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BY THE AUTHOR OF
"SEMPER-DEUS."

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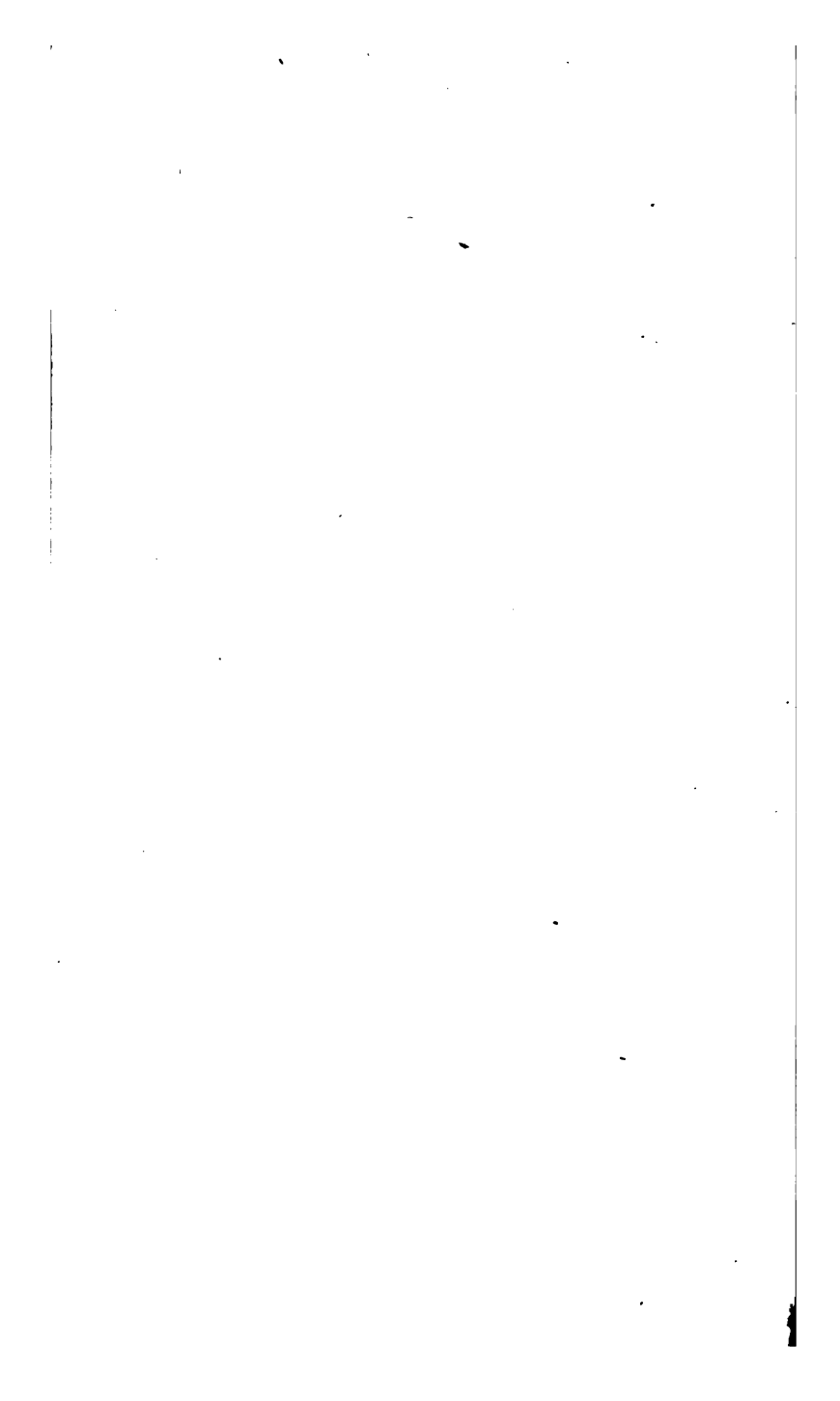
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TO
THE EVANGELICAL ALLIANCE,
THE YOUNG MEN'S CHRISTIAN ASSOCIATION,
THE WORKING MEN OF THE WORLD,
ALL SOCIETIES AND INSTITUTIONS
LABORING IN THOUGHT, AND LOVE, AND DEED,
FAITH, HOPE, CHARITY,
TRUTH, LOVE, FRIENDSHIP,
WISDOM, LOVE, POWER,
FOR THE MORAL HARMONIES OF THE RACE,

This Work is Dedicated.



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"Who is he that darkeneth counsel by words without Knowledge?

Gird up thy loins like a man;

I will put questions to thee, and do thou inform me,

Where wast thou when I founded the earth?

Declare, if thou hast knowledge,

Who, then, fixed the measure of it? For thou knowest.

Who stretched the line upon it.

Upon what are its foundations settled?

Or who laid its corner-stone,

When the morning stars sang together,

And all the sons of God shouted for joy?

Didst thou know this because thou wast then born?

Or because the number of thy days is great?

Who hath imparted Understanding to thy inward parts,

Or given Intelligence to thy Mind?

Gird up now thy loins like a man;

I will ask thee, and do thou instruct me!

Wilt thou reverse my judgment?

Wilt thou show that I am *wrong*, because thou art *righteous*?"

Thou canst behold my Power in nature,

Yea, and my Wisdom in her operations,

For I have fashioned thee in knowledge.

Thou hast a *sense* of Righteousness,

In thy love of Truth and Purity,

But wilt thou judge Me with the span of thy life?

Nature is the work of my hands; my Truth is eternal,

And my Love (Mercy) endureth forever.

Wilt thou not, *thence*, judge my Justice,

As the Son may judge the Truth and Love of his Father,

When he has nurtured his own children?

My works will give thee Knowledge;

But it is Love which must give thee Wisdom,

And lead thee in the paths of Peace.

"Who is he that hideth counsel without knowledge?

I know that thou canst do everything,

And no thought can be withholden from Thee."

DEUS-SEMPER.

THE RULE OF FAITH.

Ἡ μὴν Ὑπερ. *Always and forever upwards.*

‘Yes, in the name of God.’—LUTHER, at Wurms.

‘Ad majorem Dei Gloriam,’ *To the greater glory God.*—IGNATIUS LOYOLA.

‘Applica ut fiat Systema.’—Jesuit, in Florida anca, alluding to the purposed death of Gangalli, Pope Clement XIV, who suppressed the Order Jesuits.—NICOLINI, *Hist. Jesuits*, 413, 385.

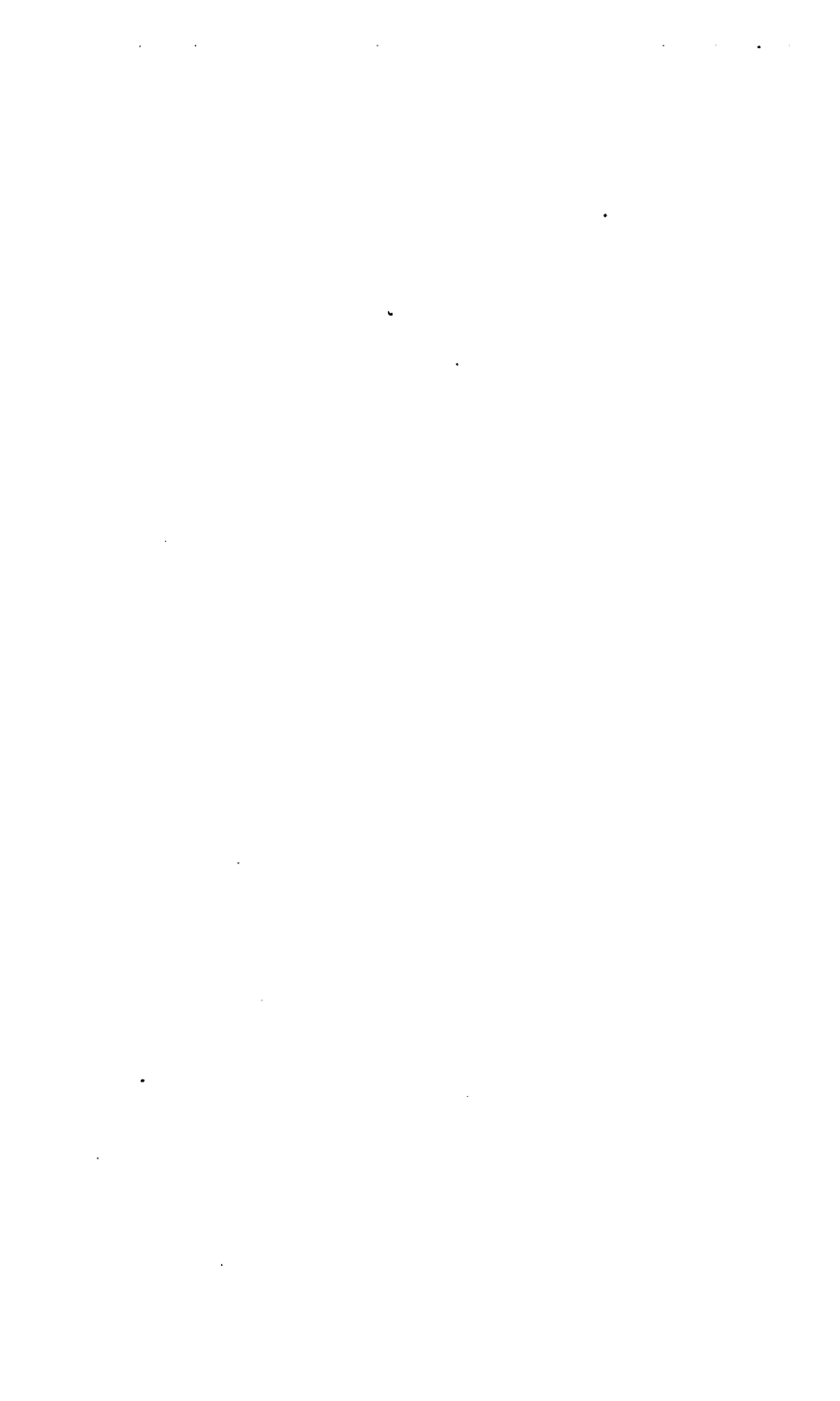
‘Sint ut sunt aut non sint,’ *Let them be as they are, be no longer.*—RICCI, General of the Jesuits, 1762. That order of mind which will have things as they ways have been, and cannot move forward with the ages, and characteristic of those men, of whom was said, “They never learn anything and forget nothing.”

