, the nerve forces from the spinal head are stronger than from any other part of the axis—here, therefore, the hair is longest and most abundant. In the lower animals it is not so. They have hair all over the body because there is more centrifugal nerve force in the spine and less in the head. The human race never could have arrived at its present state of mental power, but by clothing its body, thereby economizing in the expenditure of fuel, or nerve force, of which so much is used up by the lower animals in the growth of hair, fur and wool to keep them warm.

By the sidewise action of the spinal axis, each side of the body is the counterpart of the other, yet not *precisely* the counterpart. In the action and reaction of forces a part of the power of motion in any one direction is lost in its reaction by being diverted into other channels. This is why the right side has a stronger centrifugal force than

the left. The first centrifugal or sidewise motion of the spine in the embryo is toward the right side, and in its reaction or left side motion, a part of this centrifugal motion is, *not lost*, but reverted back by the rotating motions of the embryo into a central channel. In consequence of this stronger right side centrifugal motion, a larger collection of vascular membraneous cells or lungs is formed on the right side, and the heart or internal channel of motion is driven a little to the left side. The centrifugal motion of the embryo that is lost on the left side reverts to its internal channels. This is why the right arm is stronger than the left, and a constant exercise of the right arm more than the left, keeps up and increases the contrast. The contrast between the right and left lower limbs is less marked, because there is less difference in their use. If the left arm, or if both arms were subjected to as constant and violent motion as the right arm often is, the heart would be driven back and forth so violently that it could not maintain the equilibrium of the system. There must be a stronger central than centrifugal motion to the system, or the balance of power is lost; just as there must be a stronger centripetal than centrifugal power in the solar system, else the planets would fly off into the vast regions of space. Surely it is a very simple, self-evident truth that the strongest power of any organization must always be central, or it could not hold together.

The difference between the right and left sides is observable in all the external organs of the body. As a natural consequence of this difference the strongest centrifugal law of the generative organs would be on the right side,

although the left testis is a little the largest, and probably, also, the left ovary. The union of germ and sperm cells from the right ovary and testis would give the strongest centrifugal force to the genital organs of the embryo, and would consequently result in male offspring. On the contrary the union of sperm and germ cells from the left testis would have less centrifugal force, and a greater centralizing power, and the result would be a female.

As by the "correllation and conservation of forces" no power is lost; the greater external and centrifugal force of the right side, is a greater internal central power on the left, producing a great central channel for the blood on the left side—the great Aorta of which the heart is the center. The stomach is also on the left side.

The theory that the right testis and ovary produce males and the left females, was discovered by Sixt, a German of Erfurt. His theory is doubtless correct, but of course it must have its exceptions. By knowing *why* the right side produces males and the left females, these exceptions can be understood and accounted for. A left-handed man or woman would doubtless generate males from the left side. In some organizations, the centrifugal force is nearly the same on both sides, made so doubtless by being in the first place left-handed, and then, either by the will of the parents, or by its own will, the child learns to use the right hand instead of the left, thus forcing the centrifugal power to the right side, by the constant use of the right arm and hand. Such might produce either sex indiscrinately from either side; the sex being determined by

the circumstances or conditions of conception, perhaps as they happen to unite with sperm or germ cells from the right or left side of the opposite sex.

When the development of the sexual organs in the embryo is commenced by either the masculine or feminine law, that is on either plan, that plan would be most likely to be carried out, though sometimes on account of the abnormal, centrifugal masculine action of the sexual organs of the mother, malformations or hermaphrodites are produced. Malformations are doubtless always commenced upon the feminine plan (because the feminine is the fundamental law) and then those partially formed feminine organs are centrifugated toward the external, by the nervous sexual action of a sensual mother. When the sexual organs of the embryo are once commenced and partly formed by the masculine law, they cannot be reverted or reformed on the feminine plan; they must be carried out on the masculine plan, though they might be somewhat restrained by the centralizing action of the nervous centers of the mother, producing womanly, but not deformed men. So a strong, energetic (not sexual) action of the nervous system of the mother upon the female fetus would result in a masculine, but not deformed or sensual woman. A waste of nervous power on the part of the mother by sexual passion, and indulgence during pregnacy, will, (when not carried to the excess of exhaustion,) strengthen the sexual passion and organs of the child, but in other directions it will enfeeble the child by the loss of just so much power as is wasted in sexual orgasms.

It is as impossible to *malform* or *ruin* the sexual organs

of the male fetus, as it is to *ruin* the man himself, because they are already *ruined* or partially *lost* to the control of the nervous centers of the mother and the fetus; nevertheless, in the fetus, the male organs may be rendered much worse than useless by maternal sexual abuse. The action of the mother's nervous system in that direction may give them a stronger degree of centrifugation, by her own law of sexual passion and desire, thereby producing monstrosities instead of malformations; and such men there are, monsters in human form, devils incarnate, ready to commit rapes upon *innocent little children.* They are like highly centrifugated comets, a terror to all sober, orderly, well behaved planets.

The sexual organs of the male, by being thrown from the center of gravity beyond the surface of the body, are, like the centrifugated rings of the sun and planets, *lost* as personal property to their primaries, though still partly under their controlling influence; and, as these rings pass under the control of the feminine law, which takes them up and rounds them into planets or moons, so the masculine sexual law should be under the control of the maternal law of organization. As in the solar, so in the human system, the feminine law is the alpha and omega of organization, the fundamental and the perfecting law.

"The striking similarity between the male and female organs, previous to the fourteenth week of fetal life, led Tiedman and others to conclude that all embryos are originally female, and that the male is only a superiorly developed sexual apparatus."

It is very evident that the masculine organs are "supe-

riorly developed," in the same sense that Mars, Jupiter, Saturn and Herschel are *superiorly* developed, when compared with the Sun, Mercury, Venus and the earth. The real proof of superiority and worth in any instrument, "apparatus," or machine, must be in the amount, beauty and perfection of the work it can perform. We *think* the feminine "apparatus" will stand this test and win the first prize.

The claim of superiority for the masculine "apparatus" and office is very absurd when viewed in this light. Nevertheless, the great importance of the feminine organs it not due to their *superiority*, but to their *interiority*, and to the greater length of time they take to perfect their work.

The assumption of masculine *superiority*, *supremacy* and *mastership* in the sexual law and parental office is very much in accordance with the spirit of the red-combed cock of the barn-yard, and would seem much more appropriate from the mouth of a petty tyrant who wears a cockade than from the lips of philosophers, (?) who read the great laws of nature.

CHAPTER XI.

RECORDS OF MOTION IN ANIMAL LIFE.

"Everything writes its own history," and the record is kept in its own organization. All the organs, functions and faculties of life are the records of motion.

The internal and external motions of life produce a constant waste of material tissue, and of course a constant demand for a supply, and this demand necessitates or produces an opening or mouth for the ingress of this supply, and also an egress. In the lowest forms of animal life this opening is a simple passage for water, which brings with it a constant fresh supply of nourishment. By the exercise of this digestive opening the organism grows, its strength increases, its motions become more energetic and complicated, consciousness dawns, and the love and struggle of life commence; a larger and more substantial supply of food than that contained in water is demanded to fill the internal vacuity produced by the centrifugal forces of the organism. When this more solid supply is obtained, and fills the digestive cavity, the water that at first found free passage through the organism, is partially excluded; the mouth of the cavity opens and shuts as demand requires, and the surplus water that get in, forces its way out producing other openings, the principal of which are called bronchia, or gills, which become, by virtue of the water passing through them, organs of purification as well as motion, for the digested material fluid of the food, which is called blood. The stomach thus becomes a record of the

history of that internal action and external motion, which causes waste and vacuity, and necessitates a place or cavity for supply and repair. A store-house or stomach becomes necessary, because a supply of solid food is not always at hand, for the same reason that a barn, granary or cellar is necessary for winter. "Necessity is the mother of invention," utters the deep voice of human wisdom.

The blood vessels are records of the motions of the digested fluids of the body. From being a simple pathway, as in the lowest animals, in the higher this path has become developed into innumerable complicated branches, and the heart from being at first a simple central sac, has become a highly complex organ.

Lungs are the records of motion between relative vacuities; that is, between solids and fluids of different densities, both external and internal. As in the lowest animal form, water rushes through the vacuities of its cellular mass, and is then expelled by solid food, resulting in the formation of gills, so in the higher or land animals, air takes the place of water, and results in the formation of beautiful complex lungs,—as in the change from the tadpole to the frog. In a physical sense, the fish is a water-mill, the human a windmill.

Horns are produced on animals by the same law of motion that produces corns on the feet; that is by *friction*—probably first by rubbing the front side corners of the head on trees, with a further development by fighting, and by the laws of transmission. Claws, nails, teeth, etc., were produced by the same law under different conditions.

The limbs of animals are the records of motion and use,

and from a simple paddle or webbed foot, they have grown into beautifully formed limbs, with hands and feet, in the human species.

The cerebellum is the record of all the motions of the limbs. Animals, whose bodies are only a simple elongated mass, without external organs of motion, and whose motions are consequently simple, uniform and unitized, as fishes—such animals have no cerebellum, but only a "vermiform process," resulting from this kind of concentrated motion. The cerebellum is produced on each side of the head of the spinal axis or oblongata, by reaction from the centrifugal motions of the arms and legs. The same nerve forces that threw off and produced the growth of the limbs, have (by reaction at the center of motion) thrown off the cerebellum. As the oblongata is the center of motion to these organs, the action of this center is to control and restrain within limits the centrifugal forces of the spine, by which the limbs bud forth and act. Every centrifugal motion of the limbs on one side of the body, producing growth of limb and muscle, is, by reaction, faithfully recorded in the growth of the cerebellum on the opposite side. Every concerted, unitizing motion of the limbs has been recorded at this unitizing center. The limbs on one side of the body could only be brought into harmony of action with the limbs on the other side, by the unitizing action of the center of their power, and this action necessarily produces a growth of nerve and brain muscle on each side of this center.

When a child commences to use its limbs and bring them into concert of action, its efforts and exercises are

recorded, not only in the growth of the limbs and hardening of the muscles, but also in the growth of brain muscle, giving firmness and unitizing power to the cerebellum. Consequently, should the cerebellum of a man be removed, he would have no more power to unitize the motions of his limbs than he would to lift his arm if the muscles were cut off. The removal of the cerebellum of an animal takes away all the accumulated, experimental, unitizing motions of the limbs, not only during the life of the animal, but also the unitizing experiences of all its progenitors, as this faculty, like all others, is transmissible from generation to generation.

The centrifugal energetic action of the body is so faithfully recorded in the cerebellum, that the size of this organ is considered a measure of the physical power of the man or animal; and the reason why it is thought to indicate the strength of the sexual passion, is because it does indicate generally the force and energy of the man, and as men generally direct and pervert a large share of their force and energy into the sexual channel, it is not strange that it should have been considered a measure of the sexual passion.

The masculine sexual organs are the records of the generative force of the male. The law of sexual desire and lust is recorded so plainly in them that a fool need not err in the interpretation. If the fine tubes of the testes are the negative poles of the cerebro-spinal system of nerves, then doubtless every faculty of the male has made its own record, each through its own tubuli. In the progress of animal life, perhaps every new faculty has added a new

tube to the organ, and perhaps every faculty has as many tubes as it has nerves running to the testis. Perhaps every increase of faculty which deepens or adds a new convolution to the brain, gives an increase of length or a new convolution to its own negative tube in the testis.

This record in the masculine organs of generation is, I apprehend, the fundamental law of transmission from father to child. Doubtless the sperm cells from each tube have their own peculiarities of form, motion and quality.

The uterus of the female was doubtless produced by the retention in the organism of the buds and germs of life, until after their *partial* development; and then, by a constant increase of function in animal life, until after the *full* development of the fetus. This retention of the germs of life is an involuntary act on the part of the female, but in perfect accordance with the natural law of central action and attraction in her organism.

The uterus and the mammæ are the records of attraction and the exercise of that faculty which we call maternal affection. A vague approach to the law of internal organization is seen in oviparous animals, that retain the ova until after impregnation and partial organization. The maternal law is also manifested in incubation. Ovoviviparous animals exhibit the action of the maternal law still more strongly in the formation of the sac or incipient uterus of the marsupial, where the mother nurses and protects her partially developed offspring. Maternal love is also manifested in the highest asexual forms. Parental love is

born of the female; it is always first shown by the mother in all forms of animal life.

Attraction is affection on the conscious plane of life; it is emphatically a feminine law.

The human fetus requires an undisturbed position for its best development; and, as in plants, it is often destroyed and aborted by the masculine process of generation. As in the masculine process, there is no time or quiet repose for the rotary action and perfection of organized life, so there is no place or organ for it in the masculine organism. Organs grow up with, and are produced by function, and as functions and faculties grow into perfection by use, so do their organs. But there are limits. An abuse of function or faculty will destroy its use; and, if persisted in long enough, will derange and partially destroy the organ.

The mammæ of the female and the "rudimentary mark" of the male are produced by the same law of motion in the fetus; that is, by currents of nerve force from the nervous centers of the organism. In the male fetus the centrifugal forces are so much stronger in more external directions, in the muscles of the arms, shoulders, genital organs, etc., that only a mammal mark is produced; while, in the female fetus, stronger and more central currents in that direction produce the germs of lacteal vessels, that, in after life, are developed into the full mammæ.

The different kinds and degrees of development in male and female organs, are owing to different degrees of nerve forces in different directions. This same law of action produces a difference of development in the same organ in the same sex. In a general sense, the more a

mother, during pregnancy, uses her nerve forces in external directions, as in muscular labor, the smaller will be the rudimentary development of the fetal mammæ. And so, too, the more a young girl, during her growth and development, uses her nerve forces in directions that increase the size of her muscles, the less will be the size of the mammæ; but nothing so seriously affects their development as the draining and waste of the nerve force through the sexual organs, by the abuse of the sexual function, either in the pregnant mother or by self-abuse in the young girl during her growth and development, because the sexual organs and the mammæ are so intimately connected.

The size of the mammæ indicates the central power and maternal love of woman.

The lacteal function evidently originated in the voluntary action of the mother and her young. We see its origin in the lower orders of animals, where the young animal, simply by the force of suction in the mouth, has made a slit or opening in the skin of the mother, and draws its nourishment from her body, as in the Opossum. The natural place for this office is on each side of the body, in front of the mother's arms, where she hugs the tender nursling to her breast.

How evident it is that the whole maternal office, including lactation, is the result of maternal affection. In the lowest order of animals, where the differentiation between the sexes commences, the mother is a mother, because (by being produced from sperm and germ cells from the left side of the animal) her strong central power gives her a

strong attraction and affection for her offspring, and leads her to retain the germs of life until after they are partly or wholly developed, and then leads her to allow them, when young and tender, to draw their nourishment from her own body. On the contrary, the stronger centrifugal energy of the male (being produced by germs from the right side) leads him to make the most energetic exertions to take care of *himself*—but even among the lower animals he is attracted to the female by her stronger centralizing power, and because he sees that through her law alone can his *own* image be reproduced.

He soon learns to love the mother and her beautiful office, and if he is not too selfish and ugly, like the crocodile, he loves to protect and assist her in the performance of this wonderful maternal work, by which humanity has been developed.

The external sexual organs of the female are "rudimentary" in the same sense as the masculine mammæ, that is, they are produced by centrifugal nerve forces from the nervous centers of the sexual organs, the same as in the male, but as the central power is so much stronger in the female, only a "rudimentary mark" is made on the surface. The stronger this masculine sexual force in the female, the larger will be the external "rudimentary organs," and the more passionate and masculine will the woman be, and of course the less truly maternal in her nature. If we may judge of the functional strength of an organ by its size, (and this is the law, other things being equal,) then by comparing the corresponding male and female organs which are the seat of passion, it is easy

to discern the difference in the two sexes in the law of *sexual desire*—we cannot fail to see that this is emphatically a masculine law, generally a hundred fold stronger in the man.

As the spirit, or centrifugal exercise of the soul is progressive, constantly increasing in function and faculty, from the lowest to the highest forms of life, so the sexual organs increase in complexity and perfectness until the highest form is reached. The complicated structure and office of these organs has been the result of untold ages of transmission through countless generations of animal life.

We have before noticed how simple these organs and functions are in the lowest forms,—at first a simple division without organs, then a simple budding on some particular spot, indicating the location of organs. From being the most simple channels of generation for the lowest forms, the growth and functions of these organs, has increased, until in the highest forms, the results are almost incredible—as incredible as traveling by steam, talking by electricity, or compelling the sun to take our pictures, would have been to the sagest philosopher, two or three thousand years ago.

The human cerebrum is the accumulated record of mental action through countless eons of time, and through countless generations of life, by the laws of experience and transmission. Nerves are the recording pens of this wonderful volume.

The human system is the record of a Solar Eternity.

CHAPTER XII.

LAWS OF TRANSMISSION—PATERNAL AND MATERNAL.

Transmission is a transfer of something by motion. Transmission by sexual law is as deep as nature, and as constant as motion. The masculine centrifugal law is the law of transfer, whether exercised by the masculine or feminine organism.

In the organization of the solar system it is a very simple law. It is a transfer of material from the body of the sun to its children, the planets, and from the planets to their moons, and also a *direction* of motion, and a transfer of quality in the material. According to the Nebular theory of creation, it is very evident that the planets and secondaries must take the direction of the primaries, and be composed of similar material; though not necessarily precisely alike in quality, as that which is thrown from the surface of a body may be very unlike that which remains at the center, and contrawise, that which is thrown from the center, as the generative element of the animal organism, may be very unlike that which belongs to the surface.

The rings that were thrown from the sun, or that have been thrown from the planet Jupiter, inherit, in a partial sense, the forms of their primaries. The planet is round, and the rings inherit the circular form. This is the masculine or centrifugal law of transmission by form, from primary to secondary, as from parent to child. When the

planetary ring is broken, it loses its inherited circular form, and rotary motion—its motions become wave-like or vibratory. The broken ring cannot maintain this condition. The feminine law condenses and rounds it into a rotating planet; so the feminine laws of form and motion modify and change the laws of the sperm and pollen cells.

The masculine law of form, as in the ring of the planet, and in the sperm cell, is inherited and consequently transmissible; but the feminine law of form, as in the planet and germ cell, is inherent, and therefore, not transmissacle; but belongs to the secondary or child, the same as to the primary, or mother; because it is the most fundamental form. The masculine law of form is changeable and transmissible, because it is not fundamental; but both laws, as in the ring, or comet and planet, receive alike their *directions* of motion, (as from West to East,) from the primary; that is, the masculine and feminine laws both *inherit* their *directions* of motions.

In animal and vegetable life, the laws of transmission are fundamentally the same as the laws of transfer in the solar system, but as they deal with more subtle elements—with more refined materials, and with more complex motions and variable conditions in every degree, from the lowest to the highest forms, it is much more difficult to comprehend the laws of transmission in living bodies.

As with the comet and planet, so the *power* of motion belongs as much to the sperm and germ cells as to the parent organisms; but all the particular—the infinitely complex *directions* of motion, which these cells take on in their development, are inherited from parent organiza-

tions; as the earth and moon receive their directions of motion from the sun.

In art forms are transmitted by types and molds, and, as in nature, so in art, the perfect sphere is not transmissible. The transmission of form in art as in nature, can only be in broken or elongated parts. In art, as in nature, the sphere is, or may be a mold for the ring. In art elongated forms are or may be run in molds, as in nature rivers of lava and ore are molded in their beds. Somehow, I cannot rid myself of the idea, that sperm cells are run in molds, or rather that they pass through molds, and that, like rivers of lava, they have made their own channels and reservoirs in conformity with natural conditions and laws. However they may be formed, it seems evident that sperm cells and pollen cells are the transmitted, ancestral, typical forms of every species of life where sex is developed.

The child inherits the type of his cerebro spinal form from the father. What does this give the child? Forms give *capacity*. Form and capacity are connected together as cause and effect. As is the form, so will be the capacity. If the form is large, the capacity is large.

In nature, as in art, we see everywhere that form is transmissible; but, in nature, it is not so easy to understand the process, because mother nature is so sly and so slow in her work. We are led to think that the two methods must be very different; nevertheless, the laws of each must be the same. We could never work out anything in art, the law of which was not first wrought into us by the laws of nature. All the laws of art must first

be wrought into our physical constitution, and then ascend into the mental, by *minding* the law of their action, before we can work them out on the external plane of art. We could never understand the laws and relations of things on the external plane, if these laws and relations were not first organized into us on the internal plane. A spider cannot make the cocoon of the silk-worm, and the horse cannot scent the game on the chase like the dog, because the same conditions, the same train of experiences did not organize the same motions, elements and organs into their being. Our organs and faculties are adapted to their uses, *because these uses have produced them*; but always based upon, and in conformity with, the natural fundamental laws of motion.

Sly as mother nature is in her work, the cunning of man is constantly repeating her processes. Art models, so does nature. Art telegraphs and daguerrotypes, so does nature. Art imitates, so does nature. In all that man does he is only imitating some performance of father and mother nature.

Form also gives capacity in any particular direction, according with the peculiar form of the type. If the bodily or muscular energy of the father is great, then the ciliated part or spine of the sperm cell will be large, and will have a strong vibratory motion; and, if the mother has power enough, the child will have a strong physical development. The form and size of the bulb or head of the sperm cell gives general form and size to the head or encephalon of the embryo. If it be large and broad at the base, the head of the fetus will be large and broad at

the base of the brain. If it be large and broad in the middle or intellectual region, the child's head will correspond. If it be high and elongated on the summit, the child will have a high moral development. The *knowledge* of the father will not be transmitted to the child, but the form and size of the brain, giving to the child its father's general capacity for knowledge.

If each tube of the testis is a record of some organ or faculty in the cerebro-spinal system of nerves, then each form, and the law of motion in each organ, may be transmitted to the child, giving not only the form and capacity, but also the *faculty* of motion belonging to each organ. By the vibratory motion of the sperm cell or spinal axis of the embryo, in forming the organs of the cerebrum and cerebellum, the mental and physical faculties of the father, to which, by inheritance, belong the motions and experiences of all past generations, may be transmitted to the child.

As in the higher forms of life, each species has its own peculiar form of sperm cell, doubtless the sperm cells from no two individuals of the same species are precisely alike, any more than their forms or looks as individuals are precisely the same; and perhaps, too, the cells from no two tubuli are precisely the same in size and form.

As it takes twenty-four hours for the passage of the sperm cells through the tubuli of the testis, it is reasonable to suppose that the father stamps his character upon the child, by the stronger exercise of any particular faculty or function, much more during this twenty-four hours than during the brief period of coition, because the

character of these cells is already determined when they reach the "vesicles seminales," from which they are ejected.

The father's law of transmission is in the form, capacity, quality and faculty of motion in the sperm cells, and these are mainly determined in the constitution of his own nervous system. Men will learn before long that the nervous force thrown into the ejection of the semen has as little influence upon the character of the sperm cell as the orgasm of the female upon her conception. It is not very long ago that they considered the latter, as well as the former, an essential condition. How apt we are to take results for causes.

In all forms of generation the office of the male is always the same, and that is to supply the typical form of the species to which it belongs. These types are always thrown off in the same disconnected fragmentary state. Not so the female, except in very low forms. There are no organic forms higher than the frog, where the female throws off her germs in the same undeveloped condition that is universally characteristic of the male. These low developments of life are produced by the most fundamental laws of motion; that is, by the rotary motion of the germ cell, lengthened and specialized in form by the centrifugal motion of the sperm cell, which, in the case of the frog and fish, is the vibratory motion of the spinal axis.

In Spencer's Biology, page 254, he says: "The assumption to which we seem to be driven by the *ensemble* of the evidence is, that sperm and germ cells are essentially nothing more than vehicles in which are combined small

groups of physiological units in a fit state for obeying their proclivities toward the structural arrangements of the species they belong to. We must conclude that the likeness of any organ to either parent is conveyed by the *special* tendencies of the physiological units derived from that parent."

Doubtless there is truth in this statement, that will apply in different degrees to different species of organic life, but the "special tenderness of physiological units," or of psychological units, when detached in the form of sperm and germ cells, unaided by the *directive* power of the nervous system of the female, has never produced anything higher in structure or intelligence than a frog or a salmon. If "structural arrangement" and "likeness," by heriditary transmission, depended solely upon the "special tenderness and proclivities of physiological units," then *spawning* would answer just as well as any other method to make highly perfected organizations, and to produce intelligent men and women. In some latitudes the climate is warm enough to develop, without protection, any amount of life, and there seems to be no lack of power or material, as some fish produced by spawning weigh much more and are stronger than infants.

The generative office of the male, even in the highest forms is analagous to that of spawning by the female. There is a vast amount of difference between this spawning or milting, impregnating office of the male, and the conception, pregnancy and birth, or maternal office of the female. This difference, or differentiation between the male and female, which rises in importance at every step,

all the way from the fish and frog, to human forms and intelligences, is almost wholly overlooked or ignored by physiological writers upon the subject of generation. They do not at all recognize the great superiority of the maternal over the paternal office. On the contrary they generally make the absurd claim of superiority for the masculine.

No one who understands what has been here assumed as the masculine law of transmission, can fail to see that we do not intend to give the idea, that the only requirement necessary to produce a human being instead of a frog, is that it should be developed in the organism of the female. It would be impossible to develop the sperm cell of a frog into a human being, under any conditions. But we do mean to say that the reason why the sperm cell of the man is superior to that of the frog, is because man is born of woman, instead of being developed like a frog. It is because the male has been organized under the directive forces of the nervous system of the female through countless generations of life. Facts justify the conclusion that in this way alone, have the motions and experiences that belong to the struggle of life been organized into the system, and transmitted as a record from generation to generation through the untold, countless ages of animal and human life. The man records his physical and mental achievements in his own cerebellum and cerebrum, but he can only transmit them as physical and mental powers to his offspring, through the organic maternal law. The masculine law of transmission is just as necessary as the femi-

nine, but results plainly show that the maternal office is much higher in importance.

The laws of personal transfer from the father to the embroyo are mathematical and involuntary. Through his organism he measures the length, size, and form, or makes a model of the timbers of the new house. He throws off this model of the ancestral type as it exists in his own organism, but as he did not organize himself, he did not make the molds in which these types were run. He can only modify these types, in just so much as he can modify the form, increase the capacity, and improve the faculties of his own organs, from whose centers these types are thrown. In this way he may improve the ancestral type; but his labor is all upon *himself*, it is personal improvement, which may be transmitted to his children. This modifying influence is voluntary upon his own being, but its transmission to the sperm cell is purely mechanical, neither has he, (as I think) any other power of *personal* transmission to his offspring, nevertheless we shall see that he possesses and exercises a very great *voluntary* power over the fetus in an indirect way; that is, through the organism of the mother.

The size and power of the father's nerves and nervous centers, the force and energy of his system, the form and number of the tubuli testis, in or through which the sperm cells are formed, are all fixed and set by maternal gestation in the organization of the man; he can only slightly improve and modify these, thus indirectly improving and modifying the ancestral type. His system was organized by his mother, and from her he has received its conditions

of power or weakness. His father's law of transmission to him was the same as his to his own offspring. The man cannot materially change his own organization; neither could his *father* have done it by *personal* transmission; *but his mother, under different conditions,* (which are mainly under the control of the father,) *could have made him, in power and spirit, a very different man from what he is.*

The mother cannot transcend the power of her own system in giving strength to the child; but, under conditions of weariness, anxiety and anguish of spirit, her power may be so absorbed and exhausted, that she will give birth to a weak, sad, spiritless child, when, under right conditions of gestation, she might have given birth to a happy, energetic being, whose organization would have greatly improved the ancestral type of his father.

The feminine laws of transmission have been tacitly implied in the chapter on organization.

The mother transmits to the child its soul and body, and the developing power of its whole nervous system. The nerve forces of the sperm cells can hardly be taken into account in the final result. They simply act as *channels* of power, retaining their own peculiar forms and motions, when not overpowered and changed by the nervous action of the maternal organism.

The internal, as well as external organs of the fetus, are doubtless commenced by the natural laws of motion, assisted and perfected by the action of the whole nervous system of the mother. From every nervous center of her organism, through nerves as conducting channels, the

mother constantly transmits the spiritual element of her own system to the growing germs, during the nine months of the embryonic and fetal life of the child.

This spiritual or nervous element is as substantial as the lightning that rives the tree and strikes death to its victim. Need we wonder that, in less powerful currents, it is capable of molding the plastic embryo, as the breath of the blower molds his glass. But, to make a complex and perfect organism, this power must have *good conditions, good conductors and right directions.* The more special, numerous and complex the organs, functions and faculties of life become, the more special, numerous and complicated must be the directions of force and channels of power necessary to form these organs, and other things equal, the longer time it must take to perfect the organism. Other things equal, the longer the ovum, embryo or fetus of an animal remains within the organism of the female, the higher and more perfect will be the organization. Other things equal, the intelligence and perfection of animal life is in exact ratio to the fullness of its development in the maternal organism.

The fetus does not inherit the cerebro-spinal type of its external form from the mother, but for nine months it receives constant nerve forces from the cerebro-spinal, as well as from the organic nervous system of her organism, producing *impressions* of special form, giving capacity, and imparting also faculty, by giving directions of motion to the nerves of the fetus.

As the strongest *directive* powers are from centers of gravity to centers of gravity, the mother exercises a strong

influence over the fetus from its position in the uterus. The fetus is suspended from its own center of gravity to that of the mother. At this center every motion and action of the mother, whether conscious or unconscious, is, by reaction, a direction of force to the nervous system of the fetus, giving to it an increase of motion and power, always provided that these motions are not exhaustive to the mother. Thus by the motion of the limbs, giving sidewise motions to her own spinal axis, and then reacting upon the spinal axis of the fetus, the mother transmits her own physical powers and activities to the child, by giving motion to its nerves, and by enlarging and giving strength to the whole cerebellum, or to any particular part, transmitting any particular faculty of motion that belongs to the mother.

Thus the exercise of her limbs in dancing would give size, strength, firmness and activity to the nervous system, and to the cerebellum, and the exercise of her hands and arms in labor, or in instrumental music, would give size, strength, firmness and activity to that part of the nervous system and cerebellum which is involved in these exercises. Thus also, by the exercise of the mental faculties, the mother enlarges the capacity of the fetal cerebrum, giving power and activity to its whole mental system, or to any particular part corresponding to the best developed and most active mental faculties of the mother.

Every thought, feeling and action of the mother, are by impression, so many directions of force upon the plastic embryo and fetus. The amount of influence that she will exert over the mental and physical faculties of the child,

will depend upon her own power, and the direction which she gives to its forces. Any *exhaustive* labor or exercise, either mental or physical on the part of the mother, entails weakness upon the fetus, instead of giving it strength. If the power of the mother is too much directed into mental or physical channels, she will fail to give vital power and a good digestive sytem to the child without which it will be weak and powerless.

The whole nervous system of the pregnant mother is wrought up to the highest pitch, by the tax that is made upon it from the fetus. If her energies are *drained* in hard labor, the child must suffer either in body or mind. But a moderate, proper exercise of all the faculties assists in its development, giving strength and faculty. Hard physical labor in the mother makes children dull and inferior in size.

A strong maternal influence upon the fetus, supplying strong nervous centers, with good faculties and vital powers, will give energy and strength of character to her children, even though the father may be comparatively a weak man. The mother can give power and energy of motion to the sperm cells of the embryo from her own nervous system, but strong, energetic men are not born of weak women, no matter how strong the father may be. The type, or form and character of the sperm cell may be very superior, but the father cannot give soul, strength, and temperament to the child. The mother's weakness will descend to the child, because the sperm cell depends upon her for its development. If the mother is weak, of course it is still worse for the child if the father is weak

too, because strong, active sperm cells demand and of course receive more strength from the mother than weak ones. A powerful man must have power in the nervous centers, and a good digestive system to manufacture power, which alone the mother can give. A man may have large mental capacity, and still be a very weak man.

A *passive* (not weak) woman may passively yield all the strength of her system to the energetic motions of sperm cells from a strong, energetic father, and may thus develop and give birth to a strong, energetic man, that shall be pre-eminently like his father in character; but the child would have made a much *better balanced*, as well as a more powerful man, with a good, strong maternal influence. The influence of a true woman is always good, whether over the fetus, the child, or the man, because it serves to equilibrate the masculine character.

A superior man *may* transmit his superiority to his children. *Whether* he does, or not, will depend upon the character of the mother and upon her conditions during the fetal life of the child. A superior woman under right conditions, is sure to transmit her character to her children. A full-souled, healthy woman, with mental and physical faculties well developed, *may* greatly improve the ancestral type of the father in her children—under right conditions, she is *sure* to do it.

With a strong maternal influence upon the fetus, the ancestral type of the father may be so modified, that peculiar "traits" of character or form will disappear, and reappear again when this modifying influence is lost; perhaps by intermarriage with a woman inheriting the

same trait from the ancestral type of her father. There is, however, I apprehend, a better reason for the transmission of "traits" in the law of *impression* upon the mind of the mother.

As physical and mental beings, we are all more or less under the influence of this law. All the elements of nature are more or less subject to the law of *impression* under certain conditions. It would be strange indeed if the elements of the fetus were the only exceptions. The nervous system of the female is more sensitive to impression than that of the male, especially when taxed with a new life. Animals as well as human beings come under its influence. Long ago Jacob understood and took advantage of it in his dealings with his father Laban. Transmission by impression is in fact only a method of producing motion in the nerves of the fetus, through the maternal organism.

Impressions upon the nerves of the mother, from external sources, are as readily conveyed to the fetus as her own actions. It is only necessary that they should be strong enough to produce motion in the mother's nerves. By this law it is very easy to explain the reappearance of lost traits in ancestral types. Perhaps the pregnant mother is told of some peculiar trait in her husband's family, or perhaps she sees it in a picture,—then the husband and wife talk about it,—then they repeat it and discuss it among their friends,—perhaps look at the picture again and again. It thus becomes strongly impressed upon her mind, especially if it be anything very peculiar, and which excites her admiration or otherwise,—and this strong im-

pression upon her nerves becomes a direction of force in the development of the fetus. A child born under these circumstances inherits, as we say, this peculiarity. At another time, or during another pregnancy, the mother thinks nothing at all about it, or not enough to make any lasting impression upon the fetus,—her attention is not directed to it, or it is absorbed in some other direction.

In this way we can readily account for the fact that one child of a family will inherit a peculiarity, as of six fingers on one hand, and another will not. Some mothers are much more sensitive to such impressions than others, accounting for the fact that some branches of a family will inherit a peculiar trait, when other branches will not. Fear has a great deal to do with the fact that such peculiarities are kept up in certain families. A sensitive mother, knowing that a certain peculiarity, as of six fingers, exists in some branches of the family, will be so fearful that her child will inherit it, that she will think about it all the time; these six fingers on one hand will be constantly before her mental vision, except when her mind is otherwise diverted; and lo! her child is born with six fingers! Perhaps she will get so accustomed to seeing the mark or trait in this child, and become so reconciled to it, that during another pregnancy, she gives it no particular thought, and this child escapes the deformity.

Many instances, showing the effects of fear and apprehension in the mind of the mother upon the child, have come to my knowledge and personal observation.

A child some two or three summers old picked up a thimble, and, in attempting to swallow it, was strangled

to death. This made a terrible impression upon the mind of the mother, who was pregnant. The struggles of her child were constantly before her. The child of these conditions seemed to possess a mania to get hold of a thimble, and upon the very first opportunity an attempt was made to swallow one, with results like the first. This second fatality to a darling child made the mother almost frantic, and when she was pregnant again, the image of her child strangling with a thimble was ever before her. After this child was old enough to use it hands, the mother would not have a thimble in the house. But one day it was taken to the house of a neighbor, and, seeing a thimble on the table, the child eagerly grasped it, and was strangled in the same way as the two first. Its first impulse was to swallow that thimble.

We call such occurrences terrible fatalities, and so they are, but the fatality is in the organization. In the first instance the child was carelessly allowed to play with a thimble, not thinking that it could or would attempt to swallow it. In the two last instances the fates of the children were evidently in their own mental organization. Like their mother, they had thimble on the brain.

It is by this same law of *impression* upon the nervous system, by fear, that people take the cholera and die from pure fright. If grown people, strong men even, are so affected by impressions and shocks upon the nerves, is it any wonder that the tender fetus feels impressions, and receives shocks through the mother's nerves? The fetus is even more strongly affected than the mother, because it is more tender.

That this power of transmission, by impression, belongs to the mother, I know both by experience and observation. It is very evident too, that this power is a substantial element, capable of affecting the material body of the fetus. And why not? It is the same power that lifts the hand, and often too, as involuntarily as it is conveyed to the fetus.

I remember a case where a loaded team passing over a bridge, the bridge gave way, and the man and his team were precipitated into the chasm below. He was taken up, bruised and mangled, with his bones broken, and conveyed to the house of a pregnant lady living near the bridge. The fright produced by such a sight brought on her confinement, and she gave birth to a still-born child, bruised, mangled, and with broken bones like the man.

I have known cases, where, by excessive fright from some repulsive animal, the type of the human fetus has been so altered that the the child was born in the likeness of the animal by which the mother was frightened.

The following, from the Albany (N. Y.) *Knickerbocker*, is a remarkable case of transmission by impression. It recommends itself strongly to the attention of those physiologists or physicians who ridicule the idea of transmission by impression, from the mother to the fetus:

"One of the most remarkable cases that has ever come under the observation of our medical fraternity, has just transpired at the residence of a young man named Abriel, who resides on First street, Arbor Hill. Mr. A. is a returned soldier. He has been home something less than a year. When he came home he was suffering from a Minie ball wound through the fleshy part of the right arm. It became so bad that the attending physician talked seriously of amputation.

This worked seriously on the mind of his young wife (for he had but a short time previously got married.) She cared for and dressed the arm regularly, and paid every attention to it, not wishing to see her husband with one arm. This was some eight or nine months ago. Under the kind care of the wife, whose whole attention was absorbed in the thought of a one-armed husband, the wound got well, and the arm was saved. Now for the sequel: All this transpired *eight* or *nine* months ago. The other day the wife of Mr. Abriel gave birth to a child who has one well developed arm; but the other was a stump, similar to one the poor wife's mind was impressed with, at the time the surgeons were talking of taking off her husband's. Amputation could not have produced a more beautiful stump, and what is more, the scar of the bullet-hole, so visible on the father's arm, was as visible on the child's arm at the base of the stump, as if really inflicted by a ball. This is the most remarkable case of "child-mark" ever known. It has attracted the attention of all our leading physicians and surgeons. The child is a healthy and beautiful one, perfect in every respect, save the absence of the arm referred to."

Fear and desire, love and hate, beauty and deformity, jealousy, anger and every human passion that exists in the breast of the mother, make their mark upon the lineaments of the fetus and upon the character of the child.

Any strong, lasting desire in the mind of the mother will be most surely and indelibly stamped upon the mental system of the fetus. An earnest, persistent desire of the mother during pregnancy for superior gifts or talents in any particular direction for herself or for her child, will be so strongly impressed upon the child that he will bend the strongest energies of his life to its attainment. Under such an impulse the child or the man will labor in this direction, as if it were the law of his destiny. He could not tell you why he takes this course, but he *must*, and by

his own exertions he will greatly modify the ancestral type of his own mental system. Aspiration is the law of progress—always felt strongly by the mother for her children, and perhaps never so strongly as during pregnancy with a male fetus, because desire and aspiration are emphatically masculine laws.

Women, whose minds have never been awakened to high and holy aspirations for their children, are exercised during pregnancy with foolish, uncontrollable desires and whims, which, if not gratified, often become stamped upon the external body of the fetus as "*marks*," but more generally they are impressed upon its mental system. Desires make the strongest impression upon the fetus when *not gratified*, because they are more strongly impressed upon the mother's mind. They are persistent until gratified. When gratified, they pass away from her own mind, and consequently from the fetus, without making any lasting impression or mark.

When this law of impression by desire shall be rightly understood by the mother, and take high and noble aims, it will work wonders in the regeneration of humanity.

Aversion and anger are as strongly marked upon the mind of the fetus as desire. I know the case of a woman whose husband so offended her that, for three months before the birth of a child, she did not speak to him. That boy never could speak to his father. If he attempted it, such a nervous disturbance would be produced in his system that he would fall on the floor in a sort of spasm. When this child became a man, he lived with his father and mother, inheriting his father's property, doing busi-

ness with him and for him, (they were farmers,) but he was always obliged to turn his back to his father, and talk as if he were addressing some one else.

I know a child, poor boy he is dead now, whose life of eighteen years was one long agony, (whenever he seemed to be at all conscious,) because his mother, a few weeks before his birth, was with a friend at her confinement, whose labor pains were so terrible and agonizing, producing such an impression upon his mother, and upon him through her, that he was perfectly idiotic, except during periodic paroxysms of consciousness, when he seemed to pass through all that poor woman suffered, precisely imitating her gestures and agonizing cries. The paroxysms of the boy lasted while his strength lasted, and the rest of his life was a perfect stupor.

In striking cases of transmission like this, mothers fully understand the acting causes that produce them. Mothers *know* that such things are true, but they seldom speak of them to doctors, or even to their husbands, because men are so utterly incredulous they cannot understand what does not belong to their own experience. "It is curious that we can only believe as deep as we live," says Emerson.

Men generally notice such statements with a smile of incredulity and contempt. Such men can never understand the phenomena and philosophy of life. There are some things that men must go to their mothers to learn. The world is full of transmitted experiences, less striking, that even mothers never think about or realize. The conduct of learned doctors makes them think it is silly to be-

lieve such things, and they seldom give them a thought, unless the facts are so plain and striking that they cannot help it. If mothers would take notice of their *conditions*, and trace results in the lives of their children, they would be astonished at the discoveries they would make.

By impression, as we see, the mother transmits not only her own motions, character and experiences, but also of those around her. She transmits the strongest impressions, whether they come from the motions, facts and experiences of her own life, or from the lives of others. *Emotions* of the mind are *motions* in the nerves, and as the fetus during pregnancy is the negative or reactive pole of the brain, all its sensations and motions are, by reaction, conveyed to the fetus, with more or less force according to their power. Thus the daily life, conditions and feelings of the mother, for nine months, become a part of the organic nature of her child, because they really are organized into its physical and mental system. Our voluntary acts, habits of life and mental acquirements thus become the involuntary forces or *nature* of the child.

"Habit is second nature," says human wisdom; that is, voluntary actions or motions long persisted in give new directions to the spirit forces, until what were at first only volitions become at length involuntary or natural directions of nervous action. We all know the wonderful power of these acquired forces or "second natures." When they are transmitted by the mother to the fetus, they become *natural* forces in her children. What was voluntary in the mother becomes involuntary in the child. By this law men and women of genius are born of mothers

of deep or large experience, or with well cultivated physical or mental powers. In this way mothers transmit, not only their powers and faculties, but even their knowledge and feelings, to their children. Hence come our intuitions, sometimes strikingly displayed in such men as Zera Colburn and Henry Safford. In this way, too, are born the wonderful instincts of the lower, as well as higher animals.

I speak what I do know when I say that mothers transmit their *feelings*, as well as their knowledge, to their children, and I have good reasons to believe that sometimes, under peculiar conditions, even the *memory* of facts that transpire during the fetal life of a child, may be so impressed upon its brain cells, as to be afterward brought up before the mental vision of the child. And why not? Intuition is only a *memory* of the experiences of past generations. The memory of facts or circumstances only requires a still deeper impression. After birth, the infant soon learns to remember the voice and face of the mother. Why not, under some strong or terrible impression, remember what takes place just a little before birth? I believe that the faculties of the child are more active during a few weeks before birth, than for a few weeks after, when it first comes into new conditions where its vitality is absorbed in maintaining a new and independent life. As long as the child is connected with the mother by vital and nervous conducting channels, it is really a part of the mother, and as such it partakes of her mental and physical, as well as vital activity. We know that it partakes of her vital activity, because its blood is circulated

by the beating of her heart. Mothers also know that the child has more physical activity a few weeks before birth, than for a few weeks after, when it first comes under the *pressure* of the atmosphere. Why not also more mental activity in the reception of *impressions* from the mind of the mother? These impressions are, or may be afterward developed and remembered by the child, not when it is first born, but as it gains independent, vital, physical and mental strength.

As a pregnant woman is peculiarly sensitive, and subject to impressions from external sources, her child is more or less molded by the character and conduct of those around her. And who so likely to produce strong impressions upon the mind of the mother as her own husband, the father of the child? In this way the peculiar habits, character, faculties and gifts of the father may be transmitted to the child.

If the father were a good singer or a great musician, and the mother wholly lacking in those accomplishments, it would be the most natural thing in the world, that she should greatly admire her husband's talents, and that she should have an almost uncontrollable, longing desire to sing with him, and be as accomplished in the art, or as great a performer as her husband, especially if she were fond of music. If so her child would most surely inherit her feelings, and these longing desires would lead him to cultivate his talents with such a perfect devotion to the art, that he would be very likely to excel his father.

How else can we account for the fact that one child will possess his father's talents or faculties in an eminent degree,

and another not at all. The ancestral types, or forms of the sperm cells must be always nearly the same from the same man, though doubtless they possess variable activities, and consequently somewhat different characters at different times. But we have a much better solution of variety in the character of children of the same parents, in the ever varying conditions of the mother during the fetal life of her children, though doubtless both causes produce their effects.

Sometimes children inherit their father's talents and faculties, but never cultivate or excel in them, because they lack that inspiring love for them which alone a mother can give. Sometimes even the best faculties and highest talents of the father are in the child perverted into vicious channels, by evil propensities inherited from the mother.

Children of one birth should be precisely alike, if the law of variety depended wholly upon the typical law of the father, because in the case of twins, the sperm cells are produced in nearly the same conditions, and must be very similar in character. Sometimes twins are so near alike that you can hardly tell them apart and very similar in character; then again they are very unlike every way. They will be unlike under the artistic law of the mother, because both children do not receive an equal share of the same currents of forces from her nervous system.

From the laws of transmission, two very cogent reasons are deducible why children are more apt to take on the *resemblance* and *appearance* of the father than the mother. First, the masculine law of transmission is of special type

and external form, including particularly the motions of the cerebro-spinal system of nerves. Second, from *external impressions* upon the mental system of the mother transmitted to the fetus. The image of the husband and father is most likely to produce the *strongest* impression upon the mind of the mother. His form, manner and appearance, the color of his skin, eyes and hair, or any peculiarity about his person, whether with feelings of love or hatred, admiration or disgust, desire or aversion, are generally more constantly and more strongly impressed upon the mind, and, consequently, upon the impressible fetus, than any other one object. I apprehend that the nervous system of the mother is a stronger vehicle of transmission from the father to the child, so far as *looks*, or the artistic lineaments of feature are concerned, than even the typical form of the sperm cell. Peculiar habits of manner and social characteristics of the father are most likely transmitted in this way. A daughter is more apt to *look* like the father than a son, because the female fetus is more impressible on the surface than the male, nevertheless by fundamental law, the daughter is like the mother in organization and character.

Stock growers, writing about horses, have laid it down as a general rule, that the "external appearance, bony structure, color and carriage, or caress" of the animal are like the sire, whereas the internal *vital organs and temperament* of the animal are like the dam. These ideas correspond precisely, as far they go, with the theory of transmission here advanced.

The constitution and temperament of the child, both

vital and mental, are transmitted from the mother, and what there are in the child, will depend upon the constitution, temperament and *conditions* of the mother. At one time a mother may bear a strong, happy, healthy child, and at another time, quite the reverse, because the *conditions* of her life, during the pregnancy of each child, were so unlike, and *conditions depend so much upon the father.*

Children are always made more or less discordant and unhappy in temperament by the discordant, inharmonious conditions of the mother. I know cases of transmitted misery, produced by unhappy marital conditions, owing to the neglect and ill treatment of faithless husbands, that are enough to break the mother's heart, to think she should unavoidably entail so much misery upon the life of a dear child. Children are born with palpitating and diseased hearts, because their mothers carried broken hearts during their fetal existence. How can a child have a strong, happy heart, if, during its process of organization, the mother's heart is trembling and breaking with grief and anxiety. Misery is organized into the constitution of a child born under such conditions. The beating of its heart will be an answering throb to the mother's key note of anguish. Grief in the mother's heart is sometimes, to the growing embryo, like a heavy stone laid on the growing germ of a tree.