“Nothing is so cruel as the unreasonableness of a fanatic” [KINGSLEY], except the calm and deliberate perversion of the Casuist and the Jesuit.

“The Priest of Superstition rides an ass; the Priest of Fanaticism a tiger.” “The religious inter-

ests of the [world] are very unlikely, much longer to repose where hitherto they have rested: the powers of change that are awake must be met and directed. . . No national [or sectarian] vanity is implied in saying so; for none can look at the course of events, during the last forty years, or anticipate those almost certain movements of the moral world which await us, without confessing that the brightest and fondest hopes we entertain on behalf of mankind at large, hang on the auspicious or ominous aspect" [of the times].—ISAAC TAYLOR, *Spiritual Despotism*.

"The time has come when scientific truth must cease to be the property of the few, when it must be woven into the common life of the world; for we have reached that point where the results of science touch the very problem of existence, and all men listen for the solving of that mystery. When it will come, and how, none can say; but this much at least is certain, that all our researches are leading up to that question, and mankind will never rest till it is answered. If, then, the results of science are of such general interest for the human race, if they are gradually interpreting the purposes of the Deity in creation, and the relation of man to the past [and especially to the present and to the future], then it is well that all should share in its teachings, and that it should not be kept, like the learning of the Egyptians, for an exclusive priesthood, who may expound the oracle to their own theories, but should make a part of all our intellectual culture and of our common educational systems" [even as the order of



whole. In the order of time the physical system precedes, must have preceded the moral. It is foundational to it, and it is subsidiary and adaptive. Upon any law or fact of thought which man can form on the subject, the moral system is first in thought, in conception, for the physical is foundational to it, and is in itself adapted to the intellective and moral powers in man, as it is adaptive and mouldable by man on his self-conscious determinate action. In life, neither are exclusive systems as a rule or purpose of human conduct. The exclusive pursuit of the one, under all circumstances, destroys the other. They produce human monsters at either extreme. The two systems not only illustrate, but are dependent actualities for the constant use of the daily life of man. He cannot live without physical supplies and comforts; he cannot live, even in the rudest barbarism, without some forms of intellectual and moral life. As he moulds the physical order by his intellectual and moral life, he builds up the moral order of humanity. Every man who enlarges the field of physical science, confers positive physical benefits on his whole race. Every man who extends the bounds of intellectual thought, and enlarges the correlations of the moral sympathies, by which the whole of human life is moved into a system of equated reciprocities and utilization of the physical order, confers positive moral benefits on his race. This is only possible, as men use physical causes in the moral system of life. This is equally true, whether the Moral System is considered as the fore-plan and order of a Di-

vine Personality, or the product of Persistent Forces, even if, on the latter supposition, man can conceive the production of consciousness,—of his own self-consciousness, or how he can get the moral coherencies of life without moral motive, and how he can get these without *thought*,—and how he can get thought without an intellective and moral Beginning. Physical and Moral Science have been kept separate, and have measurably deployed in lines of antagonisms, in which their conflict has contributed to evolve the important and rich values of both, and inweave and infibre them into the concrete growth and vitality of Humanity. The priesthoods of Egypt and elsewhere have used their knowledge with perverse power for individual advantage, and organized aggrandizement. As the priesthood became more identified with the people, and the power of central organization, which separated them into an exclusive class, dissolved in the reactions of Science, the mutualities of knowledge and sympathy became more diffused and diffusive, in a mutually dependent life of culture and activities, and the philosophies of life, physical, mental, and moral, more closely blend and unite. As man attains his fuller life, he needs and wants a *system* which will give the dependence and the mutualities of the physical and moral systems, which thus interlace in all his thoughts, feelings, and activities. The priesthood of the future, let it assume what form it may, must be the interpreters of a universal moral system for a universal physical science, and so practicalize both in the utilization of the powers of na-

ture and the powers of man. In the harmonies of these systems, the interpreters of the physical will unfold, strengthen, purify, and exalt the moral; the interpreter of the moral will find his constant dependence on a knowledge of the law of cause and effect in the physical, and how it may and must be made subordinate to the intellectual life of man, not in the supremacy of an organized priesthood, but in the practical and universal or general diffusiveness of the moral life in humanity. This will not only avoid, but prevent a rigid system of dogmatic intellectual thought, but will evolve and eventuate in a diffused self-consciousness of Moral Life, in which the individual is only an integer of a collective whole, yet in his moral individuality. Thus the direction of life will be ever reaching to the utmost bound of physical science for the utilization of the powers of nature and of man for his practical moralities.

a unbroken style!

A FOCUS OF CONVERGING LIGHTS.

"WE tremble on the brink of detecting the interior constitution of man."—Dr. J. W. DRAPER, *Ann. Sci. Dis.*, 1865, p. 113.

"We have reached the point where the results of Science touch the very problem of existence, and all men listen for the solving of the Problem."—AGASSIZ, *Meth. of Study*, p. 42.

"The highest law in physical science which our faculties permit us to perceive—the Conservation of Force."—FARADAY.

"Thus the law characterized by Faraday as the highest in physical science which our faculties permit us to perceive has a far more extended sway ; it might well have been proclaimed the highest law of all science, the most far-reaching principle that adventuring reason has discovered in the universe. Its stupendous reach spans all orders of existences. Not only does it govern the movements of heavenly bodies, but it presides over the genesis of constellations ; not only does it control those radiant floods of power which fill the eternal spaces, bathing, warming, illuminating, and vivifying our planet, but it rules the actions and relations of men, and regulates the march of terrestrial affairs. Nor is its domain limited to physical phenomena ; it prevails equally in the world of mind, controlling all the faculties and processes of thought and feeling."—YOUNG, *Cor. and Con. of Forces*, p. xli.

"The last word of modern philosophy in the sphere of physics is that all forces are 'correlated ;' that in fact there are not many separate forces, but only one, a self-identity of dynamic power, reappearing in a different form after it has become expended in a previous one. The most remarkable feature in the unfoldings of physical science is, that it seeks to demonstrate in all the complicated appearances of mechanical, chemical, muscular, nervous, vital, and mental forces, but one *force*. This is the verdict

which the teachings of Bunsen, Oersted, Faraday, and Carpenter must necessarily lead us to give."—*North Am. Qr. Rev.*, 1862, p. 138.

"The science of Force which at present occupies so much of the attention of scientific men, will yet, in all probability, be the greatest of all the sciences; or rather it will be the central science from which every other will depend."—*The Stars and the Angels*, p. 336. W. & A. Martien, Philadelphia, 1860, Presbyterian.