"Just as the twig is bent the tree is inclined." Sperm cells are very weak twigs in the hands of the mother. A happy, healthy, well-developed, well educated woman, with a soul of power, (not masculine strength,) could mold

them about as she pleases, *if* she she only knew her power in maternity, for good or for ill. Doubtless it has been best that she has not known it, because to a sensible, sensitive woman, the conditions of her sex have been in many respects so bad; not so bad to those who were not conscious of it, but to those who were. The conditions of a slave are not so bad to those who are not conscious that they are slaves, but when the mind is fully awakened to a sense of justice, and to the injury inflicted by its condition as a slave, then its unjust position and treatment are insufferable.

Children inherit weakness, sickness, and premature graves, others are cursed with life-long misery, all produced by the wrong conditions of the parents, when neither of them are at all sensible of the misery they are propagating. The distress of the mother who knows that she is injuring her child when she is powerless to avoid it, is tenfold greater and perhaps worse for the child, than a happy, ignorance of consequences, unless she have the power to rise above conditions on the ladder of faith, on which ministering spirits walk with her unseen, ascending and descending to comfort her with an angel's love. In such a holy atmosphere, many a woman has given birth to children inspired by *impression* from unseen visitants, like Mary and Elizabeth of olden time. Inspired men and women, martyrs to truth and righteousness, are born of mothers whose souls were elevated above the reproach of men.

I believe that the same *impressions* produce different effects upon the male and female fetus, because the female fetus follows the law of the mother, which is the law of

restraint and control, but the male fetus follows the law of the father which is the law of free scope and license. A strong *impression* of dislike, aversion or disgust on the part of the mother upon the female fetus would produce the same feeling of dislike and aversion in the daughter, whereas in the son it might produce the opposite extreme of an uncontrollable desire. The masculine law is the law of extremes and opposites. The world is cursed with natural drunkards and libertines, because, by *impression*, the drunkard and the law of sexual desire are more strongly *stamped* upon the growing fetus than anything else. How else can we account for the fact that the daughters of a family, whose father was a drunkard, will have a strong aversion to the use of alcoholic drinks; whereas the sons, or a part of them, generally follow the course of the father like a terrible, unavoidable destiny. These uncontrollable impulses always belong to the most masculine members of such a family.

If the mother could only know her power over the fetus, and how to use it, how much misery might be avoided. She would learn to ward off ugly impressions, and transmit to her child only that which is good, and pure, and true. And oh, how much more careful, I am sure, the father would be, not to throw *hurtful impressions* around the atmosphere of the mother, if he could realize his influence for good or ill, for happiness or misery upon the spirit of the mother, and through her upon the character and well-being of the child. No matter how bad we are ourselves, we all wish to have good and noble children. We can

have them if we will give the fetus *right conditions*, and to do this, *we must do right ourselves.*

The lives of children reveal the character, conduct and conditions of the parents. Confucius exclaimed: "How can a man be concealed! how can a man be concealed! A broken complexion, a swinish look, ungenerous acts, and the want of due knowledge—*all blab!*" So children, men and women "*all blab,*" and reveal to the skillful, careful observer the character and lives of the parents.

I know a case of heart breaking misery, where an individual behaves so strangely under conditions that would produce in another person feelings of a very different kind. I said to myself, "How strange! There must be a cause for this." I knew something of the history and character of the parents. I recalled what I happened to know of their external conditions during the pregnancy of the child. I put *this* and *that* and *that* together, and I read the life of *that* father and mother during that period. I was determined to know if I was right. I went to the mother and said to her, "I know why your child feels as she does. You felt thus and so during her fetal life." "How did you know?" exclaimed the mother. "I never told you nor any one else." "No," said I, "but your child has told all." I had read that page of the mother's life correctly, but it had never occurred to her that her feelings could have made her child what she was.

It is very strange that parents have remained so long so blind and ignorant upon this all important subject. Physicians well know the influence of mental excitement upon

the secretion of the mother's milk. How can they doubt its influence upon the fetus?

"'Tis curious that we only believe as deep as we live." The doctor and the father live on the surface. They know nothing, they feel nothing of the life of the pregnant mother, and so they cannot believe its seemingly miraculous powers. And the mother dare not believe *aloud* any more than the learned doctor tells her. She chokes down the evidence of her own senses, and smothers her maternal intuitions, at the mandate of the medical college. College faculties must learn to respect the experiences of their mothers, and then parents will begin to realize their responsibilities as parents. Fathers will then be taught that mothers and children have rights that must be respected. As we bring children into the world without their knowledge or consent, we owe them the inheritance of a happy spirit, a good character and a good constitution. We have no right to propagate misery and disease. If we would have have our children "rise up and call us blessed," we must bless them in their birth-right. If we curse our children with disease and misery, we must expect that they will curse the day of their birth, if they do not curse us.

The organization of humanity is woman's work in the world. Hitherto she has performed her labor by mechanical law, like an *artisan*, because she has not understood her power, and because the rights of maternity have not been understood or respected by man. The fundamental laws of organization are transmitted in sperm and germ cells; but even now its lines of beauty, perfection and

grace are the work of the mother, though at present wholly involuntary on her part.

Artistic maternity will be accomplished by the voluntary direction of the nerve forces, as we open the mouth or raise the hand, just as we direct our nerve forces in forming a habit or curing one. By a right direction of this power, we can also exercise a very strong controlling influence over many of the functions of the body; not so much by will power as by a *firm persistent direction* of the nerve forces. Nature will be directed, but not commanded or forced. Violent efforts of the will over the involuntary forces are destructive to their power, because the *will* absorbs the *power*. The soul is a very sensitive element, we must learn how to *direct* its movements through its spiritual channels.

The father's power of transmission is mostly, if not wholly, through the cerebro-spinal system, through which he transmits external form, capacity and faculty to the child, but only upon condition that the full development and action of the sperm cells are not hindered or changed by the maternal law. That the mother always does, more or less, change the action of the paternal law, is very evident, as the child perhaps never has precisely the form, capacity and faculty of the father. With the foundation of germ and germ cells to work upon, the mother transmits, through her own spinal nerves, to the cerebro-spinal system of the fetus, all that the father can, *and more*. She gives soul, spirit and power to the child; she gives power, to manufacture power, stomach, lungs, heart and blood,

with the control of its circulation, whether energetic or feeble.

Even now, under its involuntary action, the mother's power of transmission in the cerebro-spinal system is not inferior to that of the father; and when she shall know how to bring it under voluntary control, her power even here will be greatly superior to his. Now the mother knows as little of this power or how to use it, as we knew about elecricity before the days of Franklin. Then we only knew and trembled at its effects in the lightning and thunder. Now we (that is our sons) make it talk across the continents. Now the mother only sees and realizes the effects of her power over the fetus, when by some terrible shock upon her own nervous system, she sees and realizes that in some way, (she knows not how,) she has wrought a terrible injury or deformity upon her child, upon which she looks and weeps in sorrow and silence, awe-stricken at her own power and its effects. When the mother shall know how to use this wonderful power she will make it *talk*—O! how grandly, gloriously, and beautifully, in the forms, faces, motions, graces, mental and moral development of her children.

But first woman must become conscious of her power and have freedom in her work. Before she can do this she must have the *control* of her *conditions*. Man is, or makes the external condition of woman. In the sexual relation she must control these conditions; they must be subordinate to her work as the artist of humanity. Man is architect and artist on the external plane of life; woman

on the internal. Man controls the elements and conditions of his work—woman must control hers.

At present man's work in life is more under the control of his will than that of woman. This is because the law of his labor and his work are more external and more easily understood than hers. All the functions and laws of motion in animal life are at first *involuntary* and then many of them become *voluntary by minding the law of their action;* and then again by reaction, many of our *voluntary* motions and actions, become *involuntary by not minding or heeding the law of their action.* All intelligence is a *minding* or becoming acquainted with some law of nature, either by experience, personal observation, or by the law of transmission.

We move our hands and feet and other organs of the body by a voluntary act of the mind, because either we or our progenitors have *minded*, or become acquainted with the laws of motion in animal life, that is because we know *how* to move them.

Now it is only necessary that woman should understand the laws of physical motion and mental action in gestative labor to bring her most important work under the control of volition and will. Some of these laws are already comprehended, generally in their most uninviting aspect, as where fright produces marks and deformities upon the fetus, but sometimes in a diviner work, as in men of genius and power.

When these laws shall be understood, as they surely will, then woman's work in maternity will be artistic, beautiful, divine and glorious!—as beautiful, as good, and as

noble as the creative power of her own mind can make it, but always in conformity with natural law.

So, too, on the natural plane of labor, in art, science and invention, man can only work out the law of his own mind in creative force in conformity with the laws of nature. He works out in voluntary action the laws that were inwrought in his mental constitution by the involuntary mental action of the mother. Automatic power is the mother of voluntary force.

By mental exercise, man improves these natural laws, making them artistic and creative on the external plane. So, by an intelligent comprehension of the laws of gestation, woman will become creative and artistic on the internal plane. This creative power, whether on the external or internal plane, is simply the power of combination by the mathematical laws of the mind; it is the making of new forms and laws by selection and combination from forms and laws already organized in the mental system. Heretofore the work of woman in maternity has been mostly that of an artisan, blindly following the laws of motion in her own mind and in that of the sperm cell. What she has accomplished beyond this has been performed without volition or intelligent action, and of course the progress of humanity has been very, very slow. *Artistic maternity shall bruise and crush the head of the serpent evil.* Artistic maternity will regenerate humanity by generating it aright.

But first she must have right *conditions.* The right development of all growth depends upon its *conditions.* The work of human generation and regeneration belongs

to woman, but it *conditions* depend upon man. He is the external ruling power. He surrounds woman with conditions as the atmosphere surrounds the earth, and as the earth cannot produce good fruits with bad atmospheric conditions, much less can the woman. Physically, all things must have freedom for right devevelopment in growth. Physical, mental and spiritual laws all harmonize. The mind must have freedom as well as the body for right action and development. A free child is not born of a slave mother. Woman must be freed from the dominion of man. She must have freedom in the sexual relation, and to have this she must control the abnormal law of license in the man. He cannot be trusted to follow voluntarily her maternal law, because the maternal power does not belong to him, and before she can do this she must have an *independent home.* She can never control in the sexual relation while she is so dependent upon the individual man or husband. Perfect dependence and slavery go hand in hand, you cannot separate them. As long as woman is so completely dependent upon man, he will control her, or she him, (it matters not which,) according to his own law of license.

Woman may be perfectly conscious of her artistic power in maternity; she may understand its laws, but she can accomplish nothing while under the *curse of man's dominion.* The Son of Mary came to fulfill the law of righteousness in his own person, and to teach future generations to do the same, and by fulfilling this law to remove the curse of sin. Mary, in her first maternity, was not under the dominion of a husband. Joseph believed in

Mary's visions and in his own dreams, and he "*knew her not* till she had brought forth her first born son." The mission of Christ, the law of righteousness, can never be fulfilled in us till WOMAN is relieved from the RULE OF MAN, *the curse of curses* to all past generations; a curse that has descended not alone to all the daughters of Eve, but which has reacted with terrible force upon all the sons of Adam.

CHAPTER XIII.

GENERAL CORRESPONDENCIES BETWEEN THE SOLAR AND HUMAN SYSTEMS,—FORESHADOWING THE SOCIAL.

What a wonderful organization is the solar system! Wheels within wheels and orbits within orbits! The whole system, as well as every member of it, exhibits the two great archetypal laws of form. The feminine law is everywhere manifest in the spherical form of the sun, planets and moons, and in their daily rotations. In the present era of its history, the feminine law is the individual as well as the general controlling power of the solar system, giving form and individual conditions to its individual members.

The masculine law is not so apparent, nevertheless it is the law of orbital motion. When the planets were fiery, streaming comets, then the force of the masculine law

ruled each member of the solar sytem as an individual law, corresponding precisely with the rule of the masculine law in the undeveloped, unreasoning condition of animal life, and with the personal dominion of man over woman in the undeveloped condition of the social system. Nevertheless, even in its cometary state, the solar system was controlled at its general center by the feminine law, and so too the feminine law has always controlled at the general centers of animal and social organization; in the solar plexus of animal life, and in the general influence of woman in society and *behind the thrones* of governmental organization. As the solar and human systems have taken on their feminine law of individual control in the rotation of the moon and planets, and in the rotating, reasoning power of the individual mind,—so, too, will the social system take on its feminine law of individual control in family and state; in the home and in its govermental orders.

The earth itself is a grand organized body, everywhere manifesting these two great laws. Its great oceans and continents, its lakes and islands, its rivers and rivulets, its waterspouts and rain, its volcanic fires spouting forth from its ribs and back bones, its earthquakes belching and rumbling from its stomach, and shaking its bowels, its coal-beds, oil basins, mines and veins of choice minerals, are all *centers* or *channels* of power exhibiting the *central* and *centrifugal* laws.

It would be impossible to prevent a grain of sand on the sea shore from moving with the earth at the rate of 25,000

miles in twenty-four hours, and just as impossible to prevent it from going at the rate of 68,000 miles in one hour around the sun. All the elements of substance in us and around us, whether material, gaseous, or ethereal, must in some way partake of these motions. When from any conflicting cause counter motions are set up, gales and whirlwinds, tornadoes and volcanoes ensue, and carry destruction in their path.

If the human organism is the child of the earth—as a member of the solar system—it should correspond therewith. We have seen how wonderful this correspondence is in the laws of generation, organization and transmission. We shall yet learn that this correspondence runs through every part of the physical and mental systems, and must through the social system, before we can have justice and harmony, because social organization depends upon mental law, and must harmonize with it.

The fashions and governmental orders of society follow the laws of the solar system, as exhibited in animal and human organization, so well illustrated on its external masculine plane by Herbert Spencer. The laws of mutation and progress, that have operated in the solar system to bring it from its nebulous condition to its present state of order, harmony and perfection, are the same that have operated, and are still operating, to organize, regulate and perfect animal life and human society. The same laws of motion that have produced convulsions and discord among the elements of the earth and atmosphere have produced, and still produce, disorder and discord in the human organism and in human society. Extremes of

action, by destroying equilibrium, produce disorder everywhere.

Like the solar system and the orbit of the earth, the human system is in form an ellipse. Elevate the arms to the highest perpendicular overhead, swing them around to a horizontal position, draw a circle in this line so as to include the feet, and you will have the idea of an ellipse. Witness the gyrations of an expert gymnast or perfect danseuse—what poetry of motion, and how plainly the elliptical orbit of motion is represented. Were it possible for a human being to poise itself unsupported in space, with the limbs extended, and the body in a rapid, rotating motion, the correspondence would be perfect.

The solar and human systems alike have their centers of power and currents of force. The nerves of the solar system are its magnetic and electric forces, hurling the planets in their orbits, and whirling them on their axes, directing the magnetic needle, rending the sky with lightning, and, by striking fire with the gases of our atmosphere, these electric forces give us light and heat.

The lungs of the solar system are the vast vacuities that lie between the solar bodies, producing a constant rhythmatic breathing of the planets as they sweep along in their orbits.

The sun is a general center of motion to the whole solar system. It has also an individual center of motion on its own axis. The planets, like the parent sun, have individual centers or axes of motion, and also a revolution around the general center. This gives to the earth, a double motion and two centers—the sun and its own axis. The

earth and some other planets have children, or moons. The moon has an independent center of motion on its own axis, and a special orbit of motion around the earth, besides being carried along with the earth in her path around the sun. This gives to the moon a triple motion and three centers,—the sun, the earth, and its own axis. Solar organization is limited to these three centers. It does not sustain any further regular complexity of motion. The most obvious, external significance of a *Trinity* lies in these three centers,—sun, earth and moon. The human system exactly copies this law of complexity.

We have more than once noticed that in the solar and human systems, the relative positions of the elements are reversed. The fundamental centers of the solar systems are material; in the human system they are ethereal or psychial, and constitute the internal living power of motion. The solar plexus of the organic, or sympathetic system of nerves, is the general center of the human system, and corresponds with the sun in the solar system. It has its origin in the maternal germ cell of the embryo, and is fundamentally the parent of all the others. It belongs to the lowest forms of organized life. There are unorganized, living masses of jelly, that have no centers at all, (corresponding to partially condensed nebulæ in solar organization) where the life power is homogenous; but the solar plexus of the human corresponds to the first nervous center of life in all forms, whether Vertebrate, Articulate, Radiate, or Mollusk, or in the root of the vegetable. It is situated in the center of the system, where by sustaining the digestive organs, it sends constant supplies of power to

the whole organism, as the sun throws its life-giving power over the solar system. The solar plexus is the life-sustaining center, because it produces, sustains and gives motive power to the digestive system.

The second principal center of the human system is the oblongata, or head of the spinal axis. This center and its axis correspond to the earth. As the earth is the child of the sun, so this center is primarily and fundamentally the child of the solar plexus or center. In the lowest organized animal forms, the spine, or spines are centrifugated from the most primitive or solar center. Secondarily, the spinal center and axis are reproduced by sperm cells from masculine sexual organs, from a parent spinal or axial center. In the Vertebrate animal, the oblongata or spinal center has grown to be what it is, by constant receptions of power from the germ cell and solar plexus of the mother through countless organizations.

The third center is the cerebrum, and corresponds to the moon in the solar system. It is the direct and indirect offspring of the spinal and solar centers, just as the moon is the direct and indirect offspring of the earth and sun. Directly the cerebrum is the child of the oblongata or axial center, as the moon is directly the child of the earth. As a centrifugation from the oblongata, the cerebrum is masculine; as an independent, rotating, reasoning center, it is feminine.

In a relative sense, that is as relative to rotation, orbital motion, is masculine; as relating to the solar system, the sun has no external masculine orbit of motion. So the

solar plexus or center of the human system, has no external or masculine orbit of motion. The earth has an orbit of intense motion, and so has its correspondent, the spinal center of the human system. The motor and sensitive nerves constitute this orbit. By its masculine and feminine forces, the earth has thrown off its child, the moon, and produced all forms of life. By the same laws, the human spinal center has thrown off its cerebrum and produced its cerebellum, its arms, legs and various other appendages of the body. These masculine centrifugations, whether in the solar or human systems, have been controlled and perfected by feminine law.

As the moon has a double motion around the earth and sun, so the cerebrum or mental system has a double orbit, an orbit of mental emotions, and an orbit of physical sensation with the motor and sensitive nerves of the physical or spinal orbit; but these orbits are so blended together, that it would be as impossible to separate them, as it would be to separate the orbit of the moon around the earth from its path around the sun. As the orbits of the moon around the earth and sun constitute one orbit, so the mental and physical orbits of the mind are one. The moon has assumed, and maintains its present form by its own independent, rotary motion, so the cerebrum has received its present form by its own voluntary, independent, internal, revolving action, and maintains its form and power by its rotating, reasoning faculty. By its own centrifugal forces, the mind like the moon throws off its scintillations of borrowed light.

As the material centers of the solar system produce cor-

responding motions in the ethereal element which surrounds them, so the ethereal or nervous centers of the human system produce corresponding orbits or circles of motion in its material element. The solar plexus with its organic system of nerves produces corresponding central, material, digestive organs and circulations, as the sun is a digestive center or stomach for the whole solar system, producing its ethereal purveying and conveying circles of motion.

The nervous orbit of the spinal axis has its corresponding motions in the blood vessels. They are a path or orbit through which all the digested material of the system revolves, as the spinal nerves are a path for the nerve fluid, and both correspond to the orbit of the earth. The great aorta with its branches is the general path of supply for the whole system. The vena cava with its branches completes this orbit of the blood. This path belongs to the mental as well as the physical system, just as the orbit of the earth belongs to the moon. The carotid artery with its branches is more especially the material orbit of supply for the cerebrum and its special senses. The jugular vein with its branches completes this orbit of revolution or circulation. This orbit of the blood corresponds to the mental nervous orbit of emotion, and to the special orbit of the moon around the earth,—and as the orbit of the moon mingles with the orbit of earth, and the mental nervous orbit of emotion with the physical motor and sensitive nerves, so this orbit of the blood mingles with the great aorta, or general path of the blood.

The heart is not a generative center like the solar plexus, oblongata and cerebrum, but it is the material correspondent of the oblongata, as the stomach is of the solar plexus. The heart does not generate motion, but it receives motion from the psychial element of the oblongata, as the earth receives motion from its intense ethereal currents. The heart controls and regulates the circulation of the blood, it is the equinoxial point, the center of equilibrium to its circulation, as the equinoxes are in the orbit of the earth, and as there are two equinoxes in one orbit of the earth, so there are two lobes of the heart through which the blood passes in one orbit of circulation. The equinoxes are the points of the earth's equilibrium in its orbit, as the heart is in the circulation of the blood.

In a general sense, all the nervous centers of the human system correspond with all centers of the solar system, because, as in the solar system, they maintain the moving equilibrium of the human system by their balance of motion and power.

When the organizations of society shall correspond with the laws of motion in the solar and human systems, we shall have a perfect moving equilibrium among the social spheres—*never before*, because the laws of society depend upon and must therefore correspond with the laws of mental organization, which, as we shall see, correspond with the physical and solar.

The spinal or axial center, like the planet, is to its own system an individual *necessity*, without which an organized system is impossible. Every form of organized life has some sort of a spine, spines, or rings. The centrifugal

law is the law of individuality. Distinct individual action, or the action of distinct organs, is necessary to an organized system, whether in the solar, human or social spheres.

The cerebrum is not a *necessity* or cause of life and organization, but a necessary *consequence* of organized life in its higher and more perfect forms of development. The cerebrum might be removed, or wholly inactive, and yet the system might maintain the physical life and motion of its organized parts, as the solar system existed in a cometary state, and might maintain its planetary organization without its moons. Like the moon, the mind is the consequence, not the cause of individual motion and organization.

So the cerebellum is not a cause, but a necessary consequence of individual motion. As it has been produced by the unitizing reaction of the centrifugal motions of the spinal organs, it indicates the harmonious motions of those organs. The cerebellum is to the spinal axis what rotary motion is to the earth. Both are the result of unitizing motion and power. The loss of the cerebellum to the organs of the spinal axis, would correspond with the loss of rotary motion to the earth. As the earth would be converted into a comet, veering about without order or harmony, so, when the cerebellum is removed, the spinal organs veer and flounder about without rudder or compass. The cerebellum as much belongs to the head of the spinal axis as rotary motion to the earth—it is its feminine law of physical control, unity and harmony. The cerebrum is to the mental system what the cerebellum is to the physical.

The sexual generative centers of the animal system are not centers of life or motion to the system to which they belong. So far as the individual is concerned, these centers might be removed, (as they often are from the lower animals,) without necessarily forfeiting the life of the individual. So it is not necessary to the existence of the solar system, or of an individual planet, that each planet should be a generative center, throwing off its moon, or producing vegetation upon its surface. It is evident that generative centers or powers are not powers or centers of life and motion to the human system as an organized individual. Like the cerebrum and cerebellum, sexual powers and centers are not the *causes*, but the *consequences* of individual life and motion; just as vegetation is a *result*, not a *cause*, of the existence of the earth.

Nevertheless, sexual centers embody all the laws of life and motion that belong to the individual, because they are the reactions from its own centers and laws of life and motion; just as secondary centers in the solar system embody the laws of motion that belong to their primaries. Multiplicity and variety in individual life, owe their existence to these generative centers. They do not support or sustain individual life, but they generate and produce it. Through organization the germ and sperm cells which these sexual generative centers produce, become great centers of life and motion to new individuals.

The solar plexus or center is the root of the human tree, and *sustains* its life. The spinal axis is its trunk, and supports the branches and fruit. The generative centers contain the seeds, and its *female* organs bear the physical fruit.

The mental system is the spiritual fruit of this tree. The cerebrum stands upon the spinal axis like a flower upon its stem.

It may be thought very unwise to compare the cerebrum to the moon; unwise because the mind holds such an important and powerful position in the human system, whereas the moon is comparatively an inferior body in the solar; nevertheless, the correspondence is truthful. Physically the intellect has no power at all; it may think all day to no purpose, unless the energies of the soul are aroused, and the spirit forces put the muscles in motion, as the moon is whirled along by the earth in its eddying, circling currents. Nevertheless the moon has independent motion of its own on its own axis, and so has the mind. The mind makes observations; and herein the positions of the mental organs and the moon are very similar. They are very fine for making observations. It will not be denied that the mind is often very *moony* in its flights of fancy.

The wonderful correspondencies between the human and solar systems are not empirical; they are related to each other as cause and effect. Like causes and like motions have produced corresponding effects; but as the *conditions* are very unlike, so are the results. What we wish to affirm is, that the moon and the mind have been produced by the same *fundamental* laws and orders of motion; but, as we shall show hereafter, the mind has a wonderful reactive power, which has only a very faint correspondence in the reactive power of the moon.

CHAPTER XIV.

MENTAL ORIGIN—SENSE, PERCEPTION AND CONSCIOUSNESS.

"It is too late to be helped, the discovery we have made that we exist." Wonderful discovery! the greatest that has ever been made, or that ever can be made. It belongs to that sublime power which we call Consciousness.

To whom, and to what age does this discovery belong? We say that man is a conscious being,—are not the lower animals also conscious of existence? Among so-called human beings there are all grades and degrees of consciousness and intelligence.

What is consciousness? This word is derived from the Latin *con*, with, and *scire*, to know; that is, with knowledge. Webster says, that "the origin, or root of the word know, coincides with grow," and that "the radical sense of knowing is, to take, receive and hold."

Is consciousness an act, or faculty of the mind? Before we can answer this question, we must enquire what mind is. To understand the true relations of things, it will help us very much to understand the fundamental meaning of the words or signs by which we express our ideas of things and their relations.

Webster says that "Mind signifies properly, intention, (or intension) a reaching, inclining, or bending forward toward an object, from its primary sense of extending, stretching, inclining or advancing forward." The verb mind signifies "to attend to, to fix the thoughts on, to regard with attention, to be inclined or disposed to incline."

The word attention is from the Latin *ad-tendo*, which signifies "a bending to, or stretching forward toward the object of interest, which is the posture of body naturally assumed when the whole attention is absorbed;" that is when a person is *minding* any object very eagerly, closely or attentively. The word mind also involves the idea of memory, from the fact that if a person *minds* or pays very strict attention to an object, he will *re*-mind or *re*-member it.

From this primitive signification of the word, which is a *condition* of the ego or intelligent power, the word *mind*, by a vague use, has come to signify the *power* itself. In its original sense, we see that *mind* is not a thing or a substance, or a power, but the *condition* of a power. Nevertheless we do not, and perhaps cannot altogether separate the *condition* from that *power*, or something of which it is the condition; more especially as it has been so long substituted for, and used to signify the *power*.

In its true sense, then, *mind is a condition of the soul*, or living power in the animal or human organism. It is a condition of paying attention, of perceiving, or taking cognizance of things and their relations. There could be no perceiving, no minding, no reasoning, until or unless there was something to mind and reason about. Evidently then, things and their relations must have existed before the minding, or before the mind that perceives and reasons. *Mind* must be the *result* of the existence of things and their relations, *not the cause*. Nothing can be a plainer truism than the statement that there can be no such thing as a mental perception, or consciousness, unless there is

something to perceive or to be conscious of. There must be a relation of things before there can be a perception of relations.

By what power does the soul perceive, and become conscious? By *sense*, that is, by its sensitiveness to, or wonderful susceptibility of motion. The great over-soul, or ethereal element, is so susceptible to motion that it may well be called a sensitive element; nevertheless it can only become sensible or conscious under certain conditions; conditions similar to those which give us a visual perception or consciousness of motion, because consciousness depends upon a certain kind of perception, similar to that by which the eye sees.

A susceptibility of, or sensitiveness to motion, is universal, and belongs to the primal condition of the elements; but that motion which alone our senses or consciousness can recognize, or which can be called sensible motion, could only originate in and belong to an organized system of two or more moving bodies, like the solar system in which we exist.

There could be no sensible motion, and of course no sense of motion, in a perfectly homogeneous condition of the elements, because such a condition would be a perfect equilibrium of molecular motion, such as exists in our atmosphere when it is perfectly calm or without sensible motion.

To produce sensible motion, without which there could be no sense, perception or consciousness of motion, there must be a *concentration* of motion, as in the primitive solar body; then there must be a reaction and a division of this

motion into two or more bodies, producing *impressions* of motion or force upon each other, or from one portion of elemental substance upon another, as the eye perceives by *impression* from another body or element upon itself.

As without action, concentration, reaction, division and reaction again, there could be no sensible or perceptible motion in the physical world, so it is with the psychial or ethereal element, as we see demonstrated in magnetized bodies, as a bar of iron, where the magnetic fluid is more strongly concentrated at one end or pole, from which reaction takes place upon a negative pole, producing sensible motion in material bodies until the equilibrium is restored.

The same effect is produced by the insulation of material bodies; that is, by the concentration and reaction of the ethereal fluid upon them, producing electrical phenomena or sensible motion in material bodies. There can be no sensible motion, and of course no perception or consciousness, in a perfect equilibrium of the elements of motion. There must be the concentration and reaction of separate bodies, because perception and consciousness are produced by the *impression* of one body upon another, as upon a perceptive organ or center.

Mental philosophy and common observation assert that there are five senses, seeing, hearing, smelling, tasting and feeling. Fundamentally all these senses are but one, and that is a *sense of motion* by touch or contact. Ethereal vibrations or waves of light touch, making *impressions* upon the retina of the eye, and we see. Waves of sound fall upon the ear, and we hear; odors touch the olfactories,

and we smell; flavors touch the palate, and we taste. Feeling is produced by the same law of contact. Feeling, on all its various planes, from the lowest physical sense to the highest mental, moral or spiritual sensibility, is produced by the contact and *impression* of all the various elements, material and ethereal. Feeling, as a distinct sense, must not be confounded with the more general sense of motion on its various planes. Contact does not always produce feeling when it gives sense, as in sight and sound no feeling is produced in the eye or ear.

There is *motion*, and there is *sense* of motion; there is *light*, and a *sense* of light; there is *sound*, and *sense* of sound; there are *odors*, and there is a *sense* of odors; there are *different* qualities of nourishment with different flavors, and there is a *sense* by which this difference is perceived; there is impression by *contact* and there is *feeling*.

As light and sound, odors and flavors, and the qualities and contact of the elements depend upon the *laws of motion*, so all the senses by which all these various peculiarities of motion are perceived, depend upon the one fundamental *sense of motion*. As motion depends upon *conditions*, so a *sense of motion* on all its various planes, depends upon *conditions*.

Sense is not perception. We perceive by sense, and to say that sense is perception would be absurd; it would make us say that we perceive by perception.

Sense underlies all perception, and is produced by the *impress* and *resistance* of motion or force between two or more bodies, or between two or more portions of elemental substance,—as sight is produced by an impression

of ethereal waves upon the eye, in such intense motion as to produce light.

In the various developments of sense, as in all the progressions of nature, there is no precise line of demarcation between a sense of motion and life that is unconscious and involuntary, and the highest development of conscious life and volition.

The motions of the planets and of vegetable life are wholly unconscious and involuntary; so also are many of the motions and functions of the internal organs of the animal or human organism. The digestive functions and circulations of the material fluids are mostly unconscious, and of course involuntary. The action of the motor nerves is conscious, but sometimes voluntary and sometimes involuntary.

As the lowest functions, so the lowest forms of animal life may, and doubtless do exist in a wholly unconscious state, the same as in vegetable life. Perhaps such would not be called animal, nevertheless, they are its incipient forms, as truly as the unconscious plastic embryo is the incipient form of the most sensitive, or willful human being. It is not always easy to decide whether motions are voluntary or automatic. The movements of the lowest animal forms that might seem to be voluntary, are doubtless wholly automatic, like the digestive functions of higher forms of animal life.

Magnetized bodies and vegetable life exhibit a very wonderful sense of motion; so wonderful that the different poles always know, or rather *sense* their own affinities. The deadly night-shade sucks its aliment from the same

soil and atmosphere, whence the succulent corn draws its wholesome nourishment, and the rose its beautiful tints. The corn and the night-shade, each *senses* and *selects* its own nutriment, not by sight, smell, taste, or feeling, but by the *sense of motion*; that is by the affinities and repulsion, or resistances among the different kinds and rates of motion, which belong to different qualities of elemental substance.

The corn selects that element in which the molecular motion of its particles corresponds with its own; because they necessarily blend together. It *senses* and repels or resists the poisonous aliment of the night-shade, because its molecular motion is antagonistic; they cannot harmonize and blend together. The same law must regulate the digestive functions of animal life.

When the ethereal element is greatly concentrated upon material substances, as around the North Pole, or upon magnetized bodies, or isolated by electrical machines, it exhibits a sense of motion similar to that in vegetable growth.

Every day we recognize the truth that *sense is produced by the affections of motion.* How often we say that such a person is never *moved* by anything, nothing *affects* him; meaning that he has no sense of things, or that his sensibilities are not fine or keen. By sensibility we mean feeling on its highest mental planes, either moral or spiritual, and feeling is always produced by the motion and contact of elements, either material or ethereal.

When a person has a deep or strong sense of anything, we say that he is deeply moved or affected; we say that

he or she is very sensitive. Sensitive to what? To motion, of course, because it is motion that produces all the conditions of life, and even life itself. When we say that a person is *affected* or *moved* on the mental plane, we utter a plain, simple, natural, literal truth, as true and literal on its highest as on its lowest plane of sensation. A moral sense is as truly an affection of motion as when a blow is struck on the body and we feel it.

To produce a sense of motion on the vegetative plane, we cannot fail to perceive that the same conditions are requisite that would be necessary to give our physical organizations a sense of bodily motion. Science tells us that we are moving with the earth at the rate of sixty-eight thousand miles an hour, and yet we have no sense or consciousness of this motion. Why? Because it is not to us a separate, individual, independent motion, and does not therefore make any impression upon our senses. We partake of the motion of the earth as a very small part of it, like a grain of sand on the sea shore. When we set up an *individual*, *independent* motion, a motion of *our own*, then we have a *sense* of the motion, however slow it may be, but not of our motion with the earth, however intense.

It is the same when we move by steamboat, or other conveyance, if no *individual*, *independent* motion is excited in our own body, we have no sense or consciousness of moving at all. Our sense of motion is always relative. To have a sense of motion, our motion must be relatively *different* from the earth, or from any other body with which we are moving. Just as we have seen that

there must be *different* magnetic and electric conditions to produce a sense of motion in the poles of a magnet or in electrified bodies, and *different* motions in the different qualities of vegetable nutriment, to produce a sense of motion on the vegetative plane.

In the vast kingdom of vegetable life, beautiful and wonderful as is its sense of motion, we look in vain for those voluntary motions which always belong to conscious life. Perhaps it would be as impossible to find the precise point where preception and consciousness begin, as to find the first ray of light in the morning. Sense merges into consciousness as gradually as night into day.

In all sensible motion, (without which there can be no sense or perception of motion,) we perceive that three conditions are requisite.

First, *individuality*, or the existence of two or more separate bodies, centers or powers; *second*, and, as a necessary consequence, the motion of each body or center, must be *independent* of the other; *third*, each body or center must have relatively *different* motions, either different rates of velocity or they must have counter motions; that is, in different directions, or one of them must be comparatively stationary, as the sun in the solar system. It would be impossible to perceive any motion in the solar system, or in the sidereal heavens, if all the stars and planets were moving through space in one direction, and with the same rate of speed. The necessity of these three conditions is also demonstrated in the *individual*, *independent*, *dissimilar* motions necessary to produce sensible motion by magnetism and electricity, and in vegetable

growth. The sense of motion in vegetable life is relatively as slow as our perception of it, producing a sense of motion, not instantaneously, but only after the lapse of days and weeks. To the elements of growth in the plant there is a constant sense of motion, but not to our visual organs.

These three conditions, *individual*, *independent*, *dissimilar* motions, produce sensible motion, and sense of motion, on the *external*, *physical* plane,—as in the external motion of *physical* bodies, affected by magnetism and electricity,—as in the *physical* or material and gaseous elements that promote the growth of plants. Still we see that these conditions alone do not produce consciousness. They do not produce consciousness where the elements of sense are mostly *physical*, or where their action is *external*, because consciousness is always *internal*, and its power wholly *psychial;* although the *objects* of consciousness may be, and on the external plane, generally are physical. The conditions of sense, or of "natural selection" in the elements of the plants, are partly internal and partly external. Its power and conditions of growth, though partly physical and partly psychial, are almost wholly *external*, as in the moisture and nourishment of the soil, and in the light and heat of the atmosphere.

The power of consciousness is *internal* and must be *psychial*, because soul is so much more sensitive than matter. Matter is not conscious of the soul, but the soul of matter, because the soul is the more sensitive element. Matter as in the orbitation of the earth, is capable of a very intense degree of motion, but it is slow motion when

compared with that of the psychial element, as in light and electricity, which almost annihilates time and space.

Consciousness is an internal perception or sense of motion, and to produce conciousness, the same conditions are necessary in the *internal*, that produce a sense of motion, or sensible motion on the *external* plane,—with this difference, that the conscious power is always psychial, whereas a simple sense of motion belongs to the physical and gaseous, as well as to the psychial elements.

The conditions of consciousness then, are the *individual, independent, dissimilar motions* of two or more bodies or centers; and one of them, the conscious power, must be psychial and wholly *internal* to the *conscious* being. These conditions require an individual, independent organism, with a nervous or psychial center, as the conscious power. The tree is an individual center of life, but as an individual, its motion is not independent, and besides, as we have already stated its psychial, or life-power is mostly external.

A jelly-like, homogenous mass of matter, filled with psychial or living power, such as constitutes the very lowest forms of so-called animal life, could not possess consciousness, because consciousness requires a distinct conscious power, which shall in some way receive *impressions* of motion. Such a living, moving mass of jelly would have a sense of motion on the vegetable plane, or like a magnetized or electrified body, and similar to the magnet, it would move when touched or approached by an objective or antagonistic force, or by an affinitizing element, which it would absorb as food.

In the very lowest forms of life, the sense of motion

doubtless approximates towards consciousness, because we know that we find no very distinct lines of separation between two states or conditions of growth and development, so slow and gradual is nature in her best and nicest operations,—it is a continuous motion from one state or condition to another. But to have a *distinct* consciousness of life, even on its lowest plane, there must be a *distinct* nervous center, as the conscious power, *distinct from but connected with and interior to* a body or organism, of whose motions it shall be conscious. Such an organism, with no special organs of sense, would be directed and controlled in its motions by the simple necessities of its life. An internal vacuity, or lack of vital power, would impel it to absorb such elements within its reach, as would harmonize and assimilate with its own organism. The impulse of *necessity*, or the demand of *vacuity*, not volition, would regulate its movements. I need not say that this would be a purely physical consciousness, such as the lamb and child feel, when they gambol, jump and frolic, with a joyous sense of life; though in the latter cases with much higher degrees of sensation.

There are three ascending planes of Consciousness. First the Physical; second, the Mental; and third, the Moral. To these might be added a fourth, the Spiritual, which comprehends the Religious sentiment. The moral and spiritual however really belong to the mental, so that in the strictest sense there are only two planes of consciousness, the Physical and Mental. By a physical consciousness, I mean a consciousness of physical objects, which

must include, because it depends upon, the perceptive senses.

There are *three* planes of *sense* in the human system. *First*, the ORGANIC, which implies a simple sense of motion, as on the vegetative plane; *second*, the PHYSICAL SENSE, or consciousness of life, implying the simple perceptions; *third*, the MENTAL SENSE or consciousness, implying the highest conception of the mind.

The lowest conscious animal, without any of the special senses, could have no distinct consciousness of anything but the sense of its own motions, which it must perceive by contact or the sense of feeling, though the sense of touch on its lowest plane can hardly be called feeling; nevertheless, it is the law by which feeling is produced. To such an animal, it own organism must be the object of consciousness. It could have no consciousness or knowledge of external objects, only as they affect its own body; but from this sense of being *affected* would arise a vague sense of something external to itself, or of "the *me* and the *not me*." Even the highest organism receives its conscious knowledge of external things in a similar way, and the knowledge will be higher and more perfect, just in proportion as the senses of its organism are more special and perfect, and its experiences greater.

By the special senses, seeing, hearing, smelling, tasting, and by the common sense of feeling, the soul perceives and becomes conscious of external physical objects and phenomena. The perceptions of the senses are produced either by the actual contact of physical bodies with the various parts of our own physical organism, or

by ethereal waves reflected from physical bodies falling upon the physical organs of sense, as upon the retina of the eye or tympanum of the ear, and this we call a PHYSICAL CONSCIOUSNESS.

Perception underlies and produces consciousness. They are related to each other as cause and effect. We must in some way sense or perceive a thing before we can be conscious of it. The lowest perception is by the touch of physical bodies. The soul perceives and becomes conscious by its resistance to the *impressions* of antagonistic forces or dissimilar motions; that is, because it is moved or affected from objective sources.

Perception and consciousness are mental faculties only by reaction, because they underlie all mental knowledge, which means that they underlie the mind itself, or that condition of the soul which we call mind. Perception and consciousness are the powers or faculties of the soul, by which mind is produced. The soul must perceive and become conscious before it can *mind*; that is, before it can assume a mental condition. Consciousness, mind and knowledge are the fruit of perception by sense; but they are plants of very slow growth in the earlier stages of their development. Perception is the purveyor of the mind. Sense is its root.

The special senses are on gradually ascending planes, and require different conditions of development from the common sense of physical feeling. They are on higher planes, because the elements that directly affect them are mostly gaseous or ethereal, and because they require special organs.

Taste is mostly produced by the contact of physical elements; but it has a special organ, and is more refined than physical feeling, because it takes cognizance of the more refined elements of physical substance. There are palates that can taste flavors without the direct contact of physical bodies. Smell also requires a distinct organ; it is on a little higher plane than taste, taking cognizance of more highly refined or gaseous elements. Sight and hearing require special organs, and the elements that immediately affect them are purely ethereal. We say that we see an object; nevertheless, science has taught us that it is only a picture of the object which we really see, as it is formed upon the retina of the eye by waves or vibrations of light, proceeding or reflected from the object of vision.

We say that we see an object,—but how? What is sight? We see objects and colors by the very same law by which the blind distinguish objects and colors; and that is by a sense of motion, which in the fingers is called *feeling*. This power of perception on the surface of the body is so mixed with, and obstructed by physical elements, that generally it can only perceive or feel the contact of physical elements; but sometimes this sense of motion or feeling on the surface of the body is so cultivated by the blind, that they can perceive the slightest vibrations of the atmospheric fluid and by close contact they can even detact with their fingers those ethereal vibrations by which light and colors are produced.

Sight is a sense of motion on the psychial or ethereal plane. Vibrations of light, producing sight, are transmitted through nerves from the eye to the seat of conscious-

ness, just as telegrams are transmitted from one point to another, that is by the motion of telegraph wires. Nerves are to the senses, what wires are to the operators,—they communicate motion and connect centers. It is not the external eye that perceives, but the internal eye or conscious power. To perceive a thing is to be conscious of it. We know that the external eye is not the conscious power, because images of objects are constantly impressed upon the retina without being perceived, because the conscious powers are so engrossed upon some particular object, or because the mind is so absorbed in its own reflections. If the perceptive power belonged to the external eye we should be obliged to perceive every reflection or impression that is made upon it. Organs of sense are but the doors and windows of the soul; nerves are passage-ways in its inner chambers.

All things are seen or perceived objectively by or through the senses. Even our own sensations must necessarily be objective to the conscious power. Strictly speaking, there can be no such thing as a subjective perception, though its power is always internal to the conscious being. The object of perception may be either internal or external. By this law, on the external plane, we have no subjective perception of the motion of the motion of the earth. We must look objectively to the sun, moon and planets to perceive our own motion. The laws of motion and perception are the same, whether on the external or internal planes. Perception produces consciousness. The perception is *objective*, the consciousness *subjective*.

The human soul has more than one center or seat of motion, nevertheless it is a unit, through the operations of its nerves or telegraph wires. To the Vertebrate animal, doubtless the medulla oblongata of the spinal axis, and its special organs, are the special centers and seats of physical perception and consciousness.

In comparing the human system to the solar, the solar plexus is the innermost nervous center of the human system, and corresponds to the sun in the solar system. As the sun is not the seat or home of our physical life, so the solar plexus is not the seat of our physical consciousness. It is not the seat of our sensations, because it has not been the center of the same motions and experiences which belong to the spinal center, and through which the high state of sensitiveness in the physical consciousness has been attained.

The medulla oblongata and its special organs are the seats of physical sensation to the body, just as the earth is the physical seat and home of its children; that is, because they are to us centers of physical motion and perception. The solar plexus can have only a simple sense of motion or life on the vegetative plane, because it has only been the center of those motions by which the digestive organs have been produced, and by which their functions are regulated.

The cerebrum is the seat of the mental consciousness. It cannot be the center of physical perception, sensation or consciousness, because we know that it possesses no physical feeling. The cerebrum can be removed without destroying our conscious powers of physical perception,

sensation and motion. The organs of the special senses are closely connected with the cerebral center; nevertheless they are distinct, separate organs, belonging to, or directly connected with, the oblongata of the spine. The power of thought must be distinct from that of physical perception, because we know that we think and perceive by the senses at the same time.

We think of our sensations objectively; the seat of sensation must therefore be separate from, and objective to the thinking power. If, when the mental powers are fully absorbed in thought, the physical organs perceive and the conscious power feels some imminent peril, the body will be thrown into motion to ward off the danger, compelling the mind to stop its thinking, and pay attention to external conditions. Here is evidently more than one power at work in the organism; and why not? We know that there are distinct nervous centers, and doubtless each has its own office to fill or work to perform. Judging from the analogies of all the organs of the body, no two of them are fitted for or perform precisely the same duty. Everywhere in the human system we find this law of special adaptation and variety in use. The physical consciousness *perceives, knows and feels;* the mental consciousness *perceives that it perceives, knows that it knows, feels that it feels.* It makes the wonderful discovery of its own existence, by an introverted action of the soul.

The olive or olivare of the medulla oblongata is doubtless the seat of physical feeling, because a sense of touch is developed in animals before the cerebrum or any of the special senses. It is the most internal fundamental sense

of the physical consciousness, and doubtless occupies its innermost chamber.

It would be impossible for me to designate, with any degree of certainty, the special seat of consciousness for each of the special senses, but probably the optic lobes are the seat of visual perception. As the auditory nerves wind around the restiform body, perhaps this body is the seat of auricular consciousness. The olfactory bulb may be the seat of olfactory perception, but it is more likely that it is situated much deeper, near the oblongata.

In its most simple sense a lens is an organ of sight. Men make eyes of glass every day, but they are very, very simple. The air and water are full of lenses; every drop of water and bead of dew is a lens. All the ponderable and imponderable elements that float around us as an atmosphere are spherical lenses. There is no lack of elements to produce organs of visual perception.

Some of the lowest animal forms, that exist wlthout any special organs of sense, are nevertheless full of these pellucid elements: their whole bodies seem to be full of light, and perfectly brilliant in the water. In the lowest organizations, where visual organs are first developed, doubtless they are capable of a simple discernment of light and its shadows, nothing more. The present state of perfection that belongs to our perceptive organs has only been reached by millenial ages of experience and practice.

The soul itself is an organ of sight. It is brilliant with a light that is never mirrored upon the material eye. It is by this light that we see dear familiar faces and beauti-

ful landscapes when our eyes are shut; but the great "over soul" is never conscious of its own light, until placed by the laws of motion in right conditions as centers of individual organisms, and with special organs for its use.

The eye and ear must be organizations of those elements and laws of motion by which sight and sound are produced, else they could not be so instantly affected by its waves and responsive to its motions. The same conditions of organizations must belong to all the perceptive senses.

The eye is an emanation of *psychial*, and of the most refined *physical* elements thrown from each side of the head of the spinal axis of the vertebrate animal, by its vibratory motions; or from the nervous center of physical motion in any other type of animal life. This emanation is adapted to its use by the action of the external elements and laws of light.

Impressions, by waves of light from external objects, are made upon the eye, forming images upon the retina, as trees are mirrored in the water. These waves of impression are reported, by nervous vibrations, to the seat of visual consciousness, producing sensations and motions in the spinal axis, not only putting the body in motion, but by throwing off portions of the psychial and most refined physical elements into the cerebral cavity, these impressions, sensations and laws of motion become the property of the mind. In this way the physical senses have produced the mental center. Thus the mental consciousness is a record of our physical sensations, and, by

reaction, of its own emotions also, and of those laws of motion by which they have been produced.

The objects of the special senses do not produce what we call feeling upon their organs, nevertheless they produce similar effects at the seat of consciousness; that is, they produce sensations and put the spinal axis in motion. Vibrations of light and sound do not produce feeling upon the eye or ear, because the vibratory element that strikes these organs is so much more refined than the physical bodies that produce physical feeling; nevertheless when waves of light and sound are too intense in their motions, they do produce feeling, or sensations of pain in the eye and ear.

The sense of physical feeling does not, like the special senses, require special organs for its manifestation. It reports directly to the seat of consciousness from every part of the body. We find no distinct lines of division between an unconscious sense of motion, a vague sense of life and a sense of feeling.

Feeling is not in matter or flesh, nor yet in the soul or spirit, but in their *conditions*, as mind is only a *condition* of the soul. If it were in the elements of nature they would be always alive with feeling. They could never be unconscious, because there can be no feeling without consciousness. Now, we know that our own souls, (sensitive as they are,) are not always conscious, and even our most sensitive nerves do not always possess feeling; as when a tooth is extracted under the influence of chloroform.

All feeling is in the love and consciousness of life. There is, there can be no feeling without consciousness;

but consciousness does not always imply feeling, as when vibrations of light and sound touch the eye and ear. Consciousness is therefore prior to feeling in animal life.

Life and *death*—in these two words lies the secret of all our feelings, whether on the physical, mental, moral or spiritual planes. Life, under right conditions, is a bounding, thrilling joy. From the love of life and its pleasures, whether real or anticipated, arises the fear of disorganization and death on the physical plane; hence the physical pains and sensuous gratifications of the body.

Physical feeling is produced by a sense of touch, but it proceeds from a love of life in the consciousness. Contact is the occasion, the love of life the primary cause. In the present stage of human development, it may be very difficult for many minds to believe this statement, because they cannot readily trace all the pains and pleasureable sensations of the flesh to this source; nevertheless, when rightly understood, it will be found to be correct.

The love of mental life, activity and conscious power, (for life is power,) the love of a true moral character, and the fear of moral disgrace and death, the love and hope of spiritual life and immorality, with its heavenly joys and fears of future retribution, vengeance or annihilation, either for ourselves or for those we love, are the causes of all our emotions and feelings on the mental and spiritual planes of life.

Bodily pains have become what they are to-day from long, long ages of cultivation, through the fear of disorganization and death. Let a person lose all love of life, and all care or desire for the life and well-being of any

other individual, and that person's feelings may be said to be dead; nevertheless, it is impossible in a day or a year for the will to conquer the feelings of physical pain that have grown by cultivation through long, long ages of ancestral transmission, though chloroform will do it in a moment. A strong control of the mind over the physical power of one's own organism, may do much towards annihilating physical pain; but we generally realize the impotence of the will when we make the attempt. We "find a law in our members warring against the law of the mind," and the law of the members generally conquers.

The very aged live and die without pain, because in losing the love and consciousness of physical life they have lost its pains. Death also loses its sting to those who have a firm faith in a blessed hereafter, because the joy of a new life opens up before them.

There is a very great difference of physical feeling in different organizations. The most perfect and harmonious organizations have the keenest sensations of pain or pleasure, because life to them, under right conditions, is a greater joy, and they have a greater love of it than less perfect organisms.

Animal life is motion on the conscious plane, and it is from an intense love of life in its most intense motion, so strong in the masculine organism, that the sexual passion has become the strongest physical sensation of pleasure. For the time being the whole nervous life power of the system is thrown into the sexual orgasm. The nerves of sensation, which convey physical feeling to the seat of consciousness, are almost wholly devoted to the protection

and generation of life, indicating our strong love of it. To lay the hand ever so gently upon a rock or thorn would give no feeling of pleasure, but a blow upon either of them would give great pain. Our nerves of physical sensation are sentinels of protection to the organism.

Among the lower animals, doubtless there is a strong consciousness, with great voracity and tenacity of life, accompanied by the sole feeling of hunger, or rather a craving demand for something to fill the internal vacuity of its organism, and a feeling or sense of satisfaction when a fresh supply of food gives it new life and strength. *Vacuity is the law of hunger.* Doubtless this feeling of satisfaction is the incipient law of taste. During the untold ages and countless experiences of animal life, whatever has tended to build up and strengthen the organism, has produced a good taste; whatever has tended to its destruction and disorganization has produced a bad taste. Whatever goes to satisfy the constant demand of life will by long experience seem good to us. Sugar is sweet because it is very nourishing. An excessive use of anything really good in itself will create an excessive, unnatural demand for its use, and a persistence in this excessive use will sicken us, and give it a bad taste, because excess always tends to disorganize and destroy. A full consciousness of life implies a cognition of self—of the *me* and the *not me;* such a consciousness loves itself, and is loth to part with its own identity—hence the pains of hunger and the pleasure of a full supply of food.

If there is no feeling either in matter or spirit, then how is an injury on the surface of the body conveyed as a

warning to the seat of consciousness? By the same law that we convey intelligence over the wires. If there is a scratch or injury on the surface of the body, then, by the motion of the spirit through the nerves, a corresponding scratch will be made at the other end of the nerve, producing disturbance at the nervous center or seat of life; and when this disturbance is great enough, the equilibrium of motion among the nervous centers is destroyed; the soul leaves the body and death ensues, hence the extreme sensitiveness of the nerves to anything that produces disorder among the nervous centers.

When there is disturbance at the seat of physical sensation, the spinal center is put in motion, thereby throwing off its emanations of soul and refined matter, which are deposited in the cerebrum as a record or memory of this disturbance or injury to the body. If this injury be the mangling of a foot or breaking the leg of an animal, it will learn by experience that it cannot run or fight to defend itself from the attacks of other animals, or make the same exertions to procure its food. It gets hungry and half starved, grows weak and feels the loss of its life power. Now, suppose that by accident or hard struggles the animal gets food enough to keep itself alive—its foot gets well or its bones get sound. Now, let a similar accident occur to the same animal again. By the records of the former injury that are deposited in the cerebral cavity, the animal remembers all that he suffered before, and will realize what he must suffer now. Repeated experiences of this kind, transmitted from generation to generation, give to animal life its feelings or sensations of pain.

Judging however from what I believe to be the real nature of pain, I am inclined to think that animals do not suffer as much by injury and death as we are apt to think, because we judge them from our own standpoint of feeling, which must be much higher than that of the brute. It is most sincerely to be hoped that they do not; for, if they did, it would be a terrible sin to kill them and treat them as we do. In the struggle of death, I believe that all animals, the human included, are mostly unconscious. The writhings and contortions of the body that we attribute to pain are only the motions produced by the escaping of the psychial or spiritual element, by the same law that sperm cells vibrate until the life power is gone.

"A burnt child dreads the fire," and how true it is that we suffer more from the dread of some evil than from its reality. This old truism is in itself a revelation of the true nature of pain. If it is fear and dread that causes mental suffering, may we not, by analogy, conclude that it is the same on the physical plane? That it is, I am satisfied from my own experience; nevertheless the body has feelings of pain that to its consciousness are terribly real; they are just as real as our consciousness. We can no more rid ourselves of them than of our physical consciousness. We cannot conquer physical pain, because the law of the "members" is stronger than the law of the mind. The physical consciousness clings to its own organization, and to the pains which protect it, with as much tenacity as the earth to its integrity, and by the same law; that is by constant motion in the earth, and in the human by a constant exercise of its generative and protective facul-

ties. Like all other things in nature this power grows by exercise. The stronger the love and consciousness of life the stronger will be the struggle to maintain it. It is this intense struggle for life and the constant expedients to support it through the long, long line of our human and animal ancestry, that has developed our senses and faculties.

Sense is the root of faculty. Faculty is from the Latin word facio, to make, and rightly understood, the faculties belong to the voluntary powers. It is only by a vague use of this word that it is substituted for sense. The cultivation and exercise of the senses has produced and perfected the faculties. The senses are constantly aiding each other in this work.

The visual perception of an object does not give us its real distance. To the eye all objects appear external; that is, objective, else they could not be *objects* of sight; but without the aid of other senses they would all *appear* at the *same* distance, and that would be the distance between the internal perceptive power and the image of the object on the retina of the eye, because that is the *real* distance. To the wholly unexperienced eye, objects would not appear to be within or upon the organ of sight; that would be impossible by the very laws of light and vision. There must be distance to give angles of incidence and reflection, and to bring the rays of light to a distinct focus, in which alone the distinct perception of an object is possible. As objects of vision really are objective and external to the perceptive power, of course they must appear so. Our senses do not often deceive us; they

are generally very reliable; but to the inexperienced eye all objects must appear at the *same* distance, because the images that we perceive really are so.

Then how is it that we get our knowledge of relative distances? By the senses of motion and feeling. The infant, in learning its first lessons of objects, always puts up its hands (it never reaches forward) as if it expected to grasp whatever attracts its attention right before its face, as if it were not much further off than the length of its little nose, no matter what the distance may be.

When a child is old enough to see, feel and grasp an object, we put one within its reach, and then we aid it and teach it to reach forth its hand and grasp it. Then we hold something a little farther off, and by aiding it, teach it to reach forth its hand a little farther still, until it feels and grasps the second object. Or when the child is old enough to creep or walk, it sees and puts its hand upon a chair, then it moves along to another object, which ii takes hold of, then to another, and so on. In this way it learns the relative distances of objects; that is by sight and a sense of forward bodily motion, or the difference of time that it takes to move to and from different objects at different distances, aided by the sense of feeling. A sense of forward bodily motion is a sense of time, because time is a measurement of forward motion.

Doubtless animals learn relative distances in a similar way, but by the instinct of transmitted powers from generation to generation, it has become a very easy process for the young of both human and brute animals. Distance itself cannot be an object of perception, because

space is invisible. It is the relative sizes of objects, at intervening distances, that give us our ideas of distance, by the experiences of the measurement of time by forward motion.

Relative sizes and appearances of form and color are objects of perception, because they belong to the object itself. They are visible, perceptible things; they are apparent, because they are the physical elements which constitute the object and make impressions upon our nervous centers. Different sizes, different forms and different colors make different impressions upon the eye, and these differences are therefore objects of perception. Perhaps we judge of size as much by our experience and knowledge, or judgment of distance by the forward motion of the hands and body, as by the direct perception of the eye; nevertheless, relative sizes must be objects of direct perception, because they make impressions of different sizes upon the retina of the eye. The present perfection of our senses and faculties has been reached through untold ages of experience.

"Everything writes its own history," and what is history but a record of experiments? "Experience is the best teacher," says the wisdom of humanity. If it is the best teacher, then it ought to have the preference. In nature, as in art, best things do take precedence. In the truest and deepest sense of the word, experience is the only teacher, because all our knowledge is derived from the experiences of the senses, either personal or transmitted. All the successful experiments of life, through all the past eons of time, have been recorded in the mental system of

humanity. The mind is a compendium, a closely bound volume of the experiences of life.

The mental, like the physical system, has grown up from the most infinitesimal beginnings—like the solar system from the monad, like the child and then the man from the little cell. How? By the experiences of the physical. The senses connected with the spinal nervous system subjacent to the cerebrum, have been the instruments of this growth. The mind is a record of all the motions of animal life, from the minute cell that has simply recorded in its nucleus the laws of rotation and centrifugation, to the mental record that lies in the head of a Newton.

CHAPTER XV.

MENTAL SYNTHESES—CORRESPONDENCIES BETWEEN THE MENTAL, PHYSICAL AND SOLAR SPHERES—MENTAL LAWS OF SEX.

The true mental sphere belongs to the cerebrum. It holds the same relation to the physical or spinal system that the moon holds to the earth. The earth is to us a law of physical power and motion; the moon is a record by which we read these laws. So our spinal system is to us a law of physical power and action; the mind is a record of these actions and a reflection of the soul's inner light, as the moon is of the sun's.

The mind, like the moon, is a wheel outside of a wheel, and like the wheel which Ezekiel saw, it has the face of the man and the face of the beast. Like the moon, the mind is compelled to revolve in an earthly orbit, and this shows the face of the beast; like the moon, the mind has an independent motion on its own axis, the axis of reason, and this shows the face of the man.

Relatively the seat of physical consciousness, which belongs to the oblongata of the spinal axis, is internal to the mental, as the earth is internal to the moon. The physical consciousness on its ascending plane has a semi-mental state approximating toward the mental. It includes the semi-mental faculties, perception, memory, sensation, volition and instinct. This semi-mental state is controlled by the physical consciousness. It is one of physical force and impulse, implying the exercise and development of the perceptive senses. The orbits of the semi-mental faculties mingle with the orbits of physical sensation and motion, through the spinal system of nerves, constituting but one orbit or system of motion, just as the monthly and yearly orbits of the moon are one; as the monthlies constitute the yearly.

On the semi-mental plane we have the nucleus of the cerebrum or mental. The rotations of memory are the commencement of those wonderful revolvings of the intellectual faculties by which the process of reason is carried on. The physical and animal consciousness belongs to the orbit of the perceptive senses, the mental consciousness to the revolvings of reason. Here, as everywhere else, we find no distinct dividing lines between the

mental or moon sphere, and the animal or earth sphere of consciousness.

The axial motion of the moon would seem to be entirely distinct from the motion of the earth, and from its own orbital motion; nevertheless we know that it must be constantly influenced by the strong circling currents of ether which are produced by those intense orbital motions; and besides we know that it was primarily a transfer of motion from the earth, secondarily from its own cometary, orbital motion.

So the mental consciousness was primarily a transfer from the physical or animal, secondarily from the semi-mental, and is constantly influenced by them; nevertheless there is, as we shall see, a wonderful reflex action of the mental sphere upon the physical, that is, of the mind upon the body, which has only a faint correspondence in the reflex action of the moon upon the earth.

The vast majority of the brute creation are wholly on the semi-mental plane of development. On this plane the cerebrum is not rounded and perfected into an independent rotating sphere or mental center. The highest law of this orbit of life is self-preservation; its only code of morals, "might or cunning makes right"—not so very different from the so-called human code or law of social life.

According to Webster, the primary meaning of instinct is inward motion. He says, "Instinct is the general property of the living principle, or the law of organized life in a state of action." In common acceptation, "Instinct is a certain power or disposition of the mind by

which, independent of all instruction or experience, without deliberation, and without having any end in view, animals are unerringly directed to do spontaneously whatever is necessary for the preservation of the individual or the continuation of the kind. Such in the human species is the instinct of sucking, exerted immediately after birth, and that of insects in depositing their eggs in situations most favorable for hatching." "The sense of the root of this word is to thrust, hence instinct signifies properly *thrust in, or infixed.*"

Instinct, which constitutes the highest knowledge of the semi-mental, animal state, depends upon the peculiar laws of organization, which belong to any animal or species of life. The power by which the plant selects its food is instinct on its lowest plane of action. Every organism, from the lowest to the highest, can only work out those laws of motion by which its organization has been produced. The bee, in making its cell, copies the hexagonal facet of its own eye. The snake, in its motion on the ground, and in coiling around its victim, follows the law of its own construction. Fundamental laws are the fundamental instincts of motion in life. A sense of motion produces instincts of motion in the selection of food, whether in vegetable or animal life, in strict accordance with the fundamental principles of motion; but such instincts do not necessarily imply consciousness or voluntary action.

According to fundamental law, the most primitive instincts of animal life are "without deliberation, instruction or experience;" but this does not comprehend all that

we understand by the word instinct. It also implies, *not persoual but transmitted experience.* Each primitive animal form, by the exercise of the most fundamental laws and instincts of motion, makes new combinations and constructs itself; that is, by food and exercise it builds up its own form and organs, thereby developing new motions and new faculties, and the experimental motions or experiences of these faculties in one generation become, by transmission, the instincts of the next. Just as the embryo child, by unconscious motions first, and then by the voluntary, as well as involuntary exercise of its digestive organs and mental faculties, builds itself up into the form and character of a man or woman, which, by transmission, become the inherited forms and instinctive or intuitive characters of his or her children. The experiences of one generation, or of many generations, thus become the instincts and intuitions of succeeding generations. The wonderful instincts of animals to-day are the result of long, long ages of cultivation, by exercise and transmission.

By the exercise of the most simple laws of motion, under different conditions and with different material qualities and quantities, different organic structures, types or forms of animal life are produced, as the Radiate and Vertebrate; but each *propagated* animal, like the human embryo, must build upon its own inherited type, whether it be the Vertebrate, the Articulate, the Radiate or the Mollusk. Each must work out its own law, or manifest itself upon its own inherited law of construction, which it cannot change. The combinations of motion, or the

improvements and faculties which it makes, will depend upon food and exercise, or upon the motions which it makes, and these will depend upon its peculiar conditions of life, always subject to the law of the fundamental type of its construction.

The fundamental laws or instincts of motion, by which organs and their functions are commenced, are universal in animal life. The combined, organized laws of each ani mal or species, are to each its own inherited peculiar instincts of motion. The higher faculties and instincts are developed or aided in their development by the lower, (as the senses of motion and feeling aid the sense of sight,) and these, when transmitted, become new and higher animal instincts; just as the different organs and functions of the body aid each other in their development. By exercise, the lower functions not only strengthen and build up their own organs, but, by new divisions and combination of psychial and material power, new organs and higher faculties are produced, which, by transmission through new organizations, become new and higher instincts, and, in their highest development, intuitions.

Thus life in the internal, as on the external plane, is a grand mathematical problem, or game of addition, subtraction, multiplication and division. All nature, in its transformations, is constantly playing this game, with infinite variations.

Instinct, in its higher inherited developments, depends upon perception, volition and memory. How? What are the conditions of memory? Memory has the same meaning as the verb remember, and both are from the

same Greek root as *mind*. To *re*-member, then, is to *re*-mind, that is, to pay attention to the same object or its reflex image the second time. It is to *re*-mind what we have previously *minded*. To *mind*, or pay attention to anything, we must in some way perceive it, so to *re*-mind or *re*-member it we must *re*-perceive it. Now what is the law of *re*-perception on the external plane? Simply that the same object be *re*-presented before the eye, causing similar waves or vibrations of light to fall upon it, and form the same image upon the retina, making the same *impression*, through the nerves, upon the conscious power.

As we cannot perceive an object without *minding* it, so we cannot *re*-perceive it without *re*-minding or remembering it. Memory is therefore a re-perception and requires the same *conditions* that give re-perception on the external plane, that is, a re-presentation of the same image or idea, to the conscious power, by a recurrence of the same vibrations in the nerves, making the same impression upon it. A re-perception or memory is produced by the same law that produces a perception, that is, by the sense of motion. How? Why does a re-perception produce a memory?

The mental consciousness recognizes any particular vibration of its nerves, *as a memory, by the ease and familiarity of the motion*. We say that we know we have seen a certain object before, that is, we remember it, because its lineaments seem *familiar* to us. It is the vibration of the nerves that we recognize as familiar, by the ease with which they play upon the nervous centers. If the first vibrations of a perception are violent and strong, making a

deep impression upon the conscious power, giving us a strong sense of motion, then when the same motions occur again, they do not strike the soul with the same force as at first, because the nerves play in the same old marks that were produced by the first, or by former impressions, and which still remain imprinted upon the conscious power—*hence the memory.*

In perception and *re*-perception on the external plane, a physical object is necessary to put the nerves in motion; memory, or *re*-perception on the internal plane, may be produced with or without a physical object. Anything produces a memory that excites a recurrence of former motions in the nerves, producing a similar impression upon the conscious power. Memories are constantly produced in the mind by the association of ideas, and by the will.

Our memories, like our perceptions and sensations, are consequent upon the extreme susceptibility of the psychial element to the least variations of motion; and this susceptibility is owing to the extreme fineness and purity of its texture, giving it also great power of concentration, condensation and tenacity.

The stronger the vibrations of the nerves, and the more frequently the same motions recur, the more vivid will be the memory; that is, within certain limits. As on the external physical plane, extremes of motion destroy bodily forms, so in the internal and psychial, extremes of motion destroy mental impressions or forms of thought and memory. In the physical consciousness, very violent extremes of nervous action destroy the powers of voluntary motion,

perception and sensation, producing a state of perfect paralysis and unconsciousness. The destructive effect of too much motion in the mental system, that is, motion too violent or frequent in one direction, is a very important fact, and, when rightly understood, will explain some of the most curious mental phenomena.

The power of external physical perception and sensation cannot be the same as that of internal mental perception and memory, because we perceive external objects and remember others at the same time, evidently implying the action of more than one power—and besides the perceptive nerves of physical sense are so constantly playing upon their centers that they would be incapable of retaining any lasting impression or memory. The constant motion of the perceptive nerves constantly wears away all former impressions upon their centers. The use of the physical consciousness, as a perceptive power, would unfit it for any higher mental operations.

The motions of the spinal axis, caused by the vibrations of the nerves of the perceptive senses, cause it to throw off psychial power and with it the most refined physical elements—these emanations produce other nerves and another nervous center. It is by the motion of these *other* nerves upon this *other* center, the cerebrum, that memory is produced. When the physical consciousness perceives an object, by nervous vibrations from perceptive organs as the eye these same motions pass along or circulate through the cerebral nerves, and make an impression upon its center, producing mental perception and consciousness. Now when similar motions recur in the cerebral

nerves, making a second similar impression upon the mental center, it is recognized as a second impression or memory.

Memory is the first office of the incipient mental center. Memory implies incipient thought and a reflex image or idea. The image, or impression is first formed, then by a recurrence of the same vibrations that produced the first image, comes a thought, a memory and an idea.

We have said that perception, memory and volition, or voluntary motion, produce instinct. How? Suppose the perception to be that of a minnow, by a bigger fish which swallows him. Motions and sensations are thereby produced in the spinal center and axis of the fish; psychial cells, on which are impressed a record of these transactions, are thrown into its cerebral cavity. Now when the fish sees another minnow, the same or similar vibrations recur, circulating from the minnow to the eye of the fish, from the eye through the nerves of sense to the seat of physical consciousness, from thence through the cerebral or mental nerves making a second impression upon the mental consciousness, which is recognized as a memory, by the ease or familiarity of the motion of the nerves.

Other impressions or memories are also recognized, namely, that he swallowed the minnow and that it satisfied the gnawing vacuity of his stomach, and remembering or being conscious of these impressions, he swallows the second minnow, and by constant repetitions of such perceptions and memories, the fish learns by *experience* what is good for his food. On the contrary, if the fish should swallow something hurtful, he would learn by the same

process of experience to avoid the hurtful object. By volition or voluntary action he would choose the good and reject the bad. When these perceptions and volitions are transmitted to offspring from generation to generation, they become *instincts*, and are performed without thought or volition, just as by long experience the fingers move involuntarily and almost unconsciously upon the piano. Thus, without any experience of their own, the young of fish are instigated, by these transmitted experiences, to do the same things that their progenitors have done before them. By organization, these memories and volitions are "thrust in or infixed," becoming natural instincts, just as Zera Colburn and Henry Safford were natural intuitive mathematicians.

In the process by which memory is produced we discern the law of revolution or circulation, and that it implies a consciousness of time. In memory we are conscious of something that we have perceived *before*. The same conditions belong to memory, or to the internal consciousness of time, as to the external visual perception of forward motion by which time is measured, and both require revolving or returning motions.

Time is a record of motion, and to note time on the external plane, as by the sun, we see that there must be two or more distinct centers of motion and different rates or conditions of motion, or that one of them, the point of observation, must be apparently stationary. The motion by which time is noted must be rotative or circular, because if the sun and planets were moving through space in straight lines, without rotary motion, there could be no

measurement of time among them. If they were all moving in the *same* direction, in straight lines and at the same rates of speed, they would all appear stationary to each other. If they were moving in straight lines in *different* directions, they would soon lose sight of each other altogether.

So there must be circles or orbits of motion among different nervous centers, to give a perception of forward motion and a measurement of time that shall produce memory, because memory or a consciousness of time is produced by the same law that externally perceives and notes the passage of a moving body from one point to another, or a return to some given point again.

Circular or returning motions among different moving centers, by which time is noted, require, or rather constitute, an organized system. (The solar system is a grand old clock, of which the sun is the mainspring.) So, to produce an *internal* noting of time, or a mental consciousness that implies memory, there must be an individual organism or system of motions having two or more centers, and one or more of them must be a conscious power, with circulatory or returning motions through nerves as electric or telegraph wires conveying motion, and one or more of these centers must be points of observation from which (through nerves) their own motions and the motions of the rest can be perceived objectively by the sense of motion, as we note the motions of the earth and the rest of the planets objectively, by the apparent motion of the sun, and by comparing them with each other.

We know that it is impossible for us to have a subjective

perception or consciousness of the motion of our own planet. We only know that the "earth moves" because this hypothesis is the only one that fully corresponds with and explains all the phenomena of motion in the solar system. We are not dependent upon any such roundabout way of reasoning to know that "we live, and move, and have our being;" if we were we never should have found it out. We have discovered our own personality by the same laws that gave us a knowledge of the existence of the earth; that is, by the perceptions of the senses, as of feeling and sight, or by what we call the physical consciousness.

It is easy enough to understand that we have discovered our bodies by the *senses*, but how did we ever find out that we had any *senses?* How did we ever come to know that we were conscious beings? It is one thing to perceive, to know, to be conscious. The lower animals do this, but it is quite another thing to *perceive* that we perceive, to *know* that we know, to be *conscious that we are conscious.*

This wonderful power, this mental consciousness, is an introversion of the soul; it is a looking back upon the physical consciousness, upon its perceptions and sensations. It is as if we should jump upon the moon and look back and recognize our earth as our own home, by perceiving its landscapes, by feeling the breezy breath of its atmosphere and scenting the aroma of its flowers, by hearing the songs of its birds and the roar of its strife in thunder and cannon; and, if we should need any proof more characteristic to assure us of its identity, by listening to the shrill whistle of its steam pipes.

And this is what we have actually done in the mental

system. We have climbed from the earth or physical sphere of consciousness to the moon or mental, and here we are mentally looking back into our own physical home, feeling the balmy breath of its loves and joys, scenting the sweet pleasures of life, which come to us like the songs of birds, trembling also in the jar of its discords and wrongs, shaking with its low dirges of grief and shrill whistles of agony and despair.

So here we are in the moon or mental sphere of consciousness, looking around with curious eyes upon our own physical senses and their phenomena, trying to solve the problem of life. And a very complicated task we find it, because it would be as impossible for us to get correct ideas of our physical or mental organization from any one point of observation, as it would be to get correct ideas of the earth from the moon, or of the moon from the earth. We must take our bearings first from one standpoint and then from another, and from every *possible* point of observation, before we can ever expect to understand the true relations of life.

The human system, in its laws of organization and motion, is a miniature solar system; and here we are within it, standing with one foot upon the Earth and another upon the Moon, with one hand on Saturn and another on Jupiter, with one eye on the Sun and the other on Venus, taking observations from every point of compass upon this wonderful human universe. We have made shining electric tracks all around us, upon which we vibrate with the speed of lightning from one point of observation to another, now taking cognizance of this perception and of

that sensation; then vibrating to another position, we take cognizance of our former cognitions, and then anon from another point of view we compare them all together.

A mental consciousness is the minding, by one soul-center, the motions and changes that take place at another. The self that thinks is never the self that is thought of—it is always *objective*, but our thoughts pass so rapidly from one state or standpoint to another, that we scarcely note the transition.

Thought is produced by the motion of the nerves in the mental center.

On the semi-mental or animal plane, the decisions of the senses, which produce voluntary motion, can hardly be called judgments. They are simple volitions produced by impulse. Judgment belongs more properly to the reasoning faculties.

Literally an idea is that which is seen; it is the perception of an image, but when we are looking upon an object, that is, upon its image on the retina, we do not call it an idea. It is to our understanding the thing itself; but when the object is removed, and its image is brought up again by the process of memory, then we call it an idea. Thus ideas are the simple memories of former perceptions, or they are the combinations of those memories. This power of making new combinations from the memories of former perceptions, according to fancy or volition, is mental conception. It is the making of new forms in the mind; they are ideal images. On the æsthetic plane this power is called imagination, on the mechanical plane it is called design—producing invention.

Ideas produce thought, reason and judgment, because they induce the comparing of ideas or impressions with with each other. Reflection and comparison between different ideas, by revolving them in the mind, constitute reason and institute judgment. We reason by the analogies of different impressions which we revolve and compare.

When ideas, or the images of *former* impressions, are compared in the mind, it is a purely mental process, producing a purely mental consciousness. This independent, revolving, reasoning, deliberative power of the mind corresponds beautifully with the slow, independent, rotary motion of the moon, which turns on its axis at the rate of nine or ten miles an hour; only about as fast as a good horse can trot. So reason moves deliberately, controlling the physical impulses, changing them to calm emotion, holding their power in reserve for the action of the will. The orbit of mental sensation, corresponding to the moon's orbit around the earth, (at the rate of 3,200 miles an hour) is so rapid that reason and judgment are blinded, and as it mingles with the orbit of the physical senses, its impulses are often wild and terrible, corresponding with the frightful force of the moon's careering flight with the earth around the sun, at the rate of 68,000 miles an hour, plus the 3,200 in her own orbit. Thus in the human, as in the solar system, the mental or moon law of action is just so much speed and force added to physical.

Intuition holds the same relation to reason, that instinct holds to perception and memory. As the higher instincts are the memories of perceptions transmitted to offspring through organization, so intuitions are the instructions of

reason intaught by the same process; that is inwrought through organization by transmission into the mental constitution of the child. Zera Colburn and Henry Safford were intuitive mathematicians, because they inherited the faculty of mathematical reasoning from their parents. Intuition is the tuition of the fetus, and is as much superior to reason, as instinct is superior to simple perception and memory. Instinct is semi-mental, intuition is purely intellectual. Intuition is the inheritance of the reasoning powers of former generations. It is reason perfected by the long exercise and experience of the reasoning faculties. Intuition is superior to reason, because it unites and combines the intellectual powers of both parents, and perfects them through the laws of organization. Intuition is the mother of genius.

Intuition does not reason, but it does better, it sees. Intuition is the eye of reason, just as the organ of sight is the eye of physical sense. Intuition penetrates as much farther than reason as the eye peers beyond the sense of feeling. Intuition is therefore prophetic. Through the law of organization it comprehends the law of reason. It sees ahead the path which reason is taking, and jumps at its implied or forgone conclusions, which will always be right if the premises of reason are correct. Now we know that the premises of reason are not always correct, and therefore some of our strongest intuitions may be partly false, because reason has so long and through so many generations transmitted its false deductions from false premises and judgments. Thus reason and judgment may mislead intuition, but as intuition always sees the

goal first, as by her prophetic eye she first sees the absurdities to which the path of reason is tending, it is always her mission to turn back and correct the judgment, to warn reason of his error, and instruct him to find some better premises, some safer path for his footsteps. Intuition always first discovers when "the tub has no bottom."

On the semi-mental plane, cunning depends upon good memory and the correct perceptions of the senses. On the intellectual plane, good judgment depends upon mental perception, and good reasoning faculties. Wisdom is knowledge and reason transmitted and organized into the mental system. Reason is the father, intuition the mother of wisdom.

Wisdom is the mother of justice. Justice is the equilibration of the mental forces, and where there is equilibration there must be harmony. Mental harmony is organic. It is wisdom and justice transmitted and organized through the maternal law. Mental harmony is happiness, which is the highest condition of the mind.

Love is not a thing, but, like the mind, it indicates the *condition* of things. Love is *attraction* on the conscious plane, and is produced by the same fundamental necessity, *vacuity*. Love, in a general sense, indicates all the necessities, demands and wants of life, from the lowest physical needs to the highest yearnings of the soul. We love that most, which supplies and fills the greatest demand of our life.

Love produces feeling. Love and feeling, like consciousness, commence on the lowest physical plane, and rise to the highest spiritual plane of life. Consciousness

is a thermometer and shows the exact average height or elevation of the human edifice. Feeling is the mercury, and the state or height of our loves will show the point to which it rises. If the mental consciousness is highly developed in its moral and spiritual channels, our loves and feelings will be high, pure and noble.

Love expresses the inclination of the consciousness toward whatever seems to it desirable, corresponding to the inclination of the earth's axis toward the sun, following also its present masculine law of extremes, first one way and then the other, producing on the earth extremes of heat and cold, in the consciousness burning, consuming, love and cold contempt.

Anatomically, the cerebrum or mental center has three general divisions; anterior, posterior and middle lobes. Correspondingly, the mind has three general departments of action—Intellect, Emotion and Will. The anterior lobe is the seat of the intellect, the posterior of the emotions, and the middle lobe is the seat of the will.

On the semi-mental plane, are three corresponding divisions: Perception, Sensation and Volition. Perception belongs to the perceptive organs; sensation to the seat or seats of physical consciousness, and volition lies between them; it is the action of the nerves in choosing between two or more perceptions or ideas, in accordance with the different sensations which they produce upon the conscious power.

Volition commences on the semi-mental or lowest plane of consciousness, and ascends with the growth of the

senses and faculties to the highest planes of mental action. Volition underlies the will. We must choose before we can will. Will is wholly an exercise of mental power. The lower animals exercise volition or the power of choice and voluntary motion, but they do not exercise the power of will.

A brute animal sees two objects, which either by instinct or personal experience he knows to be good for food; he is hungry and desires the food; but near the most desirable of these objects he perceives something that inspires him with fear; he avoids this, and goes to the other. Here is evidently an act of choice or volition, and of voluntary action, produced by motives both of desire and fear; but there is not the least exercise of that power we call will. The animal is moved entirely by the impulses of hunger and fear. Physical impulse is to the semi-mental state what will is to the mental or intellectual. There is no precise dividing line between automatic and voluntary motion, or between impulse and the force of the will.

Volition does not necessarily imply the performance of an act. We may choose to do or to have, without doing or obtaining; whereas will is not will unless it implies the power or the supposed power to execute, or cause to be executed, the mind's volitions. It is a vague and wrong use of the word will to call it the power of choice. Volition is the act of choosing, and is prior to the determination of the will. Webster says that "the sense of this word is to set, or to set forward, to stretch forward." It is "to determine, to decide in the mind that something,

(depending upon volition) shall be done or foreborne, implying the power to carry the purpose into effect."

The power of volition lies in the consciousness of different motives having different weights in the scale of action, and the heaviest weight or motive settles the scale and decides the choice, which may not be acted upon at all, or which may be executed by impulse or by the reserve force of the will. Different motives are the result of the memory of different feelings, produced by different objects or ideas either upon the physical or mental consciousness. Motives always imply desires, and on the semi-mental plane, desires originate in physical sensations, which result from the love and necessities of life. On the purely mental plane desires orignate in mental emotions. Volition is the necessary result of different perceptions, sensations and emotions, and the different desires or wants of the consciousness concerning each of them. Volition chooses, impulse and will act, or will causes action. Impulse and will are the executive powers of the mind.

In noticing the wonderful correspondence that exists between the laws of mind and the moon, as they relate to the physical body and the earth, we have dwelt mostly upon the mind's origin and dependence upon the body, and the control which the physical senses and their powers exercise over the mental system, in correspondence with the control which the motions of the earth hold over the motions of the moon. On the semi-mental plane of consciousness this comparison holds good.

We have also noticed that the moon has a reflex action and influence upon the earth, just as the mind has upon

the body; but the influence which the moon exerts upon the earth is stationary. It cannot increase its power or change the path of its own orbit, much less that of the earth.

By repeated transmissions and reorganizations, embodying the mental experiences and powers of former generations, the mind has obtained a wonderful control, not only over its own motions, but over the motions of the physical system. This reactive power of the mind over the body is the orbit of the will. It is the reaction of the mental center upon the nerves of physical sensation and impulse, producing emotion and will.

To this progressive, controlling power of the mind over the body, there is nothing analogous in the solar system. It is, indeed, a wonderful power. The mind not only directs its own channels of action, but controls the natural impulses of the senses, and makes the body move hither and thither at will. It is as if the moon should not only direct its own motions, but control the earth in its orbit, making it move hither and thither at its word of command.

Such is the power of the mind that it exerts a very strong (sometimes destructive and sometimes beneficial) influence over the vital and digestive functions, which are controlled mainly by the solar plexus and sympathetic system of nerves. It is as if the moon should control the motions of the sun, accelerating or stopping its motions and putting out its light. Wonderful power of the mind!

By the constant exercise of the mental faculties, by constant transmissions of power and capacity through organization, thus constantly absorbing and re-absorbing the

power of the organic and spinal systems, the mental center has become so large and strong that it pours its potential flood back over the spinal system through the motor nerves, thus controlling it by will.

Volition is the act of choosing; will is a fixed determination to act upon the mind's volitions, and firmness holds the will to its purpose. Will implies deliberation. It puts into execution the volitions which proceed from the revolvings of reason and the decisions of the judgment. Will is mental energy; it is the reserve power of sensation and impulse, which, by the central reaction of strong and calm emotion, is thrown over the top of the spinal axis, into a reservoir on the summit of the cerebrum.

At the dictate of reason, the will power is held in check by firmness for the performance of great deeds, when the intellect or judgment shall indicate the moment, and show the path of action. Reason converts sensation and impulse into emotion and will. Impulse is the executive power of perception, will of reason. Reason has no control over the action of impulse, *as such*. On the contrary will acts with the slow deliberations of judgment, by the direction of reason, whether its dictates be true or false. Under the direction of reason, the will pours the psychial power of the mental center through its own channels into the motor nerves of the spinal axis, and compels them to do its bidding, even though contrary to the natural impulses of perception and sensation.

In the light of this truth, we see why it is, that in our consciousness, will somehow always seems to imply opposition from some quarter; either from within from the law

of physical sense, or from something external. There would be no necessity for a will, if there were no resisting power. Impulse implies no opposition; it runs in the natural organized channels of the senses, whereas will controls sense, and makes its own channels, or converts old ones into new methods of action. If our mental emotions and volitions coincide with the natural desires of the senses, there is no need of will; their execution is controlled by *impulse, not will.* Impulse and will often shake hands and work together to overcome external obstacles, or conquer external opposition.

Morality is the path of the will. The root of the word moral is *m r*, signifying firm, steady motion, or a moving equilibrium, with a perfect balance of the moving power. Morality is the mental zodiac. It is the path or manner of action between Intellect and Emotion. In this orbit, will is the chief executive power.

Simple volition, implying voluntary action by impulse, does not imply moral responsibility. The lower animals voluntarily kill and devour each other, yet we do not blame them, or hold them guilty of any crime. Their acts are in harmony with their organizations, and with the demands of their physical senses. Physical impulse, not mental free will, controls their conduct.

To constitute a free moral agent, there must be intelligence to know good and evil, right and wrong, giving the ability to make right volitions; and there must be will, implying power to execute the mind's volitions. There must be power enough in the mental center, to control the sensory and motor nerves of the physical or animal system.

Where there is no such power of control, there is no moral responsibility, and just in proportion to the degree of intelligent will power is the degree of accountability.

If the intellectual faculties are small, and the will power large, then the will must pour its power through the channels of the senses, uniting with the animal impulses. Such a development of the cerebrum will give a strong, but perhaps a bad moral character, depending upon the nature of the animal impulses. If the intellectual lobe of the cerebrum is too large, absorbing too much power, so that the will is weak, such a character may know what is right, but will be powerless to execute right volitions. He, too, will be at the mercy of his physical propensities which may be either good or bad, giving him a good or bad moral character, because the intellect, through the weakness of the will, has so little control over the body. Like Paul, when he would do good, evil will be present with him. There will be war within, and the "law of the members" being stronger than the law or will of the mind, the members will conquer. He will sin, but knowing the right, he will repent, but only to sin again. Sinning and repenting will be his law of action, which can hardly be called *moral*, because morality implies the power of self-control. With such an organization, the soul feels guilt, because it knows better than it can do; but when the intellect is wanting, and the soul sins ignorantly, there is no sense of guilt. Nevertheless, we must suffer for our sins of ignorance. If we ignorantly violate the laws of health, we must suffer with disease and die before our time. We must therefore seek to know the laws

of right action and harmony in the physical and mental systems, and in society.

The moral consciousness is called *conscience*, and is good or bad as the will power keeps pace with the intellect in its knowledge of good and evil. A man may do wrong, and yet have a good conscience, because he sins ignorantly. If we *believe* an act to be wrong, we should not do it. We should never violate the conscience, but seek to enlighten it.

In its earlier developments, the power of the mental center, instead of leading the physical senses by its intelligence into higher and better paths of action, has only run back into the largest and most selfish channels of appetite and sense, intensifying the worst passions of animal life. In this way the intellect, in obedience to impulse, has coaxed the palate, and pandered to its self created abnormal demands, until it is no longer a safe guide, (as among brutes,) for the digestive powers. It has made the so-called human being a glutton, a dyspeptic, a wholesale scientific murderer through the love of power, and a diseased polluted debauchee.

The constant exercise of the sexual passion, through the voluntary power, has changed its natural periodical, yearly law of action into a monthly period in the female, and in the male into a law of constant desire, causing a terrible waste of nervous power, running its victims into licentiousness and crime.

Thus in its earliest action, the intelligent power has wrought misery instead of happiness upon the human race. This is the "fall of man"—a fall from a state of

animal innocence, ignorance and moral purity. Nevertheless it was an upward as well as a downward fall, because we can only know things by their opposites, as good in contrast with evil; upward in intelligence and mental power, downward in the use that has been made of it. It was not too *much* but too *little* intelligence that caused the fall. There was not enough light, not enough intelligent will power to understand and compel obedience from sensual impulse to the righteous laws of health, justice and harmony; and so this half developed power ran back into the sensual, selfish channels of animal impulse, intensifying all the sensual propensities, by absorbing the mental as well as physical strength of the organism.

The senses have made a *tool*, a miserable *slave* of the intellect, because its light was too dim; it did not see clear enough and far enough to take in and understand results. It could only see a little circle around self; it could not look into the dim distance and discover the terrible pool of pollution into which the senses and the impulses were, by its aid, leading their victims. The poor abused intellect has been opening its eyes wider and wider. It has looked into this yawning gulf of misery and shuddered at the sight. It is now stretching and straining its vision to find its way out of these mazes of error and crime; to discover the causes and cures of human woe and discord. The intellect sees that the condition of the body is not in harmony with its constitution. It is conscious that the blame and responsibility rest in some way upon itself, and that its own power must help the human race to recover from its fall; and so it will.

Then we shall be in truth "as gods," in our knowledge of good and evil.

The intellect must instruct the will to move in the moral path of an enlightened conscience, controlling the forces of the spinal axis by higher laws than the perverted, depraved physical senses.

Throughout the whole domain of nature there is a constant action and reaction of the central and centrifugal, or masculine and feminine laws. As the earth is a centrifugal reaction from the centralizing rotary motion of the sun—in its relation to the sun, the position of the earth is external and masculine. As the moon is a reaction from the rotary motion of the earth—in their relations to each other the earth is central and feminine, the moon external and masculine; but as relating to the solar system the moon is internal and feminine. Every member of the solar system has its masculine and feminine action as well as its masculine and feminine position. In its rotary motion and power of attraction the sun is feminine—in its distributive action, throwing off heat and light it is masculine. The earth and moon have their masculine and feminine action in their orbital and rotary motions, and in their laws of centrifugation and gravitation.

All things in nature have a corresponding action and reaction upon these two principles of motion. The laws of soul, spirit and mind must correspond with those of matter, else they could not harmonize and work together in the organizations of life, else the mental could not comprehend the physical. The mental faculties, like the

physical functions, are constantly acting and reacting, producing and reproducing each other by masculine and feminine laws, as in the generation of offspring. The same relative position and action of masculine and feminine belong to the mental faculties as to the physical functions and solar spheres.

The *position* of the cerebrum, or seat of the mental consciosness, is external in its relation to the seat or seats of physical consciousness—nevertheless its *action* is internal. If we were on the moon looking at the earth, our perception of the earth, though seemingly external, would really be the perception of a body internal to our position on the moon. Just so our mental consciousness, though external in position, is, in its relation to the physical, a consciousness of the internal; because it looks back or inwardly upon the perceptions and sensations of the physical. In position, the seat of the physical consciousness is internal and feminine, but in its action it is relatively external and masculine, because it looks outwardly and perceives the physical through the external senses.

By the laws of action and reaction, the various powers and faculties of the mind range together like the members of the solar system, or like the positives and negatives in electricity. As when paper and silk are rubbed together, the paper is positive and the silk negative, but when silk and lac are rubbed together, the silk becomes positive and the lac negative, and lac in its turn becomes positive to rough glass; so the mental powers and faculties, though all strictly internal in position, are nevertheless,

relatively internal and external, positive and negative, feminine and masculine in position and action.

The feminine mind is relatively positive to the masculine. To render it positive the masculine mind must have external demonstration and fact for proof. The feminine mind is positive without proof; it relies more upon the internal organic laws of nature, because they are stronger in the female than in the male. The woman knows, *because she knows*, that is because she is intaught by the organic law of her nature.

In their relations to each other, consciousness is internal and feminine, sense external and masculine; nevertheless, sense is internal and feminine in its relation to impression. Impression is external and masculine, as compared with reason, which is internal, revolving and feminine; but as compared with instinct and intuition, reason is external and masculine. Relatively cogitation and thought (or the agitation and action of the nerves) are external and masculine; cognition and ideal conception, internal and feminine.

Desire is masculine; volition or the power of choice, feminine. Memory is internal and feminine in its relation to perception, but external and masculine in its relation to instinct, which, like intuition, is internal, organic and feminine.

Reason compares, weighs and measures what the external senses bring in to the mind and is therefore relatively inductive and masculine. Intuition sees by organic law, and draws inferences; it is therefore internal, deductive

and feminine. Relatively, knowledge is external and masculine, wisdom internal, organic and feminine.

Justice, liberty, benevolence, reverence and aspiration are relatively external and masculine. Judgment, fraternity, charity, devotion and inspiration, internal and feminine. Inspiration is an influx from the great soul of nature, and from the ministry of angels. Relatively, genius is masculine, because the forces of the masculine nature run more readily into special channels and extremes of action. The feminine law gives a more even balance, a more perfect equalization of the mental forces than the masculine.

Like the physical and mental *faculties*, the physical and mental *powers* have their internal and external, or feminine and masculine action. Physical unity and power, diversity and force belong to the cerebellum. Unity and power are central and feminine, diversity and force, or physical energy, external and masculine.

Sensation belongs to the conscious powers of the physical senses. Emotion is its mental action on a higher plane. Sensation is relatively internal and feminine, producing impulse, which is external and masculine. Emotion or mental power is internal and feminine, mental energy external and masculine. Mental power has its feminine law of unity, concentration and firmness, and its masculine law of diversified action.

As an individual, self-conscious power, the mind has its masculine and feminine action,—its self-esteem and its self-reliance. Self-reliance and self-esteem are developed by experience, that is, because, by trial, we or our ancestors have found ourselves worthy of reliance and esteem, by

possessing powers or abilities of some kind upon which we may safely rely. When these powers of reliance, with their consequent self-esteem, are transmitted and inherited, they take on their strongest action; they are strong because they are organic and natural; they are born into the mental constitution. When the feeling of self-esteem is inherited without the power, it makes itself ridiculous. It is only self-conceit.

It is this strong, self-relying, self-conscious "I," ascending from a strong spinal axis toward the crown of the head, standing between the powers of the back brain and the intellect, it is this self-reliant "I," which throws its powers over and beyond itself into a reservoir of will-power and firmness on the summit of the cerebrum. Self-consciousness stands as a sentinel between the sensations and emotions on one side, and the reservoir of the will on the other, guarding its power for the right time and use. It is only a very strong spinal center or self-relying consciousness, that can thus throw its power of action over its own head, and hold it in reserve to act by instruction from the intellect. In a relative sense, firmness is internal, controlling and feminine, will external, executive and masculine. Firmness holds on to reason, it is the chain that binds the will to the intellect. Firmness permits the will to move only by permission from the intellect.