"However objects may differ from one another, still a deeper investigation discerns a common nature in them all. We find the same law of organization in the whole of the animal kingdom [?] in spite of the most varied difference in their external form and internal structure. We meet again with this same unity in the vegetable kingdom, where a fundamental investigation of some few organizations is sufficient to give a deep insight into its nature. In a further investigation we find one point of unity common to the animal and the vegetable kingdom [now *two*, the formation of tissue and the law of reproduction]; yet even this is only part of a higher unity, until the mind is lost in one fundamental unity of the whole of nature, which we encounter in whatever direction we turn. Every well-conducted investigation of a limited object discovers to us a part of the eternal laws of the Infinite Whole."—OERSTED, *Geist in der Natur*.

"Who has not felt sometimes, when contemplating his own relation to the animal world, a certain uneasy feeling of degradation, a certain shadow of doubt, whether man was not, after all, only a higher

kind of animal, modelled from the animals? We now see that it arose from our beginning at the wrong end. We thought of the lower animals *first*, and then of man as related to them. We see, however, that in the mind of God man stood first, the great archetype to be created for Himself, and his body for his spirit; and then the animals came as shadows and imperfect types; they taking glory from him; not he degradation from them. The Creator lifts off perfection after perfection from the higher forms in order to produce the lower.”—POYNTING, *Glimpses of the Heaven around Us*.

This view is proper in the sense that as the end of creation, man stood in the plan as the consummation of the order, and the subordinate classes were proper to the unfolding of the whole system—physically, intellectually, and morally.

“In the moral world the *force* of God, a thing inconceivable, composes itself of our *forces* in the same way that the work of his providence is, very often, the sum of our actions. If you decompose into visible elements the *power* displayed by Christianity, you will find only a human *force* at the end of your analysis. . . . We only give Him what he has given us; he is, in a word, the *force of our forces*, and consequently he is all; our life is his life and we are still him.”—VINET, *Outlines of Theology*, 1866, p. 168. A leader of Protestant Thought in France, and the friend of Guizot.

“All things are in God in the profound manner in which effects are in causes, consequences in their

principles, forms in their eternal exemplars. In him are united the vastness of the sea, the glory of the fields, the harmony of the spheres, the grandeur of the universe, the splendor of the stars, and the magnificence of the heavens. In him are the measure, weight, and number of all things, and all things proceed from him with number, weight, and measure. In him are the inviolable and sacred laws of being, and every being has its particular law. All that live find in him the laws of life; all that vegetates, the laws of vegetation; all that move, the laws of motion; all that has feeling, the law of sensation; all that has understanding, the law of intelligence; and all that has liberty, the law of freedom. It may in this be affirmed, without falling into Pantheism, that all things are in God, and God is in all things."—DONOSO CORTES, *Essay on Catholicism*, b. i, ch. i. A Spanish writer, with the *imprimatur* of Pius IX; the approval of the society at Rome for the Propagation of the Faith; and of the "glorious school" of the Benedictines of Solesmes, Paris.

"God, a pure spirit, being the beginning and end of all things, it is clear that all things in their beginning and end must be spiritual. This being the case, material things are phantoms that have no existence, or if they really exist, they must have their beginning through God and for God, which means, that they exist through the Spirit and for the Spirit."—*Id.*, b. ii, ch. v.

"The Father is Omnipotence; the Son is Wisdom; the Holy Ghost is Love; and the Father, and the Son,

and the Holy Ghost are infinite love, supreme power, and perfect wisdom. There unity *expanding* perpetually *begets variety*, and variety in self-condensation is perpetually resolved into unity."—*Id.*, b. i, ch. ii.

In book ii, ch. iv, he speaks of the law of love as *attraction* and *gravitation* for angels and men toward God, and adds: "Even matter agitated by a secret power of ascension followed the *gravitation of spirits* toward the Supreme Creator;" as rendered in the translation of Miss Goddard.

"You say, who can believe that in one God there are three Persons? Observing that by three *persons* we do not understand three Individuals, but *three distinct relations* subsisting in one nature, I ask in my turn, is this mystery more incomprehensible than the eternity of God."—*Protestantism and Infidelity*, ch. iv, § 2. F. X. WENINGER, D.D., *Missionary of the Society of Jesus*.

"Do these three titles, 'Father, Son, and Holy Ghost,' represent one God or three Gods? If three Gods, then we have polytheism, with all its absurdities and contradictions. If of these three titles thus placed in co-ordinate rank and authority, we say that one represents the Supreme God, and the others two created beings, then Christianity is but a modification of the heathen mythology, with its graduated scale of Divinities. The only remaining alternative is the Catholic (not Romish) faith, so simply set forth in the primitive creed. That faith is one only God to be believed, worshipped, and served; that in the essential unity of his nature there is a distinction

which he has been pleased to represent to us under their separate *mystic* names or titles, and that this distinction has been so positively and clearly revealed, because each of the *hypostases* represented by these titles sustains to man in the economy of redemption, a distinct and separate office, in which offices men must *intelligently* co-operate for the furtherance of their salvation with these divine [*hypostases*] persons."—*Divine Life*, p. 316. JAMES CRAIK, D.D., Episcopal, 1866.

In view of what will be said hereafter, the inquiry may be made, How could men *intelligently* co-operate with *hypostases*—hypostatic powers—unless with a more clear and some definite knowledge of those powers as powers?

See, also, the *Life and Light of Men*, JOHN YOUNG, D.D., Presbyterian Church, Edinburgh, Scotland.

"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness [Love]; the Maker and Preserver of all things, both visible and invisible. And in the unity of this Godhead there be three *hypostases*, of one substance, power, and eternity."—*Thirty-nine Articles*.

There is no authority in the roots of the word *hypo-stasis*, nor in the use of the word in the Greek language, for translating it by the word *persons*, or any such equivalent.

"To Father, Son, and Holy Ghost,
THE GOD whom we adore."

The Doxologies, in various forms, of all churches.

“Even on the doctrine of the Trinity—for the word itself is not scriptural—much has been said and written which can find no sanction in the Bible. Scripture, indeed, bids us see in the Father, the Eternal Will, creating and governing all things, omnipotent, omniscient, and omnipresent; in the Word, God communicating with man, and declaring the Divine Will to him, and becoming incarnate for his redemption; and in the Holy Spirit, eternal life and love working out the divine designs, *whether in creation or redemption*,—but it tells us also, these are One.”—*Liber Librorum*, p. 164. Charles Scribner & Co.

“In the *Christian Remembrancer* (London, January, 1863), there is a very noticeable article in relation to the famous *Essays and Reviews*. The writer affirms, and I think proves, that modern skepticism is a *natural reaction from the narrowness of the popular theology*. He further undertakes to show that the ‘genuine theology of Christ and his Church’ is not liable to the assaults of this skepticism; and he therefore counsels, as its most effectual refutation, a reform of the popular theology, so as to make it the real teaching of Christ and the Church. A position very similar to this was taken by Dr. McCosh, and other eminent men, at the meeting of the Evangelical Alliance, in Edinburgh, in July, 1864.”—*Div. Life*, Intro.

“The conception which each individual forms of the Divine Nature depends in great degree upon his own habits of thought [which, *in so far as they are carried on without any interference from our Will*, may be considered as functions of the cerebrum. *Id.*, § 588. (See

Semper-Deus, ch. iv, § 5, *et passim.*)] ; but there are two extremes, towards one or the other of which most of the current notions on this subject may be said to tend, and between which they seem to have oscillated in all periods of the history of Monotheism. These are Pantheism and Anthropomorphism. Towards the Pantheistic aspect of Deity we are especially led by the philosophic contemplation of His agency in external nature; for in proportion as we fix our attention exclusively upon the 'laws' which express the orderly sequence of its phenomena, and upon the 'forces' whose agency we recognize as their immediate causes, do we come to think of the Divine Being as the mere *First Principle* of the universe, as an all-comprehensive 'law,' to which all other laws are subordinate, as that most general 'Cause' of which all the physical forces are but manifestations. This conception embodies a great truth and a fundamental error. Its truth is the recognition of the universal and all-controlling agency of the Deity, and of His presence in Creation, rather than on the *outside* of it. Its error lies in the absence of any attribute of Personality; for without this the universe is nothing else than a great self-acting machine, its laws are but the expressions of 'surd necessity,' and all the higher tendencies and aspirations of the Human Soul are but a 'mockery, delusion, and a snare.' The Anthropomorphic conception of Deity, on the other hand, from the too exclusive contemplation of *our own* nature as the type of the Divine; and although in the highest form in which it may be held, it represents the Deity

as a Being in whom all the noblest attributes of Man's spiritual essence are expanded to infinity; yet it is practically limited and degraded by the impossibility of *fully* realizing such an existence [subsistence] to our minds; the failings and imperfections incident to our Human nature being attributed to the Divine, in proportion as the low standard of intellectual development [and deployment] in each individual *keeps down* his idea of possible excellence. Even the lowest form of any such conception, however, embodies (like the Pantheistic) a great truth, though mingled with a large amount of error. It represents the Deity as a *Person*, that is as possessed of an Intelligent Volition, which we recognize in ourselves as the source of the power we determinately exert, through our bodily organism, upon the world around; and it invests Him with those Moral attributes, which place him in sympathetic relation with his sentient creatures. But this conception is erroneous, in so far as it represents the Divine Nature as restrained [or impelled] in its operations by any of those limitations which are inherent in the very constitution of man; and in particular, because it leads those who accept it, to think the Creator as 'a remote and retired mechanician, inspecting *from without* the engine of creation to see how it performs,' and as leaving it entirely to itself when once it has been brought into full activity, or as only interfering at intervals to change the mode of its operation."—CARPENTER, *Hum. Physiol.*, § 589.