Firmness and will should go hand in hand, like a loving, wedded pair, but sometimes we see a strong, short-lived will through lack of firmness; but more frequently large firmness with little executive power. Neither are worth

half as much when thus partly divorced. Morality, the the path of action for the will, is relatively external and masculine. Conscience, its monitor, is internal and feminine.

Physical power and force, sensation and impulse, are on the physical, perceptive, or semi-mental plane of consciousness. Emotion and mental energy are on the plane of the reasoning faculties, or intellectual consciousness. The moral and religious sentiments are on a still higher plane, with will and firmness to gurad them.

The mental structure, like every good house, has three stories; a basement or kitchen for physical labor; a social parlor or sitting room for mental labor and the fine arts on the second floor; and chambers above for spiritual meditation and rest, for private enjoyment and domestic happiness.

In the most fundamental sense, love and feeling are central, positive and feminine, but by action and reaction on their various planes of manifestation, they are relatively external and internal, masculine and feminine.

A perfect synthesis of the mind, with our present limited knowledge, would be impossible. We have here arranged the mental faculties in their synthetic order, not perfectly, but as best we could, commencing at the base of the anterior lobe of the brain, ascending to the center of the middle lobe. In like manner we have commenced at the base of the posterior brain, ascending to the middle of the central lobe, where the intellectual faculties and moral sentiments meet and mingle with the mental powers

and forces, and where, by an equilibration of power between them, the mind moves in its MORAL ZODIAC.

MENTAL FACULTIES.	
MASCULINE.	FEMININE.
Impression . . .	Perception.
Cogitation	Cognition.
Memory	Instinct.
Desire	Volition.
Thought	Ideal Conception.
Reason	Intuition.
Knowledge . . .	Wisdom.
Justice	Judgment.
Benevolence . .	Charity.
Reverence . . .	Devotion.

MENTAL POWERS.	
FEMININE.	MASCULINE.
Power	Force.
Unity	Diversity.
Sensation	Impulse.
Love	Passion.
Emotion	Energy.
Self-Reliance	Self-Esteem.
Firmness	Will.
Conscience	Morality.
Faith	Hope.
Inspiration	Aspiration.

PART SECOND.

SOCIOLOGY, THEOLOGY AND DESTINY.

CHAPTER I.

LAWS OF LABOR, RESPONSIBILITY, ORDER AND CONTROL IN THE PARENTAL OFFICE—CORRESPONDENCIES BETWEEN THE SEXUAL, MENTAL, PHYSICAL AND SOLAR SPHERES—SEXUAL POWERS, ABUSES AND CONSEQUENCES—DISEASE, INFANTICIDE, FETICIDE, ETC.

In the lowest animal forms there is no differentiation of organs whatever; but, by the constant action and reaction of masculine and feminine laws, different organs are formed, and by the constant transmission of these forms from generation to generation, the differentiation between the different organs and their offices constantly increases from the lowest to the highest forms of life. This ascension of form and office is carried on by maternal labor. Personally the man does not necessarily assume any greater labor or higher responsibility and care in the generation of a child, than a fish in milting. No wonder that he is reckless in the performance of the parental function.

Among the lower, undeveloped, uncivilized races of men and women, as among brutes, the labor, care and responsibility of child-bearing is comparatively small. The more highly intellectual the human race becomes, the greater is the drain of vital power upon the mother in gestation, because she is not only compelled to supply the more active demand of the more highly mentalized sperm cells of the father, but also to impart her own mental powers and faculties, besides giving physical and vital power to the child, which should be commensurate with its mental activity. The care of raising such children is also much greater than for those on a lower plane of development. They demand and they require more at our hands in every way. They cannot be satisfied with what would satisfy a Feejee or Hottentot. This labor, care and responsibility necessarily devolve upon the mother, a great part of which she cannot avoid. The father may or may not assist her.

As the labors and responsibilities of the *maternal* office are so much greater than those of the *paternal*, its powers must be commensurate therewith. True responsibility implies power. As the maternal office and its responsibility do not belong to the man, neither does its power. Has man, then, less power or strength in his organism than woman? If not, should not the labors and responsibllities of his life be as great as hers; and should they not, like hers, rise in importance with the elevation of humanity? Most assuredly they should, and they do; and to a greater or less extent they assume these responsibilities like men. We say it with pride, our sons arise with the

demands of a higher life, and when they shall understand its true relations, they will be equal to its emergencies.

Just as sure as that "action and reaction are equal," though in contrary directions, just so sure is it that man and woman are equal in power, though it runs in different channels in each. It would surely be contrary to the established laws of nature, if it were not so. To suppose that of twelve children, born of the same parents, all under the same or equally good conditions, (which by the way never happens,) to suppose that six of these children are inferior to the other six, simply because they happen to be girls, (or boys either,) is to suppose that equal causes do not produce equal results. Nature knows no such favoritism. That the causes are equal, according to the plainly demonstrated laws of motion, has been shown in a former chapter.

Man is to woman what the right side is to the left of human system. To the right side belongs the right arm, which is the most natural and skillful external laborer, because it is the strongest; but to the left side belongs the heart, the great arteries and the digestive power of the system. The stomach digests the material for the muscle of the arm, and the heart, in a physical sense, or as a physical instrument, controls its circulation. The right side is the most important *external* laborer of the system, the left side performs the most important *internal* labor. The central power of the system reverts to the left side, because the external strength is in the right. It is a natural division of forces and a necessary balance of power between them.

As in the individual human system, whether male or female, there is a division of forces and labor between the right and left sides, between man and woman it is the same. As the female is the offspring of the left side of the generative organs, to her reverts the stronger central power; to him the greater external force of the system, because from the right side, as explained in the chapter upon Organization.

Sex is not a grade of development, as Mrs. Farnham asserts, but it is a division of labor, or rather of the powers and forces that belong to it. A higher grade of development for the female would require better elements or higher conditions for the female than for the male fetus. Better elements or higher conditions in any case are as likely to belong to one sex as to the other. Such one-sided views of nature's laws and developments will not bear the test of critical investigation and science.

The same power that in the male rushes forth in his larger nerves, and by the exercise of which his larger bones and muscles, and broader shoulders are formed, reverts in the female to the internal organs and powers of gestation, and through lacteal vessels for the food of her child.

The mental system has a corresponding division of forces. On the external plane of mental labor, which is always more or less connected with physical labor, as in science, invention and the laborious arts, the mind of man possesses the greatest strength, ability and skill. Man, on the external plane, is the mental, as well as the physical laborer of the world.

The same power, that in man belongs to the more skillful exercise of the mental faculties, in woman reverts to a greater internal controlling power over herself and over the unborn fetus, and which is destined in a true condition of society to control the more impulsive and willful nature of man.

The masculine law of physical and mental labor gives him the right of supremacy and control in this orbit of life. His strength and ability in the field of labor gives him the right. *His might makes his right.* The central power of woman in the maternal office gives her not only the power of control over herself and the fetus, but it also gives her the *right* of control over man in the sexual relation; and indirectly or by instruction, it gives her the right of control in all the central relations of society and government. This right of control belongs to woman because she possesses the power. *Her power gives her the right.*

The natural laws of sex, as we read their action, position and relation toward each other in the solar and human systems, teach us the true relations, positions and labors of man and woman in the family, in society and in the governmental orders. As the feminine law is everywhere the controlling power, this power must be recognized in woman and its law obeyed, before we can ever have order and harmony in any of the relations of life. The masculine law, as represented in man, is everywhere, and has always been recognized as the external executive force. The external is most obvious, and is, therefore, always first seen and first recognized; afterward the internal.

Men are already beginning to recognize woman's right of control in the sexual relation. They have discovered that it is not right to force a woman, or subject her to bear children against her will. That as to her belong the burdens and responsibilities of child-bearing, it is for her to say whether or no she will assume these responsibilities. The most enlightened men see the justice of this law, and the brute creation has taught them that it is the natural one; nevertheless, they have expressed a fear that the human race would die out if woman should be permitted to control the sexual relation. If their fears are honest, it shows how little they really know of woman. They should know that child-bearing is the strongest law of her nature. Under right conditions, every true woman would bear children, and she can never feel that the ends or demands of her life are answered, when she is deprived of them. Men cannot understand this, because they do not feel it; but they must understand that the feminine law is as strong as the masculine, though not the same. The strongest law of woman's nature is the love of children, *and to a mother a man is but a grown up child.* The strongest law of man (outside of self) is the love of, or, in a perverted condition, the lust of woman.

But, because women love children, they do not wish to be compelled to bear one every year like the beasts of the field. Children require higher conditions, and cannot as readily take care of themselves as colts. In the child, the development of the mental system absorbs the power that in the colt goes to make bone and muscle. To endow a child with the best conditions, to give it fetal strength,

and the best care after birth, a woman should never bear a child oftener than once in three years. Child-bearing often taxes the nervous system of the mother so that she loses nearly all the hair from her head, in from three to six months after the birth of every child; and then at the end of a year, or after the period of lactation, it begins to grow in again. Now for the mother to bear another child before the hair has had time to grow on her head, is slow murder to the mother, and eternal injustice to the next child. A woman cannot give full strength to the fetus when she has not fully recovered her own. Of course all women are not alike in this respect. Some can have children much oftener than others, depending mainly upon difference of intellectual development. With two healthy women their power to bear children will be in inverse ratio to their mental development. If the brain absorbs the vitality and blood of the system it cannot go to give strength to the fetus. As the human race advances in mental development, mothers will bear fewer children, but they will be better worth raising, that is if mothers can have right *conditions*. All growth depends upon its conditions for perfection of development.

The first and most important condition in the right generation of humanity is obedience to the sexual laws of nature. What are these laws, and where shall we find them written, that we may read and obey?

In the external world, the motions of the earth produce yearly periods in the action of the reproductive laws. The vegetable and animal kingdoms universally follow these

periodical laws. Their action is as much a physical necessity in the animal kingdom among its lower orders, as in the vegetable.

The human is a mental as well as a physical being. The human has two natures, the physical, which is the law of necessity, and the mental, which is the law of volition and will. When the voluntary actions of parents are transmitted by organic law to the fetus, then this transmitted voluntary action becomes a natural, involuntary law in the child. It is by this transmitted, mental, free-will action that we receive from our progenitors our perverted as well as our improved natures. In the laws of generation, the voluntary action of the sexual organs has changed the yearly physical law, and produced in the human a new law, which as a mental law follows the monthly period of the moon's revolution. The brute follows the yearly period or law of physical necessity; the human female combines both the physical and mental laws in the reproductive function. The human female, like the higher order of brute animals, can have only one pregnancy or period of gestation in a year, in accordance with physical law.

In comparing the monthly period of the female to the moon's revolution, I do not mean to assert that the influence of the moon produces the monthly menstruation of the female; this is a physical necessity of the human system, but I mean that its monthly periodicity has been produced by the voluntary action of the mind, and this influence of the mind upon the body follows the law of the moon's period of revolution; because the relations beween the mind and body are governed by the same laws that

control the relations between the moon and the earth. As the moon is to the earth a changeable law, but always periodical, so the mind is to the body a changeable law, but it has its periods, as we see in the female law of generation.

That the reproductive period of vegetable and animal life is controlled by the earth's motion, no one would deny. It is equally certain, though not so apparent, that the monthly periodicity of the human female is controlled by the same laws that control the moon's period of revolution. The generative periodicity of the female has been changed from a yearly to a monthly law, through the influence of the mind by the voluntary exercise and cultivation of the sexual function, though its action upon the body is involuntary. An excessive use and abuse of the sexual organs sometimes destroys all order and periodicity of action; ovulation and hemorrhage become constant, and the reproductive power is lost. This abuse may be voluntary on the part of the female, but its reaction in menstruation is always involuntary.

The physical or yearly law of periodicity is the strongest, because it is the law of necessity, and animals which follow this law are able to reproduce yearly. In the human, where the mental law has obtained, the mental system absorbs a large share of vitality; the mind is stronger but the body weaker. Monthly ovulation or menstruation detracts just so much from the strength of woman.

Monthly periods are to the human what the yearly are to the brute, and herein lies the true law for the exercise of the sexual function; that is, where offspring are desirable.

Men have discovered this law of analogy between the human and the brute, but they try to avoid the force of its application. Their abnormal propensities rebel. They plead that, as all our organs and functions must have exercise to keep them in a healthy condition, such an infrequent use of the sexual organs would destroy their efficiency. Animals do not seem to lose the right use and power of their sexual organs by adhering to the yearly law of nature. Why should the human by following the monthly law? It is my firm conviction, judging from the laws and analogies of nature, that the generative power of the male, as well as the female, would be much greater and better if the organs never had more than a monthly use.

In all nature the generative function is controlled by periodical laws, and in the human species these laws are manifested by the female in menstruation, gestation and lactation. Her periodical laws are the controlling powers of generation, whether in male or female. The *brute* male always obeys the law of the female. He never violates, but always respects it from beginning to end, through gestation and lactation. What a beautiful lesson for the human animal. The generative function of man is almost *lawless*, (*lost* to the law of control,) and his whole character partakes of this lawlessness.

In the brute mammal, generation and sexual desire always go together. This desire is always first manifested by the female and obeyed by the male. It is very evident, however, that this law of desire in the female brute is not one of sensuality or lust, but simply a manifestation on her

part that the system is ready for the exercise of the generative function. If it were a lustful desire, it would not be manifested simply once a year, or only when the system is ready to exercise the maternal law.

I make these statements because I think it is a great pity that men should judge the female, whether human or brute, by their own abnormal law of license and sensuality. It is sometimes righteous judgment to judge others by ourselves, but this law of decision will not do between the male and female, because our sexual laws are different. Sexual desire in the female, when not abnormal, is a means to a high and noble end,—maternity; in the human male it is not always or altogether, but mostly as a selfish end, sensual gratification.

Until very recently, it was a favorite belief among medical men that the orgasm of the female was just as necessary to impregnation as that of the male. If these wise men had gone to the right source for information they might have known better long ago, but they preferred to judge women by themselves. Indeed, I believe the time has been when they would not have received her testimony. They would have thought that they understood the necessary conditions of conception better than the mother herself, so unwilling have men been to allow women to know anything, even about themselves. The fact that the sexual orgasm is not at all necessary to conception, is proof positive that sexual passion is not a necessary or essential characteristic of the feminine, and it is equally clear that it is essentially masculine, because it is a necessary condition on his part.

That women possess passion is very true, but its exercise is always after the masculine law, not after the feminine or maternal. It is now a well-established fact that women who possess the least sexual passion or none at all, conceive most readily, and are able to bear children oftener; showing most conclusively that just so much power as goes to produce the orgasm is lost to the conceptive power and maternal function of woman. This inference is also clear from another fact, that very passionate women seldom or never bear children; their natures are too masculine. They centrifugate in the orgasm all the nervous power of the sexual organs.

In its original sense the word *passion* meant the effect of impression from an external agent; "that which is passively suffered; as the last suffering or passion of the Savior." In this sense passion is feminine. In the present age, this word has almost entirely changed its meaning, and instead of the passive reception of violent action, it now means a violent, forcible reaction. In this sense it is a masculine law. In the age of Plato, *love* had the same meaning that we give now to *passion* and lust.

The feminine law of rotation is the law of periodicity, and controls all motion, whether on the internal or external plane. The masculine law rushes into cometary tangents and extremes; it *controls* nothing, but it *rules* and makes *strong impressions.* When held and controlled by a center, as in the masculine human organism, it puts down its foot, and stretches forth its strong arm with authority. The masculine law of generation has no periodicity, because it is centrifugal, it has lost its own power of control by being

thrown from its center beyond the surface of the organism, where it is only held by vacillating cords. It must therefore be controlled and regulated by the periodicities of the feminine law. The brute male recognizes and obeys these laws. The human (?) male has usurped the might of his authority over the woman and her laws of order in the generative and maternal functions. We see the direful results. All order and harmony are lost in the sexual relation. Disorder, disease, pollution and crime, follow in their train.

Harmony implies order. There can never be harmony in family, society or government, until man removes his foot of authority from the neck of woman, and permits her to control in the sexual relation according to the maternal laws of order, because the sexual relation underlies family, society and government. As is the sexual relation, so is the family; as is the family, so is society; as is society, so is the government. All, all depends upon the sexual relation, because it gives birth to good or bad children according to its conditions. The child is father or mother to the man or woman, to society and to government.

Before woman can control man according to the right laws of generation, she must understand them herself. As she has ignorantly left the path of maternal rectitude, she must find it again by the law of intelligence. Right movements are already progressing in this direction. Noble men and women are seeking the light, and making great efforts to instruct humanity. We must learn that whatever enervates and wastes, injures and destroys our own life power, opens the door for disease, ruins the health, and is

an unpardonable crime against ourselves and the children we bear. It is an unpardonable crime, because there is no reprieve; we and they must suffer the consequences.

Men and women must both understand the righteous laws of maternity; woman that she may control herself and man; man that he may be controlled. She must control him; not by command or authority, but by holding a controlling position in society, by the restraining power of her love on a higher plane than physical sense; and, to do this, she must rise to a higher plane herself.

Men are very fond of imputing to woman the blame of all their evils and miseries, as being "*at the bottom of all mischief.*" Well, if we accept the imputation, they must also accept the other "horn of the dilemma,"—if woman is at the bottom of all evil, she must also be at the bottom of all good. If the law of her nature is fundamental in the one case, it must be in the other, as good and evil are only relative terms. In this sense the imputation is just. The masculine law is born of the feminine, and if woman is responsible for the masculine action of the law, then justice requires that she be allowed to restrain and control it; but if man not only refuses to be controlled by the righteous laws of maternity, but compels woman to "*obey*" the extreme action of his own law, then upon him must rest the responsibility and the blame.

If we were to believe all that man has said of woman, we should be obliged to conclude that the law of extremes belongs to her rather than to him. Men have said many false and foolish things of woman, because they have not understood her nature: they have judged her too much by

themselves. Men have spoken plainly upon these subjects, we understand them; we must speak plainly, also, or they will never understand us. Men have given their opinions of the sexual relations, and as these opinions are intended for the instruction of women, as well as men, it is our duty to assert what seems to us to be the teaching of nature. The teachings of men result partly from the extreme selfish action of their own law, and partly from the higher teachings of nature and reason. Consequently some of their opinions are high born and true, others are false and calculated to perpetuate error.

If I speak plainly upon these subjects, my motive must be my apology. I can conceive of no higher motive than that which actuates me, namely, a desire to benefit humanity; not my own sex in particular. Why should I? Men belong to me, as well as women. I have sons as well as a daughter; the future well being of my sons is as dear to me as that of my daughter. I know no difference; I know no sex in my love for my children, or for humanity.

Medical and other writers are very contradictory in their opinions as to the relative degrees of sexual passion in the sexes. Sometimes they claim a superlative amount of it for their own sex, and anon they represent it as being much stronger in woman; seeming to delight in such misrepresentation, because this belief cultivates the sensual in themselves and excuses their own excesses. To prove this statement they quote the most extreme cases of abandoned women, which is just no proof at all. Such creatures are not women, they are monstrosities in nature. This is evident from their inability to bear children. The maternal

function is the distinguishing characteristic of women, and if by voluntarily giving themselves up to the lusts of abnormal men, they lose the conceptive and maternal action of the sexual organs, they are no longer women. They become masculinized and unsexed by the centrifugal action of the nerve forces in sexual orgasms. They are in spirit self-made hermaphrodites; as men are no longer men in the true sense, when they have lost the powers of a man. A woman is unsexed by prostituting or misdirecting the sexual forces; a man becomes a neuter or a eunuch in spirit by the total prostration and loss of all power, though the sexual organs may still remain. An hermaphrodism of the female sexual organs is the act of the mother upon the fetus, an hermaphrodism of the spirit is the voluntary act of the woman.

An unsexed woman or a prostitute is much worse than a libertine, simply because she has the power to be. She sustains less loss in the sexual act than he. A man cannot go beyond his power of action, so that while the maternal law gives woman a much greater controlling, restraining power than man; the prostitute, or one who misuses and loses the maternal power, has no restraining power at all. Such extremes of action in the female sexual organs are wholly at variance with, and destroy their normal use; therefore I deny that they belong to woman as such.

Doubtless there are all degrees of variance from the true equilibrium of the woman, but when she has lost her power of maternity by its prostitution, she is unsexed and has lost her womanhood, no matter whether she belongs to many men or to one, to a brothel or to a husband. When

the maternal power is lost from any other cause, it is not an unsexing or prostitution of her womanly nature, but a simple loss of power. To become unsexed a woman must use her power after the masculine law.

Every function and faculty of our nature is strengthened and increased by cultivation and exercise within certain limits, that is unless the exercise is strong enough to be destructive. Men and women have cultivated the sexual passion by exercise, and handed it down by transmission, until sexual desire is no longer a safe guide for its indulgence, as among respectable brutes. As long as sexual desire, with maternity for its end, was under the control of the female, it was safely followed; but in the hands of the male, this law has become an all devouring fire, too often consuming all that is good in his nature.

I affirm without fear of successful contradiction that sexual abuses produce more diseases, and are the sources of more evil and crime in the world than all other causes put together. The physical evils that result from it are bad enough, but the moral pollution is still worse, inasmuch as the moral nature is higher than the physical.

A very large class, perhaps a majority of our male population, will persist in running into sexual excesses, even when many of them must know that it is destroying their lives. They are monomaniacs, and I fear there are very few perfectly sane men on this subject, sane enough to see and be willing to obey the sexual periodical laws of nature; and because the majority of wives will persist in being women and mothers, instead of prostitutes, young girls are seduced and kept, and their passions cultivated,

until many of them lose almost every vestige of their womanly nature. Thousands and thousands of poor creatures are thus kept in every city and travel about the country.

Every sensible physician knows that sexual indulgence is wrong for the mother during lactation, because it diverts the nervous energy and the blood from the lacteal into the sexual channels, lessening the flow of the milk, and bringing on the menstrual flow, thus destroying the food of the child and making the mother liable to another conception before the little one has cut its first teeth. Some of them also know, that such indulgence is worse for the child during its fetal life than in its nursing period; because the nervous energy of the mother, that should go to give life and strength to the child, is thrown off in nervous orgasms; and, what is still worse, the child is made sensual and passionate, and its mental character injured by a drain of the nerve forces from its brain to its genital organs, because the organic forces of the fetus follow the maternal law of action. Her action directs the nerve forces of the child, as well as her own.

Now, if sexual indulgence is wrong for the mother during pregnancy and lactation, it must also be wrong for the father, else we must admit that the systems of polygamy, concubinage and prostitution, are necessary and right. We know that such systems are not right, because they not only destroy the home and all marriage obligations, but they are hot beds of vice, intemperance and crime to the men and to the nation that adopt them. Whole nations, as soon as their wealth enables them to

live without severe toil, run into luxury, debauchery, intemperance and ruin. Our own nation has commenced the same career, even with the light of so many striking examples in the history of the world before them. Why do they do this, when they must know that the inevitable result will be not only personal, but eventually national ruin. They do it because the law of self-control is not in their nature, and woman is nnder man's dominion. In the generative function, he tramples under foot the laws of maternity.

Nature teaches us that the generative function is not one of daily or weekly necessity. Eating is a daily physical necessity to strengthen and give new life to the body. The act of generation is always just so much loss to the system; nevertheless, when used according to the laws of maternity and physical necessity, it is a benefit.

The elements of generation are the most highly elaborated of the human system. In the male they are the soul's psychial and mental powers of motion, put up in the most refined triturations of matter, in true homeopathic style, and capable of the most wonderful homeopathic results. Now, when this process of elaboration is constantly kept up and hurried up, by throwing off the elements of life as fast as possible, keeping the channels open; it is not only a constant and very severe tax upon the nervous system, but the elements are not capable of producing as high results in generation as if they were longer under the paternal influence.

To produce the best results, all life, even the pollen of the vegetable, must have time to grow, mature and ripen,

else the seed will not be full and good. Frequent seminal discharges weaken the generative energy of the male, just as surely as that constant ovulation and hemorrhage weaken the reproductive power of the female.

We know that a daily, or even a semi-weekly habit of sexual indulgence must produce a constant rush of blood and nervous energy to the sexual organs, because, according to good authority, it takes at least three days to recuperate from an orgasm, so as to produce again healthy, living sperm cells. Now, we must know that such a constant, useless demand and drain upon the blood and nervous energy of the system is wrong. Nature teaches us that the generative law is not one of constant action.

As a daily, weekly or semi-weekly habit of sexual indulgence, when once formed, produces a constant rush of the elements to the sexual organs, this rush of power must have outlet according to its habit, or it produces obstructions. It is a law of nature that demand and supply are equal, (that is, if the demand is strong enough,) until the supply is gone. In this way, by the demands of lust, all the energy of the system is sometimes turned into the sexual channel. Not enough is left for the digestive system to keep up the supply, and the man becomes a miserable, diseased imbecile, losing all sexual power.

Every animal, human or brute, is capable of generating and exercising a certain amount of power, more or less, according to the size, refinement and perfection of the organism. The human system is like a house with ever so many chambers, with a furnace in the basement capable of generating just so much heat. When the flues are all

open, the heat will be diffused through the whole house. Now, if you should open the windows of one room and keep them open, such a draft would be created through that one chamber, that a very large amount of the heat would rush in that direction, leaving the other chambers cold; and the amount of heat in that chamber would be of little value, with its windows all the time open. So, when a constant rush of vital energy is kept up through the sexual chambers, by such frequent outlets through the sexual organs, the whole system is robbed of power and becomes enervated; and, as the chamber with the window open loses its heat, so the generative energy of the sexual chamber is lost.

Men often plead that sexual indulgence is necessary for health, to relieve the system. Why? Because such a draft, such a demand for nervous energy and mucous material has been produced in the sexual chambers, through the sexual channels, by such a frequent opening and outlet of the elements, that the passages become gorged if they are closed longer than usual. It is a *terrible necessity* produced by a *terrible habit.* It is a necessity, just as the drunkard's dram is a necessity, and the man has as little control over himself in the one case as in the other. Lust is as much the child of habit as drunkenness, and is cultivated by similar methods; that is by indulgence, by stimulating condiments, and by vulgar, obscene sights and books. Lust can no more be cured by indulgence than alcoholic intemperance, only as it produces a total loss of sexual power nnd manhood.

Habit is a wonderful power, and wives, who think to

make their husbands faithful and true, by giving free and frequent indulgence to their abnormal desires, little think that when they are separated for a few days or weeks, such husbands can no more avoid the brothel or the lewd woman, wherever she is to be found, than the drunkard can avoid the grog-shop or the cup, wherever he can find it.

The husband, too, sometimes digs the grave of his own happiness and home, when he cultivates in the wife a love and a habit of frequent indulgence. As such habits always produce nervous weakness and irritability of temper, the husband and wife get angry and quarrel for some foolish cause, and the wife, as well as the husband, seeks the house of assignation. Women who thus yield to the masculine action of the sexual organs, are those in whom the maternal law is not strong enough to hold them true to its laws. Thus men and women, by cultivating their sensual propensities, are ready to run off with a paramour, forgetful of their obligations to each other, and, what is much worse, of their duties to their children.

Abnormal action is that which is irregular, and does not conform to law. We know that the normal, regular action of the sexual law is monthly. That this is the normal law of action for the sexual organs is evident from the fact, that conception can only take place at the monthly period, or when ovulation takes place.

Professional men, physicians and physiologists plead for and excuse the abnormal use of the sexual organs, by calling coition a "*love act*," when at the same time they are devising every possible method to avoid the legitimate consequences of the act. Doubtless it is a love act in the

same sense that over-eating, because it *tastes* good, is a "love act;" and by similar methods we try to avoid the legitimate consequences of over-feeding.

We eat what we do not *need*, because we *love* it, and then we take pills, emetics and enemas to rid ourselves of the burden and the inflammation that it causes. So to rid ourselves of the legitimate consequences or burdens of needless coition, we use potions and lotions and vaginal enemas. Doubtless it is a *love* act, but it is love on its very lowest plane of action. It is what Plato meant by love when he called it *madness*. But this is not what Jesus the Divine meant by love, and it seems to me that *lust* would be a much more appropriate word for such "love acts."

True sexual love is a fulfilling of its righteous laws, not an unlawful, abnormal lust. True sexual love implies parentage. True love, that which is a fulfilling of law, will have high aims and ends, or at least good ones. Even the love of good food is a worthy love, because it seeks to strengthen and invigorate the system. An abnormal, unlawful, illegitimate love is always hurtful. I see no high aim or end in that "love act" which constantly seeks to avoid its most legitimate consequences. It is a fallacy to suppose that a purpose in an act can be good, when at the same time we disavow its natural, necessary results. True love, that which is a fulfilling of law, seeks what is good, useful, happifying and elevating to the mind. On a high plane it inspires us to good and noble action.

If unnecessary sexual commerce is a "love act," it should produce good, worthy, beneficial actions and results. Does it? Let us take the testimony of facts. Love begets

love; but does that act which seeks only sensual gratification beget love? Never! If a young man can seduce the girl he loves and has promised to marry, does it inspire him with greater love? No, on the contrary, it destroys all he had. He appreciates her for just what she has been to him, a *tool* for sensual gratification, and he generally leaves her to her fate.

I have read of a man who was so angry at a girl whom he had seduced, or who had seduced him, that he turned deliberately about and shot her. He thought he was angry at the girl, but it was himself; he only vented his rage upon her. The deed was his own, she could not have forced him. Such "love acts" lead to the crimes of feticide and infanticide. They do not inspire noble thoughts and deeds, but in the man only a desire to repeat the same deed again with a fresh victim. It is lust begetting lust. If it could beget anything higher, it could not lead to such excesses, in wedlock as well as out of it.

Does that act, which seeks only sensual gratification, produce either in the man or his companion any of those noble, unselfish thoughts and emotions towards each other with which true love inspires us? Does it give them elevated thoughts of each other, or a higher appreciation of each other's character? On the contrary, it destroys all power of thought and action, and where the moral sense is not lost, it produces in each a *sense of shame*, and makes them seek darkness for the deed, and a few hours sleep to obliterate this sense before looking into each others eyes again. Men may dignify such deeds as "*love acts.*" I see nothing in them but *lust.*

"Physicians and physiologists of all ages agree in opinion that the loss of one ounce of semen is more debilitating than forty ounces of blood." They tell us that "the sexual orgasm is frequently succeeded by languor, drowsiness, sadness and irritable mood; hence the proverb, "omne animal port coition triste." (After coit every animal feels out of humor.) How can that be a *love act* which produces such a loss of vitality, such lassitude, such nervous debility, and puts the man "out of humor." It makes the man more nervous and irritable than the woman, because he loses more in the act. It is so enervating that it should never be indulged in, except for the procreation of children or as a physical necessity. Where the mind is so repeatedly drawn into the sexual channel of desire by useless indulgence, it is impossible to cultivate a high moral sense of the use of the sexual organs as a parental function. Its frequency destroys all sense of its importance in the formation of a new life.

In the man the sexual act arouses and for the time being prostrates all the nervous energy of his system; and in this useless waste of nerve force, this prostitution of the generative function into a sensual act, in this lies in part the deep feeling of shame that always is and always should be attached to it.

In human life a noble purpose well accomplished with great effort of mind or body, or of both, always gives us a high sense of importance and pride in ourselves; we feel that we have accomplished something, and the higher the purpose, the greater the effort, the more importance it gives us in our own estimation, and in the estimation of

others, but if we *fail*, if our efforts never amount to anything, we never like to have anybody know it. If our aim or purpose in action has been a worthy one, if our efforts have been good, if our failure is no fault of ours, we do not necessarily feel ashamed; bnt we do not feel like publishing our failures, we would rather keep them to ourselves.

Now, when a man puts forth all the nerve forces of his system, and throws all his energies into an act, which, for the time being, completely unnerves and prostrates him, and *accomplishes nothing*, without even a worthy purpose, he ought to feel ashamed; no wonder he seeks darkness and hides the deed. A man, in the performance of such an act, is like a mountain in labor bringing forth something much less than a mouse. Men and women who have not lost all moral sense always feel ashamed of such deeds, and they ought to.

When a man has a great and good purpose, a noble end to accomplish; if the end or purpose is not apparent, if it is some new invention or something that it would seem impossible to perform, so that those who look on can have no faith in his ability to accomplish his purpose, he shuts himself up, he lets no one see what he is about, until when his work is done, if he has *accomplished* his purpose, if he can show you some wonderful invention or beautiful work of art, then how proudly he shows it; but, if he had *failed*, he would have said nothing, and would have had nothing to show. Men do not like to be laughed at for a useless waste of their energies, even when they know that

the purpose was a good one. *Public opinion is an atmosphere.* Nature always protects her finest efforts from atmospheric pressure.

A mother is never ashamed of her baby, because here is a wonderful work *accomplished.* But in the incipient process, in the effort of impregnation, where the object or result of the act is not apparent, and knowing too, that it may fail, how natural and proper it is for parents to conceal the impregnating effort, but under *right conditions* they never hide the noble work accomplished—a new immortal. Fathers and mothers are never ashamed when they show you their beautiful, bright-eyed children.

If the purposes and results of the generative act were always apparent in the procreation of a new human being; if men and women could make children by a sure visible process, as we make beautiful works of art with our hands, why the generative organs would be the most honorable members of the body.

It is the seeming insignificance and inability of the means to produce such wonderful ends; so insignificant and to all appearance so unlikely to produce such results, that if we did not know the truth by experience we should laugh at the idea—it is this which produces such a very natural desire for concealment until results appear, even when there is a right purpose in the act.

If we are ashamed of our failures, even when the purpose of action is noble and worthy, how much deeper should be the sense of shame, where there is not even a worthy motive, but where, on the contrary, the parties are using every means in their power to avoid the natural, le-

gitimate consequences of their acts, by trying to prevent conception, producing abortions, and, in unlawful cases, often leading to the crime of infanticide. O, how lowly the souls of men and women are steeped in sensuality to commit such deeds.

A waste of strength is always ridiculous and disgraceful. A man would not be seen all day piling up bricks and throwing them down, or beating the wind with his fist. A sexual orgasm is much more debilitating to the system than a whole day's work. If a man, day after day, day after day, should lay the foundation of a house one day, and destroy it the next, we should call him a fool or a maniac. Just as surely are men and women sensual monomaniacs, who prostrate their energies in the commencement of a new human house, and then abort it; or constantly and purposely waste their strength in fruitless attempts.

It is this constant abuse of the sexual organs, producing constant failures and the most loathsome diseases; it is this ridiculous farce of a strong man putting forth all the nervous energy of his system, till he is perfectly prostrated by the effort, without one worthy motive, purpose or end; it is this which has so disgraced the act of impregnation. When human beings are generated under such conditions, it is no wonder they go through life as criminals, without a single good purpose or deed, and, where all sense of shame is not lost, hanging their heads as if ashamed of their existence. This is no way to produce noble men and women, that can hold up their heads in the world, because their thoughts, purposes and deeds are pure and good.

In our amusements, as in our labors, there is a worthy purpose, a necessity; but no amusement is good or right that produces a total prostration of nervous energy. Prostration in labor is only excusable when the end demands and justifies it, and so it should be with the generative act. The right use of the sexual organs is the highest and holiest function of the physical organism, but when abused by abnormal use it is the lowest. The familiarity of useless sexual indulgence breeds contempt and disrespect. Right use implies maternity, and in this sense it is a love act on its highest plane. It goes beyond self, and awakens our holiest affections for companion and child.

Sexual love, when it implies the parental, calls forth and educates our best faculties and highest sentiments. It is the parent of fraternal love and benevolence, and, under right conditions, stimulates us to a good and noble life, whereas the abnormal action of the sexual passion only stimulates to greater excesses. Parental love draws us away from self, and makes us love not only our own children, but everything else that is worthy of love. It gives us charity and patience; in excusing the faults of our own children, we learn to have patience with the faults of others; in loving our own children, we learn to love others. The right use of the sexual organs invigorates the system, by invoking without abusing or wasting the powers of the soul. Abnormal action injures the parental function; excessive action destroys.

We must learn that in all things the equilibrium of law is the only path of health and harmony for the organs of

the human system, as it is the only path of safety and harmony for the planets of the solar.

It is excessive sexual abuse that has produced so much nervous debility in men and women; in part, we have inherited it from our ancestors, and we transmit it to our children. This is the reason why every generation grows weaker as it grows wiser. There is no necessity for this. Our bodies ought to increase in strength with the increasing ability of the mind. The universe is full of power; it is all around us. We have only to invoke and incarnate it by organic law to have all we can use; but there are limits in its use.

The spinal axis or center of physical strength "stands between two thieves"—the mental center and the sexual organs. We must stop this waste through the sexual organs, if we would have health and strength of body. Just as sure as that the excessive abuse of the sexual organs destroys their power and use, producing inflammation, disease and corruption, just so sure is it that a less amount of abuse, in the same relative proportion, injures the parental function of the organs, and impairs the health and strength of the whole system. Abnormal action is abuse.

Some wonderfully wise men of this generation are thinking to cheat nature, by extorting from her a license for crime, thinking to purchase an immunity from corruption by inoculating themselves with their own diseases! "Ye blind leaders of the blind!"—sophists!—do you think you can purify your blood by so contaminating the whole that it loses all power to externalize or get rid of the

disease by throwing it to the surface? As well think to purify a few stains on the body by plunging the whole into a miry pool. Do you think you can prevent the weakness and impotence that must result from the constant loss of your vitality? Can you prevent the loss of your manhood, or stay the moral pollution in which your vices are steeping your souls?

No wonder "the years of our lives are only three score and ten, and full of sorrow and trouble." I verily believe that with right generation and strict obedience to the laws of life and heath, we might live a hundred years in health and with unfailing mental activity.

The constant weekly, semi-weekly or daily discharge of semen from the male must be as fatal to his vigor and health as constant menstruation is to the female. Sexual abuse by draining the nervous and mental power, is the most fruitful cause of mental, as well as physical imbecilty, and is the most frequent cause of insanity. I know a man, who had a very strong, vigorous constitution in his youth, that from the age of twenty-five practiced a daily or rather nightly use (abuse) of the sexual organs, and before the age of sixty he was impotent, (the erector muscles had lost their power.) He was, to all appearance, a decrepit old man. His wife, a strong, healthy woman, lost the control of her mental faculties, and became insane.

Mothers procure abortions and commit feticide because the maternal law is so constantly violated. In the abuse of the sexual organs men and women lose their sense of right and wrong, and even their affection for children. The whole soul becomes so absorbed in this channel that

the voice of conscience and even the sacred yearning of maternal love is stifled by its unceasing demands.

Where there is a constant abuse of the maternal law by the parents, perhaps it is better that the children should be aborted. The world will never be the better for children born under such conditions. More than half of the poor little innocents that do see the light tell us plainly that they are not worth raising, by withering and dying at the first rude blast of life. The crime of feticide against the unconscious elements of a new life is a light sin compared with that unholy abuse which destroys the moral sense, (making feticide possible) prostrates the life of the father, prostitutes the maternal power, and in feticide constantly endangers the life of the mother. From time immemorial men have constantly destroyed the unconscious elements of life in brothels and at home; when women do the same thing, men cry out "feticide! murder!" "First cast the beam out of thine own eye," my brother; stop sexual abuse, and feticide will disappear.

I knew a woman, a church member, who procured thirteen abortions in the space of fifteen years, and at last fell a victim to her sin. During these fifteen years her whole life was a slow murder, a suicide. And the husband, a church member, too, was he less guilty than his wife? Nay, he was in every respect her accomplice. They sinned ignorantly, perhaps; nevertheless they could not escape its penalty. His punishment is even greater than hers. Thousands are suffering in similar ways without at all comprehending the causes.

It will be impossible to check the crime of feticide, as

long as men and women commit the greater crime of violating and profaning the maternal law. No marriage bonds are sacred enough to sanctify an abuse of righteous law. Women will not be *compelled* to bear children under present conditions, if they can prevent it, and perhaps it is best that they should not. *If*, as some men assert, both publicly and privately, "women are becoming *burdens*, *nuisances* and *hindrances*," it is high time that they stop giving birth to females, or to any more such ungrateful, unnatural sons. Better feticide, better death to the race, than slavery to such sons,—men born of women and nursed by maternal care. Before we can have dutiful, loving, noble sons we must have better conditions. The masculine law of generation must be under the control of the maternal, not as now lawless, and too often at the mercy of unsexed females.

By weakening the system sexual abuse opens all its avenues to disease. I do not mean sexual diseases so called; but when the system is weakened by nervous prostration, every form of disease takes hold of it. There is not sufficient strength left to digest the food properly, or to resist and overcome the changeable conditions of the weather, and other external disturbing influences. "The strong man of the house" lies bound and prostrate, drunk with passion. Disease walks in and takes possession.

Houses of infamy and their pollutions are not the worst results of sexual abuses, because they are not confined to them; they are diffused into families and transmitted to children. To curse one's self is bad enough, but this is a light sin compared with the crime that entails misery upon

innocent babes, and curses future generations. Unsexed, abandoned women never bear children; it is well so. They do not propagate pollution through their own flesh and blood; nevertheless their evils do not die with them. Virtuous women are often diseased through an adulterous husband, and their children cursed by its transmission.

The evils of sexual abuse lurk in almost every household; they have cursed all the past of humanity, and must curse generations yet unborn. In wedlock the abnormal use of the sexual function is called virtuous, because the law sanctions whatever is done under the cover of marital law; but all the civil laws in the land can never prevent its evil effects. It has produced a race of men physically weak, but with such strong sexual propensities that they must be indulged, at whatever cost to wife or children, and at the cost of maintaining a class of outcast females for their accommodation. It has also given birth to a class of abnormal females ready for self-pollution or willing to abandon themselves to the lusts of men; though it is by no means always such who fall into their snares and sink, O how sadly, never to rise from those sinks of pollution. May loving angels pity such, for man *does* not, and woman *dares* not.

Sexual commerce is just as bad as self-abuse, when carried to the same excess. In a certain sense, it is even worse.

It is from nervous debility, produced by sexual abuse and other causes, not unfrequently by too hard labor in the middle and lower classes, that two-thirds of our children have not strength enough to live through the period

of infancy, and combat the diseases to which it is incident. If two-thirds of the young of our useful, valuable, domestic animals should die in this way, we should think there was something wrong somewhere. The case would be looked into immediately, and the causes and cures sought for and discovered if possible. Men do not charge upon God the guilt of killing their domestic animals, when they die before their time. They do not lift up their hands in sanctimonious ignorance and say, "The Lord giveth and the Lord taketh away, and blessed be the name of the Lord." No, no, they never bless God for killing their cattle. They use common sense, they recognize natural and human agencies when their cattle die. They know that animals must have right conditions to be strong and healthy, and to bear strong and healthy young.

Human beings are animals in the highest sense of the word. Right conditions are vastly more important to them than to the lower animals, because their organizations are so much higher and finer, and so much more sensitive to surrounding influences. Right food and clothing and a right education are highly important, but right, harmonious sexual relations are infinitely more important to the present generation than all else put together, as they underlie all the rest, and are becoming every year more and more discordant. If children were rightly generated, their natural instincts and intuitions would be correct guides for them in all the relations of life. No man can understand or realize the full force and importance of this truth like mothers who have been thoughtful enough to trace effects in their children to ante-natal causes.

Man has generally recognized in some way the natural sexual division of labor. He has constituted himself woman's protector, and generally assists the mother in the labor of raising the children. Nevertheless we are painfully reminded by the number of illegitimate children and infanticides in the world, that the exercise of man's parental responsibility depends very much upon his own will. A woman cannot so easily throw off her maternal responsibilities. When she does shirk them as far as possible, by killing her own children, let not men be too much shocked at her inhumanity, but let them consider that their own want of manhood has driven her to the deed. A woman cannot well be father and mother both for her child, and provide for her own wants too, in a condition of society where her labor is not considered worth paying for. Every child has a natural right to its own father, and every mother a natural right to the father of her child as her husband, protector and provider.

In the marriage relation, if, added to the functional burdens of maternity, the mother is subjected to severe toil, the curse of weakness will fall in some way upon the heads of her children. Mothers, who labor severely in the open air, may produce children healthy and tough, but they will be mentally dull and stinted in size, not powerful either in mind or body. If the mother uses her strength in her muscles she cannot give it to her children. Nature will not be cheated. Beware how you keep your account with her. She will demand of you "an eye for an eye and a tooth for a tooth," and future generations "shall pay to the uttermost farthing," for all our abuses of

life, as we are paying to-day for the abuses of the past. "The sins of the parents shall be visited upon the children." Not unfrequently we see strong, healthy mothers with weak, nerveless children. Such results are always the abuse of power in some way. Moderate exercise is good, but fatiguing labor never. Men never put their cows to the plow. Severe mental labor is even worse than physical toil, but nothing so unnerves the mother and injures the child as anxiety and grief, especially the misery of discordant sexual relations.

No sin is more frequently and persistently denounced in the Bible than licentiousness, no law more clearly taught by Jesus than fidelity in the marriage relation. His life and words are lessons of purity; obedience to maternal law is plainly taught in his ante-natal condition, the sanctity of whose fetal development was never profaned or polluted by man. The Bible is full of texts denouncing sexual sins; but what pulpit to-day dare lift up its voice? Are the ministers of God so wholly perverted, that they must needs wink at and cover up the worst vices of society, while at the same time the secular papers are constantly thrusting them upon our attention? Where are the faithful watchmen on the walls of Zion, that dare cry aloud and spare not?

It is a very significant fact that the first command of God to the human race forbade to eat the fruit of lust, and in consequence of disobedience, "the sorrows of woman have been greatly multiplied in conception and child-bearing, and man has ruled over her," because she has brought

forth sons of lust and passion. As disobedience to maternal law drove Humanity out of the Garden of Eden, nothing short of obedience can restore it.

CHAPTER II.

SOCIAL ORGANIZATION—LAWS OF PRODUCTIVE LABOR AND RECEPTIVITY BETWEEN THE SEXES—CORRESPONDENCIES BETWEEN THE SOLAR, PHYSICAL, MENTAL AND SOCIAL SPHERES—GOVERNMENTAL ORDERS AND RESPONSIBILITIES—HOME AND FAMILY—CAPITAL AND STATE.

In a fundamental sense, the feminine law is productive; it produced the primitive, solar body, and the lowest forms of animal life. On the central and internal planes of organic life it always acts as a productive power. As in the laws of sex the feminine law is fundamental and produces the masculine, the feminine must necessarily include and comprehend both laws; nevertheless in its sexual action the masculine law, in all but the lowest forms of life, is transferred to a separate organism, or to masculine sexual organs, through which it acts. The female produces and transfers its centrifugal law of action to the male. It is his law, and on the external plane of labor, it becomes the most important productive agent.

In the generation of offspring, the labor, responsibility and care are maternal and belong to woman. Relatively

they are internal and central to the masculine field of labor. They are within the organism, or within the HOME. On this plane the male is receptive to or from the female. He receives from her, or through her law of organization and incarnation, his body and its soul or living power; but in all the higher forms of life, she is first receptive, from the external plane, to his external law of generation. The internal law she holds in readiness to co-operate with his law. She receives from him only an infinitesimal part of what she first gave, and it is a light affair and lightly performed, compared with what he receives from her through organization and maternal care. That she receives from his generative act, *only* what she first gave, is true in a fundamental sense, but in a secondary sense, it is not true. The law and power of motion in the sperm cells of the male, which he receives primarily from the mother, have gone back, not to their own mother, but to some other maternal power, for reorganization, with constant improvements from generation to generation. If it were not so animal life would have made but little progress, and man, if such an animal could have existed, would have been like the "slothful, unprofitable servant," giving back without "usury" only the "one talent" that had been given him.

What woman receives from man in the sperm cell is a law of division and motion, embodying a plan for the external form of the embryo child, with only just power or force enough to commence with. After their union, the sperm cell receives all its power of further development

from the germ cell, and the germ cell receives it from the mother.