"I will answer frankly.

"I see around me evidences of infidelity, widely spread and steadily increasing. As an illustration," he said, "in a recent conversation with a Professor from Harvard, that gentleman expressed the opinion that of the principal scientific men of our country, three fourths or more are unbelievers."

"The spread of Materialism," I remarked, "is even more evident in Europe than among us."

"It prevails," rejoined my *reverend* friend, "over the civilized world."—R. DALE OWEN, in *Report of Addresses at Boston*, May 30, 1867.

"Ubi tres physici, ibi duo athei. [Wherever there are three scientists, there are two atheists.] Since the imposing fabric of the Hegelian philosophy proved but a house built on sand, the scales and metre have become our only gods. Germany—mystic, metaphysical Germany—strange to say, leads the van in this crusade against all faith and all idealism. Vogt, the geologist, Moleschott, the physiologist, Virchow, the greatest of all living histologists, Büchner, Tiedemann, Reuchlin, Meldeg, and many others, not only hold these opinions, but have left the seclusion of the laboratory and the clinic to enter the arena of polemics in their favor. We do not mention the French and English advocates of 'positive philosophy.' Their name is Legion. . . . Demonstrate the possibility of the Absolute, and Materialism is impossible, . . . for here is the combat à l'outrance, in which one or the other must perish."—*Jour. Spec. Phi.*, p. 176, 1868.

[We will not be misled by being thrown upon a

metaphysical nonentity called the Absolute—the *un-productive* Ideal. We will travel with them, as far as they *can* travel, and when they stop, it is just there we will find a self-conscious, self-determinating Beginning, for *their* Diversity in Unity—our co-ordination of Powers—if they please, of Forces, in the Unity of a Supreme Self-consciousness.]

“It is *impersonality*, and not the pantheistic idea, that annihilates all religion. There is a Scripture pantheism; there is a true sense in which ‘God is all and in all;’ there is a true sense in which it is said, ‘In Him we live, and move, and are;’ but this recognizes his Personality as all the more distinct, from the very fact of the inter-subsistence. We may believe that ‘God is all,’ if along with it we cleave to the truth that this great One and All, as we may call Him, does truly think of us as finite beings, that we are truly present to that Eternal Mind, lying in it, embraced by it, but still as personalities, the finite images of the Infinite Personality, and treated as spiritual persons, not as mere links in a physical system or an endless chain of things. We may indulge in any views of the Divine Infinity, of the universal life, of the one all-embracing thought, and feel that our almost infinitesimal unity is as distinctly recognized as though it had been alone with God, the only [?] act and object of his creating power.”—TAYLER LEWIS, D.D., Presbyterian.

“Shall we querulously say to the Divine Light, which lightens every man who comes into the world, Hitherto shalt Thou come and no further; yea,

rather, thou hast exhausted thine own infinitude, and hast no more to teach them.”—KINGSLEY.

“An edifice cannot produce a striking effect until the scaffolding is removed, that had of necessity been used during its erection.” “By the suppression of all *unnecessary* detail, the great masses are better seen, and the *reasoning* faculty is enabled to grasp all that might otherwise escape the limited range of the *senses*.”—HUMBOLDT’S *Cosmos*, i, 47, 48.

“Setting aside notions purely Pagan, and keeping in the line of the nominal belief in one God, there are three distinctly marked stages in the progress of opinion about the natural world, with a fourth to come.

“The first of these is where the natural world is regarded as divine only as to what appears to be extraordinary or exceptional in it. Thunders, tempests, earthquakes, eclipses, famines, pestilences, are thought to betray a divine presence. Or, in human affairs, sudden accidents, unexpected deliverances, strange coincidences. God is a God of occasional interference, not of constant regulation and animation. Not all our daily affairs and the regular processes of creation are subject to his watchfulness, and charged with his indwelling spirit; but nature is liable to arbitrary visitations from without. The religious sentiment feeds on the marvellous. There is a piety of surprises and alarms,—intermittent, spasmodic. God is not in the order of nature, its laws, its silent, beneficent growths and noiseless motions, but in its loud jars and grotesque anomalies. You will hear

much there of special providence: it is not Providence at all, but intrusion, improvisation, perturbation. Of course this will be a God of violence and of terror. And the name of this first view will be Superstition. The supernatural is, then, strange, frightful.

"The second is exactly opposite to this. It is where the attention is turned wholly to the law-side of nature, and does not see that there is a personal will acting freely anywhere within nature or about it. It is so bent on getting rid of exceptions that it forgets the Maker. It mistakes uniformity for self-acting mechanics. Virtually it denies the spiritual world, with all its nobler, varied, and glorified forms of life. There are men so absorbed in the regular processes of the universe as to be insensible both to its Original and to its holy object. Prudence is substituted for piety. The nearest approach to penitence is regret for a miscalculation. Self-reliance is put for devout trust; a little knowledge, which vanishes away, for faith, and hope, and charity, which abide. The future is all dark, without promise or resurrection. The name of this is skepticism. The supernatural is denied.

"The third, which is unquestionably a great advance on the other two, is where God is believed to be over both the natural and the spiritual world, but only in the spiritual. These two worlds are driven wide apart. Thus the only religious purpose answered by nature is to furnish a convenient supply of figures and illustrations for religious discourse. In those who have a lively admiration for external beauty there will

grow up a sort of fanciful, poetical, sentimental piety; in those who distrust and despise the material world, asceticism. Christianity and creation are sundered, though God joined them together. It is a kind of half-belief. The supernatural is essentially unreal; and the evidence of miracle, where it is introduced into theology, has a materialistic cast, as if the high and self-attesting truths of Christianity and the soul were actually *dependent* on proofs addressed to the senses.

“But there is a fourth condition,—or *will be yet*,—where the natural and the spiritual are seen and felt to be parts of one plan, under one Creator. The laws of the one are recognized to be exactly harmonious, *nay, identical*, with the laws of the other. There is not only a resemblance, but a correspondence; the things of nature being found to be the things of the spirit of man, good and evil; and *all* the things of nature having their counterpart in the spiritual world, whether life or death, health or disease, clouds or sunshine, serpents or doves. Christ’s instructions are full of these things; and they are not accidental comparisons, but are meant to bring God’s works together into the closest unity. So says the Apostle Paul in a passage which commentators have only partially and superficially comprehended: ‘The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made.’ He is the God of the insect as much as of the archangel. In the original design of the Creative mind, each was meant for the other,—everything in

nature, great or small, star or starfish, to meet and answer to something in man. *This at present may be Christian mysticism. But it will be Christian faith.* All the strong tendencies of true science, as well as of Revelation, are bearing in this direction. They tell us that when God formed the lowest living creature, already man, with brain, and heart, and immortality, was in his thought. In every department of knowledge and thought, unity is the reigning idea. All interdepend; all belong to each other; all serve each other. And this is the Christian doctrine. Revelation is to find each of its great practical truths confirmed in the universe. The sovereignty of God; his personal and free presence to every part and particle; the disorder of sin or disobedience to law; the remedy for that, or reconciliation; the necessity of a second or spiritual birth to restore and complete the natural man,—have dim types in nature. And, above all,—what now concerns us most,—there is hinted the reality of a revelation of what is unseen and eternal, through appropriate and preadapted forms that are seen and temporal, in connection with the ministry of the Son of God and Son of Man, as a mediator belonging both to earth and heaven, or rather, as having both these belonging to him. In this view, the Christian miracles become not only credible, but what we should have a right to expect; such breakings through of the spiritual upon the ordinary world as a mediator's ministry would probably bring with it, and the only rational explanation of the beginnings of Christian history.

“As to this Revelation, then, the first of these four views I have mentioned—superstition—is ignorant of it; the second—skepticism—rejects it; the third misinterprets it; the fourth—faith—finds it full of blessed meaning, and brimming at every point with a heavenly inspiration.”—F. D. HUNTINGTON, *Christian Life*, pp. 188–192.

Here are the two systems, the Physical and the Moral (Religious) in open and hostile antagonism, or without a method of Conciliation. The former, with a Method and a purpose which are definite in themselves; the latter, without a Method, and without a definite moral purpose by which it can conciliate the former, and with divergencies of processes, which through fifteen centuries has filled the world with the noises of their conflicts and the desolations of their passions, yet, rising generally to the revivification of a higher moral life. The Papal mind is abandoning the Creed of Athanasius, the Protestant mind is affirming the Unity of God, and Science is demonstrating the *unity* of Nature. In the human organization there are two great Nervous Systems. The one has its seat and great fountain-head in the Brain, passes down through the neck and the centre of the back-bone, and distributes its ramifications in lessening threads (fascicles) to the various parts of the system, in due proportion to the functions to be performed, and the offices to be discharged, in receiving direction from and giving information to the august and ruling Power in the Brain. In the Brain is the source of thought and determinate Action,—as it is

also the *pivot of reflex* action in sudden surprises and emotions. It is called the Cerebro-Spinal System. The other is called the Great Sympathetic. It is intimately connected with the heart and stomach, and in one connected system is traced in its own dependent connections throughout to the temples and to the feet. It is essential to the life of the Visceral System. Yet both interlock at important points in the visceral organization, interlace at many points, and both are essential to the completeness of the whole. But the Brain, the seat of Thought, is the seat of self-conscious empiry. Yet the All is but One.

Herein the highest forms of thought of the Spanish, Italian, French, German, English, and American minds are represented. Here the Papal, Presbyterian, Episcopal, and Scientific minds, representative of the struggle of the general mind of mankind, are on either side, converging to an ultimate, a final end of thought. Each side is on the brink of its own abyss, in the conclusion of its own method and processes. If Science has no method and corresponding process for passing the abyss to a Personal God, then morality is only a Prudence, the human sympathies only incumbrances to be shuffled off as annoyances, or they are but the measure of conveniences by which we may get so much enjoyment for such equivalents as we may *afford* to give. If Religion, if the true Morality in God, cannot furnish a transit—a Mediation between Mind and Matter, the eternal Necessity of Cause and Effect in the dry, hard Analysis

and Deduction of the Physicist, is the Law of the universe. Is the gulf impassable?

GOD AND SCIENCE.*

MATTER IS NOT ETERNAL.

RUFUS—GLAUCUS—CERINUS. *Where does he come*

Rufus. You say, God made all things; and I say, Nature made all things.

Cerinus. Well, that is squarely put. Then Nature is your Beginning, your Synthesis, your Eternal Necessity for all things, by which and from which all things that have been, have been, by which all things that are, so are, by which all things that will be, will be, in a purely necessitated chain of cause and effect.

Rufus. Yes, certainly so.

* It may be that the argument attributed to the Scientist may not be found in that identical form in any of their works. This may arise from two causes: *a.* They have not ventured to be logical; or *b.* They are not logical. In a Law of Physical Forces they must find all phenomena of every kind as the resultants of these, their Force. They cannot move in their Science of Force without Repulsion, Attraction, and Polarity, as three separate forces, or as modifications of one prime force, and from these or this they must *deduce* all phenomena, physical, intellectual, and moral; by a process of simple Development, or they must *induct* the Primal Causation, in a determinate Source of Cause, as Self-Cause,—and this is God.

Cerinus. Now, as your Nature is your all-comprehending Synthesis, and, as such, includes all the elements and operations of nature and life, give me in your clearest, briefest manner possible, so that there shall be no misunderstanding of terms, no waste of time or thought on empty phrases, your Analysis of this universal synthesis, this elemental Nature. It is by *preparative* Analysis only that we can verify and prove any synthesis, anything composed of elements, or manifesting qualities in Physics or Metaphysics, including Theology, for that is or ought to be the highest formula or system of the Life which is in the Whole (*το Παν*, the All). In a true analysis of Physics, or as you call it, Nature, there can be nothing contradictory, in positive contradiction of a true system of Theology. In other words, there is a fundamental agreement between the System of Nature and the system of final and absolute Truth in God. So that to get the true system of the whole, there are two lines of thought and investigation to be pursued, and, if possible, to be harmonized.

Rufus. We do not differ in our processes then. It is the ultimate law of all human *knowledge*, distinguished from blind, unreasoning, unanalyzing Faith or Credulity. We both want *reasons* for that which you call *Faith* in you, but which I call *Belief* in myself, as founded on precise knowledge and reason. Pardon the allusion, but, indignant scorn will rise to the lips at the evidences of so much passion and fanaticized feeling in that portion of human life whence originates that terrible scourge of the centu-

ries called the *Odium Theologicum* or Christian Hatred.

Cerinus. The pardon is with yourself. Correct that in yourself which you condemn in others, and your pardon is complete ; you have then taken the poison out of your own sting. The descendant of one who, within the bounds of family tradition, perished in a slow fire for his *Faith*, it may have been without reason, or for his *Belief*, it may have been with reason, cannot but wish that all these important questions should be discussed without indignant scorn on the one side or theologic malevolence on the other. Yet we may have occasion to refer to them hereafter ; if 'so, let it be in the same light in which we would consider these facts of human nature as any facts of physical nature, for they are dreadful facts of history, which, too unfortunately, repeat themselves. The Evangelist of Reason should not exhibit the passion of the fanatic ; the Evangelist of Charity should remember the lesson of history, that what men call the love for God and his Christ has filled the earth with unutterable sorrows.

Rufus. Thrice a pardon. Thus prepared, we stand upon the ground of mutual charities, looking alone to the general end of our own true welfare, and that of our common humanity. We have agreed as to the starting-points and the process. The first is the synthesis, your God and my Nature, and the process is Analysis. Now for the analysis. All sciences are resolving into Chemistry as the final science, or if not, it is, in many ways, essential to them all. The

solar beams are analyzed, and by the "Spectrum Analysis," we are now telling the kinds of earths and metals in the sun, stars, and planets, and, probably, that many of the nebulæ are but star-dust forming into systems of worlds. *Ann. Sci. Dis.*, 1865, pp. 251-267, 203-208. The heavens and the earth are being analyzed. Their elements and their combinations are measurably, if not fully brought within the reach of science.

Cerinus. Very well, and so they are; we cannot deny that, and have no wish to do so. These analyzations are adding largely to the bounds of knowledge, and the progress and comfort of mankind. And without the means of solid substantial comfort, derived from the uses of Nature, there can be but little or no moral progress for the people in general.

Rufus. I thank you for the compliment to Science, and claim the benefit of the concession. So far, Chemistry has analyzed nature as it is at work on this earth; that is, it has taken off the outer forms of all things, and distinctly tells you what are the elements of which all these various things are composed, all which we see, or hear, taste, touch, or feel, or relish with our appetites, or reject, or seek for our various gratifications, or test as medical reagents on our bodies, or which exercise a stimulant or sedative agency on our bodily organization, and especially on that part of it called the Mind, and they are found to consist of *sixty-four* simple chemic elements, and so far, of these only. Of these, twenty-eight are scarce, so very scarce, that they are only traceable in

some of these various and multiplied economies of Nature. This leaves then, substantially, only thirty-six chemic elements, from which all these facts and operations of nature in us and around us proceed and are fashioned forth.

Cerinus. Well, that does seem, in some sort, to be the result of the crucible, of medical therapeutics, and of the observations of the most learned Scientists of the times. But is this the end of your argument?

Rufus. By no means. In all the tests of Chemistry, including the observations in Mineralogy, Metallurgy, Astronomy, Botany, and even Physiology, and Medicine, with its diffusive stimulants, its laxatives, its astringent tonics, and its nutritive substances, acquired from these very chemic elements, we constantly find three fundamental *forms* of Force. All nature is derived from these chemic elements, and what is fundamentally in them must be in all nature and in its operations.

Cerinus. This is your Synthesis,—your Nature. Pray, what do you call these wonderful forms of Force or agencies of Nature, or, as we have reached the last point of ultimate analysis, we might without offence borrow from the ancient mythology, and smile at the term, and ask, what are these *powers* of the Goddess of Nature?