The labor and power of man in the parental office is quite as contemptible as woman's ability in the field of external, productive labor. He only assists her by the law of the sperm cell, nevertheless his assistance is essential to the work; she cannot do without it.

Man is constructive on the external plane. He builds machinery, he builds the home. Woman is constructive on the internal plane. She organizes the spiritual system of the man and woman. She constructs its physical house. She gives to man a *home* for his spirit. O, how lovingly, cheerfully and freely she gives it, (under right conditions,) and how carefully she protects it until he is able to take care of it for himself!

Man should construct and give woman a home, which shall also be a home for her husband and for their children; not grudgingly, claiming individual ownership and mastership, but freely and fully he should give it, as fully and freely as she gives him his life and its physical *home.* It is no more than her just due for what she has done for him as his mother. Surely she has given him a full equivalent.

Home is the sphere of woman; but alas! sadly I say it, *woman has no home.* Man is its owner and master. Woman should be as much the mistress and controlling spirit in her own little sphere of labor, the home, as man is in his own orbit of action, whether it be the factory, the warehouse, the counting-room, the shop, the broad acre, or in its store houses and granaries. Surely man's

field of ownership and mastership is large enough to satisfy any reasonable ambition, without claiming the little *home.*

The feminine law of motion is internal and central and produces the sphere, the archetype of the female ovum. The sphere is therefore a true symbol of her labor and position in the world. As the masculine law of motion is external, superficial and orbital, his work is external, or on the surface; the field and the orbit are therefore the true symbols of his labor and position.

As a sphere the earth belongs to its rotary law; without it the earth would be only a sweeping comet, subject to the extremes of perpetual heat on one side, and perpetual winter on the other, totally unfit for the home of human, intelligent, civilized beings. As the earth, as a civilized home, belongs to the feminine law of motion, so, by analogy, the civilized home of humanity must belong to woman, the human representative of the feminine law; and so, too, by analogy, the house cannot be a civilized home, only in so far as it is under her influence and control.

As the earth is indebted to its rotary motion for its day and night and an equalization of temperature, producing vegetation and growth, so the human race is indebted to woman for those constantly recurring reorganizations which produce, by transmission, its physical and mental improvement or growth. Nevertheless, as the earth is indebted to its orbital or masculine law of motion for its power of rotary motion, by its bold sweep around the sun, so the human race is indebted to the daring physical and mental energy of man for those physical and mental ele-

ments by which alone these improvements in organization could be carried on.

The masculine law sweeps onward with the earth, while its feminine law holds it to its integrity as a beautiful home of day and night and smiling verdure. So woman holds the home, while man sweeps onward with her in his car of progress. Man controls the car, woman should control the home. Man controls on the external plane, women should control on the internal. It is her right, because she holds the power.

Relatively, man represents Force, woman Power. Man forces woman, she cannot force him. Force implies action; Power does not. Power may be latent. Woman's power of control in the home and family is mostly either latent or exercised under masculine authority; not according to the law of her own nature, but after the "man's notion" and fashion; because she is *forced* by her condition to live under his dominion. Such attempts at family government on her part must of course fail; she cannot successfully exercise the masculine law of punitive authority.

When a woman is left a widow with young children, especially if she have a home left her, so that she can keep her children together, how surprised people often are to see what a power she develops of managing her family and her affairs—women, too, who would be the least suspected of possessing such power; not masculine women, *they* generally either scatter their children or marry again, often bringing trouble upon their children. Even when a widow has no home, and nothing left to help herself with, if she be a true woman, she will manage some way to keep her

children with her, or, if they must be separated, still to maintain her controlling influence over them, and have them brought up in the best possible manner.

Sometimes we meet with families where the father and mother both understood their responsibilities, and where the children are under the control of the mother. Such are always the best regulated families. In most cases perhaps the individual man or husband is no more to blame for the woman's want of control in the family than herself. It is the fault of their condition. It is because she, as well as the children, are under his dominion, and therefore she does not exercise her power; it is not called forth; she relies and depends upon him to govern the children and manage everything his own way, because he has taken upon himself the authority and responsibility of the home, the woman and children, as well as his own legitimate business; and it is very evident, from the way things are managed, that he has taken "too big a job" on his hands, more than he can perform faithfully and well.

The father's law of government in the family is punitive; it is the law of force. This is not the best way to manage children, and often proves very bad; either crushing out their self-respect and will-power, or rousing all that is evil and ugly in their nature. Perhaps a boy can bear such treatment better than a girl, because it is more in accordance with the law of his nature. He is not so sensitive to, or sensible of its degrading influence.

A mother's power of control is that of love and firmness. Her law maintains a firm, steady controlling power over herself and over her child, not only from day to day,

but from moment to moment; it never relaxes. She must commence and hold her control over the child from the cradle, aye, from the fetus; and then it will always obey, not only from the power of love, but from the force of habit.

It is impossible for a father to maintain such a control over his children. It is not the law of his nature, and besides, he has other business to attend to. Woman can never exercise her controlling power in the family fully and effectually, until the responsibility is transferred from the father to the mother, where it rightfully belongs. Nevertheless, as man and woman are to each other like the right and left sides of the body, so like the right and left hand, they should always be ready to assist each other in all the relations of life.

As man needs woman's counsel and judgment in his business, so woman needs man's counsel, and sometimes his authority, to assist her control in the family; but as to man belongs the responsibility of business, to him must be left its management and control, so to woman should belong the responsibilities of the family, and to her judgment should be left its control and management. She best knows the different dispositions and conditions of each child, and what treatment would be best for each.

As the right hand is to the left purveyor, activity and executive ability, so man should be to woman and the family its business capacity and provider. As the left hand is to the right *firmness*, holding its work and controlling its position, so woman should hold and control the home of man and the family. "A life of traffic and money

getting is not the sphere of woman," so men say and so we believe. But if woman is not a money making animal, how is she to have a home at the present day, unless man provides it for her? She must obtain her sphere before she can fill it, or fulfill its highest laws.

As a *wife*, woman *shares* the home of man, holding it by the tenure of a *loving, serving, faithful obedience* on her part, and a *cherishing, protecting constancy* on his, some of which elements do not mix very well together, or suit the present abnormal condition of either party, and therefore it is proving to be a very feeble tenure, easily dissolved, and then the home, perchance, is lost to the woman.

When a husband dies, the widow or the mother and children are homeless and destitute, unless he has left one for them.

That woman, *as woman or as a mother*, is destitute of a home in the earth is owing partly to man's usurpation and love of mastership, and partly to his ignorance and ingratitude, lightly esteeming the maternal office, labor and care.

In the most primitive conditions of human society, the earth is alike the property and home of all. As the cow has no idea but what the earth and grass belong as much to her as to the ox that grazes by her side; so, like the "cattle on a thousand hills," the human sexes together live and obtain their subsistence where they can best find it, without any particular title or ownership to the earth or to its fruits, or to the hut which answers for the human home. The woman generally builds the hut and shares it with the man, without exacting his obedience to her for

the privilege. On the contrary, he very soon learns with a savage ingratitude to exact obedience from her, because he loves mastership, and his arm is the strongest.

As population increases and the struggle of life advances, tribes of men fight with each other for the possession of desirable hunting grounds or fruitful fields and pastures. The leaders of conquering armies take possession, make titles, and give deeds to those who can fight and assist them to maintain their possessions. The fighting male population or its leaders have thus, without her consent, usurped over woman all legal right and title to a home in the earth by a set of laws, which she has had no voice in making.

A right of ownership to the earth, by one man or set of men to the exclusion of other men and women, is a grand inhuman usurpation maintained by the battle-axe, the sword and the bullet. What right has King Charles or King George, or any other King to give titles to land in America, or anywhere else? The earth rightfully belongs to its children, as much to one as to another. The fruit of labor, or its equivalent, belongs to those who perform it, but they do not alway get it.

This usurpation of an exclusive right to the earth and to its fullness by the labor of others, has found a grand culmination in England in the hands of its landed aristocracy. No wonder that the half of England and Ireland is starving when one man has an income of five thousand dollars a day.

I know that this usurpation, concentration and holding of property by those who could get it, be they few or

many, to the exclusion of those who could not, and the appropriation of the labor of others without a just equivalent, have been necessary conditions in human advancement; nevertheless they are none the less wrong in the light of justice.

According to the law of *might*, it is right for the lion to kill the lamb, the strong man to kill the child or the woman; but this does not make such acts right in the light of justice and morality. Justice in human life corresponds to equilibration among the solar spheres; the former is as necessary to the safety and harmony of society, as the latter is to the safety and harmony of the planets. We have never had harmony in society yet; it has been nothing but a constant clashing of interests.

As woman has evidently a much higher and more important work to perform in the generation of offspring than man, we have a right to expect that she will be burdened with greater parental responsibilities, and so we find it. To man the functional use of his generative power is but a passing incident not necessarily implying any responsibility. To woman it is an all-absorbing work; under right conditions, full of pleasing anxiety and labor, but under bad conditions, it is the commencement of sorrow and trouble.

As man has no less power or force in his organism than woman, we have a right to expect that his work and responsibility in life will be as great as hers; and so we find it in protecting and providing for the mother and her children, as well as for himself. The true man always feels this, and so do all respectable animals, whose habits are not controlled by domestication and the care of man. When

circumstances require it, they always extend their providing care over the mother and her young, exhibiting a degree of human kindness, that some human bipeds would do well to imitate. The birds teach us our duty towards each other.

Every woman, at the full age of maturity feels the need of an independent home. She feels instinctively that the home is her sphere of action and that she has a right to one; and moreover, that it is man's business to provide a home for her. How to get it? She knows no other way than to use all her arts to get a husband. Her abject external dependence upon man, in too many cases, makes her appear like a simpleton, and gives him the air of a coxcomb. While the man puts on foolish airs, the woman loses the true dignity of her sex, and too often marries a man that perhaps in her heart she despises, because he can give her what she needs and must have—a home. Alas, she learns very soon that her home is anything but an independent one. What can we expect but misery, discord and bad children from such marriages?

In the civilized state, man has generally shared his home with woman, but under such conditions of obedience and subjection to him that it is an insult to every woman who accepts it. She feels the insult too; nevertheless, she wisely, thankfully accepts it, submitting to his dominion as lord and master, because she sees no other way to find and fill her legitimate sphere in life. Just as if woman were a beggar in the earth, and had no natural right even to a shelter from the hands of a race of beings to whom she, as a sex, has given life and birth, and maternal care!

When the individual man, the husband, gives the woman a home and takes upon himself her care and protection, he makes her in the eye of the law, and too generally treats her as his property, not as a mother of humanity, and as such entitled to the highest respect and honor.

In all organizations, whether in the solar, in the human or in the social order, where there is a division of forces and interests, there must be a balance of power among them, else there can be no harmony. There must be an equalization of the elements of life and power in the human system, else discord and disease are the inevitable result.

In human society as it is now organized, there is no balance of power between man and woman, and of course there is no harmony; it is impossible that there should be. Man, by his power of control with the sword and in the field of external labor, has usurped all the natural rights of the mother. He has deeded to himself her person, her children, her personal property and earnings, as well as the earth beneath her feet. Her earnings by the side of his are so insignificant, it would seem that he might have overlooked them; but no, his acquisitive maw and love of mastership were large enough to swallow the whole; nothing belonging to her has escaped his capacity and rapacity. In the power of his might, he never asked her consent in making this wholesale appropriation, and of course she did not give it. These mighty usurpations he maintains by the power of the purse; that is, by the power of bread and butter, fuel and clothing, home and position

in society, and, through the ballet box, by the strong arm of civil (?) law.

Here is no balance of power; it is all on one side except what is inherent in the soul and character of woman, and this is to him a terrible power just now, because she has discovered, and he knows that he is doing her great injustice and wrong. All his ridicule on this subject will not destroy the facts, or blind his honest convictions. Thanks to the blessed life of Mary's Emmanuel, and through it to the universal dissemination of the Golden Rule, and a spirit of justice toward woman, to-day the conscience of man is too well enlightened to be stifled by his own ridicule. Ridicule is the weapon of error.

In the light of this monstrous usurpation of power on the part of man, can we for a moment suppose that he would not, or does not abuse it? The same law of his nature that caused him to usurp the power, would cause him to abuse it, and we know too well that he does abuse it.

Unjust as the marriage laws have been toward woman, cruelly and brutally as she has often been treated, nevertheless, as a wife, these laws have given her a home, and they have also given to the world a race of comparatively civilized human beings.

And now among this race of men, in the age of his best mental development and highest progress, even this poor, degrading right to a home is fast slipping away from the Anglo-American woman; from women who would be Anglo-American mothers. It would be instructive to count the unmarried, homeless women in this land of liberty—a liberty which has been bought with her help and suffering,

and now this free man, born of woman, proposes to leave her utterly homeless; that is, he does *not propose* to marry.

Says a recent author, "One of the most deplorable signs of the times is the increasing indisposition of the young men of our country, especially in the large cities, to marry. Society *must* demoralize,—both sexes must deteriorate under such conditions." Not only are young men in cities disinclined to marry, but they migrate from country towns, leaving thousands and thousands of well-bred, well-educated young ladies, whose children would make the best members of society and do honor to the country, to take care of themselves as best they can, without the least prospect of ever being able to provide themselves with a home, or of fulfilling the highest, strongest law of their nature—maternity. Why is this?

In a perfectly homogenous or monadic condition of the elements of nature, there must be a perfect equilibrium; so in a perfectly homologous or nomadic condition of society, before governments were instituted and laws made, every man and woman had an equal right to the earth and its products according to their power to appropriate them. The wants of life were very simple and purely physical. In such a condition of things, it was comparatively easy for every man and his wife (or mate) to take care of themselves and as many children as they could bring into the world, the more the better of the male species, because the greater the fighting element in a family, the better they could defend themselves and their effects from intruders and enemies. In such a condition of society there is nearly

a perfect equilibrium of the elements of life and power among all its members.

As society advances in growth and civilization, instituting governments and making laws, there is a constant tendency in the elements of wealth and power to wheel into centers after the fashion of the solar and human systems. The invention of machinery for the performance of labor, constantly increases this tendency. These centers command and control the capital and labor of the country; its wealth has a constant tendency to concentrate into corporate bodies or into the hands of the individual few, who control these centers; and as men are grasping and heartless, (from the right side of the body) and "corporations soulless," it follows that the laborer, the real producer of wealth, gets barely enough wages to support himself, and if a female, not enough to clothe herself and pay her board in a decent boarding house. It is the same with clerks of large establishments. It follows that clerks and laborers in factories find it impossible to provide for wife and children, consequently they cannot marry. When one man in a town, or a few men in a city can control and appropriate to themselves all its labor and of course all its wealth, why the rest must be poor, hence their inability to marry.

What to do? How remedy the evil? We cannot stop this tendency to concentration; it is inevitable; it is the law of nature, and if we could stop it, we should not. It is the only road to order, prosperity, wealth and harmony. We do not wish to go back to the chaotic disorder and anarchy of barbarism. The present population of the globe

could not exist in that way; one half the world would be compelled to kill the other half. Union is strength, and order is the law of preservation. Concentration is a great power in society, as well as in the solar and human systeme; but like fire and water, it is capable of doing great mischief as we see, unless rightly managed.

Concentration is necessary in government, in capital and in labor; *but the government must not own the people; captal must not own the laborer;* on the contrary, the government should belong to the people; and who has a better right to capital than the laborer who produces it? All the people labor, or should labor in some way, and each has a right to his or her share of the proceeds. How to get it?

In nature or among involuntary forces, concentration finds its own remedy in reaction by centrifugation and diffusion; and so it must be with the voluntary action or labor and concentrated wealth of society. The benefits of wealth must be diffused among those who produce it; not by a division or distribution of property; that would do no good; the best managers are never the best producers, but they would soon *manage* to get the funds of the producer back again into their own hands.

What to do? Our government has started on the right track; its people own, or profess to own and control the government; that is they own and control, or profess to own and control *themselves* through their government. *They must also own and be able to control their capital through the same channels.*

The capital or wealth of a country should be owned and controlled by those who labor, or in some way pro-

duce capital and wealth. A government is no government only in so far as it represents the power, wealth and capital of a people. A government must have money as well as muscle.

The capital of a nation should belong to the whole people, through their government, just as the motive power of the human system belongs to every member of the body; to the hands and feet as well as to the head. We take, or ought to take, as good care of our hands and feet, (physical laborers,) as we take of our heads. According to the law of nature, only personal property, as the result of individual labor, should belong to individual hands, as only the life and muscle produced by individual exercise belong to any member of the human body.

As in nature, the feminine law holds, controls and gives direction to its forces, so should woman hold, control and direct the forces of the nation in the governmental orders of society, but as this feminine power in nature comes from the *transferred* power of molecular (*individual*) motion, so the directive, controlling power of woman in the government must be delegaated to her by *instruction* and *transfer* from the *individual* power or voice of the whole people through their votes.

The government should be a grand "savings bank," (or banks) for the people. The law of woman's nature gives her the key of this bank, as it gives her the charge of the masculine and feminine forces of the fetus. She would not prove a defaulter or a runaway. The law of her nature is not swift-footed, it does not speculate or "*skedaddle.*" The feminine law is the law of care and

responsibility, as exemplified in the hen and cow, and among all lower animals where the maternal power is at all developed. As nature gives woman the charge of the man-child, so she should have the charge of the child man, not in his orbit of trade or field of labor, but in the social spheres and governmental orders of society. Surely, surely society needs maternal care. Woman's rights are emphatically duties, and they would be pleasant ones if she were in a right position to fulfill them honorably and effectually.

If the real estate and capital of the nation belonged to the whole people through the government, no man would need to hold or hoard property. Every member of the *Common*-wealth would be the owner of a nation! and could command its capital by the permission and under the management of authorized heads and agents, as every member of the human system is the owner of a soul, and can command its spirit forces by the permission and under the management of its reasoning head.

The people of this government have already assumed the right to control the wealth and capital of the nation through their authorized agents, whenever the good and safety of the nation demand it, as during the late rebellion. This is a good beginning; it is well as far as it goes. It is a blind, rude attempt to follow the laws of organization in the human system. All governments follow natural organic law, but hitherto they have mostly copied its lower forms.

At first, by voluntary action, we follow the laws of motion in nature blindly and rudely, then intelligently and

perfectly, by *minding the law of their action.* By thus *minding* and *following* the law of motion in the human system, we can construct a perfect system of government that will harmonize society. Our external social condition must be brought into harmony with our physical and mental constitution, and this can only be done by following the laws of organization in our own system. The external must correspond and harmonize with the internal, because social laws depend upon the mental.

The human system has its centers and channels of life and power, which supply the whole system. Sometimes the brain, in thought or study, absorbs nearly the whole available nervous power of the system, and sometimes the arms in physical labor, and sometimes the feet in running. In the human system, whatever organ labors hardest, or exercises most, receives the greatest supply of power; each organ receives according to its power of appropriation, but in a well organized system capable of self-government the intellect and the will control the action of the organs and their appropriation of power; so, to a people capable of self-government, there must be authorized agents or intelligent heads, to whom can be entrusted the control of the people and the appropriation and management of their finances, who shall be accountable to the people as the supreme power of the government.

The wealth or capital of a nation represents its power, and corresponds to the soul, or nervous centers of the human system. As the feminine law *holds*, and on the central plane controls the nervous centers and digestive powers of the human system, so woman must *hold*, control and di-

gest the wealth of the people; and as the masculine law distributes, manages and uses the nerve forces on the external plane of action, so man must be the distributive, executive, ruling force on the external plane in the orbits of labor and trade.

Following still further the laws of human organization in the organization of society, as the left hand and side assists the right in all their labors, so should woman assist man in all the relations of society. As the action of the left side is central rather than centrifugal, giving firmness and directive controlling power, rather than executive motion and force, so everywhere should be woman's work and position.

As the left hand in common with the whole system depends principally upon the labor of the right for its vital supply, so woman must depend chiefly upon the labor of man for her support, but as the left hand does not depend upon the will or caprice of the right hand for its supply of life and motive power, neither should woman be dependent upon the will or caprice of man for her support. The right and left arms both draw their supply of blood and muscle from common centers and sources, which is digested and circulated by the central power of the left side of the body. If the right hand refuses to labor for and fails to supply the stomach, or the left hand, it also fails to supply and sustain its own power.

So man and woman should draw their supplies from common centers, so that if man fails to labor for and support woman, his own support must fail also. If man should refuse to provide a home for woman and sustain the mother,

both must perish together, just as surely as that the right and left arms must perish together for lack of vital supply. The body, whether male or female, must have its due supply of the elements of life, else the individual and the race must perish.

Woman should not be dependent upon the individual man or husband for a home, because he does not feel any individual or personal obligation toward her as a mother; because she is not *his* mother. He forgets that she is, or is to be *somebody's* mother, the mother of a part of the next generation. He fancies that the whole weight of obligation is on her side, and as he believes in making everything *pay*, he *insists* that he must have a *personal* reward for his *personal* services in supporting and giving her a home; consequently *she must be his obedient, humble, faithful servant in all things; he, her liege lord and master.* He looks on the external and present, forgetting that *his mother* was to him soul, heart, stomach and mental power or gestative and maternal labor. Women cannot wait for their own sons to provide and care for them; they must be provided for before they can have sons and become mothers.

What to do?

Our government by instruction from the people must adopt such measures as the people shall demand for their good, and in so doing they have a right to control the wealth of the nation. The people must demand that every dollar of capital in the State shall be taxed to provide a home for every woman of mature age, which shall also be a home for the man who is, or shall be her husband, and for

every married woman, or widow with children. Such homes must be under the general supervision of the State government or the people's agents, and herein would arise an absolute necessity that woman should vote; she must have a voice in the general supervision of her own home, besides being its individual mistress and manager.

In a home under such conditions there would be something like a balance of power between man and woman. The young man, knowing that he could have a home by marrying, would be very likely to marry; and the young woman, knowing that she could have an independent home whenever she did marry, would be much more likely to marry the man of her choice, than somebody she could not love, and whom she marries only because he can give her a home. If she were sensible she would prefer an independent home, even if it were not so elegant, to being a slave in a superb mansion; and, if she were not sensible, she would marry the rich man, simply because he is rich, learn her mistake by bitter experience, get a divorce, (they are so common now,) and make her choice over again, taking the independent home, with a less *lordly*, because a less wealthy man.

This independent home must come to woman before she can ever control man in the sexual relation, according to her own maternal law, and give the fetus its best conditions of development. It would be an independent home for woman, because the husband could not control it, or deprive her of it by mismanagement, or through any other means. In such a home the husband could not command

from the wife "obedience in all things as unto the Lord," because he would not be the *lord* of her home.

Woman would be independent of the individual man in her right to a home; nevertheless, she would be dependent upon him, or upon her own exertions, to support herself and children, and he would be dependent upon her for a home, because, under right State regulations, he could only be entitled to it by being the *true husband of one wife;* neither should she hold her title to it only as the *true wife of one man*, or as a virtuous widow. We should then learn to be each other's "keepers," not living as we do now in the spirit of Cain—"*Am I my brother's keeper?*"—as if the morals of society had nothing to do with our own well being, or with the well being of our children.

With such a home for woman, and with the control of the capital which he produces, how easy it would be for every man and woman, husband and wife, to furnish their home, support themselves, and educate their children according to their own taste and industry. It is not necessary to say that the wealthy need no such provision; they can furnish themselves homes according to their own fancy, and control their own private capital; but they would be compelled by taxation to provide homes for the mothers, wives, daughters and children of the laborers who have produced or procured their wealth. By concentrating, holding and controlling the future proceeds of his labors in his own government, the laborer would soon be independent of the capitalist, and the capital of the millionare would melt away by lack of further supply.

Government in the family and in society follows the same

laws. The family makes society, and society represents the family; you cannot separate them. As is the family, so will be the government. Disorder, divorce and division in the family will produce anarchy and division in the government of the State. If we do not maintain the home and family relation, our republican government will fall to pieces, and a monarchy will be the inevitable consequence. It would require a very despotic government to hold together a loose promiscuous condition of society. There are no distinct dividing lines between State and family, any more than in the natural laws of motion. Government in the State and family must and will correspond, as they always have. The old Jewish nation, with its system of polygamy and divorce, and the consequences that resulted from it in the constant feuds and final dispersion of the nation, is a very striking case in point.

Every governmental order, whether general, State, or town, should have its feminine as well as its masculine head corresponding to the family. The feminine head should be central, directive, digestive and controlling; the masculine, external, distributive, executive and punitive. In the governmental orders of society, woman has the power of control because she holds the HEART of the people, as the left side holds the heart of the human organism. Woman is just as necessary to the head of the governmental orders, as the feminine law of reason is to the head of the human system, or rotation to the solar.

In the councils of government she would be to man intuition, judgment, wisdom, firmness, conscience and self-reliance, in accordance with her mental constitution.

Judgment is masculine and institutes justice on the external plane of facts and effects; on the internal plane of causes, judgment is feminine and gives wisdom. Our governments are sadly in need of these feminine characteristics.

When Seward lost his wife, he lost his controlling power, his firmness and his conscience. Poor Buchanan never had either wife, firmness or conscience. Lincoln? Lincoln? Angels held him and took him in the zenith of his glory! Lincoln listened to the beating of the great heart of the people, and by its guidance he walked safely.

CHAPTER III.

TENDENCY OF WEALTH AND ITS CONSEQUENCES TO FAMILY AND STATE—SOCIAL ORGANIZATION—LAWS OF CONTROL AND HARMONY—CORRESPONDENCIES BETWEEN THE SOLAR, HUMAN AND SOCIAL SPHERES—LAWS OF SOCIAL GENERATION AND BIRTH, IN HARMONY WITH THE PROPHECIES OF A MILLENIUM, GIVING SOCIALLY A "NEW HEAVENS AND A NEW EARTH."

England has been a fine example of the constant tendency in society to the concentration of wealth and power, *first*, in usurping the right of a government to own and control the people, as by its Kings, Queens and Princes; *second*, in the usurpation and ownership of the earth, as in

its landed aristocracy; *third*, in the usurpation of capital over labor, where the capital owns or at least controls the laborer, which, as we see in England, amounts to nearly the same thing in its ultimate results. There is no quarrel between *labor and capital*, but there must be an "*irrepressible conflict*" between the *laborer* and the *capitalist* under such conditions.

The tendency of wealth and power into individual centers always introduces caste into society. The wealthy few become privileged, aristocratic classes. Our society is tending that way with terrible force and rapid strides. Every day the rich are becoming richer, and the poor poorer. This is the natural tendency of capital in the hands of individual men, and to-day, the mental, like the physical forces, are rushing with railroad speed.

The extravagance of dress, equipage, etc., among the wealthy is the outside show of this aristocratic power and feeling. The efforts of the less successful, or less fortunate and less wealthy classes, to put on the same outside show of style and appearance, indicate the struggles of a democratic people against the introduction of an aristocratic, privileged class among them.

The clerk and the laborer think they are as good and quite as deserving as the man of capital who produces nothing. The man who makes the cloth or coat cannot see why he has not as good a right to a good suit of clothes, as the man who simply watches the rise and fall of stocks. And who has a better right to good clothing than the farmer or the wool and stock grower, and who should have a better right to jewelry and plate than

the artisans who make them? Have not the wives, daughters and sisters of mechanics, clerks, artisans and farmers as good a right to dress well and make a fine appearance, as the wives, daughters and sisters of wealthy men? The moderately wealthy are determined that millionares shall not ride over them in their pride and arrogance. All the less fortunate classes are struggling with all their might against the irresistible tide of the great maelstrom centers of wealth and power that threaten to engulf them. Like drowning men and women, they catch at worthless straws to keep their heads above water. Shall we blame them?

Doubtless these extravagances have something to do with the inability of the less wealthy classes to marry. I believe I would rather see a race of people die out, by refusing to marry, than to see such an aristocracy of wealth established in this country as we see in England. We may say that distinctions of dress are all foolish, which is not true; and if it were true, it does not destroy the fact of its influence in society. We know that undeveloped minds will look down with scorn upon others not as well dressed as themselves, and the poorly or plainly clad, in the same undeveloped mental condition, feel a sense of shame or at least of inferiority. We should not blame such people for wishing to dress as well as others. We must not ignore the power of dress and personal appearance. We are all more or less under its influence. We should not wish to deny it. Great good to humanity lurks in the influence of personal appearance. I believe in the gospel of beauty and taste.

The masses of our people are intensely democratic, and I am glad that it is so. They instinctively feel that they do not wish to marry, or, if married, they do not wish to bring children into the world to swell the ranks of an inferior class, a class that, under present conditions, will be compelled to labor for wealth that they cannot enjoy, and moreover to be scorned and their daughters perhaps insulted and ruined by the very men who are reaping and enjoying the benefit of their labors. I glory in this intense resistance of the less fortunate classes to the invidious distinctions of wealth in its external show.

The masses of our Anglo-American or native born people are too well educated in equality of rights to bear such distinctions, and I for one am glad that they do not tamely submit to be wheeled into inferior ranks, as in England and other monarchial countries. I am glad to see this resistance; though not of the right kind, yet its augury is good. It shows that they will be ready to adopt right measures of resistance, when they shall understand what are right measures. In the present unequalized condition of society, can we wonder that young men do not marry, and that mothers commit feticide? Better death to a race than slavery to a privileged class. Better no children than give them an inheritance of slavery to capital.

It is a law of nature that in using we abuse that which we do not know how to use rightly, and that we do not know how to use rightly that which does not rightly belong to us. Human beings would not know very well how to use the trunk of an elephant or the gills of a fish, however useful they may be to the animals to which they belong.

Men do not know how to use rightly the wealth that is obtained from the labor of others, and that rightfully belongs, not to the holder, but to the laborer. They either squander it recklessly or hoard it miserly, constantly increasing their store. We must not blame the capitalist, who carries on a large business, for taking the lion's share of the profits to himself. It is the law of man's nature to grasp and acquire, and as he takes great risks, he must have a large capital to cover all contingencies.

The natural tendency of holding and hoarding wealth is to make men selfish, hard-hearted, licentious and proud, hating the laborer, because he is conscious that he is doing him injustice, and despising him because he submits to it. We have seen its effects upon southern chivalry, as we see it in a less degree everywhere. It was this haughty, hateful spirit that attempted to destroy our government.. They intended to make Cotton or Capital King of the realm.

The tendency to the concentration of wealth and power increases so fast, that in a few years more it might not be a very difficult thing for men of great wealth at the North, who had lost the love of liberty for anybody but themselves, to unite with the South and make a second attempt to overthrow our government. The attempt failed once, it might not again. We know too well how easily men in office are bought and sold. The plotters would be more wary and unscrupulous in their measures another time. They have doubtless learned something by experience.

If something is not done to counteract this tendency to the concentration of wealth in the hands of the few, by

its diffusion and equalization, we cannot very long retain a Democratic or Republican form of government. The natural tendency of such concentration is an aristocracy of wealth and a despotic government. In an unequalized condition of property the poorer classes are discontented and ready to fly from the evils they endure to others they know not of, even though it be a season of war and anarchy, of depredation and plunder; and when tired of this, they would easily submit to a monarchial form of government; "*anything for peace.*"

If the people, the whole people, through their votes, do not hold and control their own government, by concentrating in it, or rather by circulating through it, for the benefit of all, the wealth which they produce, then a part of the people, the wealthy capitalists will control it for them. Those who hold the wealth will have the power to control the government and the people. They do it to a limited extent now. They often carry such measures and make such laws as they please by the influence of their wealth. If the government, that is if the people through the government, held and controlled their own capital, there would be no need of heavy capitalists or corporations. The people, that is, the laborers, would take their own risks, and reap the profits of their own toil.

Each member of the human system performs its own labor, by which it grows and develops its strength; but each has its place, its *home*, and draws its vital supply, its capital for labor from common centers; and so it must be in society, each must have its place, its home in the social system, and capital (corresponding to vital power

in the human system) must be supplied to the laborer, but it must be under the control and management of HEADS (as in the human system) *appointed by and accountable to the people.*

By its law of external labor, the masculine law of the human system supplies the food, whether mental or physical, for the internal organs and centers; it is the law of supply. The internal organs and centers hold, control, unitize, harmonize, digest for and sustain the power of the external organs and nerve forces. Thus in the human system there is a constant action and reaction, circulation, reciprocation and mental dependence between the masculine forces and feminine powers; and so it must be in society between man and woman. In social organization woman should be a holding, unitizing, harmonizing, digestive, sustaining, controlling power—man an external executive force of supply and distribution, and a ruling power in his own field or orbit of labor.

In the family woman should control, not by man's direction, but with his advice and instruction. Man has been and is woman's teacher on the external plane. In the State, woman should direct and control by instruction from the whole people. Woman is teachable, and that was the secret of Lincoln's wisdom; he listened to the voice of the people.

Man organizes and governs society on the external plane of labor, as in the human system the spinal axis and center produce and control the nerves and organs of labor. Man has organized society according to his own law. He has made laws to regulate the external executive departments

of the social system. But man's system of government has no controlling, unitizing, harmonizing power. It is only a living skeleton. It has no heart, soul or conscience. It has no moral or physical sustaining power for the people; only enough to sustain its governmental relations. It has no power to hold, digest and circulate the fruits of labor, and equalize the conditions of society, and therefore it lacks central power and harmony. It is as if the human system had nothing but its cerebro-spinal system of organization. Like the sperm cells of the male, such governments must be short-lived.

It is man's law to grasp and acquire on the external plane, whether it be wealth or power; it is woman's to receive and hold, not for her own special benefit, but for the benefit of her children, whether large or small, male or female. She holds and will learn to control and direct the physical and mental forces of her own system for this express purpose, as a mother, as the center of the family and of the State.

As a central power in the governmental orders of society, woman, according to her law, will hold, control, digest and direct for distribution the wealth of the nation, by instruction from the votes of the whole people through their representatives. As a mother, woman has been faithful to her trust. Inasmuch as she has been faithful as a servant in her *one* little sphere the home, to her will be entrusted the control of *many*.

A scattered, unorganized condition of society, like the homogeneous condition of the elements, indicates the extreme action of masculine law. Doubtless it required mil-

lennial ages to bring the elements of the solar system from their chaotic condition to that of belts and rings, and long ages more to condense those belts into comets ready to take on their rotary motions, and ages more to bring the earth to its present condition as a fit residence for civilized beings.

Animal organization, from its lowest to its highest forms, has passed and is passing through similar grades of development, because the same laws that acted upon the formation and refinement of the earth, have been and still are acting upon the formation and refinement of organized life. Social organization has passed and is passing through similar phases of development, by the same laws of motion manifested in voluntary action.

As the laws and organs of sex become more and more differentiated from the lowest to the highest forms of life, so, in society, the labors of life between the sexes become more and more differentiated from the lowest to the highest forms or conditions of society, while at the same time there is a constantly increasing, closer unity between them; precisely corresponding to the laws of physical organization from its lowest to its highest forms.

The centralization of society, first into families, and then into governments, like the concentration of the elements into centers in the solar and human systems, is always by feminine law, but in the hands of man the action of this law is always more or less despotic, because central power or the law of restraint and control is not a masculine law, and therefore man does not know how to use it rightly.

Men have always abused the possession of authority

over each other as well as over woman. In a general sense they have invariably used it for their own aggrandizement, and to the ultimate mutual destruction of themselves, and those over whom they have ruled. The history of the decline and downfall of nations, testifies to this truth. Our own nation is not an exception. Under the rule of man, the men and women of to-day are fast demoralized. As a race we are rushing with railroad speed to individual and national ruin.

The demoralization and ruin of the State, invariably follows that of the family. Divorce in the State will follow divorce in the family, unless this divorcing process is checked, and it never can be checked until *justice* is meted out to woman. Nothing but a monarchial, despotic form of government, (like that in France,) can hold society together with loose or divorced family relations.

Woman demoralized will lose her self-control, and instead of exercising a restraining influence over man, she will drag him down to the lowest depths of debauchery and crime. The children will neither be born nor brought up under right conditions; they will have no self-control, without which a Republican form of government is impossible. When woman becomes demoralized, social ruin is swift and sure. Without a revolution and a reform, the Anglo-American race may read its future history in the Lazzaroni of Italy—descendants of the once noble Roman.

Man's authority and rule in the family and State has always been more or less a usurpation—a necessary one I admit in savage and half civilized conditions of society, as necessary as the cometary state was to the solar system;

but none the less a usurpation and a wrong in the light of the law of equilibration and justice, by which alone harmony and millennial glory can come to humanity.

As rotation was only possible to the comet earth, when it had acquired a large head, so self-government is only possible to a people with heads largely developed in intellect, firmness and will. The first centralizations of society were therefore necessarily ruled by arbitrary, masculine authority; because in such conditions men can only be controlled by fears of punishment.

Humanity has been trying to organize and harmonize ever since it could record it own history, but it has failed, signally failed, to produce any form of government that could long hold together, or give permanent peace and internal harmony. All attempts at social organization have been mostly in the hands of men, and in managing the two great laws of nature, centrifugation and centralization, or liberty and unity, freedom and fraternity, they pull first one way and then the other, always rushing to extremes in either direction; their liberty they run into license and anarchy, their unity into despotism and slavery. And why? Because men undertake to fill the places and exercise the laws of woman. It is as if a bird should undertake to walk with his wings or fly with his feet. It is as if a man should undertake to exercise the maternal function.

If woman is growing faithless to-day as a wife and mother, it is because man has not appreciated her work. He has not accounted the "laborer as worthy of her hire." Woman has labored faithfully for man, much longer than

Jacob worked for Laban, but has never received anything that she could safely call her own. He holds her, and all her rights, subject to him and his laws. To-day men make laws *allowing* women to hold property, to-morrow they may repeal them. Man has even ceased to appreciate woman's labor as a mother; he either cannot or does not wish to support her and her children. To-day man asks of woman not children, but the gratification of lust.

Nevertheless, I believe there are loyal, noble men, and true, faithful women enough in the nation to-day—men and women who have not sold themselves to unholy lusts, to save it from this sliding avalanche of pollution. But will there be in the next generation? Nay, corruption is contagious, and every year the condition of society is becoming worse and worse, in spite of all its preaching and praying. Something must be DONE. To preach or proclaim one's highest convictions of truth is a noble duty, and prayer is a necessity to the hungry soul, but without *deeds* they are as *dead* as "faith without works." Prayer that stands idle in the "market place" or pulpit, to be "seen of men," is not worth as much as a good potato. Nothing but justice, justice to woman as well as to man, can save society from destruction. O my brother, my sister, heed the voice of wisdom to-day. Woman will be ready for her work, with man as her "helpmate" and guide.

The Catholic Church, next to the home, is perhaps the strongest organization that has ever existed in the world. This is because they have adopted so fully and strongly the feminine unitary law; and because they have given

"Mary the mother of God" a controlling influence in their worship.

As a controlling power, Protestant theology ignores woman altogether, and so does a Republican or Democratic form of government, as a power in the State. This is because both are so extremely masculine in their action, so plainly manifested in similar results,—in the various schisms and sects of the Protestant church, and in the constant tendency of republics to division and anarchy.

In the hands of men this Catholic unitary power has been a perfect despotism over soul and body, because they have sought to exercise a moral controlling power in the world that did not belong to them. Man must exercise his own law, the glorious law of liberty, but it must be restrained and controlled by the feminine law of unity, exercised in the person of woman,—otherwise we shall always have alternately, either the extremes of license and anarchy after the masculine law, or the extremes of bondage and despotism after the feminine in the hands of men. Woman could no more exercise the masculine law safely, than man can the feminine. In attempting to exercise the masculine law, woman rushes to greater extremes than man. Each sex must exercise its own law, and then we shall have harmony and right.

In exercising her maternal law, it is absolutely necessary that woman should have the assistance of man to commence with. After this first assistance from man, that is after conception, woman can gestate, bear and bring forth her children; she can nurse, educate and bring them up without any of the father's help; that is, if she has money,

or can get it; but is this no loss to the mother, to the children, to their future well-being and to society? Most assuredly it is a very great, irreparable loss in every way. If all mothers were thrown upon their own resources in this way, civilized society could not long be maintained. Every mother needs a husband to provide, protect and care for her during the whole process of bearing and bringing up her children; and every child needs and has a right to its father's instruction and assistance till it comes to maturity. Woman feels most keenly this necessity for herself and for her children. She even feels that a poor husband is better than none, that is, if he is not positively vicious, profligate, debauched and intemperate.

So, in the civil organization of society, it is absolutely necessary that man should have the assistance of woman to commence with; that is, to bear and raise the children from which society is formed, and then, forsooth, men are so self-conceited and self-willed that they *think* they can get along "*first rate*," and manage the organizations of society without any further assistance from her. They even think that they can do better without her.

It was very natural that man should first recognize his own law of government in society, because it is external and first to manifest itself. Woman has done the same thing, she has first recognized the masculine law and its right to rule, but we shall both learn that it is just as impossible for society to sustain and control itself harmoniously, without woman's assistance, as for the solar system to maintain a moving equilibrium without rotary motion.

Woman's assistance in the organization of society would be as beneficial to man and to society as man's assistance is to her and her children in bearing, raising and educating the family. Her position in the governmental orders must be as central, and the exercise of her law must be just as womanly as in the private family. Any public exercise of authority would be much better exercised by the man. Each sex knows best how to use its own law.

When woman finds her true position in the civil order, there will be no unsexing of the woman, no stepping out of her sphere into the masculine orbit of action. Governments have no need or use for masculine women. No woman would be fit to exercise a controlling power in the government of society, who had not first learned self-control in the discipline of the family as a mother. The experiences of life in the care of children give woman a much better discipline for self-government than man acquires in his business relations, because it is tempered with love.

No true woman could ever enter the arena of political warfare. She could never be the subject of strife, or permit her name to be bandied about as a bone of contention. The feminine law is not the law of strife. The history of woman in the world is a sufficient proof of this assertion. None but half unsexed, masculine women ever fight. A truly feminine nature is always peaceable, even in its lowest condition.

I know how men look upon the whole subject of elective franchise and public office or trust for woman,—men, too, who would be truly loyal to nature and to woman.

They fear that its effect would be to unsex woman and demoralize society. For this reason I have felt a great reluctance in stating this law; nevertheless I could not avoid it. In following nature I must go where she leads. I cannot dictate her path, and I must not shrink from legitimate conclusions, or anticipate *personal* consequences. Moreover, I see an absolute necessity that woman should follow nature in its higher paths of development, and fulfill her law in the control of society, as in the human and solar systems; but I know that men will judge the action of this law in woman from the masculine standpoint, from the present position and conduct of men in public affairs, and so judging they will see nothing but a life of political strife for woman. There is no necessity for calling upon Heaven to defend woman from such a life, for no true woman would ever consent to enter such an arena. Perhaps the day is far distant when men will be civilized enough to make it proper or possible for woman to take her true position in the social fabric, but harmony will never come to it until she does. The laws of nature are inexorable; we must follow the law of equilibrium if we would find harmony. Woman in the governmental orders would civilize man; she can never do it in her present position.

Men judge women too much by their own law of action. The laws of our mental constitution are as unlike as our physical. Man fights; woman endures. Man displays his force of will; woman exercises firmness. Man loves mastership and conquest; the true woman exercises her

power of control as unobtrusively as the *rotation* of the sun binds the solar system together.

Perhaps no intelligent, candid man would deny that woman has as good a natural right as man to vote and help make the laws by which she is governed; but he does not see its necessity. He asserts that woman is represented at the ballot box and in the councils of government by proxy. This is not true. She does not come as near it as the negro did by the three-fifths rule. All the negro ever got, and all woman gets by this method, is *mis*-representation. It kept the negro a slave, and it makes the woman *subject* to the man. Men understand very well that there is no such thing as maintaining personal freedom without the ballot box; that is, without a voice in making the laws which govern us. They know that the emancipation act will be of no use to the negro without it; and this is why wise and just men have been so determined that he should have it.

If personal control and freedom is our birthright by the law of nature, then we must ourselves exercise it and the means to maintain it. What is thrown under foot will be trampled upon. If we act as if personal freedom was of no value to us, surely we cannot expect that men will see any value in it to us; and if we throw our rights down at the feet of men, we must expect they will trample upon them. If we put our right of personal freedom into their hands, we must expect to be governed by their individual caprices for their own selfish purposes. Man loves mastership. Woman cannot exercise her law of self-control, or the control of society, through male agents. Each sex

must exercise its own law, as well in the mental as in the generative sphere.

Control implies restraint. The masculine law is the law of liberty, not restraint. When not under the restraining influence of woman, man rushes into the wildest extremes of action, as the planets would rush into space without the controlling power of the sun. Nevertheless, there are men with good powers of self-control, but its exercise is always by feminine, not masculine law; and such are always womanly men; just as there are passionate, masculine women. Such men can for awhile maintain a certain degree of external peace and order in the organizations of society, but never internal harmony in state or family, where man exercises his law of rule and dominion. No person is fit to govern another that cannot control himself.

Men well developed in intellect and will-power can control their tempers within respectable bounds, but they can only control their sexual lusts and their lusts of power and gain by civil authority; that is, within the letter of the law, and many of them fall very far short of this. In their business relations men are controlled by interest, not by force of character. *Capital*, not character, is the ruling power in trade. The masculine law is the law of the lash and the sword, corresponding with the comet and sperm cell; it is the law of rule and command. His law of *control* is over the *elements* of labor, not over the human sphere. Woman has power to control the human sphere, because she has power to give it life and birth.

In the present age of the world, in civilized society, man has almost lost his ruling power in State and family; partly

because the masses of men and women are becoming too intelligent to fear the mandates of kings and husbands, and partly because kings and husbands are losing their savage character. They are becoming more intelligent and humanized. Men are not such dangerous animals as they were in olden times, when Jacob stood in such mortal fear of his brother Esau, and when Herod killed the innocents. Woman needs intelligence, not so much to make her human as to teach her not to submit to tyranny. The maternal law humanizes woman. Men have ruled each other, as well as woman, by their savage deeds, striking terror into tender-hearted women, and into the hearts of men less savage than themselves.

The struggle of the North in the great rebellion was a struggle for the maintainance of the feminine law of unity in the government (so far as established) in equilibration with the masculine or Democratic law of liberty. The South would have established the feminine law as a masculine despotism, absorbing, owning and tying the hands of its laborers. To-day, under the stars and stripes, the condition of affairs is not much better in the new world than in the old. The people of the South are in a half savage condition. The North has lost its savage character, hence it has no governing power over the South. On the contrary, the South has all along ruled the North by its bullying threats and savage deeds. The North has conquered the army of the South, but not its savage spirit, and now, to-day, the South stands in a threatening attitude to the North, because the North has lost its savage

power, and because it lacks what would be infinitely better—its feminine law of *firmness*. For the lack of this firmness, the country has partially lost the benefits that might have accrued from the war.

To-day society has no feeling of security for the future. Far-seeing minds are looking forward to the probability of another war. There is muscle enough, wealth enough, power enough in the land, but still society is at loose ends. There is no power in the government to unitize, harmonize and bind the people together. There is no feeling of stability, and no wonder. Men cannot trust each other; every other man in power turns traitor. He keeps one eye on the Presidency (or some other elevated position) and the other on the "public crib," seeking always to aggrandize himself and gratify his lusts of power and gain. And what of his other lusts? Let the wine cup and the brothel answer how he keeps his tryst to his wife and to his own conscience. As the masculine law is the law of individuation, when placed in trust man seeks personal benefit.

In the last days of the comet earth, it must have veered and reeled from side to side with a terrible shaking motion. The immensely developed size of its head had checked the speed of its orbital motion, which must have been transferred to sidewise motions, and which finally upset it, producing rotary motion.

Just so to-day, the largely developed head (intellect) of society is rushing with irresistible power against a current of events, that threatens every moment to upset it. Since the advent of Christ, and since the clouds of the dark ages

have rolled away, the constantly developing and increasing size of the mental center in the mass of the people has checked the force of the orbital masculine law of despotic authority. This despotic force has been transferred to the reasoning power of the masses, and through them to the reeling and shaking of society and to the upheaval of thrones. Man has almost lost his power of despotic rule in the earth. Barely enough of it is left in the old world to keep kings and lords on their seats of empire and power.