Rufus. Agencies of Nature. That is the proper expression. These agencies of Nature are Repulsion, Attraction, and Polarity.

Cerinus. And these in combination, or, if I may suggest a word, in co-ordination, constitute the *crea-*

tive, or rather, in your Science of the Universe, the formative or form-giving Nature, the Goddess who presided over the mysteries of the Beginning.

Rufus. Certainly so ; but drop all allusions to Personality. Personality belongs to the age of Mythes, from whatever ancient and rude forms of thought or undeveloped culture they may come. Personality as applied in form to nature or her operations, has no place in the lexicography of science. The forms of Force or these Forces are present in all the operations of nature, inclusive of organic life. See here. I repeat for your inspection the simple experiment from the science of electricity, one of the constant and most delicate, as also the most powerful agents in the hands of the chemist, in its three forms of Magnetism, and Static and Dynamic Electricity. Here is a horseshoe magnet ; I place on it a sheet of paper ; I scatter fine iron-filings or magnetic sand on it ; as they touch the paper, each particle assumes a certain position, marking the exact place of the magnetic poles and of the *neutral line* between the two poles ; see, they are arranged over the paper in beautiful curved lines of order. They are the same kinds of atoms, that is, they are of identical substance, but they form in these symmetrical lines of curve from the centre towards each end of the magnet. This movement from the centre to the ends probably formed the earliest and lowest notion of the Polar Power. There is the repulsion, which keeps them apart and helps to reduce them to lines ; there is the attraction, which draws in lines to either end ; and

there is the Polarity, in its double aspect of Force, in both ends, which forms these lines into curves of order, and with a general harmony in that order. If we adopt the *opinion* that magnetic or electrical forces are only attraction and repulsion, or modifications of either the one or the other, then there is no law or force for the curves which constantly appear, and which are distributed in all the forms of nature.

Cerinus. The experiment seems complete. The powers may be admitted to be there. (Youman's *Chem.*, pp. 164-5; Morton & Leeds' *Chem.*, 10, 15, 16.) Yet, possibly, they are not acting in the precise manner of your theory, for as you cannot actually see the powers or forms of force in their positive currents of moving agency, this one so attracting, and that one so repelling, and one *polarizing*, they may not act precisely according to your opinion,—but the powers may be there. I must admit certain powers, forces there, for I cannot see, nor in any way conceive how my God any less than your Nature, can work in any *how*, in some certain and definite *how* without Force, or, it may be, without these forces, in the movements of this world. But I see in the experiments,—in all these experiments, as I see frequently in nature, these atoms lying loose and in confusion, and if not moved into order by some outward or extraneous cause or combination of causative forces, they would so lie through eternity.

Rufus. Certainly, for I cannot see how Nature can work without Cause. She is the great reservoir of

Causes. If your God works with *cause*, then is he but Cause,—and—the argument is closed.

Cerinus. We are now dealing with your Forces of Nature. Let us close this line of discussion before we touch the higher and more solemn form of argument, for if we do, but in imagination, approach a Personal Presence above humanity, if bold, let us be reverent. But there is *cause* in these atoms, in virtue of which these atoms are, which so makes or produces and preserves them as atoms, as lime, silix, carbon, &c., and these are causes of one kind in differences of degrees, or different kinds of forces,—for they contain *correlations*, by which they act and react, unite and separate, each in its kind and with each other, in so many forms in the economies of nature; and there are other causes, of different kind or in degrees of Differentiation, as in the applied magnetism, as in the constant economies of the world, which so moves and arranges these atoms, and which else as atoms might lie undisturbed as the sands of Sahara, and the world be an eternal desert,—certainly so in the absence of all extraneous cause—extraneous to them.

Rufus. It is a difference, or to use your term, a differentiation of the same Forces. For, to go one step back, and it is the last step; each of these atoms, however small you may reduce them in fact, or by any mental process, even so small that many thousands, perhaps millions of them, may combine in beautiful and symmetrical order to construct one of those minute shells filled with animal life, in a per-

fect organization of life, so small that many millions (41,000,000 of *Galionella distans* in one cubic inch of Bilin slate; 1,750,000,000 of *Galionella ferruginea* in same volume. HUMB., *Cosmos*, 30; 1 *Id.*, 150, 255, 262, 342), as shown by Ehrenberg's microscope, can exist in one square inch,—each of these atoms is a combination or complexure of forces. The chemic combinations show with satisfactory conclusiveness that each of these infinitesimal atoms, which constitute the shell and fleshy portions of these minute animals, are combinations of Forces. Chemistry instructs us that, “the laws of crystallization show that the molecules (or ultimate particles of matter) have *polarity*. That these molecules have imaginary axes passing through them, whose terminations or poles are the centre of attractions . . . and the *three* axes are the fundamental axes or diameters of these particles.” “We thus see that atoms or molecules are, as above remarked, only the centres of several forces, whose aggregate results we call matter.” SILLIM., *Chem.*, § 218 and *n.* That is, these axes are the lines of diameter in which these forces act to produce the various atoms in their kinds and their combinations, in various settled forms in Chemistry, Mineralogy, and to adapt them to the general economies of nature. To repeat, what are found as universal causes in all nature must be found as intrinsic in the atoms which compose all nature. In other words, analysis can only find in the composite, the elements which compose it. We are now standing on the foundations of Nature.

Cerinus. How simple and how severe is its order and beauty! This may be called the harmony of nature, which reduced order out of that primeval chaos, which geology no less positively demonstrates than Scripture affirms, and which crosses, in ascending forms of order, the breaks, convulsions, and dislocations, so visible and constant, from the first geologic dawn to this time, and covers the ruins of the earthquake and the ashes of the volcano with manifold forms of life.

Rufus. Surely so; and these prime laws of Nature, now seen as Positive Force or Forces, intervene to restore order.

Cerinus. I recognize the distinction between Laws and positive Forces, and admit the justice of the general criticism which applies to all that popular and theological phraseology which speaks of *laws* governing inanimate nature, which, as inanimate, can only be moved and kept in movement by positive force. Law, as a rule of conduct for a self-conscious and elective agent, choosing between indulgence and penalty (say in any vicious habit), is something other and different from the positive force which constantly causes water to seek its level, or any other uniform causation in nature. In the one instance it is positive cause and effect; in the other, it is a simple intellectual formula, in many of its instances embodying a moral motive, saying to the self-conscious, elective agent, take this course, or do this thing, and such will be the result, or take that other course, or do that other thing, and such, and other will be the

different result, and in both cases involving the well-being of the choosing agent, and almost uniformly, even in the use of physical causes, affecting his intellectual and moral life. And he has the power of choice, for he does learn some things by experience.

Rufus. Truly I intended no such nice distinction, nor any extreme criticism. I am not after words, words, but facts, forces, the Force of the Universe.

Cerinus. I cannot very well see how you can represent, and so present to the mind of another a clear view of any fact, call it thing, process, operation, or operation done and ended, without precise and appropriate language. Beside, the facts and operations of nature are so various, and run into and blend with one another, that the language which would faithfully represent them all, would have the adornments of all the graceful æsthetics, the precision of the movements of the artisan, the nice but necessary intricacy of the laboratory, the definite varieties of all the sciences, and yet would pour over all, the dignity of manhood, ever as he could grasp that Wisdom which bespeaks the glory of the heavens and the grandeur of the universe. At least, in a Science of the Universe, where we are in search of its Prime Cause, which moves the orders of nature forward to higher order, the language should be definite enough to say whether Repulsion, Attraction, and Polarity are *three* persistent forces, or but modifications of one *mother* Force, as we have so frequently heard her called in literature and philosophy, Dame Nature.

Rufus. Truly, you have a *precious* gift of language, and a most ingenious way of putting cunning phrases.

Cerinus. Say, rather, ingenuous way of seeking Truth and disentangling it from generalities, which would cover up the origin of all things in the vague use of the sacred word God, or in the equally vague and unprofitable use of the term Force, which when once admitted without its proper analyzation, plays queer gambols with the fancy, and strangely misleads the Understanding, even in the present proud position of Science, as in the superstitions of the Past. As a vague generality, all the phenomena of nature and life are explained by saying of this physical fact, this mental operation, this moral feeling, It is a modification of Force!

Rufus. What say you, then, to the Principle of Homogeneity?

Cerinus. I do not know that I have much objection to either of the terms. That will depend very much on the manner in which they are used. For instance, "principle" (*αρχη*, *principium*), has been used as a verbal sign, a word to stand for some more or less vague assumed something, or as some well-known thing which was asserted to be the Beginning and the foundation of all things. Thales asserted this for "water," Anaximander for "dry and moist," Anaximenes for "air," Pythagoras for "numbers," Xenophanes for "One and All," Heraclitus the "flowing and becoming," Empedocles for "four eternal original materials," etc., etc., and the Scientists for their nude Force, which you say is Homogeneity.