Social and governmental organization (like the physical and mental) is always generated by both masculine and feminine laws; but it has always been mostly under masculine rule, and has always been generated after the masculine fashion, like the milting and spawning of fish. The results in both cases have a curious correspondence.

Monarchial governments shake, upheave and flounder about like great fish, because they have no hands and feet, that is, the hands and feet—the laborers of a monarchy are tied; they have little or no independent action. Such governments, like the fish, are all center, in the power of the king and his surrounding nobility.

On the contrary, a Democratic or Republican form of government is all hands and feet (masculine members) with its female centers—soul, heart and stomach, left out; and because these Democratic members have no firm center to hold them together, no steady, unfailing sources, to which they can attach themselves, and upon which they can rely for sustaining power,—why of course each *member*, that is each *man* grasps everything within his reach; each anxious to thrust his hand into the public crib, and

scamper off with all he can *lawfully*, or unlawfully lay hold of; and every woman does her best to catch and hold on to one of those struggling, kiting, masculine members.

Our government lacks its feminine brain, its cerebellum to unitize and harmonize the motions, the labors of its masculine members, its hands and feet; it lacks its cerebral, feminine law of intuitive judgment, wisdom and firmness; it lacks its feminine conscience, its moral control; it lacks its feminine centers of sustaining power, its soul, stomach and heart, from which each member should receive its home for woman and the family, and its capital for man in the hands of suitable managers.

Society to-day is like a great sheet flapping in the wind, hanging on its polar axis of masculine rule. Society wants its feminine centers of power, around which to revolve in a moving equilibrium, as well as its hands and feet, with its masculine executive brain to propel itself along in the orbit of progress. Society must rest, like the universe, on its fundamental feminine spheres, as the baby man trustfully reposes in its mother's arms. Society, like humanity, must have its birth by maternal law, not as heretofore after the masculine fashion of milting and spawning; and so, too, it must have its maternal care, like the child.

The laws of generation and birth in the social system must correspond with those of the human and solar. Pregnancy is always by masculine law, which unites and organizes with the feminine; and so it must be in social organization.

To-day woman is pregnant with the freedom of humanity, not alone with her own but with that of man also. Woman gives birth to the male as well as to the female. Man has generated liberty according to his own law, the law of individuation. Freedom consists as much in the unity and equilibration of rights between separate individualities, as in individual liberty.

True to his own mental law, man has impregnated woman with his own law and love of liberty; and, true to her own law, she must give birth to the unitized, full-grown, self-sustaining child FREEDOM, as the earth gave birth and freedom to the moon, by taking on its feminine law.

In the natural course of events, this birth to society will take place; but society is governed by mental not physical law, and its rule is in the hands of man, therefore he can hinder or prevent this natural development.

Man is woman's educator, her doctor; he may abort this child by opposition and ridicule, by misrepresentation and sophistry, or he can strangle it in birth by his strong armed civil power. Not only must man not hinder woman, but he must help her as she has helped him in his struggles for individual liberty. She wants encouragement, instruction and assistance.

If the birth of freedom does not come to this generation, it will never come to the Anglo-American race; and, if it come not, woe be unto it. It is rushing with rapid strides on the broad road to ruin. How long will it take a race to demoralize and run out that refuses to marry, and murders its children before they see the light? It is

much easier to slide down the slippery hill of corruption than to climb the rugged hill of virtue. It is much easier to destroy than to build up. If the birth of freedom come not to this day and generation, it will come a few centuries later (for come it must) to a new people, an amalgamated race, that will be better prepared for it and better deserving its benefits.

But first, if it come not, there must be another cycle of anarchy, war and despotism added to the annals of history. *This must not, cannot be.* We are or shall be ready for this social birth, else we should not have felt the pains of *travail*; everywhere in woman we see the signs of independent, productive, self-sustaining *labor*, and we also perceive its terrible necessity. The independent labor of woman will free her from the weight of her bondage to man, as the independent labor of parturition frees her from the weight of her bondage to the fetus; and as the child needs maternal care, so does society.

As woman's labor in parturition and maternity is distinctively feminine, so must be her labor in society. Woman cannot and will not take the place of man in the social fabric. That race of men that compels its females to unsex themselves, to take the field, the workshop or the brothel for support, must perish or sink back into a state of vassalage and degradation for the masses of the people.

Woman is patient, she hold her forces long; but, when the culminating effort of her labor comes, it brings forth something more than sperm cells in generation, and will bring forth something infinitely superior to punitive rods

in government. The feminine law turned over the comet earth; woman will overturn and renovate society.

Intuition prophecies of the future by the laws of analogy and sequence, just as the astronomer foretells an eclipse. Unforseen events, as the destruction of the moon, might prevent the fulfillment of any prophecy or calculation.

Society to-day, as in the last days of the comet earth, is reeling to and fro like a drunken man under the rule of men drunk with the lusts of power and gain, women, wine and tobacco. What next? Debauchery, discord, divorce in family and state, disorder, ruin and desolation; or, as the earth took on its rotary motion, its feminine law of control and harmony, *so must society.* As the rotary motion of the earth did not destroy its orbital, neither would the controlling power of woman destroy the ruling power of man in the external executive orbits of society.

Man, by becoming civilized and humanized, has nearly lost his ruling power in the governmental orders, and woman is waking. She sees the danger that threatens society in the absence of all government in the family and in the State.

The introduction of feminine control into the governmental centers will equilibrate the masculine and feminine laws, and harmony can never come to society in any other way. Everywhere in nature and art, equilibration is the law of order, justice and harmony.

If the introduction of the feminine law of control should produce as great a shock to society, as the earth received in righting herself in her orbit, the vail of its lordly temples of injustice will be rent from top to bottom; but

if it should thereby give us a new social world as rich and as beautiful as the Western Continent, society will never regret it.

If by the introduction of the feminine law, society shall shake off its serpent "*the social evil*" and thereby give birth to mental luminaries as bright and pure as the beautiful moon, to which the earth gave birth in shaking off the tail of its comet, the human race will never regret the shock.

As the introduction of rotary law to the earth equalized its condition in sunshine and rain, and started its frozen glaciers from their beds, melting and circulating them over the earth in rivers and fertilizing streams, so the introduction of the feminine law in the control of society will equalize its conditions and diffuse its wealth, by circulating its streams through every part. As the mountains of ice melted away from the earth, so will melt away the mountains of injustice and wrong from society. Then as the introduction of the feminine law to the earth caused the sun to rise and the rain to fall alike over hill and valley, over sea and mountain top, so its introduction to society will cause the sun of prosperity to rise "on the evil and on the good," and its rains to fall "on the just and on the unjust." Then evil will melt away, as the glaciers from their beds, and humanity will grow perfect, "even as our Father and Mother in heaven are perfect." Then there will be none to say "stand by thyself for I am holier than thou."

The introduction of woman into the governmental orders of the social system will be the fulfillment of the words

of the grand old prophets, who spake in figures and by symbols.

Then "*shall the earth be made to bring forth in one day, and a nation shall be born at once*," in perfect accordance with maternal law.

Then "He who blesseth himself in the earth, shall bless himself in the God of truth (the God of righteous law); and he who sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes."

"For behold I create *a new heavens and a new earth*, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the *child* shall die an hundred years old (in wisdom;) but the *sinner* being an hundred years old shall be accursed" (with imbecility, disease and pain.)

"And they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them. *They shall not build and another inhabit; they shall not plant and another eat;* for as the days of a tree, are the days of my (*obedient*) people, and mine elect shall long enjoy the work of their hands."

"*They shall not labor in vain, nor bring forth trouble.*"

Then "The wolf and the lamb shall feed together; the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them."

"They shall not hurt nor destroy in all my holy MOUNTAIN; *for the earth shall be full of the knowledge of the Lord*, as the waters cover the sea."

The introduction of woman into the controlling centers of the social system, will give to society a "new heavens

and a new earth," as rotary motion gave literally a "new heavens and a new earth" to the reeling comet.

When woman shall be inducted into the governmental orders of society, assuming her equality with man, instituting justice, the SEAT of her power will be as a "MOUNTAIN" strong with righteousness and love, and with the power of a nation's wealth; "clear as crystal" with truth and white with purity; a "holy city," a "new Jerusalem," "prepared as a BRIDE adorned for her HUSBAND."

CHAPTER IV.

LAWS OF SEX IN EDUCATION AND CHARACTER.

Man educates woman on the external plane; woman educates man on the internal. Man educates superficially by induction through the senses. Woman educates fundamentally by organic law. Woman's work is always relatively central to that of man, except by reaction on the surface in its lighter labors of adornment.

Man is the trunk of the human tree; woman its root. Man is the branch, the twig and the stem; woman the leaf, the flower and the fruit, by the reaction of the feminine law upon its surface. Like the leaf, flower and fruit, woman shakes and trembles in the breeze, and the frosts of injustice and neglect wither her beauty and destroy her glory; while, like the trunk and branches, man remains

unmoved and untouched. But when the tempests and tornadoes of life shatter and prostrate the man like the trunk and branches of the tree, woman remains firm and unmoved at heart like its root.

As the feminine law of instruction is fundamental in animal life, the female teaches the male the fundamental laws, the a, b, c's of art and philosophy.

Among lower animals, as the fish and frog, the female teaches the male to help her in finding and making a safe deposit for their eggs.

Woman teaches man the first principles of architecture according to her own law of form, which the male, by his law, carries up and out to the highest plane of construction; and then, again, by the reaction of the feminine law on the surface, woman carries the law of art to still greater extremes of action, as in the superficial internal adornments of the house. On the lowest plane of human life, the female builds the hut, giving man his first lesson in the art of building. In her work she follows the law of the uterus or uterine cavity. The female bird builds or superintends the building of the nest, and the queen bee superintends the building of the hive.

Female animals, whether human or insect, spin the first thread (linen or silk) and weave the first webs and fabrics, giving man his first lessons in these arts. Doubtless the first garments, fig-leaf aprons, were made by Eve for herself and Adam. Man first carried the art of clothing the body to the extreme of external adornment and show. By reaction upon the surface of woman's nature, she has carried the law of external show to still greater extremes of

action. Man has not yet quite done with his love of external trappings and display, but he has passed through its most ridiculous phases, and so will woman in due time. Woman dresses now after the masculine law, like a comet with a long trail behind. On the external plane of appearance, effect and morality, man is always in advance of woman; on the internal plane of reality, of cause and conscience, woman is always in advance of man.

Woman gave man his first lesson in government, in the exercise of maternal control over her offspring. Man has carried out the exercise of this power by his own law to the greatest extremes of despotism. When woman undertakes to govern by masculine law, she is a more extreme, contemptible tyrant than man.

In savage conditions woman performs all the labor of the home. She not only builds the hut, but she gives man his first lessons in agriculture. She makes the home and partly supplies it; nevertheless even here, her labor is relatively central and feminine compared with that of the male. Men are engaged in hunting and destroying wild animals, and in taming others preparatory to their use, and what is more important still, they are engaged in fighting and warfare, taming that wildest of all animals *man*. Plato says, "a boy is the most vicious of all wild beasts," and some other wise man says that "the boy is father to the man."

Man educates the intellect through the senses, but his mind obeys its organic law. The intellect instructs the will to little purpose, if the organic laws of affection and impulse are not in harmony with its instructions. It has

always been notoriously true that men have known the right so much better than they have practiced it. Why? because they simply *knew* it. The law of right was only on the surface in the knowledge box; it was not organized into the affectional department of the brain, which controls the intellectual.

Thus while the intellect of man has been highly cultivated his moral character has been bad; because his will obeys its law of love and desire. His intellect may teach him forever what is right but the will can never obey until the love of right is organized into the mental system. Men have taught each other through books and through colleges upon the principles of justice and moral law, duty and right,—principles which they have never practiced themselves, and their sons follow the same course, because the mothers have been kept in subjection and ignorance. The law and love of right has not been organized into the mental constitution. In the large sense woman has been passively good in her ignorance; man positively bad with his knowledge, because he carries his organic law to extremes in action.

The law of woman's nature is pliable and obedient on the surface. She is more receptive and teachable than man on the external plane, and being much firmer than man at the center, she can better control her will-power and compel it to obey right instructions. When woman obeys the will of another, it is only a surface obedience; at heart she is firm and true to her own law. The law of man's nature resists on the surface, and having less central power than woman, he cannot so well control his own will

in obedience to instruction. He can better obey by compulsion the will of another, than control his own into a voluntary obedience. On the contrary woman obeys best by controlling her own will in obedience to instructions. She can therefore be more easily led on the external plane than man, but she does not so readily obey commands and is not so easily compelled, except by brute force, because compulsion touches the depth, the root of her nature, which is not so easily moved as the masculine law.

Woman is more easily compelled on the physical plane than men, because she lacks physical strength and courage. Man is more easily compelled or commanded on the mental and moral planes, because he has less mental firmness and moral courage. Woman's mental firmness gives her moral courage, as man's physical strength gives him physical courage. Men are conservative because, and when they lack moral courage. Woman is firm and conservative because her convictions of what she believes to be right are deeper and stronger than his. When a woman changes her convictions and throws off her conservatism, then the same law of firmness, which made her conservative, makes her firm and undaunted in her new faith.

In the light of this law, we see why it is so much harder for a woman to give up or change the object of her affections than for man. Love is a fundamental law in her nature, and to change its course threatens her with dissolution, because it disturbs the equilibrium of her fundamental law. When a woman changes her affections, it is by a slow and painful process that the world never sees, though she may love a second object better than the first,

because more worthy. A strongly masculine nature changes its love very readily. Men who are strongly sensitive and feminine in their character, cannot bear disappointment in love as well as women, because they have less firmness. Such a man commits suicide; the woman dies slowly, because she can endure more. Such men are exceptional characters.

Fundamentally, man is more changeable than woman; she more easily moved on the surface. Fundamentally, that is where principles are concerned, women do not so easily receive new ideas or change their opinions as men. Men more readily accept new forms of truth as well as error, and as readily discard them. The readiness or tardiness with which men change their opinions, indicates the relative strength of the masculine and feminine laws in their nature. Women always resist fundamental innovations more strongly than men, but when once they embrace either a truth or an error, they hold it more tenaciously.

Thus the law of woman's nature is the safeguard of truth as well as the perpetuator of error. But as man is woman's teacher on the external plane, she must not be blamed for perpetuating error; if anybody deserves censure it is the man who has taught her the error. Fundamentally, the laws of our nature are right; we have been led astray by the voluntary action of the external senses on the external, masculine plane of instruction, and under masculine authority. If woman has perpetuated error and evil, if she has given birth to bad children, it is because she has had bad teachers, bad lessons and bad conditions.

But neither should the man be blamed. He is the Pioneer in the path of knowledge; he feels his way from the dumb, dim mists of brutal ignorance to the bright temple of wisdom and truth. It would be black ingratitude to blame the often crucified, martyred hero who clears a path for our feet, though in so doing he often leads us into by-paths of error. Blame him? No; rather let us sing peans to glorify him; let us rather bind up his wounds when he stumbles over thorns, and help him to rise when he falls by the wayside.

Men cannot do right, partly because they do not understand the right, but mostly because there is a law in their *members*, the law of sense, warring against the law of right or spirit of truth. It is notoriously true that many men, who understand best the laws of life and health and justice, are the very last to practice these laws. They keep the letter of the civil law, because they are under its control; but they cannot control their own conduct where the civil law does not bind them.

Women do not do right because they have been miseducated by the teachings of men. Take the case of our "Southern sisters." They behaved badly during the rebellion, because they believed the teachings and followed the examples of the men. They believed they were right, and in a good cause their devotion to it would have been noble. Their conduct was in perfect keeping with the teachings of the press and pulpit. Women are always more earnest and determined in their advocacy of what they believe to be right than men, because firmness is a fundamental feminine law.

Men are well aware that they cannot *do* as well as they *know*; hence in a civilized or half civilized state they have always made laws for themselves. By compact they attempt to *bind over* the evil affections and propensities of their nature and make them obey their intellects. A body of men put their heads together and virtually say: "Now we know that this or that course of conduct is right, but each individual of us feels his own inability to do right, unless compelled. Now we will make certain laws and if one of us attempt to disobey, the rest of you must compel obedience by punitive measures, which we will all agree upon." Thus by putting their strength together, like the bundle of rods in the fable, they compel obedience to what *seems* to them to be right; and thus they confess their individual weakness in moral power.

As woman has no part in making the laws, her interests have not been particularly consulted, hence they are unjust toward her. But if they were ever so just and right, how to find men to execute them without being bought and sold as long as they hold all power in their own hands and rule every thing their own way? No balance of power is allowed to woman, by which a just execution of the most righteous laws could be enforced.

This attempting to bind the strong man of the house (the man of sense) by the intellect has doubtless done much good. It has compelled the man to take care of his own wife and children; it has kept the family together; but after all the strong sensual man will have his own way in spite of the intellect to the ruin of men and women both, unless a balance of power is put into her hands.

Men have made laws against polygamy and adultery, but how easy it is for them to evade their own laws. Some men may be said to have as many wives or concubines as Solomon, though they hide them in brothels. They keep the letter of the law against polygamy, but think nothing of breaking its spirit. The masculine law is the law of change and barter, and sometimes the man sells himself much cheaper than he sells his wares.

The maternal law makes every true woman a law unto herself; it binds her down to results. She cannot escape them if she would, and under right conditions she would not if she could. She needs no civil law to make her bear, give birth to, nurse and take care of her children. She is bound by the law of nature to thus much of the labor of human life, and no light share is it either.

The word religion is from the Latin *re* and *ligo*, to bind over. It was first used in a theological sense by the monastic order, and signified that those who entered the monastery were *bound over* to a secluded and monastic life. Such persons were called religieuses, because they were bound over to a solitary life devoted to the church; hence our word religion, which signifies to us that religious people are those who are bound over to the forms, ceremonies, duties and obligations of the order or church to which they belong; or, if they do not belong to any order, they are bound by their faith to such duties and obligations as belong to God and their fellow men.

The law of woman's nature is to her a law of religion. She is bound over by it to the duties and obligations of life. It binds her with cords of necessity and love to her

duties to her children. It binds her to her duties to her husband (even if there was no love) because she and her children are dependent upon him for supply and support.

The law of man's nature is not thus a law of personal necessity, binding him to his duties and obligations as a husband and father. The strongest natural law of duty and obligation which he feels is the law of woman's nature, which attracts him to her; and as this often fails, or is in danger of being divided and dissipated among many women, he claps gyves upon himself in the form of civil law. He puts himself under civil bonds to take care of his wife and children.

Man has put even stronger bonds upon woman than upon himself, showing how little he understands her true nature, and how much he judges her by himself. To her his laws are but withes of straw compared with the inexorable law of her own nature. She needs no civil law to compel her to cleave to her husband and care for her children. Her own law is to her a law of right action. Under right conditions, the true woman would always be ready to obey the *right* moral law of her own nature, without compulsion from civil authority; nevertheless, she has always been ready to come under any laws, however unjust to her, that would bind *man* to *his* share of the responsibilities and moral obligations of life. As the maternal law is a law of religion, woman needs no church bonds; nevertheless, she is the first to come under them, because they harmonize with her nature, in so far as they bind her to duty and a good conscience, and as for doc-

trines she pays very little heed to them, except as she is influenced by the preaching of the pulpit.

Woman has mostly received her ideas of right and wrong from the pulpit, but its teachings have been so contradictory that they have produced, theoretically, little else than confusion in her mind, and this confused state is very vividly transmitted to her children. At one moment the pulpit has breathed forth vengeance and damnation, fire and brimstone, not only to the transgressor but to innocent children, and the next mercy, forgiveness, peace and good will to all. Woman wants instruction in the righteous laws of nature, the laws of maternity, health and justice.

As the maternal law is a law of morality and religion, woman constitutes a church in herself, and when woman shall take her place in the governmental orders, Church and State will be united. *Man* constitutes the *State*, the external condition of society; Woman the Church, the moral controlling power that binds it together.

The masculine law of motion is the law of change and barter, corresponding to the vibratory motion of the sperm cell, to the rhythmatic, orbital motion of the earth, and to that law by which water rises from the ocean and falls back again upon the earth. It is the law of change, because it is that law which rushes ahead against obstacles, and when the obstacle becomes too strong, whether against the man or the earth in its orbit, the man as well as the earth must take another tack and veer in another direction. When this law of rhythm and change shows itself in mental

action it plays queer antics. Did Emerson speak the truth when he said, "men are whiffling and unsure?"

The feminine law is the law of steady motion and self-control, as rotation is to the sun and earth; but as the comet earth with its big head was swayed hither and thither by its orbital motion, so to-day woman with her large brain reels and totters under masculine rule. Will she, like mother earth, right herself in the masculine orbit of society and take on her own law of control, or will she fall under the car of labor, and drag man down with her into the yawning gulf of ruin? Which shall it be my brother? The issue is as much in your hands as in hers. Woman needs your help, instruction and hearty co-operation. Will she have it? My heart trembles for humanity, as I ask the question.

Woman in the masculine avenues of labor, in the struggles of money making, would become more unscrupulous than man, because, having less physical strenth and mechanical ability, she could not successfully compete with him. She would become demoralized, he would lose his respect for her, and her influence over him would be only evil. He would follow her lead of action; she controls his destiny. Her action depends partly upon her own character, but mostly upon her conditions, upon the atmosphere which surrounds her. Man controls the *elements* of labor and supply, which make her conditions and constitute her atmosphere. Good wheat grows bad in a bad atmosphere.

Man leads woman superficially by instruction, she controls him fundamentally by organic law.

As the earth in its orbit around the sun still inclines its axis from an upright course, from the effects of its terrible shaking in its orbital path just before it took in its rotary motion; so, doubtless, will woman, for a long, long time after righting herself in the orbit of society, be influenced and swayed from an upright course in the exercise of her law by its masculine rule of action. But just as surely as by the laws of motion the earth must, in coming time, move erect and firm in her orbital path, so surely must woman, in the glorious future of humanity, move upright and firm in her spheres of action in the orbit society. Then, as the *Poles* will be left in perpetual frost, the habitable earth will enjoy an even temperature, a perpetual summer without extremes of heat or cold; so, in coming time, will society be equalized in the enjoyment of the benefits of the earth. Then, like the axis of the earth, the axis of humanity will point straight upwards to its spirit home with firm, unfaltering faith. Then the love of humanity will not be on *inclination*, but an *elevation* of its spiritual axis.

Every human being, as well as every other organization in nature, is built up and constantly sustains itself by the constant exercise (in action and reaction) of the feminine and masculine laws. In paternity man exercises only one of these laws, the centrifugal, and this only by the one simple act of impregnation. On the parental plane, woman exercises the masculine law as well as her own through the whole process of gestation. In her its action is not as in man a sudden outburst, an extreme action of passional

force, but a steady centrifugation of the nerve forces to the fetus through the whole period of pregnancy.

Thus the maternal law is to woman a law of internal equilibration and harmony between the two great laws of motion, as well as a law of equipoise and self-control. Woman never rushes into those extremes of action which so *distinguish* the man. She would bear curious children if she did. She could not bear children at all, if there were not something like an equilibration and harmony of action and reaction in all the forces of her nature. Extremes of action produce eccentricities and monstrosities in the fetus. A very great extreme, as in fright, destroys and aborts it.

The maternal law is *necessarily* a law of internal equilibration and harmony, and as it gives woman the control of the masculine law, it also gives her the *power* to control man and to harmonize him with herself. On the contrary, a somewhat extreme, externalizing action of centrifugal law is *necessary* to the generative function of man, first to produce the sperm cells and then to eject. In the generative function the masculine law is equilibrated with the feminine on the *external* plane of the man, by its conjunc-junction with the feminine law on the internal plane of woman.

The law of the masculine mind and character harmonizes perfectly with the law of his generative function. On all the civil and social planes of life, man will equilibrate and harmonize his character on the *external* plane by a true union and balance of power between himself and woman; between his law of supremacy and rule in the

external orbits of labor, trade and civil executive authority, and her power of control in the central spheres of civil and social life in State and family. The law of equilibration and harmony for man is always external; for woman it is internal or central.

Labor in the field, in the orbit of trade, in collecting the facts of science, in art and in civil executive authority, is the masculine law of balance on the social and mental planes. *Labor*, in the gestation, birth, care and control of society in family and State, in natural, mental and moral philosophy, is the feminine law of equilibrium on the social and mental planes of life.

Man needs woman to equilibrate his character on the external plane of action; woman needs man to supply her with mental and physical elements to fulfill her law in her own central spheres, by holding man to his labor under their control, as the sun holds the planets in their orbits.

In the mental orbit, man manifests his law of equilibration in his ideas and sense of justice. To him it is an external law that he handles as he uses his tools to *square* and *measure* the relations, duties and obligations of life, and O, how too often he plays with them, as at billiards and ball, or balances them over a sea of passion, as Blondin walks the rope over Niagara!

Man's law of external balance gives him the ability to mount dizzy heights and perform wonderful feats of skill on the external plane of action. Man works out on the external plane his law of equilibration in mathematical science, art and invention; the reserve power of the feminine law gives woman an internal, mental equipoise, and a

control over the masculine forces of the fetus, by which she equilibrates the masculine law with her own.

The conjugal relation is most beautifully symbolized by the union of the rotary and orbital motions of the earth. The masculine law sweeps onward with the earth around the sun; the feminine law keeps it steady and controls its internal domestic arrangements of day and night, vegetation, etc. As rotary motion controls the generative law of the earth, so the wife should control the generative law of marriage. The union of the right and left sides of the body, and of its central and centrifugal forces, are also true symbols of conjugal union. When under right conditions the two sexes are truly united, as the right and left sides, as soul and spirit they are one. To such unions a divorce would be like tearing the two sides of the body asunder, or like wrenching the members from their centers, or like changing the bright earth to a dark, frozen comet.

The harmony of married life depends as much upon its *conditions* as the solar system, or as the human for its health. Health is harmony. There must be justice between man and woman before there can be conjugal harmony; just as there must be equilibration in the solar and human systems to give physical and mental harmony. When woman shall take her place in the governmental orders of society, then there will be true conjugal unions. As the union of the masculine and feminine laws in the earth produced the moon, and covered the earth with beautiful verdure, so the true marriage of man and woman will fill the earth and the mental horizon with beautiful children, men and women.

By her law of equipoise and self-control, woman is to man and to her own sex a law of constancy and faith. It is very evident that woman has very little faith in the ability of man to control his sexual law. Instinctively woman puts faith in her own sex. If a woman allows herself to lead a man away from his duty to his own wife and children, we call her a *false* woman; we cast the blame on her, not on the man, *because we put our faith in her, not in him.* The blame we cast upon her only shows in how much higher estimation we hold a woman's sense of duty and right; and if she act contrary to this, we say rightly that she is a *false* woman, *false* to the nature of a true woman. We hardly have faith enough in the man to call him false. We feel instinctively that he has *not* been false to *his* nature, because we perceive that the law of his sex is changeable, and that he has been true to his own law. A man who forgets his duty to his wife and children, and follows his fancy, is false to *duty*, though he may not be false to his own law. We may say rightly that such a man is a badly balanced character. The masculine law of change is so strong in him that he has no sense of duty or justice.

By the maternal law, woman is a better balanced, and therefore a better moral character than man; he more independent, fearless, daring and brave. I love the masculine law that sweeps off into noble, brave and generous deeds, but I know that it needs restraint. Too often it sweeps off into deeds that are anything but good and noble. When man shall understand the true relations between himself and woman, I believe he will be as glad

to come under her restraining power as she is to come under his protecting arm.

Like the *chivalrous* South, the *gallant* man has made himself very haughty and very naughty by fancying himself lord and master over woman. As his mother, as woman we do not propose to whip him, as the Northern boys whipped the Southern, but to relieve him of a part of his *lordship* and its responsibility, by helping him to take care of himself, ourself and society; giving woman something better to do than play lady or harlot, or toil to enrich some "lord of creation," who tramples her under his feet. Man has too long held all the responsibilities of *dominion* in society; woman all the responsibilities of its *guilt and shame.* It would be infinitely better for both parties to equalize its burdens. It would make man better, woman more noble and elevated in character.

The maternal law is a law of bondage sufficient for woman. It is not at all necessary that man should impose upon her the law of obedience to him. Woman gives birth and freedom to man, taking upon herself the bondage of *duty, not of obedience to him.* Man takes individual liberty, woman gives it, but as she rightfully restrains and controls the man-child, so she has the right of control over the child-*man.*

As the masculine law of nature is the law of division, individuation and extremes, so we find it in the masculine character. On the generative plane these laws are manifested by the centrifugation of unorganized living sperm cells; on the mental plane by living germs of unorganized truth, and sometimes the correspondence is so perfect,

that you need a microscope to see the truth as well the sperm cell. Nevertheless there are men who take a very comprehensive, unitizing view of truth, but such men are never strongly masculine in their nature.

Men generally see truth in fragments and in special directions. They glory in their specialties. It is the law of their success in business. The forces of their nature are free to run into special channels. By this law they dive into the secrets of nature, but seldom does any one man see anything beyond his own specialty. This law makes man a genius.

The law of woman's nature does not specialize, it unitizes and generalizes. In her the laws of motion must have a more uniform, even balance, else she could not organize perfect children. The more complicated and perfect the organism, the more complicated, perfect and harmonious must be the concert of action in the laws of motion in the maternal organism.

The masculine law is the law of division and antagonism, the law of discord, combat and destruction. I don't know what our children would be if the fetus were under the action of such a law. It is well that such a law cannot *bear* children. Woman has submitted to man as much because her nature is not combative and destructive, but peaceable and forgiving, as from weakness of muscle. Mental and physical laws agree; muscle corresponds with character.

Man manifests his law of antagonism and combat as much on the mental as on the physical plane. When he reasons he puts his ideas on the two horns of a dilemma,

and often with violent sidewise gesticulation says, "you must believe either *this* or *that*, if you admit *this* proposition, you deny *that*, both cannot be true." Why not? Because he has put his ideas in a warlike attitude. There may be a sense in which both propositions are true, and a sense in which both are false. In this way men have placed good and evil, God and the devil at war with each other.

The masculine law is the law of tyranny, because it rushes against and *bears* down opposition. On the mental, as on the physical plane, it is an *over-bearing* law. An eminent lawyer said to me the other day—"my *head* is all right on the woman question. I believe that man ought to treat woman as an equal, because I think she is his equal; nevertheless my nature will not obey my head; in other words, I know I am a tyrant, and I believe all men are more or less tyrants, according to the degree of energy and force that is in them." Here is an honest confession well applied to *all men*, who are not under some strong controlling influence that keeps them in the path of justice.

As the nerves of man are larger than those of woman, a much larger amount of soul power rushes through them, leaving in him, at the centers of life, a greater sense of vacuity, which is often greatly increased by his sexual habits. Hence he seeks stimulants. Food does not satisfy him, because his digestive system cannot manufacture vitality fast enough to satisfy such a constant drain from the nervous centers. Woman feels something of this longing, craving desire that food does not so readily satisfy, when she is pregnant. Men seek stimulants as ready

made substitutes for nervous power, but their action disturbs and soon destroys the proper action of the genuine article.

The "old woman's notion," that it is harder to raise a boy baby than a girl, must be correct; his life power is not as firmly centered as hers, but flows off more readily.

By the law of his nature, man is to woman a circumference of protective energy. Woman is to man a centerstance of power, holding him to a noble purpose in life, the right generation and education of Humanity in obedience to maternal law. Man lives in the circumference of facts and forces; woman at the center of laws and causes.

By the law of extremes in man's nature, he is either a spendthrift or a miser, and when he has no wife or children to influence him, he almost invariably proves himself to be one or the other, or both, during the different periods of his life. Woman is never a miser, and would never be a spendthrift, if she were trusted and held a rightful share of the world's wealth. If woman is becoming untrustworthy to-day, it is because she has not been and is not trusted. Man has made separate interests with her, claiming all for himself.

As soon as woman sees the injustice of her position, she very naturally struggles to break her bonds, and claim her share of the world's wealth, by taking every possible liberty and advantage, without going so far as to forfeit her home. As she is not a partner with man in the control of property, she very naturally spends all she can get hold of, because it may be all she will ever have. I have heard more than one woman say, "I might as well spend all the

money I can get hold of; if I do not, my husband will spend it, or lose it in speculation."

When men are miserly, it is sometimes more than a woman's life is worth to *her* to get what she really needs to make herself and children comfortable and respectable. When pregnant mothers are sorely tempted, and sometimes almost compelled to steal money from their husband's purses to buy shoes for the children, is it any wonder that they give birth to thieves and murderers? Murder is the next step to robbery. Men love to hoard and hold wealth, not altogether for the benefit of the family, but as an element of personal power and aggrandizement.

The greater central power, and better equilibration of woman's mind, give her deeper and more correct intuitions, and higher conceptions of life and its duties. It gives her mental fortitude, and makes her a more rational philosopher than man. Man is greatly woman's superior in his own mental and physical orbits of labor; let him be satisfied with the exercise of a just equilibrium of power with woman, it is all that rightly belongs to him. Unjust assumptions of power, or claims of superior worth, will never give us harmony or happiness.

CHAPTER V.

SOCIAL RELATIONS OF THE SEXES.

In a late work on "Sexual Physiology," the author says: "One of the most deplorable signs of the times is the increasing indisposition of the young men of our country, especially in the large cities, to marry. Society *must* demoralize, both sexes must deteriorate under such circumstances. It is easy to point out the causes of this, and to indicate the remedy, but it is not so easy to apply the remedy. It is natural for young men to desire a companion for life, as soon as they arrive at maturity. If they do not seek a companion it is because of powerful counter influences. One glance at the condition of the young women of America tells the whole story. *They are generally infirm in health. They are extravagant in dress.* And these evils are increasing from generation to generation. The young men whose salaries are small, or whose occupations are uncertain, prefer to endure the ills they have rather than fly to others they know not of. Who can say they do not act wisely? It is not in human nature—though it may be in human passion* to marry a woman for the sake of nursing an invalid, hiring Bridgets, employing doctors, feeing apothecaries, listening to constant complainings and dancing attendance on the whims and caprices almost inseparably connected with constitutional infirmity and morbid feelings. Young women have it in their power to arrest the downward tendency of this vice.

*As long as men marry for passion, they must expect to "nurse invalids, hire Bridgets, pay doctors," etc., as a necessary consequence.

Let them first of all get a health education, for without health, no woman is fit to be a wife or mother. In the second place, they must give some evidence that they can be useful as well as ornamental. They must dress with some regard to use, convenience, economy and good taste, and not appear to be the mere slaves of all the ridiculous and ever-changing fashions of the ever-succeeding seasons. Probably no two words in our language can express a greater curse to the human race than those of—*fashionable dress.*

"It is true that young men dress vainly and foolishly to some extent, and that they are very generally addicted to degrading and ruinous habits, in which very few women indulge, for example, tobacco using. But I *blame* the young ladies very much for this filthy and detestable habit on the part of the young men. I am of opinion that a man who uses tobacco is not fit to be a husband or father. He has no right to make himself indecent and disgusting in the presence of his wife, and he has no right to curse his offspring with the legacy of a depraved organization But if woman was as she should be, she would have a power to lead man in the way he should go, of which she now little dreams. It is, to a great extent, because he does not find in her the qualities which engage his heart and satisfy his judgment, while they please his eye and charm his fancy, that he seeks other associations and other pleasures. He is apt to take her for what she advertises herself to be—a thing of vanity and show; and to seek her company for mere pastime or lust, instead of refined

conversation, elevating sentiments and substantial happiness.

"I have no manner of doubt, that if the young women of our country would raise themselves above the sphere of fashionable frivolity, they would soon draw the young men after them, and away from the low degrading vices of liquor-drinking and tobacco-using. There would then be few 'old maids' among us; but until they do this, there ought to be many."

There is a great deal of truth in this quotation, but it is not the whole truth, and therefore it leaves a false impression. The writer thinks it "very easy to point out the causes of these evils, and to indicate the remedy;" but the causes he has pointed out are only the most superficial manifestations of the diseases of society, as blotches on the face indicate something much deeper, namely, bad blood or poison in the system, and his remedies are quite as superficial as his causes—as superficial as putting ointment on the skin to cure the diseases of the blood.

Woman's dress and health are only the outside manifestations of the deep-seated diseases and discords of the social system. The causes and cures for these evils have already been discussed and pointed out in this work.

It might be as well to state here that men have "constitutional infirmities and morbid feelings," and are sometimes "out of humor," and can perhaps make themselves as disagreeable as women. "*O wad some power the giftie gie us, to see oursels as others see us.*"

I believe it is a well established fact that women can *endure* more than men; and if women have more morbid

feelings, and their nerves are more troublesome, it must be because their conditions are more abnormal. Women are *necessarily* more sensitive to external, disturbing influences than men, and *should not be subjected to harsh or unkind treatment.* It is a wonder that some women have any nerves left, with the treatment they get. Women have always been ready to excuse the follies and vices of men; how gratifying it would be if *they* could exercise justice enough to excuse our sensitive nerves, instead of sneering at them and finding so much fault with us. If you would quiet our nerves and make us healthy, give us happier conditions and better treatment.

It is a law of nature that demand and supply are equal; that is, if the demand is strong enough it will bring its supply. Woman's demand from man is from the external plane. She demands of him maternal and material supply, home food and clothing. She demands of him the legitimate exercise of his functions and faculties in external labor.

Man's legitimate demand from woman is from the central planes of life in the exercise of her maternal function, in the perpetuation of the race, in the care and control of society and the family, and of a restraining power that shall keep him from evil. But does he demand this of her? Nay, he demands obedience; she must move like a comet in his orbit, whatever that may be. He demands of her, not children, but the gratification of lust and fancy. He demands of her, not wisdom and judgment, that shall give her a controlling power over him and her children, that

shall "lead him and them in the way they should go," but obedience to his rule.

Why do the most intelligent, eligible men (not young men merely, but quite as often the older ones) so often marry the prettiest, silliest, most *fascinating*, fashionable girls they can find? As long as the man follows his fancy instead of his judgment when he marries, the young lady must "make herself a thing of show" to meet the demand. Young ladies seem to understand very readily that young men seek their society for "pastime and lust," and so, in their dress and conversation, they seek to meet the demand as far as their nature or sense of propriety will let them.

The truth is, that young men who seek the society of young ladies for "mere pastime or lust," have very little "*heart or judgment*" to *satisfy*, and if they seek other associations, it is not for "more refined conversation or elevating sentiments," but because they can elsewhere better gratify their fancies and lusts. In seeking "other associations," they do not go where they can better "elevate their mind and character," but where they can better gratify their depraved tastes, whether of wine, women or tobacco. They do not seek "other associations" because young ladies are not sufficiently "refined and elevated in their conversation," but because they cannot let themselves down quite as low in their presence as they can elsewhere.

If woman "advertises herself as a thing of vanity and show," it is because such women are in demand. When

the demand ceases the advertisement will be taken down; it would not *pay* to keep it up, as it is quite expensive.

It is in bad taste for men to prate about the extravagance of women, when their *lords and masters* set them such bad examples. In olden times matrons and maidens (simple souls) were very prudent and economical; and how did their "*liege lords*" spend their money? A large majority of them used it to cultivate vicious habits and propensities, which still cling to them, and which threaten to ruin the race. Really it is a great mercy to some men that women have undertaken to help them spend their surplus funds. The fashionable dress and extravagant habits of women, bad as they are, are not half as unhealthy and demoralizing as the vicious habits of men.

Fashions and contagious diseases, like all other things, follow the laws of motion in nature; all must follow one path or panic like the sweep of the planets, until each individual becomes strong enough in action and will-power to be a centerstance, a law unto itself, like the rotation of the planets.

Fashion is emphatically a masculine law, but being under masculine rule, woman must follow his external law, and as ever, she carries the masculine law to greater extremes than the man. The folly of dress and fashion is only the external masculine side of woman; call out and appreciate the womanly depths of her nature, and this outside show will disappear. Men used to wear their lace and gilded trappings, their ruffles and powdered periwigs, their long, gaudy robes, ermine and feathers. Such robes were mostly worn by men of civil office and power, "right

royal" men, and the universality with which women adopt these royal trappings of power, indicates the universality of the royal power of woman. When she shall become fully conscious of this power, and shall know how to use it, and men recognize its control, they will be more *loyal* to the *royal* woman than ever they have been to their kings, but without a particle of the slavish fear that belonged to the *lordly* man.

The human soul ever seeks recognition in some way. If man will not recognize the worth and power of woman, then she is compelled to show her folly and weakness. Woman gets no recognition from man; no position in society, only as it is reflected from his wealth in her dress and display; only in a few rare cases, as "strong minded women," masculine "blue stockings." As woman is not permitted to have any independent action in society, she is compelled to follow the masculine law of external display.

First recognize woman as an *equal*, give her the possession of herself, her children and her own sphere, the *home*; give her a rightful, restraining, controlling position in society, before you blame her folly and extravagance, or cast upon her the blame of your own vices. Woman has had enough of "blame" and "inferiority" thrown in her face; she wants *encouragemeut* and *help* from you, my brother, *not censure*. She is becoming too sensitive to endure such treatment. She will not resist, combat is not the law of her nature, but she will hold her life cheap, she will spend it as a worthless, "*inferior*" thing, and abort her children.

To-day woman wants *justice* not *censure.* We know what we need, better than any man can tell us, and *what we must have*, if we ever fulfill the law of our nature, and keep men from evil. How can woman be what "she should be," and exercise her "power to lead man in the way he should go," while she is bound by the law of external dependence? We know that we possess this restraining power over man, we feel it, but we also know and feel that we are bound. How can we be expected to *lead* men in the way they should go, when we are compelled to *follow*, and are not permitted to have any independent action or responsible position in society?

Man has thrown upon woman her full share of the responsibilities of life, but will not permit her to hold any of its responsible, honorable positions, which alone can give her the power to meet these responsibilities. How can we be expected to "*lead*" when we are obliged to *follow* and "*obey*,"—obliged by the stern necessity of our external dependent condition? *Unhand us*, my brother, before you ask of us the work of angels.

From Adam down, man has made woman, *practically*, the devil, *theoretically*, the "scape goat" of all his sins. He has piled all the guilt of his vices on the back of woman, compelled her to carry the load, and then called her "a weak, erring creature." No wonder she has staggered under such a load, and sometimes lost her foothold and fallen into the depths of infamy. Man has loaded woman with the responsibilities of a God, betraying how deeply in his soul he felt her power. The responsibility

that he has cast upon her has constantly belied his assertions of her *inferiority*.

Man could never have sustained himself under the galling weight that woman has been compelled to bear. He has needed all the praise and glory, that could be heaped upon him to encourage and sustain him in his onward, upward struggles, and I am glad that he has had them. Man will yet repay woman seven fold for her devotion to him, while he has been heaping censure and abuse as well as flattery upon her. He will repay her with honor and respect. As women, as mothers, we are willing to take our full share of the responsibilities of life, but we must have a different position in society to meet and discharge them faithfully and effectually.

The right use of all our functions and faculties is good; uncontrolled extremes are evils. Man has led woman into evil by inducing or compelling her to *obey* the extreme action of his own law, instead of permitting her to control it. The sin of Adam and Eve (the blame of which was cast upon her) was the sin of *excess* and *abuse*. It could not have been anything else, because a right use of all our powers is good, not evil. Man's sexual organ, speaking through Adam, was the *serpent* that first led woman into sin, by obedience to the extreme action of its law. Then she organized and *re*-organized this sin into her children. By a continued surface obedience to man in the extreme action of his law, she has led him on and on in the path of sin into still greater extremes of evil. Fig-leaf aprons were evidently made to hide the shame of the first cause of sin.

Let us be done with this childish folly of saying "you did it," and "you did it," and "you are to blame." Let us each be willing to bear an equal share in the reproach of sin, and try to repair its evils. Let us put away our sin and restore the lost Eden.

The sin of Adam and Eve was well represented by a *fall*; it was literally, physically and spiritually the *fall* of Adam and Eve.

Man has felt the restraining power of woman, and he has *feared* it; he has feared to come under its control. Hence his opposition to the "Woman's Movement" and his reluctance in *allowing* her a social or civil equality with himself. He has feared it, because he has judged woman by himself; as if the action of this power in her would be the same as his own law of force and rule. So judging, no wonder he has feared it; but he must understand that the law of her control is directly contrary to his own. Man rules by the out-going, rushing-forth, overbearing nerve forces, whether exercised by his arm or his eye, or by his civil punitive code of laws. The exercise of womanly power is directly opposite; it is attractive and restraining.

He need not fear it, because it is fully balanced by his own stronger arm, by the law of force in his own nature. He need not fear it, because its action is so dependent upon the external conditions with which he surrounds her that she can do nothing alone. If man withholds his law of supply, the independent action of her power is gone; as if the hand should refuse to supply the stomach with food.

The unitizing, centralizing power of woman's nature is

fully balanced in man by his counteracting law of liberty, which he knows well how to use; *so well* that this government is in constant danger of dissolution, because there is no unitizing power to hold it together. Men have the strongest muscles, and they know how to use them.

The controlling power of woman is that which enthroned Maria Theresa of Austria, Isabella of Spain and Elizabeth of England in the hearts of the people. Monarchies have always been much better controlled by queens than by kings.

To fill positions of trust in State and family, woman must have a different education, and how soon she would would acquire it, if she had placed before her an independent home, freedom, respect and honor. Public and private responsibility is the law of her maternal nature. It is because woman has been hindered in the fulfillment of her natural laws; it is because they have been violated and abused, that she is now "only a thing of vanity and show."

England expects every man to do his duty. What does man expect of woman? Aye, what does he? We all know too well; and doubtless he generally gets about what he expects in some way. If women were expected to be wise and fill responsible positions, and take a *leading* part in the control of that society of which they form the half—O, if it were only *expected* of them, how soon they would learn to fulfill such expectations, and with as much fidelity as they have performed their maternal duties.

As a restraining, controlling power in State and family, man will be loyal and true to woman; because she will be

more devoted to his interests than she ever could be as a subordinate; inasmuch as her influence and power for his good will be greater. Man's sensual self-love is an immature expression that will be changed to the spiritual love of woman, when, through freedom, the moral purity and controlling power of her nature shall be developed.

Woman feels her share of responsibility for the fact of human existence, because she gives it birth. As woman gives birth to man, she somehow feels responsible for his follies and vices, and this is why she is so ready to bear their blame, and to excuse him. I believe that every mother has a motherly feeling for all men, especially for those who come under her immediate care and influence. She feels that it is her duty to have patience with their extremes of conduct, and to keep them, as far as possible, from bad habits and evil associations, and if she finds that she cannot do this, she almost feels that she has no sphere of usefulness. Probably very few women ever *define* these feelings to themselves, but doubtless they sometimes *manifest* them in a very unpleasant way to men whose natures are so extreme, that they run their law of liberty into the most unlawful license.

Woman not only feels a yearning solicitude for man, that she must restrain him from his tendency to extremes, but at the same time a wondering admiration at the daring of his nature; as the sun might have felt, if it were a conscious being, when its mighty belts (now planets) went sweeping away from her maternal embrace; and over which she has ever since kept a steady, watchful eye, as "children tied to her motherly apron strings." A mother

is never so proud of anything as of her son, but the daughter lies nearest the heart. A true son is to his mother a shield from external evil, and a circling crown of glory for her brow.

It is highly important, and high time that men and women should understand the sexual laws of life and labor, and their relative importance, that each sex may rightly appreciate the other, and that each may do its own share of the world's work faithfully and well. It is high time that our sons should be disabused of their childish, arrogant notions of superiority to their mothers, and learn to treat them, at least as equals.

The world has already had noble examples of loyal sons. Foremost in the rank stands the great Napoleon, and how beautifully the *mother* of Napoleon taught emperors and kings, as well as common men, their true relations to their mothers, when Napoleon, as emperor, "half playfully extended his hand for her to kiss." "Not so, my son," she gravely replied, at the same time presenting her hand in return, "it is your duty to kiss the hand of her who gave you life."

In the language of Emerson, as woman is not "born to trade, she cannot learn it successfully." And, because woman was not "born to trade," because she is a better balanced character than man, and was *born to be a mother*, shall she therefore be left without a home, *out of her sphere*, unsexed in the brothel or workshop, crushed by masculine supremacy under the car of labor, as a miserable, half paid hireling, who is not permitted to fulfill the

command of God, the righteous law of her own maternal nature?