Rufus. I have not said. I only say, what Science has definitively determined, and she has not yet said. But what do you say to the Principle, define it as you please?

Cerinus. Nay, nay, you ask me in virtue of some power, or some supposed power which I may possess, to precede, to *transcend* your mere manipulation of your Forces, and give you a Law—a principle for these Forces! I have a *faith*; it was the faith of my father and mother, of my ancestors, of mankind in general, though in many and beclouded forms it may be or may have been. It is a Faith which, in many ways and by the convergence of many modes of Thought and Feeling, ripens into a *belief* in a Personal God; and this, somehow, in the course of nature and the progress of culture, ripens into that form of personal character in man also called *Principle*. It is an element of Moral Vitality, shaping the life of the possessor and influencing others, when left free from the deranging passions of civil and religious commotions. I have the very highest regard for that word. When you shall go down to the ultimate *principles* of Nature, and show me what lies at the foundation, and move or moves all things, I will stand uncovered in the presence of the Mighty Truth. When I can go up in this old faith of my martyr ancestor, and of my own soul, to the Solemn Presence, and find the steadfastness of an eternal principle of Truth and Love, the contemplation of which begets and nourishes somewhat of a kindred principle in my own nature, and so acts on a lower *nature*, and I look around

and compare the general aspect of humanity at this time with any antecedent period of its history, and trace these better conditions to those methods which lie outside of the analyzations of Chemistry, or any of the processes of any and all of the Physical Sciences, yet admitting the humanizing influences of their culture on the welfare of man, you must pardon me for saying, if you wish to substitute your Principle of Homogeneity, of Positive Force, for my *principle* of a Living God, you must do so by a rigid analysis of Nature or of Reason, *and of both*. That is your position. You claim to reform the world by Positive Science, which gives, can but give in its method and process, positive knowledge of the positive physical facts of nature and life. It omits the aspiration of man, and the moral coherences of society.

Rufus. But notwithstanding your personal convictions of this Personal God, the world is very full of crime and folly. When men shall come to understand Nature, and see that all is Cause and Effect, and that when nature is subdued to the uses of man, then there will be Peace on Earth and Good-will to Man.

Cerinus. It must be, it should be readily and frankly admitted that the study of nature in all her departments, when pursued for the welfare of the race, and more so when the results are so applied, have and will ever have a humanizing effect on the student of Nature and Life, and on all who follow in his pathway, making the application of his results. As so I see the *principle* in the life of such a student, but I see his great thoughts only as *Norms*, which

successive laborers must and will take up, and work into actual forms of conduct, or instrumentalities, or means of use.

Rufus. Norms! norms! More new words. I do not apprehend its meaning, nor the use you intend.

Cerinus. Then you have not read that delicious passage in the *Dies Boreales*, where the good Kit North says, "The highest Norms of Thought—sublime, beautiful, solemn—withal the sense of Aspiration—possibly of Inspiration."* Nay, you have not even looked into Worcester's nor Webster's dictionaries, to find that in all true life, Thought precedes action and practical work, and that in all regulated life there is a norm, a law, a rule of life for its practical use and adaptation in life. Norms of Thought. Ponder well the meaning of this rich thinker, of all thinkers. We have the power which thinks. We think. As we think, thought takes Form—forms, how vast, how manifold. We *form* them into their definite shapes, and give them coherence in pictures of the mind, and in expressive forms of language in systems of thought. The sculptor, the inventor, the *formers* of all the material forms of use and beauty,—the writer of poesy, of literature, of philosophy, of Re-

* Norma. A rule, form, prescription, model, pattern, law, *Γραμμή*, noscito, agnosco, cognosco, exploro; notum facio, indico in memoriam revoco; *Γνω*, nosco; *Γραμμή*, mens, sententia, voluntas; consilium. *Sanscrit*, jna; jnā, to know. So the earliest forms of language, running down into the primitive Sanscrit root, preserve the meaning of the word through all changes, and show its rise in the very element of cognition in the mind.

ligion. They are *now* in the clear definite forms of pictures in thought,—call this what we may. They are positive facts in the self-consciousness. You can pass them by—and they will still remain within—so that you can come back and recall them,—retouch them and bring them out to fuller form and picture, and mould them into coherent system. There they are; and there are your own self-conscious powers, in them and over them. You can select your time, place, means, yea, and motive, in many ways dependent on your self-election of these times, places, and means, and your personal motive for bringing them forth and placing them over, *objectively*, from yourself in nature and in life. *Now* they are over in nature and life, and they have become the property of others for their uses, misuses, and abuses, dependent on their election of purpose, of motive, of time, place, and other means, for their uses or abuses. So far as you are concerned they are *actualized*, set over in nature and life from you, whether by tongue, hand, pen, graver, chisel, or other means of embodying them into visible or tangible existence. There is then a *positive power* in thought to form and fashion pictures, images in the *Mind*, and give them a clear definite power or stability of permanence. A *creative* beginning from your own *normal* power!—and you *normalate* these,—that is, you impress upon them the *powers* of your mind, your thought; nay more, your love of a good or your love of a bad, to be accomplished as they so take their outward form *and life* from you in works of art, literature, science, philosophy,—your religion.

So formed, they become not only a part of your own actual life, but of the condition of nature around you, and in the lives of others. As you so actualize them in their respective and significant symbols of words, or deeds, or material forms, they represent these Norms of Thought, now become the actualizations of your self-conscious Self, yet with the co-action of your other Powers than that of Thinking, and which were thus necessary, in this determinate mode, means time, place, and *end* of action, to set them over in objective life. In the Thought, in the End to be attained which is your motive-love, good or bad, foolish or wisely considered, and your Power of outward doing, actualizing these over into the current of life around you, all your Powers are implicate, for folly or wisdom, for good motive or bad intention, and consummated in the Act, the Deed. As you toil for the welfare of man or the glory of God, especially for both in one purpose of life, which embraces all the Powers, there is a sense of Aspiration—possibly of Inspiration. Even the desire to better your own condition “in mind, body, or estate,” is an aspiration. The element of Aspiration is there, however limited or misdirected.

Rufus. The flame uprises, the tree reaches up to light and air, the eagle soars and gazes on the sun, and the sun sends his vivifying and life-sustaining beams in all directions. What more certain than these Laws of Nature? You would call them empty Norms; give a name, and say you have gotten a Force. We call them Positive Forces; we deal with them

in the crucible, the spectroscope, the electric batteries, and we have the great volume of Science showing the diversity, constancy, and uniformity of their action, as they arise up out of the great principle of Nature, always showing but a modification of Force.

Cerinus. At base, it is homogeneousness or universal sameness of your *one* Force you mean, if there is any explainable thought in the term. Pray show, in some definite analysis, how, from *identical* force, one Positive Force, a universal sameness, you get your antagonizing forces of Repulsion and Attraction, and the counterpoising, balancing, adjusting, and arranging force of Polarity in the infinitesimal atoms. In the omnipresence or universality of one homogeneous Force (always and everywhere alike), at least at and before your beginning, how get the segregation, the separation and limitations in forms, norms, if you please, of the multiform forms and qualities of nature and life.

Rufus. The question suggests its own answer. The final analysis of all we know is into atoms. In these atoms, as in all nature, the three forces named are found as the Prime Persistent Forces of the universe.

Cerinus. But in or over all nature there are well-marked, distinctive, and continuous forms of life (vitality), in the vegetal and the animal kingdoms, and in the latter there are various organs of instinct, and accompanying them of instincts themselves, all in diversification and limitation, and all in dependent system.