Man does not demand labor from woman; if he did, he would be willing to pay for it. Whatever is in highest demand brings the highest price. What can woman do, what does she do, that brings a good price, ready pay, cash down? The answer to this question tells the whole story of the present condition of society. *Only for the sale of her body, for the perverted use of her sexual law, can woman, by becoming unsexed, obtain a high price in funds that she can control and call her own.* A woman in this city made fifty thousand dollars in three years by keeping a house of ill-fame, and a very small establishment it was, too. What would these same men have paid her for her honest labor?

And then, forsooth, when these miserable, unsexed creatures have sold to men all that is most dear to a true woman, virtue, honor, character, and received from them the price of their own shame, lo and behold! these same men, in the shape of city authorities, turn very coolly about, and, by the strong arm of their civil (?) law, wrest it from them to fill the city treasury and pay the emoluments of their offices; and the public press, the guardians of morality, look on and applaud. Is not such treatment enough to make fiends of *homeless* women? Need we wonder that they revenge themselves by seducing and ruining our sons and daughters.

When men and women greatly violate and abuse the maternal law, they lose all sense of shame and justice and every other moral sense.

When man shall demand of woman the right use of her maternal function, by giving her a free home in which to control it, the millennial day of righteousness will have dawned upon humanity. An independent HOME is the only thing that can save woman from being sold in a brothel, or in the shambles of an ill-assorted marriage.

As men are becoming disinclined to marry, and woman is not paid for her honest labor in a way that gives her the least prospect of earning what she wants, *a home*, how can we wonder that she so often accepts the only place, the brothel, where men are willing to provide for her? If the individual man is not able to marry and provide a home for woman, then the collective man must, if he would save the race from debauchery and ruin.

Many a young man, who would be glad to be the husband of a true woman, if he had a home for her, is led first into the sin of licentiousness, then to the wine cup, and on from vice to crime and ruin, because he cannot afford to marry. Many a young woman who would be glad to be the wife of a true husband, is compelled to unsex herself, first by taking the place of man in masculine avenues of labor, trying to earn an honest living and maintain a respectable position in society. She struggles for a while, till at last wearied with the unequal conflict, *homeless* and *friendless*, she throws herself down to be trampled upon by men born of women, like herself. Money makes friends,—the penniless have few, none that can help them.

In the present condition of society, woman must and will become masculinized, in some way, unless man provides a home for her; and woe to that people whose

females are compelled to throw off their womanhood in the struggles of labor, or sell it in brothels.

Homes should be provided for women and children, not as an act of charity or alms, but of justice. There is much beautiful charity in the world, and a great deal of alms-giving. These are very good and necessary in the progressive stages of social evolution, when we are ignorant of the demands of justice, but they do not indicate a right social state, and can never give harmony and happiness. They indicate an unequalized, miserable, erring, pitiable condition of society. When carried to extremes, charity and alms-giving become positive evils. They foster a dependent, idle, vagrant, vicious, degraded life. Where sin and crime are *winked* at in a spirit of extreme charity and forgiveness, the viciously inclined become reckless in its commission; they feel no restraint where the censure of public opinion is feeble or altogether lost. Only justice can institute right action in society, and give harmony and peace. To-day society wants *justice*, not a doling out of *charity*, and a dosing of *alms*. We have had enough of the sidewise, snake-like issues of policy and expediency. Let us have *Justice*, which alone can make society stand upright, self-reliant and honest.

It is a disgrace to a wealthy, Christian (?) nation to see women, often mothers with little ones, going about the streets trying to do something, or find something to do to keep themselves from freezing and starving. A nation of men, born of women, that will not take care of its mothers and little children, deserves to perish.

The great rebellion has helped to fill the land with destitute women and orphan children. A masculine government rightly protects itself by sending its men into the battle field; but it forgets its manhood in not protecting and providing for the destitute, homeless wives, children, mothers and sisters of those who have fallen to protect the nation.

O men of to-day! Ye build grand, beautiful churches for God and the Savior, but inasmuch as ye provide neither home nor shelter, food nor clothing for the homeless, helpless little ones and their mothers in your midst, "*ye do it not unto me.*" Jesus never told you to build houses for him, but he has told you "to love one another," to feed the hungry, clothe the naked and shelter the homeless stranger. God and Jesus do not need your houses or your services, but women and the "little ones" do need them. Churches should be built for the benefit of humanity, not to please the fancy of a god of vanity and pride. Churches are good, but homes for the homeless, and food for the hungry are first necessary. "This ought ye to have done (at less expense) and not to have left the other undone." When shall we learn the lesson that Jesus, through his whole life and death, labored so hard to teach, that love for God is love for humanity?

In his character, in his life, in the truth he taught, and in his helpless condition, "without where to lay his head," Jesus was the representative of woman. He announced and practiced the feminine law of action, "*that ye resist not evil.*" Jesus came to humanize and Christianize the world, to make it like himself in its purity of birth and in

its life; to prepare it for the birth of society by maternal law, the law of LOVE.

Masculine and feminine laws are laws of nature. Man fulfills his law through all the orbits of life. Woman must fulfill her maternal law in all its spheres. "One jot or tittle shall in no wise (*no ways*) pass from the law till all be fulfilled."

As all life is *of* the soul *by* law, and as law is relatively masculine, soul feminine, it follows by analogy, that woman must exist chiefly *by* man and his labor, as he exists *of* or from her. As the root of the human tree, woman sustains humanity, and must sustain society; as its trunk, man must support its branches and its fruit, the womb of the future tree.

The labor of man in the future will not be one of degrading toil. As in maternity, the elements of nature perform the labor of woman, so on the external plane, man is compelling and will compel the elements to do his work; and as in his work, the elements are under his control and guidance, so in artistic maternity woman's work will be under the intelligent direction of her will.

In freedom, through artistic maternity, woman will regenerate humanity by generating it aright. Maternity is a law of constant *re*-generation. Woman *re*-generates her own and the father's physical, mental and moral character, every time she performs the office of *generation* and birth.

CHAPTER VI.

PHILOSOPHY AND SOPHISTRY.

By the law of his nature, man, in the pride of his intellect, looks away off to something external and wonderful for a truth that is within him, in his own soul—a truth so simple and clear in his consciousness that he cannot heed it. He stumbles over it, because he is so familiar with its action; as the cause of motion, the law of VACUITY by which we breathe, by which the heart beats, by which we feed the stomach and the brain.

The most simple, untutored child of nature solves this problem very readily, though it has been a great mystery to the most learned philosophers. Ask the first uncultured persons you meet why unsupported bodies fall to the ground. Perhaps you would get an impatient answer, as if it were a very silly question; it seems so very clear to the simple mind that unsupported bodies fall because there is (relatively) *nothing* to hinder them; which would be the truth, though not the whole truth. Truth always has its obvious and its hidden law, its external and its internal, its masculine and its feminine side.

Naaman, the great Captain of Syria, was very wroth because the prophet of Israel told him to wash seven times in Jordan and be cleansed from his leprosy. But the simple minded servant said: "My father, if the prophet had bid thee do some *great thing*, wouldst thou not have

done it? How much rather when he saith, '*Wash* and be *clean?*'"

"*Wash and be Clean*,"—what a simple truth, and yet the high minded Captain could not see it until the simple servant urged it upon his attention. Now as then we are very slow to learn that bathing is a healing balm, and cleanliness, (internal as well as external) necessary to health. A foul stomach is worse than a foul body, but the external claims attention first, because it is most obvious. Purity of soul and spirit corresponds with cleanliness of body, and is even more important to health. Cleanliness (of soul and body) is goodliness.

By the external law of their nature, men have almost invariably taken the highest and most obvious results for the deepest and most fundamental causes. It is upon this principle that they have ascribed the first great Cause of all creative power to omnipotent will and wisdom, as from a "great positive mind."

Emerson says: "Nature is the incarnation of a thought," and "the world is mind precipitated." Mr. Davis says: "The thoughts of the infinite Mind constitute the laws of nature," and "the thoughts of God are the laws of the universe." Nay, the laws of the universe are the thoughts of God. Thought is impossible except by law. Mind is the highest result of the soul's action by law; it is a paying attention to law. Mind is a birth and a growth, an incarnation of nature. Mind is soul precipitated by the law of spirit, as water rises and falls back to the earth, leaving its *impression* upon the leaves, flowers and fruit of vegetation.

Ideas are *not* "the archetypes of things." Things and forms must have existed before ideas. Ideas are the reflex images or pictures of things, or of the laws of form and motion that have been *impressed* upon the senses in some way. The idea or form of a thing exists in the mind before it is externalized by art; nevertheless, the law of the form had been organized into the mental constitution, or the idea could never have existed in the mind. We take our ideas of forms by impressions from the forms of nature, but the laws of the mind are organic; we create by making new combinations.

Mind works upon perfectly scientific principles, but it is the science of soul and spirit instead of matter and the gases. The soul must be concentrated and organized into a system, with spiritual channels as telegraph wires, producing impressions upon these centers, before there can be any mental development. Mind does not lie about loose in the universe to be picked up like pebbles, ready-made upon the "carpenter theory" without any effort of our own. We, that is the human family, with the important aid of its brute ancestry, have made our own minds, just as we make them to-day by the exercise and cultivation of our senses and faculties. Mind is dynamic mathematical law; a recognition of law is intelligence. If we walk, if we lift the finger, if we think, it is by law. When the flesh is wounded, or a bone broken, it is not the mind or the will that *mends* it; neither do they *produce* these organizations.

There is a great deal of blind sophistry in the reasoning of books, made still more blind by a misuse of language

and a consequent misapprehension and confusion of ideas.

We say that we see a law, but it is a *thing* not a *law* that we see. Laws or mathematical numbers are always conceived in the mind as real entities. We talk about our ideas of *motion* or of the *laws* of motion, as if law and motion were *things*. These are abbreviated forms of speech, and all well enough if we so understand it, and keep it in mind. Evidently we mean our ideas of things, or of the *laws* of *things* in motion. By leaving out the word *thing* it is very easy to convey a wrong impression, as if *law* and *motion* were things.

We talk about absolute motion, as if there could be a *thing* in motion without having any relation to other *things*. We say that "motion is a change of place," but it is not; it is the change of a *thing* from one place to another. To talk about a change of places is absurd, it is the things that change, not the places.

Space and time are sophisticated very much in the same way. In his "First Principles of Philosophy," page 47, chap. 3, Mr. Spencer says: "What are time and space? Two hypotheses are current respecting them, the one that they are objective, the other that they are subjective," etc.

Now, really, what do we mean by the word space?

Language is made and used to express our ideas of *things* and their relations, and we have words to express the negation of all ideas, things and relations, as *nothing* and *absolute*.

Now if by the word space we mean a thing, an entity, an essence or a substance, let it be so understood, but if by space we mean just the opposite of all this, that is, the

total absence of all entity, why do we set it up as a *thing* to reason about? We can no more reason about it than we can reason about nothing, because it is nothing. It is like setting up a "man of straw" to fight. If by space we mean a relative condition of entity or substance, as the atmosphere compared with the earth and other material objects, why, then let us call it relative space or atmosphere, or ethereal space, and if we please reason about the gases or ethereal essence which it contains.

Philosophers talk about their ideas and their "irrepressible consciousness" of space. If they mean what Locke calls "pure space, capable neither of resistance nor motion," that is, a total vacuity, or absence of all substance, then they are not at all conscious of space, and can have no idea of it whatever. It is a fallacy to suppose that "pure space," as absolute vacuity or nothing, can make any impression upon our senses, or upon our consciousness. An idea or consciousness of *anything* must come from *something*, or from a real impression produced by a real substantial element, though not necessarily a material one.

When we talk about an idea or consciousness of space, it is simply an abbreviated form of speech, as when we talk of law and motion. We have a consciousness, not of "pure space," but of the entities that are contained in it. We cannot rid ourselves of the consciousness of these entities, and as for the "pure space" we never had any consciousness of it at all. Pure space does not "exist *objectively or subjectively*," because it does not exist at all. *Only entities exist.*

Philosophers talk about "pure space" as if it were a real entity and had an existence, because they cannot talk about it in any other way. It is as impossible to reason or talk about nothing as it is to fight against nothing, so the philosopher, like Don Quixote, is compelled to put up his "man of straw," to call his *nothing something*, before he can reason about it. If philosophers would define their words and stick to their definitions when they begin to reason, it would save them a wilderness of words, waste paper and time.

We have a very strong consciousness of relative space, that is of the substantial elements contained in it. We have a consciousness of the electricity, the magnetism, the aroma, the waves of ether in heat, light and sound, of the gases, as atmospheric pressure, or as air in motion, in wind and tornado, or as vital power; but this is a consciousness of substantial entities, not of "pure space." Doubtless we have a stronger consciousness of that invisible, imponderable power which we call soul, whether as an internal power, or as the great over-soul, than of anything else in the universe; but this is not a consciousness of pure space, as defined by Locke.

Mr. Spencer says: "We cannot think of time and space as disappearing, even if everything else disappeared." The reason is very plain, because, in the first place, we cannot think of every thing as disappearing. If "everything else" but "pure space" should disappear, we could not think at all. When we try to think of all things or entities as disappearing from space, we still retain in our minds the apparent periphery or boundary of space and

the consciousness of our own souls. These are the entities upon which the mind rests, and of which it is conscious, when we think we have an "irrepressible consciousness" of "pure space."

In like manner, philosophers try to reason about *time.* Time is not an entity, neither is it the attribute of an entity, but it is the measurement of the motion of an entity. It is a word which we use to measure the different distances of bodies in motion or of passing events from each other, or of the distance of any moving body from any particular designated point; not distance, as relating to a foot or yard measure, but as relating to any given point.

Our idea of time in the abstract, that is without relation to any particular points or events, is of an entity or entities moving through space. We cannot separate the idea of time from progressive motion, and if of motion, then it must be of something in motion. Absolute time is a contradiction of terms, because time implies relations, as of past, present and future.

Mr. Spencer says: "To deny that time and space are things, and so by implication to call them nothings, involves the absurdity that there are two kinds of nothings." Not at all, because, if all entities and their motions should disappear, leaving just *nothing*, there would be no time, or consciousness of time. Our ideas must all be of entities in some shape, even though they be "men of straw," or the vagaries of the soul. The psychial element, under the power of the imagination, is capable of playing strange fantasies.

Speaking of the transfer of motion, Mr. Spencer says: "Habit blinds us to the marvelousness of this phenomenon. Familiar with the fact from childhood, we see nothing remarkable in the ability of a moving thing to generate movement in a thing that is stationary. It is however impossible to understand it. In what respect does a body after impact differ from itself before impact? What is this added to it which does not sensibly affect any of its properties, and yet enables it to traverse space? Here is an object at rest, and here is the same object moving. In the one state it has no tendency to change its place, but in the other it is obliged at each instant to assume a new position. What is it which will forever go on producing this effect without being exhausted, and how does it dwell in the object? The motion, you say, has been communicated. But how? What has been communicated? The striking body has not transferred a *thing* to the body struck, and it is equally out of the question to say that it has transferred an *attribute*. What, then, has it transferred?"

In the case of a body put in motion by human agency, a real current of nerve or psychial force has been transferred or sent against the body, just as substantial as the steam that drives machinery. In both cases the equilibrium of the atmosphere has been disturbed, producing a relative vacuity on the opposite side of the driving force, into which the impact body rushes.

When we understand that the laws of motion by spiritual or ethereal forces correspond precisely with mechanical laws, the phenomenon of planetary motion, or of motion

by human agency, does not seem marvelous at all; but, on the contrary, a necessary result of the condition of the elements. A body must move when it is pushed against a relative vacuity, no matter whether the pushing force is visible or invisible. If there were equal forces pushing against both sides, or on every side of the body, it could not move at all. Motion does not "dwell *in* the object"—it is consequent upon it surrounding *conditions*.

As for "the old puzzle of motion and rest," it is not so great a puzzle after all, when we consider that all things are and must of necessity be in constant motion in some way. When individual bodies, moving upon or above the surface of the earth, are "brought to a state of rest," their motion is only transferred to the motion of the earth. They never stop moving, but we do not perceive the motion, because we partake of it, that is, it is not individual, independent motion in its relation to us.

The "thread-bare controversy about the divisibility of matter" may be a very pretty thing for mathematicians to speculate about, and that is all it is worth. Doubtless matter may be divided just as long as you have instruments fine enough, or any power strong enough and subtle enough to divide it, and when you have done this it is to all intents and purposes indivisible. After this it is very clear that you can divide it in imagination as long as you please.

All our conceptions of things are by mathematical law, and by this law it is a self-evident truth that the finite cannot comprehend or include the infinite, as a part cannot

include the whole. All our ideas of the infinite are by additions or multiplications of the finite, or of that which we do comprehend; and without instituting any course of reasoning to prove it, it is very evident that we can carry on this multiplying process till we get tired of it. So our conception of divisibility, or of the "infinite divisibility of matter," is by the law of division; which can be carried on indefinitely. An "indefinite consciousness," or a consciousness of the infinite, is a definite or finite one divided or multiplied *ad infinitum*. Our idea of the eternal is by multiplication of the present indefinitely into the past and future.

In all these cases our consciousness is a real one, because addition and multiplication constantly increase the objects of our consciousness, and give it greater fullness, and in divisibility there is always still something left for the consciousness to rest upon, by which it is *impressed*. But the law of what philosophers call the Absolute is based upon the mathematical law of abstraction or subtraction, and this law cannot be carried on *ad libitum ad infinitum*, without abstracting the conscious power, as well as all the objects of consciousness.

There is no such thing as absolute existence, that is in the philosophic sense of absolute, as without relations. Things or entities cannot exist without relations. A universe without relations would be a dead universe in which there could be neither motion nor consciousness. And yet there is the absolute, not as an entity, not as an existence, but as a non-existence. In a philosophic sense the absolute is synonymous with vacuity or nothing.

"The absolute is conceived merely as a negation of con-

ceivability," says Sir William Hamilton. The absolute is a mere negation of conceivability, but the absolute is not *conceived* at all. Only things or entities having relations *can be conceived.*

Mr. Spencer says: "Besides that definite consciousness, of which logic formulates the laws, there is also an indefinite consciousness, which cannot be formulatd. Besides complete thoughts, and besides the thoughts, which though incomplete, admit of completion, there are thoughts which it is impossible to complete; and yet which are real in the sense that they are normal affections of the intellect."—*First Principles*, page 88.

Very true, but this indefinite consciousness is a consciousness of something having relations; it is an incomplete consciousness or thought of the infinite by a multiplication or division of the finite, as of entities having relations; it is not a consciousness of the absolute by the law of subtractraction, which abstracts all relations and all entities. There is an infinite difference between the infinite multiplication or division of entities and their relations, and that absolute abstraction of all relations which implies a subtraction of all entities.

Mr. Spencer proceeds with his argument thus: "Observe in the first place, that every one of the arguments by which the relativity of our knowledge is demonstrated, directly postulates the positive existence of something beyond the relative." There is a "soul of truth" in this statement, but it also contains error. There is the absolute (without relations) *as absolute vacuity*, but *not as the "positive existence of something."*

Mr. Spencer says: "To say that we cannot know the absolute, is, by implication, to affirm that there is the absolute. In the very denial of our power to learn what the absolute is, there lies hidden the assumption *that* it is; and the making of this assumption proves that the absolute has been present to the mind, not as a nothing, but as a something."

Let us change a little the phraseology of this quotation, inserting the word vacuity after the word absolute, and we shall have a very correct statement of the absolute. To say that we cannot know what absolute *vacuity* is, is, by implication, to affirm that there is absolute vacuity. In the very denial of our power to learn what absolute vacuity is, there lies hidden the assumption *that* it is; and the making of this assumption proves that absolute vacuity has been present to the mind—as a something?—no, not as a something, but as nothing—as a vacuum, as the negation of *something*.

From the very nature of the case, it is impossible to talk or write about a vacuum, or the absolute, without treating it as if it were something, because it is impossible to write or talk about nothing; it is, therefore, almost impossible to avoid conveying wrong ideas.

We talk about relative vacuities because we cannot well avoid it; nevertheless, it is not the vacuities, but the entities, that are relative in condition and quality. In the same way we talk about law, as if it were a something. We talk about obeying law; it is not the law but the soul or spirit that we obey by its law. The law belongs to the soul, not the soul to the law. Our consciousness is not

of law, but of soul by law. We have a consciousness of entities, as of atoms or ethereal spherical monos that touch each other at points, and we know that there must be vacuities between them, and this is all we can know about vacuity or the absolute, for the simple reason that there is nothing more *to be* known.

We are not conscious of the absolute, but of the relative entities contained in it. It is a fallacy to suppose that we can have a consciousness of the non-relative. Whatever we are conscious of becomes relative to us. In our imagination, we make a relative something of the absolute before we can be conscious of it, thus falsifying our definition of the absolute. We call it non-relative, but we make it relative; nevertheless, there is the non-relative, the absolute, not as existence but as the negation of existence, and but for this *non-existence*, this *vacuity*, there could be no motion, no organization, no conscious existence. This is why, in our consciousness, we know things only by their negations or opposites.

The grand mystery of infinite eternal existence is entirely beyond our reach, because the consciousness is necessarily individual and finite. We need not attempt to comprehend the infinite, or to find a cause for that which is eternal, and therefore without other cause than necessity; nevertheless, the laws of existence may be made as plain as any other mathematical problem. Nature is a birth and a development, and in the true sense of the word, we may know the nature of things as well as their laws. In truth, the *nature of a thing is its law of action.*

CHAPTER VII.

GOD, IN THE LIGHT OF NATURAL LAW, IN HARMONY WITH REVELATION.

Long before alphabetical writing was invented, "three most important symbols, I, A and O (or the pillar, the pyramid and circle) were in use, representing God in his three-fold character of wisdom, strength and beauty. The letter I, or rather an erect pillar, denoted the wisdom that stands alone or self existing; A represented a pyramid or mountain denoting strength; O was the emblem of beauty and eternity." I was afterwards converted into J, and then modified into E, as used in the words Jehovah, Jesus, Eloi, etc.

"I, O or I, A, O is the root of all the names of God in olden times; these three letters formed the grand omnific word, unpronounceable by the Hebrews, and only communicated to the initiated in the ancient secret societies. After an alphabet was invented, and the names of God were spelled by words and pronounced, the grand omnific word was spelled with three syllables, Ad-on-es, Jah-bel-on, and the Je-ho-vah of the Israelites."

In the pillar and circle, or the letters I and O, we find the symbols of the two great fundamental, organic laws of motion, the rectilinear and curvilinear, or centrifugal and rotary. These two fundamental symbols of Deity are necessarily the fundamental symbols of all organized

existence, *because* they symbolize the two great fundamental laws of organic motion. The pyramid or letter A is only a multiplication of the pillar I; that is, it is three pillars put together in the form of a triangle, which is one of the most important symbols of the masonic order.

As a representation of the human form erect, the pillar is a very good symbol of wisdom, but as a symbol of wisdom it is not correct or perfect. The little i or pillar with a dot over it, is a union of the center with its line of direction, representing central power and centrifugal force, or the center and nerve of the human system. The little i is therefore a perfect symbol of wisdom. The little i represents the eye of the human, with its law of impression by the nerve, and of perception by the soul or center, giving knowledge and wisdom.

From the earliest records, it is evident that, under whatever symbol, object or element God has been conceived and worshipped, the real object of worship has always been some personal being, generally in the human form and with human attributes, but possessing superhuman powers. The idea of some personal, superhuman power lurks in the worship of every symbol, however gross and rude.

"In the earlier periods of human existence, man was unable to comprehend the action of natural law, and consequently he resolved all the convulsions of nature into exhibitions of brute force, exercised by some invisible person or animal. The volcanic eruptions were to them the breathings of the fire gods; the tempest was but a manifestation of the wrath of the god of the winds, who

was thus uttering his vengeance against the people; while the thunderbolt was but a signal shot sent at random to remind the people of their wickedness and call them to prayer, or, when fatal, was a swift-winged messenger sent to do the will of the gods in the destruction of the sinner.

"The thunderbolt, the tornado, the earthquake, the volcano and the ocean's mad lashings convinced the people that gods or beings of great power resided in the skies, in the caves of the earth and in the old ocean, and their offerings and modes of sacrifice were adapted to the locality and supposed quality of the gods to whom these offerings were made. The fact that the tornado, the fire and the flood swept away their animals and crops (as by the overflowing of the Nile in Egypt) led the people to offer the choicest of these to the Gods to appease their wrath, and to induce them to spare the remainder."

Such was the origin of sacrificial religion, which, among the most civilized nations of the earth, culminated *in*, and was abrogated *by* the sacrificial death of Christ; though many inferior savage tribes of people still practice the religion of sacrifice to god or gods.

The worship of the sun or sun-god was practiced at a very early age of the world, but always with the idea that some god-man resided in it, driving it as his chariot, as we see represented in paintings and sculpture.

Next to the objects and elements of nature, as symbols of this god-man power, or perhaps coeval with them, comes the worship of God or of gods, in the persons of great heroes, or the powerful leaders of armies and tribes

of people. The first spiritual worship, or the worship of God as a spirit, was doubtless the apotheosis of some great hero or king-god.

Mr. Spencer says: "The earliest traditions represent rulers as gods or demi-gods. By their subjects, primitive kings were regarded as super-human in origin and super-human in power. They possessed divine titles, received obeisances like those made before the altars of deities, and were in some cases actually worshipped. If there needs proof that the divine and half-divine characters, originally ascribed to monarchs, were ascribed literally, we have it in the fact that there are still existing savage races, among whom it is held, that the chiefs and their kindred are of celestial origin, or, as elsewhere, that only the chiefs have souls, and of course along with beliefs of this kind, there existed a belief in the unlimited power of the ruler over his subjects,—an absolute possession of them, extending even to the taking of their lives at will; as even still in Fiji, where a victim stands unbound to be killed at the word of his chief; himself declaring, that 'whatever the king says must be done.'

"In times and among races less barbarous, we find these beliefs a little modified. The monarch, instead of being thought literally a god or demi-god, is conceived to be a man having divine authority, with perhaps more or less of divine nature. He retains, however, as in the East, to the present, titles expressing his heavenly descent or relationship; and is still addressed in forms and words as humble as those addressed to deity; while the lives and properties of his people, if not practically so

completely at his mercy, are still in theory supposed to be his.

"All ancient records and traditions prove that the earliest rulers were regarded as divine personages. The maxims and commands they uttered during their lives, are held sacred after their deaths, and are enforced by their divinely descended successors; who in their turn are promoted to be patterns of the race, then to be worshipped and propitiated along with their predecessors, the most ancient of which is the supreme God, and the rest subordinate gods. For many generations, the king continues to be the chief priest, and the priesthood to be members of the royal race. Even among the most advanced, these two controlling agencies, (civil and religious) are by no means completely differentiated from each other. All titles of honor are originally the names of the god-king, and afterwards of God and the king."

In the early ages of the world, among all nations, good men, martyrs to truth, were deified after their death, and temples erected for their worship, as Jesus is worshipped to-day by Christian nations. Pagan nations have deified their best and wisest men as well as their heroes and kings.

The worship of the departed spirits of great and good men, or men of power as heroes and warriors, has always been symbolized by images and other objects to perpetuate their memory, and also great events; just as Christians use the cross and the images of Christ and the Virgin Mary, just as we symbolize the event of the Savior's last supper with his disciples by a sacrament. Upon the same principle, or feeling of the mind, we keep and reverence

the pictures and relics of our loved ones that have passed away.

The gods of ancient Mythology were supposed to be beings of great power, and well sustained the masculine character in its half savage state. They were mostly warlike, licentious, violent, ambitious of power, revengeful, dishonest, avaricious, murderous and jealous, killing their own children, and were sometimes represented as cannibals.

On the contrary, the *goddesses* personated the highest and most beneficent virtues, as well as the most baleful evils; the latter were called Fates and Furies. It is hardly necessary to say that these must have been the representations of unsexed women, females who had lost their *maternal* character. Yet, even here, the feminine law is still maintained, as the extreme masculine action of the female always goes beyond the capability of the male. "The evil offices of the Furies and Hecates were too subtle for the grosser masculine power, and demanded a *persistent devotion* to diabolism, amounting to self-abnegation, a degree in evil to which the masculine rarely descends, and where it seems altogether incapable of holding itself. The character of the gods, as well as men, alike show this. It was the office of the Furies to inflict agonies of the spirit, remorse, fear, terror, grief, envy, jealousy. They were the avengers, whom no scheme of ambition, no temptation, no love of ease or pleasure, no personal motive, object or interest could turn from their task, whether self-imposed or appointed. It is worthy of note that the only

beings credited with power to defeat or control Jupiter were these females, the Fates and the Furies."

The claim of Isis, the highest goddess of Egypt, was conveyed in these commanding words upon her statues: "I am all that has been, and none among mortals hath hitherto taken off my vail."

Psyche, the soul, was very properly represented as a woman. Wisdom was also a goddess, and is still spoken of in the feminine gender, although, since the days of mythology, men have generally claimed it as exclusive masculine property. The graces were all feminine. Love and beauty were queens. "Cupid was a very ill-mannered little boy," and with his arrows very appropriately represented the masculine law of action, by shooting his love darts. "Peace, plenty, health, youth, day, aurora, spring, summer and autumn, all representations of growth, beauty and abundance, were goddesses. Winter, cold, stern, unfruitful and repellant, was a god."

All the noblest virtues, innocence, honor, temperance, liberty, reverence, hope, clemency, fortitude, modesty and devotion were females. Truth was worshipped as the mother of virtue. Victory was a goddess, as were also valor and fortune. "Justice received adoration as a female, and the administration of her affairs was very much entrusted to another woman, Nemesis, who was infallible in her work."

"The most sacred purity was attributed only to virgins, and no male was permitted to enter the temple of the goddess Vesta, or esteemed worthy to pay her worship. It is worthy of notice that the delivery of oracles in the ancient

temples was chiefly, if not wholly, entrusted to women. A priestess presided, and, if assisted by priests, they were subordinate to her."

The origin and home of this system of mythology and religious worship was ancient Egypt. These gods and godesses were worshipped as personages, and to those initiated in the astronomic mysteries of their religion, Osiris, the chief god, resided in the sun, and Isis in the moon. It was in allusion to the moon passing behind a cloud, that Isis is made to say, "None among mortals has hitherto taken off my veil."

The ancient Greeks and Romans derived their mythology and their religious rites, as well as their civilization, principally, from Egypt; but so blinded and corrupted that its astronomic significance and beauty were almost wholly lost.

It must be confessed that in this ancient system of religion, something a little like justice was meted out to woman in the division of supreme power among the Deities; and among the lesser divinities, something more than an equal share of honor and influence. Accordingly we find that she possesses more than her full share of the cares, responsibilities and labors of public and private life. Nevertheless it must be understood that this system of mythology originated in the minds of men, not women.

"The women of ancient Egypt were engaged in trade and commerce; they were never shut up and hidden by the jealousy of their husbands, and a plurality of wives was never permitted. The chastity of females was protected by laws carrying the severest penalties. The Queens of Egypt were much honored, and more readily

obeyed than their husbands. It is said that in the marriage ceremony men promised their wives obedience, and daughters instead of sons were required by law to provide for their aged parents—a law which supposes them to have had superior advantages. Women inherited property, had the management of their families, and there is reason to suppose were, in many positions, equal if not superior to the other sex."

From this picture of Egyptian society, we see what a perfect correspondence there was between the characters, positions, duties and responsibilities of mortals and their deities male and female. Mortals always make their deities like themselves in character, and then endow them with superhuman power.

How shall we account for this, to us, strange anomaly of the high position of woman in the family, State and church, as well as among the deities of Egypt? — the seat of ancient, and the cradle of modern civilization, "a nation whose power had declined, and whose grandeur was sinking into gloom, when nations which we now call ancient were in their infancy."

We must comprehend that at that day, men's ideas of supreme good, honor and happiness were very different from our own. We must remember that this Mythologic system and its civilization had their origin long before the Mosaic or Christian eras. Starting from a perfectly savage state, without the light of any such revelations as Moses and the prophets or Jesus, men judged from a very different standpoint from that which we now occupy. Doubtless in their system of religion, men ascribed to

themselves and to their gods what seemed to them the most manly attributes and the chiefest good; namely, personal ambition mingled with sensual, selfish pleasures; not so different in spirit, after all, from the conduct of a large class of men to-day. Nevertheless, with deep thankfulness we say it, there is a class of men to-day, perhaps as large whose highest personal aspirations, as well as deific ascriptions, are of a much higher order.

In their extreme love of individual liberty, these ancient men were men of license, though, in their conjugal relations, they were very much under the restraint of wholesome laws, which were doubtless made by Queens, as they had more influence than their husbands. These men did not wish to burden themselves with cares and responsibilities, or to practice what we call high virtues; they did not consider these manly, hence they ascribed such virtues to goddesses, not to gods. Self-sacrificing labor and devotion to public and private welfare were for *women* to practice; *not for men, nor for their gods.*

Even to-day there are men who despise some of the highest virtues. To them "revenge is sweet," and forgiveness a weak, feminine act, fit only for women to practice. Chastity and virtue are to them altogether unmanly; on the contrary, they make a boast of their licentiousness. Men have not yet done with glorying in their shame, and what *such* men practice to-day as manly prerogatives, these *ancient* men ascribed as the prerogatives of their gods.

In this primitive age, women occupied positions and filled places now wholly absorbed by men. Egyptian

civilization was a feminine era, compared with the Hebrew, Greek and Roman, and with the Dark Ages that followed.

A part of the men of ancient Egypt must have spent much of their time and strength in licentious pleasures with unsexed women, as the existence of the Furies and the worship of the Cabiri fully testify; while another class must have devoted their time to the building of those wonderful pyramids, obelisks and tombs which have been the wonder of all succeeding ages; another class still must have devoted their energies to the arts, which were wonderfully developed; and still another class to the researches of astronomical science, out of which grew their Mythological system of worship. Their tombs and obelisks were built for personal aggrandizement, to perpetuate their bodies as well as their memories, as the great pains they took to embalm and entomb the dead very evidently shows that they thought they should need their bodies again at some future time.

Thus, while men were gratifying their lusts of personal ambition and pleasure, women were amassing wealth, as well as taking care of family, State and church, producing an era of feminine control, which doubtless restrained the male population from dissensions and destructive wars. The result of such a state of society was just what we should have a right to expect, viz: the highest, most wonderful era of civilization the world has ever seen; the highest and most wonderful when we consider its great antiquity and lack of scientific knowledge. The whole

world was then and has ever since been indebted to this early feminine age for its arts and civilization.

The Egyptian era of woman's supremacy, or at least of her equality with man, was long and brilliant; but it could not last always; the conditions of humanity were too imperfect. It was at best but an era of aristocratic power and privilege, of rulers and the ruled. Although woman stood upon an equality with man, men and women did not stand upon an equality with themselves; the great masses of the people were held in ignorant subjection. They had no voice in making the laws which controlled them.

It would be useless to speculate upon the causes of the downfall of this wonderful Egyptian dynasty. Probably men grew tired of building tombs and obelisks, usurped dominion over women in the sexual and governmental orders of society, consequently woman become corrupted and the glory of the nation went down, like that of all other nations in reckless extravagance and debauchery. At all events, it was necessary that a masculine era should ensue, bringing with it the elements and conditions of a new and a higher civilization.

The masculine law is the law of progress on the external plane, the law of inception through the senses. The law of woman is that of conception by impregnation from the masculine. The mind of woman has been impregnated from the masculine with the laws of science, liberty and fraternity, which are the inceptions of this masculine era. She will bring forth a new era of philosophy, freedom and equality, an era of glory and happiness such as the world

has never seen. The age of masculine supremacy has been long and dark and bloody; *it is closing.* Humanity moves onward in rhythms and waves, in accordance with the natural laws of motion.

We are indebted to the Hebrews under Moses for the first inception of this strictly masculine age, as well as for the first revelation of a divine spiritual unity. The former was a necessary consequence of the latter, because this unity was conceived to be a purely masculine being, possessing unlimited abitrary authority; and as the universe was supposed to be wholly under masculine rule in the person of God, so must society, church, State and family be wholly under masculine rule, in the persons of judges, kings, priests and husbands, which we know was strictly true. As there was a perfect correspondence between the civil and social conditions of ancient Egypt and its Mythology, so, under the Mosaic dispensation, there was a perfect correspondence between its Theology and the civil and social condition of the Hebrews; so, to-day, there is a perfect correspondence between the Theology or religious belief of the people and their condition.

Under the Mosaic dispensation, woman was strictly excluded from every position of honor and trust. Only priests and inspired men were admitted into the sanctuaries of the temple. Inspired women were persecuted and punished as witches. This purely masculine, theocratic government was a perfect despotism over woman. The result was just what might have been predicted by a true understanding of the masculine law of action. The

Mosaic Dispensation was one of internal feuds and wars with neighboring tribes, and finally ended in the total destruction and dispersion of the Jewish nation. A nation of people who could treat their women with as little respect as the Jews, even stoning them to death for acts in which they were guilty partners, ought to have been scattered to the ends of the earth; and so they were, and are to this day. Injustice never prospers long and never brings harmony.

The idea that the universe was created and ruled solely by a masculine God or by masculine law, agrees well with the account of human creation in Genesis, where Adam says of the woman: "This is now bone of my bone, and flesh of my flesh; she shall be called *woman, because she was taken out of man.*" However, this statement does not exactly agree with the previous account, which states that God took a rib out of Adam, "closed up the flesh," and made the *rib* into a woman. According to this statement, the *woman* was not taken out of the man, but only the *rib.*

It is very evident that Adam was not satisfied with being the first man, he must needs claim to be the first woman also, by claiming that he had given birth to the first woman, as he said "she was taken out of" him, and was "bone of his bone and flesh of his flesh." If this fact (?) does not prove that Adam was a woman, it certainly is evident that he claimed to have performed the maternal function, though in a very unnatural way. Moses claimed for his sex the same generative priority and supremacy that he claimed for his masculine god.

It seems very strange indeed, that, with the facts of birth from the female constantly before them, men could have given such a strange account of the origin of humanity, it is so contrary to the plainest facts of nature. Nevertheless it contains a beautiful symbol, or soul of truth, which Moses doubtless received as an inspiration. The law of man's nature in its extreme, external action, has led him to claim precedence and supremacy everywhere. He has even claimed supremacy in evil, of which a masculine devil was a fit symbol.

Mythology entertained gods of all kinds, good, bad and indifferent; gods of all the elements of nature. Theology has always represented its one God as its *highest ideal* of all that is great and good; hence the necessity for a devil, because evil existed and could not be ignored. Both of these ideals have been believed to be real personages and doubtless they were founded upon facts; upon such facts as the appearance of disembodied spirits, as the angels of the Lord that appeared to Abraham, Isaac, Jacob and Moses, and as Moses and Elias afterwards appeared to Jesus, or as "one of the prophets," to John. In the Bible God is often spoken *of*, or *speaks* in the *plural*, as, "The Lord God said, behold the man is become as one of *us*, to know good and evil." Doubtless the idea of a personal, supernatural devil had its origin in a similar manner, that is by the appearance of a disembodied evil spirit, as, "when the sons of *God* came to present themselves before the Lord, Satan came also among them," and "Satan went out from the presence of the Lord."

From such simple beginnings, or facts, there grew up—

facts have a spurious growth as well as things by a certain kind of cultivation, and in the minds of men, become immensely large by ideal conception and repetition with each one's new conception added—in this way, from such facts, originating a belief in a personal god and devil, there has grown up the most extravagant ideas of the personal powers of these disembodied spirits. God has been represented as an *infinite* person or man, with infinite power, as a king wearing a dazzling crown, sitting on a white throne in a Golden City, ruling the infinite universe, holding the sun in the hollow of his hand, and guiding the planets in their courses. These inspired utterances were true in a figurative sense, but they have been falsely interpreted and believed as literal facts. The devil has been represented as a monster with cloven foot and horns, reigning in a hell of literal fire and brimstone.

In the days of Moses and the patriarchs, God appeared in a finite human form "walking in the garden in the cool of the day," "talking with Moses," and "wrestling with Jacob, putting out his thigh bone." He also appeared under various symbols, but always manifesting human faculties.

The first appearance of God to Moses is recorded in Exodus, chap. 3, verse 2: "And the angel of the Lord appeared unto Moses in a flame of fire, out of the midst of a burning bush;" and then, in the fourth verse, it says: "God called unto him out of the midst of the burning bush, and said, 'Moses, Moses.'" Here it is very evident that the angel of the Lord and God are the same person. This divine personage who spoke to Moses out of the

bush, and afterward taught him the unity and oneness of God, was perhaps one of the patriarchs, or more likely the same "angel of the Lord" that had formerly appeared to Abraham and Isaac, and who, by personating the "one only true God," simply personated the idea of divine unity, which in no other way could have been impressed upon the mind of Moses, and upon the minds of those ignorant people whom he brought out of Egypt. Jesus of Nazareth afterward personated the same idea, with important modifications. This revelation through Moses, and afterward through Christ, has taught humanity the unity or oneness of the human soul with God. The idea of a divine or spiritual unity is the parent of human unity, and has taught us the brotherhood of man.

The rites and ceremonies of the Jewish religion were mainly borrowed from the Egyptian, under which Moses was educated. It could hardly have been otherwise. Moses did not educate the Egyptians, they educated him; nevertheless, the idea of unity in God was doubtless an inspiration, which gave a concentrated form and power to their worship very different from the mythologic religion of Egypt.

The Jews, as well as the Egyptians, were fire worshippers. They worshipped God under the symbol of the perpetual fire that was kept burning in the temple. The root of the word Pharisee signifies fire. The root of the word Essenes, the Jewish sect to which Jesus belonged, signifies fire and being—they worshipped God under the symbol of the sun.

Professedly the Hebrew God is the God of modern

theology, with important modifications. Jesus taught the worship of God as a father, as purely spiritual, without symbol or rite, or the *observance of days or traditions.* He simply said to his disciples when they took their last supper with him: "This do in remembrance of me."

The followers of Jesus have sustained the idea of the unity and personality of God, defining it as a triple unity, Father, Son and Holy Ghost. The trinity, as well as the Unity of God, is a beautiful, truthful inspiration, because it follows the law of nature in the triple unity of Law, Soul and Spirit; Sun, Earth and Moon; Soul, Spirit and Mind.

To the Hebrew, the highest idea of God was a being of great power, visiting upon his enemies wrath, vengeance and punishment, rewarding the good and obedient. The Christian idea includes love, mercy and forgiveness.

Perhaps the best definition that can be given of the Christian's God, is each one's highest ideal or impersonation of wisdom, power, goodness and love. I say *each one's ideal*, because no one can entertain any higher idea of God than his or her capacity. To the American Indian, God is a great spirit; probably his idea is that of an all-powerful warrior chief, that controls his destiny here and hereafter. To Swedenborg, God was a grand man including the Christian ideal.

In our language, God is the same as the Saxon *good*, but the more primitive or Mosaic idea of God, corresponds more nearly with the meaning of the Persic word goda, which is that of dominion or supreme rule. Our present ideas of God include also the Saxon good. In reality our God is that which we most worship; it is to us our chief

good, whether it be wealth or power, houses or lands. We make to ourselves gods of gold and silver, gods of fashion and war, and gods of all the passion of humanity; nevertheless we have a higher *ideal* God, though he does not seem to influence our conduct half so much as our *real* gods, wealth and power, fashion and passion.

It was said that "God created man in his own image;" it is very clear that man conceives his God in his image, giving to Him his own faculties, attributes and passions. He could not do otherwise. He could not comprehend anything beyond his own highest capability of thought. To us God must be essentially like ourselves, with attributes extending to, or multiplied into an incomprehensible infinity.

In his philosophy, Herbert Spencer says: "It is now generally conceded, that a more or less *idealized* humanity is the form which every conception of a personal God must take. Anthropomorphism is an inevitable result of the laws of thought. We cannot take a step toward constructing an idea of God, without the ascription of human attributes. We cannot even speak of a divine will without assimilating the divine nature to our own, for we know nothing of volition, save as a property of our own minds."

Among intelligent people, I believe the conclusion is very generally reached, that the devil is only an ideal impersonation of the evils of our nature, and that hell is a state of the mind. Jesus said: "The kingdom of God is within you." Surely if God's kingdom is in the soul, we must look there for heaven and for God seated on his

highest throne of happiness. Jesus impersonated the spirit of truth calling it "the comforter," in the same way that we impersonate liberty calling it a goddess. In this same way too God is an impersonation of good, wisdom, power and love. God is also a real personation in all the good and glorified spirits of the universe.

Perhaps the most comprehensive definition ever given of God, is that he is "*all and in all*," a definition given by the most highly gifted and inspired of all the apostles of Jesus. As the great soul, or living power of the universe, "God is all and in all." It is often said that "God is a principle." "Principle is established law." God then is *soul* and *law*.

St. John the divine says: "In the beginning was the word and the word was with God, and the word *was God*. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was the life, and the life was the light of men. And the light shineth in darkness and the darkness comprehendeth it not."

LAW is the word of God, the word of truth and right. The great SOUL of the universe, the "all and in all," is God the life, or the life of God. Let us change the phraseology of this passage from John, substituting law for word, and soul for life and we shall see what beautiful natural truth is here revealed in a figure of speech. In the beginning was the law and the law was with the soul, and the law was God. The law was in the beginning with the soul. All things were made by law and without *law* was not anything made that was made. In the law

was the soul, and the soul, with its spirit, was the light of men. And the light or law of intelligence and truth shineth in darkness and the darkness comprehendeth it not.

How full of inspiration! The law of feeling and love on its highest plane of action was the law of love as manifested in the life of the pure and loving Jesus. How true it is that the mental darkness of humanity comprehendeth not the light of truth and right every shining forth in the laws of life, as it comprehended not the light of love and righteousness, that shone forth in the life of the spotless Emmanuel.

The soul of the universe is God, because it is the life of all things. Matter is not God, because it is not an ever-living power; it is not God, because it is changeable and corruptible. The great over-soul, the "all and in all," is the God of power. The word, the law by which the soul moves, is the God of order and knowledge, because the law is knowable. The soul is the one grand eternal mystery.

The God of power is the Mother-soul of nature riding through the universe in a chariot of matter, guided ever by divine law, the word, the Father God. The tiny bee, the soaring bird, the aspiring human, the sweeping spheres of infinitude are chariots of the soul.

Spirit is the child of soul by law, completing the trinity in God. Law, the word, is God the Father; Soul the Holy Ghost, is God the Mother; Spirit, as manifested in Jesus, is God the Son. This trinity comprehends all things in its manifestations, on its highest planes, love, will, wisdom, justice and harmony.

The word God implies God the Father, God the Mother and God the Son, just as the generic word man or humanity implies the woman and the child. As the masculine is external to the feminine, it includes the mother and the child on the external plane, just as the feminine includes both male and female on the internal plane of organization.

Law, soul and spirit are in all things a unity as well as a trinity. This unitarian, trinitarian God is a God of infinite power in all its attributes; not infinite in any one place or form, that would be impossible, but infinite by multiplication and extension, because space and its fullness of soul are infinite. This ever-living trinity in unity is to every form of nature its living power, but everywhere with different *degrees* of power. God in the man, God in the bird and God in the bee are in essence the same, though varied in manifestation. God in the man is a much higher and greater power than God in the bird or bee; nevertheless, the man cannot fly like the bird or make honey like the bee.

As a personal being, God is necessarily finite in each personality, by the very plain axiom that a part must be less than the whole. A *person* is an individualized being in the human form, and could never be made to include infinity without entirely changing the meaning of the word. If God, as a single person, is infinite, including the infinite universe, we might as well say that God is the universe, or a man as large as the universe, and of course every material form, whether a tree or a dog, would be a part of God; this would be Pantheism. Such an idea is contrary

to the testimony of reason and revelation, as well as to the testimony of the senses. The universe does not have the appearance or form of a man, but of a perfect sphere. Such a personal god would be a monstrosity even in thought, because it would be contrary to all the analogies of nature.

The Bible represents God as a personal being, finite in form, with whom Moses and the prophets talked, as with men, face to face; nevertheless there are doubtless everywhere in the universe, personal or individualized spirits, and in the sense of multiplication *ad infinitum*, they may be called infinite, because space is infinite and all are a unit in essence and are all controlled by the same fundamental laws. Thus, in a general sense, God, as a personality, is an infinite unity, although each individualized form is a finite trinity comprehending law, soul and spirit.

The God of consciousness and intelligence is necessarily finite in each personality, though infinite by multiplicity. Consciousness and knowledge come by *impression* from something *objective* to the conscious power. The self-conscious power must therefore be finite. Self-consciousness necessarily implies a recognition of the "*me* and the *not me*," a recognition of self as distinct from something that is not self, and must therefore be finite. Intelligence implies thought, and if God thinks he must necessarily think of something objective to his own thinking personality, and therefore he could not be infinite as a conscious thinking power in any other way than by the infinite multiplicity of individual intelligences.

When I pray to God, as a person outside of and sepa-

rate from myself, this very act implies that in my thought the God to whom I pray is not infinite, because my own individuality is just so much subtracted from the personal infinity of God. As an infinity, God must include all the forms and powers of the universe. As an omnipresent, omnipotent power, "*God is all and in all*," the great over-soul and inner-soul of nature.

Judging from analogy and by our faith in immortality, we must believe that the universe is full of disembodied, glorified spirits, ever ready like the risen Savior to listen to our prayers, to inspire us with truth, and lead us upward into higher paths of knowledge and wisdom, where we can find justice and harmony. They are to us gods of special providence, gods of aspiration, inspiration and hope; nevertheless, they cannot help us much until we are ready to receive help, as Jesus could do no mighty works in his own country because of their unbelief and hardness of heart. It is almost as useless to preach charity and forgiveness to a tribe of savage Indians as to attempt to teach a dog mathematics. We must be teachable and able to comprehend truth, before we can be taught either by men or angels; and yet, it is by the gradual inspiration of truth enforced by experience that humanity is prepared for higher and higher forms of truth.

Jesus and the prophets constantly taught in parables and figures of speech, because the people were not ready or willing to hear the truth plainly spoken. From the hardness of their hearts and the blindness of their minds they could not understand it, and for what little they did understand they put their best teachers to death, and then built

their tombs and glorified them. No wonder Jesus called them "a wicked, adulterous generation, hard and slow of heart to believe." And yet, with the example of the wicked Jews and the teachings of Christ before them, even Christian nations are *hard*, *adulterous* and slow to believe the truth; hardly yet have they done with "stoning the prophets that are sent unto them," and crucifying their best men and women. For nearly two thousand years have Christian nations been taught the "golden rule," and the "new commandment," but not yet do they practice them.

The "*word*," the God of righteous law, was born of God the soul, of the soul of Mary, and "was made flesh" in the person of Emmanuel, and "dwelt among us, and we beheld his glory, the glory of the only (rightly) begotten Son of God" in that corrupt generation. Joseph, the husband of Mary, "*knew her not* till she had brought forth her first born son Emmanuel." Such a man as Jesus could never have been born under a constant violation of the maternal law.

Mary and her child would have been "outcasts" among the Jews but for the dream of Joseph. Jesus was born in a stable, and when "he came to his own," to the poor and lowly, to the destitute and outcast, to the sinful and erring, to lead them by his spotless life and words of wisdom to obey the "*word*," the God of righteous law, and to save them from sin, "they received him not," because they did not comprehend him or understand his mission; their minds were too blind, their hearts too hard.

During his whole life, the "son of man," the son of

Mary, labored to teach humanity the *oneness* of *that* human soul with God, who is truly, reverently obedient to the "*word*" of truth, the God of righteous law. When his disciples said to him, "Show us the Father," he replied, "He that hath seen me hath seen the father. Believe me that I am in the father and the father in me; or else believe me for the very works' sake. *Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do.*" If we are to believe that Jesus was God, "for the very works' sake," must we not also believe that his *disciples*, or *whoever* should "do *greater works*," *are Gods also?* Again he said: "I am in my father, and ye in me and I in you." If Jesus was God, are not those also Gods, who are one with him and the father? Jesus prayed to the father for his *disciples*, "As thou father, art in me and I in thee, that *they* (the disciples) may also be *one* in us."

When Jesus said, "I and my father are one;" "then the Jews took up stones again to stone him for blasphemy, because that thou being a man makest thyself God. Jesus answered them: 'Is it not written in your law, 'I said ye are Gods?' If he called *them* Gods unto whom the word of God came (the prophets,) and the scriptures cannot be broken; say ye of him whom the father hath sanctified and sent into the world, 'thou blasphemest,' because I said I am the son of God?" Here Jesus plainly verified the words written in the law, which declared that the prophets ("those unto whom the word of God came") were Gods. As if he had said to the Jews, "Why do you say that I blaspheme by calling myself God, or the son of God,

when your own law, which cannot be broken, declares that the prophets were Gods?"

Jesus asserted the possibility of the oneness or equality of the righteous soul with God, when he said: "Be ye perfect, even as your father in Heaven is perfect." He also called himself our "elder brother."

How simple, truthful and beautiful these sayings of the son of Mary appear, when we perceive that the human soul, in the right, best and highest use of its God-like powers, is God or the highest GOOD, and that in the misuse and abuse of its best faculties it becomes a devil or the impersonation of the lowest evil. In the height of his inspiration, Jesus evidently saw and felt the oneness of God with a *re*-generated or rightly generated humanity.

Martin Luther said that "God could not do without great men." Evidently he recognized in some sort their equality and dependence upon each other. Jacob Behmen said: "In some sort, love is greater than God." In the days of Behmen, God was regarded more as a ruler; a being of stern justice and vengeance than of love or mercy. No wonder the loving, sensitive Behmen felt that love in its divinest use was greater than such a God. Emerson says: "The simplest person, who in his integrity worships God, becomes God." Truly the human soul, that is at-one-ment with good, is (good) God.

As the highest impersonation of good, Jesus was verily God. At that age of the world, it was very natural that the followers of Jesus should deify him. They also attempted to deify Paul and Barnabas, who "could scarce

restrain the people from doing sacrifice to them," as to heathen gods. Acts, chap. xiv.

Good and evil are relative terms; there are no eternal antagonisms in nature. Antagonisms are only incidental and short lived. They take place between opposite centrifugal forces, but they cannot last; they clash, and their antagonistic power is gone. Opposing forces destroy each other, and then equilibrium and harmony are restored.

> "All discord is but harmony not understood,
> All evil universal good."

Nevertheless, there is discord and there is evil. The clashing of opposing forces is always destructive to old forms, whether in the physical, mental or moral world, as in the clashing of arms and principles in the great rebellion, the institution of slavery was broken.

Good, in the physical world, is order, equilibration and harmony. Discord is evil, not evil in itself considered, but only as it is destructive to organized forms. The inequality of extremes always comes before the clashing of discord. The clash restores equilibrium, as in a thunder storm, and harmony follows; but it will be the harmony of death to all forms that come in the path of the lightning.

In the mental and moral world it is the same. Good is a right, well-balanced use of all our functions and faculties. Evil belongs to extremes and abuses, which produce discord. Our loves are capable of the very worst abuses, producing the most terrible inequalities and discords. In its abuse, the love of liberty rushes into the most shocking

anarchy and license. Our powers of reason falsely and sophistically used, regardless of the laws of equality and justice, may disseminate the most baleful errors. The abuse of the will makes a tyrant. The abuse of the conscience, with imagination and other faculties, makes either a bigot or a remorseful, despairing maniac. The greatest extremes always produce the greatest evils.

In his estimate of good and evil in human nature, man has run from the extreme of total depravity to total purity. Under the idea of total depravity, or of a devil incarnate in human nature, men have been cruel, murderous and revengeful. They fancied that everything was of the devil that did not harmonize with their own extreme notions, and believed it their duty to crush all his works under their feet. They could not see the evil in their own hearts, "the *beam* in their own eye." Having lost their faith in a personal devil as the father of wicked people, they have started now toward the opposite extreme, asserting that as a good God made all things, all things must be good. Such men ignore all evil, and assert that "the *de*-mands of nature are the *com*-mands of God, and must therefore be obeyed."

Fundamental natural law is righteous, but the demands of a diseased, perverted mind, which have resulted from the voluntary abuses of our functions and faculties, whether personal or transmitted, are not the right, royal laws of our nature; to them we owe neither loyalty nor obedience. Such laws are the demands of *nature*, that is they are *inborn* by transmission, they have become "*second natures*" by voluntary action, but they are not

in harmony with fundamental law. Mental and voluntary laws are only good and right when they are in harmony with, and do not pervert and abuse the fundamental laws of the soul. The mind must move in the zodiac of justice, in harmony with fundamental law, or we can not safely obey its commands.

The impersonation of the highest ideal of power, wisdom, goodness and love as a unitary God of worship and aspiration, was a grand inspiration of Moses and the prophets, Jesus and the Apostles. It was grand and good, because in those dark ages, the human mind needed such a spiritual ideal to lead it out of gross sensualism, and to teach it the essential unity of all things.

The impersonation of all evil into an opposite character or devil, was scarcely less needful and beneficial to humanity in its half-savage state. It needed this impersonation of evil, not only to purify its God of aspiration, but as a creature to hate, abhor and avoid. On the one hand the human mind was led to aspire to, and imitate all the good and noble attributes of its God, or highest ideal of good; on the other hand to shun the sins and torments of its horrid impersonation of all evil.

Who shall tell the benefits to humanity of these two impersonations, the one of all good, the other of all evil; the one the object of its highest aspiration and adoration, the other of its deepest execration? Nevertheless as the best good is always the worst abuse, so these two ideals have, in their abuses, been the sources of the most terrible wrongs and evils. Still, in comparing the conditions of

Christian and Pagan nations, we must perceive that the good has greatly overbalanced the evil.

These impersonations of good and evil were useful as long as humanity had faith in them, and just so long it needed them. These forms of truth were good, but they were not the highest good, because they were not the highest forms of truth. Science has discovered the God of law. It has discovered that an infinite person is an infinite absurdity, and that as forms of truths, the theological impersonations of good and evil do not harmonize with the God of nature. Hence humanity has lost faith in them.

The danger is now, that man, by his law of extremes, will rush into all the unrestrained licenses of vice and evil, because he has lost his faith in a personal God and devil. He fears neither the just retribution of the one, nor the malevolent torments of the other. I do not wonder that good men tremble at such a prospect. But let us never fear the truth. "The truth will make us free," and will lead us into higher conditions.

The same science that has shaken our faith in old forms of truth, has shown us the path of righteous law. It has taught us that the track of law is straight and sure. Will is capricious. A God with passions like ourselves, ruling the universe by the power of his will, might get *angry*, and "repent himself," he might change his purposes, but the God of law is inexorable. *Law* admits of no vicarious atonement. By a reverent, faithful obedience to this

God of law, the attainment of justice, harmony and happiness will be much easier and more rapid, than by the aspiration and worship of an unknown, personal, avenging God.

"The universe is built upon moral foundations," because it is built upon the law of balance, or equilibration in the solar and physical spheres, which corresponds to justice in the mental and moral. It is upon the laws of equilibration, producing such wonderful harmony of action in the solar and human systems and in all the organizations of life, that humanity has conceived its highest ideal of a just and perfect God. It is also the want of equilibration and harmony, which we see and feel in the warring of the elements, and in the terrible abuses of our functions and faculties, producing discord, disease and destruction, that has given to humanity the conception of such a terrible devil. The impersonation of evil is as legitimate as the impersonation of good. Nevertheless the impersonation of good is as much stronger and more lasting in our minds than the impersonation of evil, as the harmonies of the universe are stronger and more lasting than its discords.

The most perfect, changeless harmony reigns in the strongest and grandest powers of nature, in the rotation and sweep of the planets, and in the seeming fixedness of the stars; hence the idea of God's steadfast unchangeableness. Perfect harmony of motion, whether in the physical, mental, moral or spiritual spheres, is our highest idea of happiness. The highest harmony is the highest good. The highest idea of harmony implies the highest

intelligence. To this God of law and harmony we must still and ever aspire.

Aspiration is attraction by vacuity; it is a sense of want. Aspiration is the law of prayer. Prayer is the hunger of the soul, its answer is its food and life. Prayer fills the soul with power and lifts it up on the spiral round of attraction. Attraction is the law of desire and progress. All things *aspire* on the plane of attraction; only the human soul *prays* on the spiritual plane of love. We pray for that which we love. Prayer indicates the desires and struggles of the soul for harmony, happiness and heaven. Prayer assists the soul to rise into higher conditions, where it can find the heaven that it seeks.

To the infant mind, father and mother are God. How trustfully it lifts up its desires to them, and feels that no harm can come to it if pa and ma are near. By and by, by lessons painful to the parent as well as to the child, it learns that father and mother are not omnipotent, that they cannot save it from pain and suffering. When the child gets strong and self-reliant, it learns more and more to take care of itself, in obedience to the laws of hunger and cold. It learns to obey the laws of physical balance, instead of depending upon ma to save it from a fall. So, too, by painful experience, the grown up child learns that God cannot save him from trouble and grief, or from a watery grave in mid-ocean in a sinking ship. He learns that as he *obeys law*, so it is unto him.

Under despotic monarchies, the people petition the all-powerful *throne* for pardons and favors. When they lose

their faith in despots and become self-reliant, they form Republican governments and send petitions to Congress. So by analogy, when men and women (grown up children) become self-relying and strong enough to exercise "self-government" and the "right of private judgment," they learn that God is not an omnipotent personality, but that all things are controlled by law, and that they must *obey* or suffer the consequences, as we must obey the laws of Congress or suffer national ruin by the subversion of civil law. As, when we are capable of self-government, we send our petitions to Congress through a friend, or an appointed agent, so when humanity is capable of exercising the "right of private judgment," and is willing to obey the righteous laws of the soul, instead of depending upon "vicarious atonement" for salvation, then it learns to send its petitions through Jesus the friend of humanity, or through the agency of some guardian angel to a *vast concourse or congress* of glorified spirits, who are to us Gods of special providence, and who are trying to teach us the truth and show us the path of freedom, justice, harmony and heaven. Prayer draws ministering angels *down* to help us *rise* above the *pressure* of the evil atmosphere that surrounds us.

In this world we are all but children of a larger growth. We feel our need of sympathy and help. Our faith in God to help us is our faith in Jesus and in the ministering angels that surround us, who are ever ready to give us strength and comfort, and to teach us how to bring good out of evil. As a personality, as a savior, as a dear angel of mercy, God listens to our cries for help, takes us by the hand when we are sinking, and leads us through the dark waters of life.

Our faith in the supreme power of God is our faith in the wonderful power, order and harmony which we see in nature and which we feel in ourselves. Trustfully we can put our faith in the destiny of the future in this God of power and law, that holds the planets in their courses with such unerring precision, that we can follow their path far away back into the dim past, or on into the distant future. Just as sure and unfailing is the power that controls humanity. Just as sure as that we see harmony in the spheres above, shall we see future milleniums of harmony and glory for humanity. Nevertheless there are *conditions.* We must obey the laws of health, harmony and Heaven before we can find them, and by the law of progress, humanity must and will obey them; but it may hasten or retard this glorious day by many centuries. As we hasten with cheerfulness and alacrity to obey, or as we refuse and persist in disobedience, so will it be unto us.

The voluntary law of the mind has great power over its own condition, but it can no more control the future destiny of humanity, than the moon can control its yearly orbit among the planetary spheres.

Science destroys old forms of truth, but it can never destroy the good, or the principles of truth which were the life of these forms. Science cannot destroy our faith in anything that is true and good and right in the universe. On the contrary, it will give us perfect confidence in the results of our struggles for a higher life, and a higher social condition.

The mind aspires to justice and harmony because they surround us and belong to us in the laws of equilibration in the solar and human spheres.

CHAPTER VIII.

HUMAN ORIGIN IN HARMONY WITH SYMBOLIC REVELATION.

The idea that the Heavens and the Earth were created by the agency of the will, or by the "special design" of a personal God, is fully exploded among scientific men. It seems very strange that any of them should still adhere to the mythical notion that the human species alone of all the works of creation, was formed upon this exploded "*carpenter theory*," contrary to all the laws of generation and birth. The admission of such a doctrine of will-power in creation, or in the organization of life, if it were true, or had any force in nature, would be the destruction of all science.

If the first man and woman were created full grown by omnipotent will and wisdom, contrary to natural law, then this omnipotent will might act at any other time and place, contrary to law; law would be subverted and science impossible. And besides such a doctrine would afford no explanation of creative energy, because the scientific mind must necessarily ask, whence came this wonderful creative will and wisdom of Deity, or who made God? If such an infinite being could create himself, or be self-existent, why not the finite creature man? The mystery would be the same in kind in the one case as in the other, and would only be transferred from a finite to an infinite being, from a finite to an infinite mystery.

If man came into the world by "special creation" contrary to law, we must also believe that every species of animal and vegetable life had a like "special creation;" or have trees and flowers, birds and bees, dogs and elephants, apes and monkeys, some secret power of their own, by which they develop their beauties, and their more than human instincts, that human beings do not possess?

According to Humboldt and Carpenter, there are ten million species of animal and vegetable life on the globe. Did they each have a "special creation?" Were they each made of clay, like Adam and the breath of life breathed into them according to the *letter* of the record in Genesis? Would anybody believe it, if we were told that such a thing had been done or could be done now? But why not to-day if it could be done six thousand years ago? "God is the same yesterday, to-day and forever." Do you say that it is not necessary now? Why not? Good men are very much needed everywhere, and if for nothing more than to destroy our skepticism upon the possibility of such a creation, God would be "willing to show his power and goodness."

Unnatural as is the whole account of human origin in Genesis, still there is a beautiful symbolic sense in which it is true.

"And the Lord God formed man out of the dust of the ground, and he became a living soul. Physically, humanity is "of the earth earthy," and it has also a living soul. The *rib* of Adam was a true symbol of the nerve or masculine law of form and action. Doubtless the idea of the rib, as a law of human origin, was a divine symbolic

inspiration or vision. Its clothing must have been purely Mosaic and very human. It was symbolic truth, but not the whole truth. It was masculine truth with the feminine part left out. How could we expect Moses to understand the feminine law in the order of creation? He did not understand the symbol of his own law. To-day science has revealed to us the law of the sperm and germ cells, and we find that the *rib* was a correct symbol of the masculine law of generation and organization. The law of form in the spine and rib is "taken out of man."

If God made the first man by special design, omnipotent power and wisdom, he could as well have made a Newton, with all his mental powers fully developed, as to have made a full grown, ignorant man like Adam. Such a God would be able to control all conditions; no mistakes would occur, and every piece of work, whether a tree or a child, would be perfect in its kind. We know that such is not the fact; conditions and circumstances affect everything. They make a crooked tree and a deformed child. Different conditions sometimes produce a bright child and a perfect idiot from the same mother. Such facts are stubborn things. They teach us that God is a God of law, *subject to conditions*; the condition is one of the laws. To suppose that God could control conditions and make everything perfect, but did not choose to do it, would be a libel upon his goodness.

As no exhibition of a changeable omnipotent will has ever been discovered in the manifestations of nature, but, on the contrary, always a strict conformity to the action of law, like causes always producing like effects, we have

learned that all things are produced by invariable laws, and it is only a folly that must be outgrown to persist in the belief of the "special creation" of humanity contrary to established law.

If God is a God of law, "the same yesterday, to-day and forever," then humanity was born of woman, and men as well as women were always children first.

The course of natural law is that of growth, and implies the development of humanity from the cell. That this is true is sufficiently proven by the fact that every child commences in this simple way. The human soul, by the law of spirit, has traveled all the way up from the simple unconscious cell to the rainbow hues of thought that aspire to span the universe. This wonderful feat is accomplished by the union of sperm and germ cells, organized and grown into mental activity. The same work that it has taken long, long ages to accomplish with imperfect materials, under the pressure of the atmosphere, and with every variety of condition, is performed in the uterus in the short space of nine months, because the conditions and materials are so perfect. In both cases the work is accomplished by the same laws of motion; in fact, the latter has been an outgrowth as well as an ingrowth of the former. It is the long millennial struggle of life that has developed the human from the animal body, that has given the soul its experience and mental character.

We do not call the gestation and birth of a child a miracle, we do not really believe that it is produced by any superhuman agency; yet it is quite as marvelous as the

slow growth of humanity from the lowest animal forms. In reality, it is essentially the very same process. The fetal development is an unconscious repetition of the experiences and motions of its long ancestral, upward struggle from the lowest to the highest form, up to its own parentage, giving it the lower animal instincts, with the form and character of its latest ancestry. The human fetus passes through every stage, though not through every phase of animal life, because it necessarily omits those motions and phases which have been omitted in the lives of its more recent and more humanized progenitors. It omits what is not necessary to the development of its own parental type and character.

Tradition and prejudice will prevent many from accepting this natural, truthful idea of the origin of humanity, because it conflicts with the literal Bible statement. If we accept the literal word of the Bible record in its most obvious sense, we must believe that the world was made in six days. Geology utterly disproves this.

"The word of God was given by inspiration" from ministering spirits, but we know that Moses and the prophets, as well as Jesus, received truth and taught it in figures, symbols and parables, which the people, and often the prophets themselves did not understand.

It is not strange that a people ignorant of science should have believed in the literal interpretation of figures and parables two thousand years ago; but to-day, in the sunlight of science, a persistent adherence to such an unnatural belief as the making of Adam out of clay and Eve from one of his ribs, may best be explained by a wise

teacher in figures and parables: "It is easier for a camel to go through the eye of a needle" than for prejudice and bigotry to enter the kingdom of truth.

The nineteenth century has asserted and unfolded the law of progress in human development. If we admit the truth of this law at all, we must take it in all its bearings. If the law of progress belongs to humanity, then it must have started from the very lowest beginnings, from some point incapable of any further retrogression. This inference is a necessary corollary from the law. A progressive line necessarily leads us continually further and further back, until we arrive at some starting point or primal condition.

Taking a limited, superficial view of life in a civilized country like this, there seems to be an immeasurable distance between the human and the brute, but a more comprehensive insight will show us that there is a perfect line of ascension; not a link is wanting in the chain of life and law, from the lowest to the highest forms. In his Origin of Species, Darwin says: "No clear line of demarcation has ever yet been drawn between species and sub-species, between the infinite varieties of vegetable and animal life. These differences blend into each other in an insensible series, and a series cannot fail to impress the mind with the idea of an actual passage from one species or variety to another. If such nice distinctions exist between species and varieties, may we not rightly suppose that there exists the same fine, imperceptible gradation from one genus, order or class to another?"

The change of animal forms from one species or genus

to another has been so gradual that we could no more see it than we could see the growing of an oak.

"'Little by little,' an acorn said,
As it slowly sank in its mossy bed."

So the growth of humanity from its lowest forms has been like the giant oak, "little by little, little by little," but the chain of law could never have been broken, else the form would have been lost. If such a thing were possible as a total suspension or avoidance of the generative laws among all the human races of the earth, it would be the annihilation or loss of all human forms, but new human forms and races would be developed from its anthropomorphia, which are doubtless the only animal forms capable of developing the human species.

We can read the history of humanity and comprehend something of its progressive tendencies for three or four thousand years past, but the work of more primitive ages seems almost beyond our comprehension; nevertheless they have left their footprints and their history in the geological strata of the earth, which are fast revealing the great truths of life.

Emerson says: "The fossil strata show us that nature began with rudimental forms, and rose to the more complex as fast as the earth was fit for their dwelling place, and that the lower perish as the higher appear. Very few of our race can be said to be finished men. Half engaged in the soil pawing to get free, man needs all the music that can be brought to disengage him. The age of the quadruped is to go out, and the age of the brain and heart to

come in. The time will come when the evil forms we have known can no more be organized."

Humanity from its present standpoint of civilization can be traced back to the lowest depths of savageism. Even now on the earth there exists almost every conceivable grade of human character. We need not go down into the fossil strata of the earth to learn the origin of humanity. We have only to hunt it out of its dark holes in the uncivilized corners of the earth.

I read an account lately in one of the daily papers, that some travelers in Patagonia found a race of beings of which it was impossible to determine whether they belonged to the human or brute species, to the Bimana or Quadrumana. If a link were wanting in the chain of life, between the human and the brute, here we find it.

The highest forms of the anthropomorphia, as the Chimpanzee, do not suffer very much either in intelligence or appearance by comparison with some of the lowest human specimens, judging from the accounts of those who have domesticated them. In fact, in almost any corner of the world, may be found specimens of humanity with stolid, vacant faces, scarcely above the brute in intelligence. There is a much greater difference between Julius Cæsar and the lowest Hottentot or Bosjesman, than there is between the lowest Bosjesman and the highest Chimpanzee. There is very little difference in the conformation of skull between the lowest human and the highest anthropomorphia, much less than between the highest Caucasian to the lowest Bosjesman. There is an incomparably greater difference between the oak and the acorn,

between the child and the germ cell, than there is between the man and the Chimpanzee, and yet we do not doubt that the oak grows from the acorn, and the child from the cell.

With such facts staring us in the face, how can we fail to understand the origin of humanity? The facts of history, geology, and embryology are not less potent than the merging of the brute into the human, by such imperceptible gradations that it is impossible to tell where the brute leaves off and the human begins. In fact the brute does not leave off at all in the great mass of humanity. Humanity often disgraces its origin by being infinitely more brutal than respectable brutes.

The proofs that humanity has grown up from the lower animal creation are innumerable and incontrovertible, while not one good scientific proof can be adduced to the contrary, or in favor of any other theory. The passage from the highest brute animal to the lowest human animal is no far fetched idea but very natural and easy though very slow There is no other natural way to account for the existence of the human species, and I think it would be very hard to prove that we are not natural beings. Some men are but little lower than angels, and some animals are bnt little lower than some men, and as men become angels by a re-birth (death) and growth into a higher life, so through successive generations and re-births of type and character, some animal species grow into a higher life, and become human. As all animal species are not capable of being developed into the

human, so neither do I believe that *all* so-called human beings are capable of becoming angels of light.

Doubtless there is, or has been every possible variety of animal life on the earth, but probably less than half a dozen varieties, corresponding with the different races of mankind, have ever been capable of development into the human species. It is not at all likely that all the human races have come from one stock. Doubtless every race has had its own Adam and Eve. Probably the Caucasian race had its origin in a more northern latitude than the other races, and became more warlike because the severities of a northern winter gave it a harder struggle for life. All life grows out of its own conditions.

It has often been asserted that such a thing as a change of species is impossible, because no such changes have ever come under our observation. Do we not know that all growth is imperceptible because it is so slow? The negro races have doubtless originated from the anthropomorphia of Africa, developing slowly, as now from lower to higher and more perfect forms and conditions, but of course negroes are now very similar to what they were three thousand years ago, because the race has been constantly kept up in its lowest form and character by imperceptible additions from the anthropomorphia of the country.

So the Caucasian race is very similar now to what it was two thousand years ago, that is, there were physically as well developed *specimens* then as we find to-day; nevertheless, we know that there has been a very great improvement, especially on the mental and moral planes, among the *masses* of the Caucasian races. In northern

latitudes the cultivated races, before the historic era, had entirely absorbed or driven the wild anthropomorphia from the soil, as cultivated grasses drive out the more natural production.

New species and varieties are frequently produced by cultivation among lower forms of life, especially in the vegetable kingdom, but among the highest and most complicated animal forms such changes are necessarily slow and imperceptible. A tree that grows only an inch in a year will grow to be the largest tree of the forest. It must have taken a long time for the growth of the human tree. It takes a long time to perfect even so simple a thing as a diamond from a piece of charcoal. It cannot be done by any chemical or manufacturing process, neither could humanity have been produced by any such "presto change" operation. It was a very sensible boy who, when his father told him that God could do anything, said: "Well, father, I know one thing that God couldn't do; he couldn't make a two year old colt in a minute."

Regarded as a whole, there is a strongly marked difference between the lowest human tribes and the Chimpanzee, or highest anthropomorphia; so there was a very striking difference between Plato and the mass of humanity around him, whom he called "rats and mice." There was a very marked difference, even in appearance, between Jesus and the men who put him to death; but this does not prove that Jesus and Plato were not born of women, like the rest of humanity.

The progenitors of the human races must have sprung from the anthropomorphous tribes under the most favorable

conditions of birth. They must have been superior in intelligence, as well as the most powerful and daring of their tribes, else they could not have maintained their existence and defended themselves against the lower brute creation. Such coincidences of superior birth could not often occur, judging from the history of the human races.

During the historic era of three thousand years, there has been but one Alexander and one Bonaparte, one Plato and one Jesus. Superior specimens of intelligence and power must have been still more rare among the "monkey tribes" of still earlier periods, buried as they were in the deep darkness of brutal ignorance; nevertheless, as very superior individuals have occasionally arisen among human races, may we not rightly infer that such have also arisen from the anthropomorphia of more primitive periods, and that such have been the progenitors of the human races?

The lack of a parchment record, noting the great change from brute instinct to human reason, was a necessity of its condition. It was necessary that a pretty high degree of intelligence should be reached, before any intelligent record of this change could be made, and then it was too late to note the earlier and perhaps more striking changes. Nevertheless a perfect record has been made and preserved in the physical and mental systems of humanity to-day, as compared with its earlier geological specimens. This record will yet be read as clearly and as conclusively as the revolution of the earth around the sun. It is not even necessary to dig up the fossil strata and compare speci-

mens with our own structure to read this great lesson of change, and to know that the human system is a birth and a growth, and not a manufactured article.

This page of the book of life is still open, plainly showing the origin of humanity. The change from brute instinct to human reason is still going on. Those who will, may read this great truth for themselves, but "having eyes we see not, and having ears we hear not." We close our eyes and stop our ears with tradition and prejudice.

Some people seem to think it a dreadful idea that the human race has had its origin from the "monkey tribe." They are very much shocked at it. This is nothing strange. City pride is often very much shocked at the plain, awkward appearance of its "country cousin," and is ready to deny its own origin in the presence of its more polished city companion.

I would rather claim relationship to the cow, or to the horse, than to many men and women. I claim kindred with the sun and stars, with the trees and flowers, and with all good and beautiful things; must I not recognize and acknowledge the evil as well as the good? Shall I not own my relation to the imperfect and ugly? Mothers always love their deformed children best. If Plato and Jesus were my brothers, so also were Nero and Caligula, though perverted and deformed by the sins of excess and abuse. Men recognize their relationship to humanity and deny their relationship to brutes, because a man is more intelligent, though it often happens that all the man's extra intelligence only serves to make him more brutal, hateful, cruel and dangerous.

Centuries ago the church in a conclave of "Holy Fathers" gravely discussed whether women had souls. Did they forget that they were the children of women? This fact shows very conclusively that men entertained serious doubts of their own supernatural origin, but the odium of their doubts they cast upon their mothers. The "Holy Fathers" regarded the soul as a superhuman gift, and they were right in doubting the superhuman character of woman. The strength of their doubts might have amounted to a truthful conviction of their own beastly origin, if they had only included themselves in the same doubtful category with their mothers.

As in the solar, so in the human system the laws of life are the laws of progressive, perpetual motion. It is impossible to break this chain, but we can most fully realize the strongly marked difference in the results of motion in the difference between midnight and midday, or between the brain of a Bushman and a Newton; and yet as we can find no dividing lines between the darkness and the light, so between the intelligence of the animal and the man there are all grades, but no dividing lines; because motion is continuous, though it may veer first one way and then the other. All marked progress has its twilight of change, and in human life its "*ups and downs*," its waves of rhythmatic motion.

The human type of the vertebrate animal commences life like the comet earth, with its spinal axis flat on the ground, in the plane of its orbit of motion, and as the earth righted herself, with her axis at right angles with her orbit, so has humanity, and so must society

CHAPTER IX.

HUMAN DESTINY IN HARMONY WITH THE FIGURATIVE LANGUAGE OF PROPHECY.

As there is such a perfect correspondence between the solar, human and social systems, and as the latter depend upon the former for their existence, surely we must look for a like correspondence in their future career and destiny.

That the social earth is to see a day of millennial glory and harmony which shall last forever, as foretold by the prophets, is in perfect harmony with the laws of nature. As the past and advancing condition of society has followed slowly the laws of evolution in the solar and human systems, so these laws must be carried out in a system of social harmony corresponding with the harmonious action of the solar and human spheres.

"And it shall come to pass in the last days (when many shall run to and fro and knowledge shall be increased) that the mountain of the Lord's house shall be established and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say: Come ye and let us go up to the Mountain of the Lord, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the LAW, and the word of the Lord from (the new) Jerusalem. And he shall judge among the nations and shall rebuke *many* people; and they shall beat their swords into plough-shares and their

spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

"Now let them be ashamed of all that they have done, and let them put away their *whoredoms and the carcasses of their kings*, and I (the God of righteous law) will dwell in the midst of them *forever*.

"Rejoice ye with (the new) Jerusalem and be glad with her all ye that love her; rejoice for joy with her all ye that mourn (and pray) for her, that ye may suck and be satisfied with the breasts of her consolation; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, behold I will extend peace to her like a river, and the glory of the *Gentiles* like a flowing stream; then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforted, so will I comfort you, and ye shall be comforted in (the new) Jerusalem."

As America was a "*new* world," a "*new* earth" to the inhabitants of the *old;* so by analogy in *this* Nation is to be set up the "*new* Jerusalem" of John the Revelator—a second fulfillment of the words of the grand old prophets, which were given to the Jews and which were first fulfilled in the first Jerusalem, the Jerusalem of the Jews in Judea. The new Jerusalem, which, in poetic language and by prophetic vision, "came down from God out of Heaven," the "child of the skies," is to be a Jerusalem of the "*Gentiles*," including also the Jews, who are brought into the same national family.

"Columbia! Columbia! to glory arise!
Queen of the world and child of the skies!"

In Columbia, "the Mountain of the Lord's House shall be established, and all nations shall flow unto it, and many people shall go and say, Come let us learn of its ways, and we will walk in its paths, for out of (this nation) Zion shall go forth the *Law*" of justice and righteousness to all the nations of the earth. In this new Jerusalem "peace will extend like a river, and the glory of the Gentiles like a flowing stream."

Since the advent of Christ, who taught, "Whatsoever ye would that men should do unto you, do ye *even so* unto them," and "With what measure ye mete, it shall be measured to you again," instituting justice between man and woman when he said to the woman, "Where are thine accusers?" this "New Jerusalem" has been coming "down from God out of Heaven," by inspiration from "holy angels" into the moral and spiritual receptives of men and women, through the "Holy Ghost," "the Comforter, even the spirit of truth," which has prepared us for the literal establishment of the "New Jerusalem," the visible kingdom of Christ on earth in which "shall dwell justice and righteousness," in which "the law and the prophets shall be fulfilled," in which shall be obeyed the commandment, "*ye shall not commit adultery*," in the spirit of Him who said, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."

The introduction of woman into the governmental orders of the social system, instituting universal justice, will usher in this glorious millennial day, as rotary motion equalized the condition of the earth, and gave the glorious

sunlight to the dark, frozen land side of the comet.

Judging by the natural laws of correspondence, as in the solar system perfect harmony gives perpetuity of motion, so the era of millennial harmony and happiness will be perpetual; as the prophet says, it will last "forever." Its duration can only be limited by the bounds of a solar eternity.

According to the nebular theory of formation, the solar bodies must have had their beginning and must therefore have their ending as organized forms. The obstruction of space ether, though imperceptible in a thousand years, must, in the lapse of the untold cycles of the future, destroy their motions. When these motions cease, the solar system will be destroyed, not by a rushing together, or a falling of the planets to the sun, but like the human system, by disintegration, dissolution and diffusion.

According to natural law, as the sun was the first to commence, so it will be the first to cease its bodily motion, and when the sun is diffused by molecular motion, its centrifugal power will stop the motion of the planets, and their dissolution must be the inevitable result. As the human system depends upon the earth for its conditions of organization, we cannot for a moment suppose that any physical organization could withstand the dissolution of the earth. When "the elements shall melt with fervent heat," all physical forms must be swept away.

If the same general laws govern the human and solar systems, then why is not the former as perpetual or immortal as the latter? In other words, why does not the physical, human system last as long as the solar? Be-

cause the psychial or nervous centers of the human system are very small compared with the mass of matter which they keep in motion. The material obstruction which the human system offers to its spirit forces is so great that the physical organism is comparatively short lived. On the contrary, the material centers of the solar system are but as motes compared with the vast spaces in which they move, meeting comparatively with very little resistance from the ethereal element. The forces of the solar system are inconceivably grand, mighty and free.

As each solar system in the universe perpetuates its existence through the countless cycles of eternity by successive transmissions of power and reorganization, so the powers and spirit forces of the soul perpetuate the existence of the human system by successive transmissions and reorganizations. The physical system cannot sustain its independent form and motion when the spirit forces cease to ply through its delicate fibers; it must fall back to its own center of gravity and mingle with the earth.

What of the spirit? What do the laws of nature teach us of the destiny of the disembodied human soul? Will it retain its consciousness and its memory of the experiences of human life? To answer this question in the affirmative, it is necessary to show that the soul retains its spiritual organization and its mental impressions after leaving the body. And why should it not? As the soul is imponderable it cannot gravitate to the earth; it must maintain its independent motion, its individual life. The soul is its own centerstance, and when once organized into a perfect moving equilibrium, this organization cannot

be destroyed by any inferior attraction. The well organized, *self-conscious* soul must be a very strong center of gravity for its own spirit forces; as a system its parts must have a very strong attraction for each other, because they are bound together by organic laws. A sensitive consciousness clings very strongly to itself, as we very well know, and a consciousness that does not depend upon the flesh, cannot be destroyed by the loss of the flesh.

According to science the physical body changes its whole material once in seven years, and yet the soul does not lose its organization or consciousness. I see no reason why it should lose them, when the whole body is cast off at once and the soul escapes from its prison. Under ordinary circumstances, death is to the flesh a natural, dissolving process, and could have no power to scatter or destroy the spirit forces, but only to set them free. From the fineness of its texture and its subtle, penetrating power, the soul is an alkahest for the grosser elements of nature, but *they* cannot dissolve or disorganize the soul, because they are too gross.

That the human soul retains its organized form after leaving the body, seems to me a necessity, from the nature of the psychial element and from the perfection and strength of its organization; so perfect and strong that it is capable of keeping a mass of matter, weighing from one to two hundred pounds, in a living, moving equilibrium for seventy or even a hundred years.

The organization of vegetable life, though perfect in itself, is nevertheless so dependent upon external conditions that it cannot bear much bodily motion, not even a

change of place or climate without the greatest care. Its psychial organization is not strong enough to bear such a shock as the death of its physical form. It does not possess an independent spiritual organization, and could not therefore have a spiritual birth. As true physical birth implies a perfected physical system, so a true spiritual birth must imply a perfected spiritual system. To pass through a spiritual birth, an organization must first have passed through a physical and a mental birth, giving to the soul and spirit forces a perfect, independent, spiritual system. A perfected spiritual system implies physical and mental development and birth, the same as a perfected solar system implies the development and birth of its planets and moons, and as the birth of the moon implies its own rotation and the rotation of its planet, so mental development and birth imply the rotating, reasoning power. When fully developed, the reasoning power implies a mental, and in its highest development a spiritual consciousness; that is a consciousness of perceptions, sensations, emotions and feelings as existing in the soul independent of its physical organs.

An animal destitute of the reasoning faculty, possessing only a physical consciousness, which can only be felt through the physical senses, could not retain such a consciousness after the death of the body, because it loses its physical organs and senses, through which alone it possesses its consciousness of life. The soul must be capable of receiving and comprehending mental and spiritual impressions, independent of its physical organs, before it can even desire to become conscious in a disem-

bodied state, and when this mental power is once attained it is very clear that the loss of the physical organs and senses cannot destroy it.

A true scientific knowledge of the soul and its laws of organization, when fully understood, will teach us not alone the *possibility*, but the *certainty* of a conscious, a glorious life after the dissolution of the body.

Nature everywhere teaches us that life does not depend upon a stomach or a pair of lungs. On the contrary, a right understanding of the nature of the soul and its laws of motion teaches us that stomach and lungs depend upon the soul and its laws of organization for their existence. When the germs of life meet and commence their evolutions in the uterus their motions are free and independent; afterward the fetus is attached to the mother through material channels. These channels are necessary to build up and perfect the organization; but they are not its life, they simply transmit new life and material from the mother.

Life belongs to the soul, but the soul is dependent upon its physical organization for those struggles and experiences, which by impression upon the soul give to it its senses and mental character, and develop its spiritual life. We know by experience that these impressions are not easily effaced.

When the soul has obtained its centralization, and its spiritual organization under the cover and protection of its physical garments, then, by shaking off these garments, it emerges from its chrysalis state as free in space as the planet on which it had its birth. As the germs of human

life are microscopic solar centers, comets and moons, (germ and sperm cells with their heads) so the spiritual organizations which they develop are miniature, imponderable, invisible solar systems, and in their disembodied state as free and immortal as their grand prototype, the solar.

As the physical birth of the fetus is death to its uterine envelope, so a spiritual birth is death to its physical casket the body; or as the destruction of the uterine casket in which the child is developed, implies the birth of the physical system, so the destruction or death of the physical body implies the birth of its spiritual system. As the destruction of the uterine casket does not destroy the physical form that it has helped to produce, so by analogy the death of the human casket cannot destroy the spiritual form that it has helped to develop. As the physical birth of the child does not destroy the transmitted parental impression upon its features, much less should a spiritual birth destroy the impressions it has received through the senses of its physical parent the body, inasmuch as the soul is incomparably finer in its texture, and must therefore be so much more tenacious of impressions than the body.

Physical death is spiritual birth, and gives freedom to the soul, as physical birth gives freedom to the body. Birth always gives a shock to the elements of life, because it brings them into new and strange conditions. Sometimes it destroys the physical form, but not often, never under right conditions. The shock of physical birth is succeeded by a motionless stupor, that lasts until the child gains strength by nourishment, and learns to adjust itself

to its new conditions. So, too, doubtless, when the soul is born into the spirit world, the shock produces a season of unconsciousness, until by spiritual food it gains strength and advances to a higher life among the angels, if it is fitted for their society.

Old age loses in a great degree its physical senses, often because they are enfeebled by abuse. Extreme old age sometimes almost loses its consciousness of life, because the soul is so clogged and obstructed by matter. As the body grows old it condenses and shrivels, obstructing the spirit forces, so that the nerves no longer play freely upon the conscious powers. The conscious powers also lose in a great measure their memory or sense of former impressions, because the mental centers are pressed upon by the grosser material elements which cover up those impressions. In this condition the soul is like a beautiful picture besmeared and obscured with filth and rubbish. When the soul is born anew by the death of the body, it comes forth naked like the new born child, and bathes itself clean and pure in an ocean of ether, and clothes itself in fresh, material gaseous robes. Then its spiritual senses, memory and consciousness come forth clean and bright, brighter than ever before, because it is wholly freed from its filthy garments of clay.

The infant, that dies without the personal exercise and experience of its faculties, builds up its spiritual organization by the faculties and impressions that its little soul has received from its father and mother, improving them by personal exercise in spirit life. Angel hands are ever

ready to help the new born soul, to teach it and array it in robes of beauty.

The soul leaves the body because and when the organic motions of the body cease, necessitating an extreme molecular reaction, just as the earth would be compelled to react by extreme molecular motion if its bodily motion should cease. This molecular motion commences first around the soul-centers by their dissolving power, and sets the soul free.

Immortality does not necessarily imply an absolute eternity of duration. By the course of natural law, all secondary forms, or such as have had a beginning, must also have an ending. According to the laws of organization, the best and most perfect physical organism must have the best and strongest spiritual system, capable of enjoying the longest immortality or exemption from death.

Query? Does natural law justify the conclusion that even the most perfect spirit can maintain an absolute future eternity of existence? Can it withstand the dissolution of the solar system to which it owes its origin?

As we compare, reason and judge by analogy, and as there is such a perfect correspondence between the solar and human, mental and spiritual systems, we must follow the law of these analogies if we would find a true answer to this question. The physical system must follow the physical laws of life, death and gravitation. Physical law must be obeyed by its physical elements, and so too the soul must follow its corresponding psychial laws. As

the organized soul has had its beginning, must it not also have its ending?

As the human soul has received its concentration, organization and mental character under the laws of physical and psychial motion, we must conclude that an intense disorganizing, dissolving, reactive motion of the physical and psychial elements of the solar system, involving the dissolution of the earth, would also disorganize and dissolve all the psychial as well as physical organizations that should come within its influence. Nevertheless, is it not possible for the intelligent spirit to avoid this destructive catastrophe by its law of knowledge and power of voluntary action?

The laws of knowledge, volition and will are laws of self-preservation, having no correspondence in the solar system or among the automatic forces of nature. These laws can only be exercised to a very limited extent by the spirit in its care of the physical body, in warding off danger and death; they cannot overcome the laws of physical dissolution and gravitation.

Can these mental laws protect and save the spiritual system from the "wreck of worlds," at the final dissolution of the solar spheres? Here we must follow by analogy the laws of cause and sequence in the power of the mind to protect the physical body from death, as by escaping from a burning building. Judging by these mental laws and from the imponderable nature of the spirit, which is not bound to the earth by the laws of gravity, we must believe that the human soul, having a correct knowledge of the laws of motion and organization, involv-

ing causes and consequence, foreknowing thus the time of planetary dissolution, knowing how to follow the currental railways of travel from star to star, may save itself and perpetuate its existence by taking refuge in some other solar system whose time for dissolution has not come, finding literally a "new heavens and a new earth," and another fulfillment of prophetic vision.

Symbols and figures are never single in their application—they run through all the corresponding phenomena of nature, because the same fundamental code of natural law belongs to all.

"The wise virgins who have oil in their lamps," and can see where to go, are saved from this final destruction; but the "foolish" and ignorant, disbelieving and disobeying natural law, the sensual and groveling, who cling to earth for sensual gratification through "herds of swine" and monkies, "the fearful and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which (literally) burneth with fire and brimestone (the vast lake of planetary dissolution) which is the second death, the death of the persistently disbelieving, disobedient spirit, that will not, or cannot be taught even by angels of light.

Those glorified spirits, who have passed from star to star, through countless Solar Eternities, are the Gods of wisdom and love who go to new born worlds and say, "Let *us* make man in *our* image," by inspiring him with "the Holy Ghost, even the spirit of truth," by leading him out of his sensual life, out of the gross darkness of brutal ig-

norance into the light of knowledge, by teaching him justice and righteousness, which are the laws of nature in right action and harmony. These are the Gods, *one* in essence, spirit and purpose, who have come, or sent "messengers," "angels of the Lord" to the Adams, Abrahams and Marys of the human race, who have sent us spiritually begotten sons and prophets to teach us obedience to the right, and to warn us of the fearful consequences of disobedience; but they are compelled to adapt their instructions to the ignorant, "hard-hearted, stiff-necked" condition of humanity. As their labor is one of love, they will never leave their work, till the law of justice is fulfilled in the social condition of humanity, as foretold by the prophets.

The men and women of their time, who help in this glorious work, are raised up by the special providence of this unitary, all-wise, all-loving God; they are appointed and annointed from the womb by impression through the mental and spiritual forces of sensitive mothers like Hannah, Sarah, Mary and Elizabeth of olden time. They are protected, preserved and instructed in the fulfillment of their mission, by impression from ministering angels, who sometimes come in dreams and visions, as the infant Nazarene was protected from the cruelty of Herod by the dream of Joseph.

At the final destruction of the solar spheres, all the organized forms which cling to them must perish; but the soul can never die, though forever changing its garments through the countless cycles of eternity.

On the bright spring morning of planetary life, when the

marks of time are new and fresh on those sweeping dials of the sun, then the great Over-Soul winds itself up in beautiful, fresh, organic robes; when sun and planets disappear, then it wraps itself in the pure white shrouds of dissolution, as seen in the fleecy, shining nebula that floats on the quiet shores of space, marching on to sing the song of a NEW CREATION.

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