Rufus. Such is our observation of nature. Your statement is a question; how account for these? You would say that Repulsion would always repel, and it is a force which always acts in straight lines from the repelling body; that Attraction always attracts in straight lines to the attracting body. This is so. If the sciences have any two facts well and indisputably settled, they are these two fundamental facts, and from their universality may well be called the Laws of Nature, not from any preceding, or, as it is called, *a priori* induction or imposition of empty, verbal, or ideal normal law upon nature, but simply as a deduction from their universal presence in nature. But what of Polarity, the somewhat newly discovered fact and law of the universe, and exercising much more various and important influences in nature, than in its simple form in the magnet? I fully admit the necessity for a more definite power in nature, to give form and qualities to all things, than can be furnished by Attraction and Repulsion, important as these are. This is Polarity; it is the *morphic* Power—that power which gives *forms*. It is not confined to sharp, straight lines, and its presence is known or detected in all experiments of the batteries, and in the analyzations of the crucibles. Have you not seen, do you not see how it uses these two forces and forms the atoms; how it passed through the paper and arranged the particles of iron; how it moulds the atoms into the chemic crystallizations; the crystals in the Mineral Kingdom, in the uniformity and variety of its precious gems or stones? Pass

by the vegetal kingdom, with its like and far greater number of forms, in their perpetuative successions of these fleeting gems of the earth, and examine the animal kingdom, in its multitude of forms and instincts, knowing certainly that if you find these Forces in the atoms, and in this higher form of animate life, and can trace them in the mental and moral qualities of man, you will find them in the lower or intermediate forms of vegetal and animal life, nay, that they are swaying the planets and the star-systems. Every animal has its own peculiar form, and this outward and known form, peculiar to each animal, is but the combination of the inner organisms which make each what it is. These diversifications of inner organs are uniformly seen to be represented by muscular powers of action, instincts, and qualities, which make each animal and each instinct what it is,—the flesh-loving and ferocious tiger, the grass-loving and domestic cow, the vulture, the dove, the serpent, and the worm—all in some quality of organic power or instinct, represented in man.

Cerinus. And for all these you have the fundamental forces of Nature,—Repulsion, Attraction, and Polarity!

Rufus. Yes, and none other. The tiger, the Carnivores, are attracted to flesh; the cow, the Herbivores, are attracted to grass and vegetable food, and their natures naturally repel each other and make the war of life, while Polarity, in its wonderful production of forms, gives not only outward forms to these animals, but forms in the nature of

qualities, from the atomic combinations to the natural qualities of their flesh, and through these, to their instincts, and so to the grass and herb, and flesh suited to, and correspondent to these instincts. Look further, and see rising out of this great reservoir of causes, the manifold and wonderful *correlation*, between the human body in its manifoldness of organic powers, and this *correlated* life and these forces in nature.

Cerinus. The order of nature is wonderful; it is reasonable; it is wise. It is beautiful in many aspects; even to the idiot it is beneficent; while to all the higher natures, even to those who see this cordon of physical order running through all its processes, there is a noble sense of appreciation. Verily, it almost produces a norm of inspiration to worship Nature in this her own Temple.

Rufus. I rejoice that you appreciate the simple sublimity of the System of Nature, and I more fully rejoice in the hope and conviction, as I labor, that the millions of the sons of men coming on the earth, in the progress of the universal knowledge which this Science of Nature will present to their weary, conflicting, and lowly estate, shall arise to dignity and true manhood.

Cerinus. Let us rejoice together in the hope it may be the conviction that this Reason, and this appreciative Love of the order of Nature, will be somewhat uniform and altogether universal, and that all the powers of Nature shall be analyzed and utilized, to the welfare of man, and that in this auspicious improve-

ment and application of the laws or Forces of nature, man will reach the golden age of Reason and Love.

Rufus. When that day comes, the labors of man, his hopes, his yearnings, and his struggles, will have their reward, or at least Nature will have its fulfilment, in this universal harmony of its Forces.

Cerinus. That is my devout hope. I now can almost see, can more clearly see a universal overruling Cause, shaping all things to harmony. But so far in this Temple of Nature, we have nothing but dry, hard, physical Attraction, Repulsion, and Polarity.

Rufus. Why, sir, can't you see that anger, hatred, injury, wrong, violence, etc., are the repelling causes from our Repulsions to each other; that all our forms of love, by which we seek our various gratifications, and fall into the associations of life, as in families, friendships, sects, parties, clans, and nations, are but the associative facts and causes from our Attractions to each other? Can't you see it, sir?

Cerinus. Certainly I see it, but whether I see it as you do, I am not sure; rather, I am sure that, as yet, I do not so see it. But *how* so see it, and *why* so see it? If these forces are purely and nakedly nude physical forces, *how* and *why* so, this Reason in or of this order of physical movement, and how and why this appreciative power in man, and which in the progress of the Science of the System of Nature is to be the higher dignity and true manhood of man, in this new order of society?

Rufus. The Reason comes, arises out of the power, the very and intrinsic morphic force of Polarity. It

is that Power which in Nature works in such manifold forms, to so many uses in our developed Reason, and this Attraction, working through all the orders of nature, is *our Love*; for it has been said by eminent authority, "As the great Newton wisely did in the point of Gravitation, throwing his whole Theory of that same *Æther* and its Vibrations into some modest queries: notwithstanding his very *probable supposition* that both Gravitation in the greater Orbs, and *all sensation and muscular Motion in all animal Bodies, might depend upon it.*" Archbishop KING's *Orig. of Evil*, p. lvii, 4th ed.

Cerinus. A question; answer it as you please, or as you are satisfied is true. It lies at the foundation, not of Nature, but of your Science as science. Your Method is called induction; that is, from the constant and uniform results of anything, its phenomena, you induct, extract from them the cause, force which produces them; from the way in which particles or bodies move from each other, under given circumstances, you induct Repulsion; when they come together, you in like manner induct Attraction; and from the manner in which they enter into more or less complex and permanent forms, as in crystals, vegetal, and animal life, you can induct Polarity.

Rufus. Our Method, as you state, is induction. There is no going above Nature, to find what may or may not be in nature. Nature is her own full complement of Causations.

Cerinus. One of the fundamental axioms of Science is, that no force is gained, and no force is lost.

Rufus. Certainly so. The sum of all the forces in the end, is the sum of all the forces in the beginning, and in the intermediary series of causes and effects.

Cerinus. In this you but assert our omnipresent fulness (*Pleroma*) of Deity. Another axiom of equal validity and acceptance is, that nothing can result in the end, or in the intermediate series, which was not in the beginning.

Rufus. That is the necessary corollary from the former axiom, and from all I have said.

Cerinus. This, with us, is the result of wise and determined correlations in the intermediate series for the end contained in the Beginning. And so, with you, all cause is physical cause and effect!

Rufus. None other. It is the absolute sum of all things.

Cerinus. Then Reason, and Love, and the power of self-conscious Actuation, is only a development in and of these dry, hard physical forces, as they started in the atomic foundations and movement.

Rufus. So it seems to me.

Cerinus. And to us, these, in the combinations and vicissitudes of life, are but instrumentalities for the exercise of our Reason and Love. Then the perfect system of life will consist in the fact, that all men shall know, or at least believe, that as these atoms come together, each has self-conscious life.

Rufus. Yes, truly so. Look at the differences of men, from the idiot to the noblest intellect.

Cerinus. This we find necessary for the distinctions, vicissitudes, and economies, in which a moral life is

to unfold through such conditions. And your conclusion is, that as these atoms dissolve and dissipate, the self-consciousness is annihilated—forever gone.

Rufus. That is the result of the Analysis; and the argument comes around to the starting-place,—All things began in atoms and end in atoms.

Cerinus. Not quite so; let us be a little more logical, at least something more rational. A little *Rationalism* will not hurt us here, at such a conclusion, a particle. All things did not begin in atoms, on the very doctrine of that science which so beautifully and grandly furnishes the Forces for constructing the System of the Universe, and builds this World as one of the lesser Temples of Nature. I express a sincere admiration for all the achievements of Science, well knowing, from the current of history, that while some mischief must ensue from heated enthusiasm on the one side, and inflamed fanaticism on the other, yet that improvement, and progress, and higher harmonies will result. I have a saddened respect for that condition or quality of mind which can so labor for Science in the pure love of Science, and that kindness of feeling which looks over the past, and sympathizes with the toils and sorrows of humanity, and looks forward and devotes his energies for the prosperity of the future, even for this earth, while he has no anticipations for himself of the benefits it is to bring to others, and he prepares to lie down to his dreamless and eternal sleep. It is a noble, manly sense of duty, however little he can *analyze* it in his own self-consciousness, or it is a heart working

in the spontaneousness of its own love. There have been martyrs of Science as well as of Religion, who have suffered by fagot, by steel, imprisonment, and contumely, and their labors and sufferings have contributed to our better times, in that overruling order which is always rising to higher order. Look around at the condition of the Arts and Sciences, and see much that these men have done for humanity, whose view of life is confined to the brief span of a few years for themselves, and the bounds of this earth for man,—then let us ask ourselves what we have done in this, in any direction for our own unfoldment, and in utilizing their results for the welfare of the race—we who claim to believe in God, and an immortal life for ourselves and for all others.

The Forces themselves preceded the atoms—so your Scientists say, and so we affirm. We cannot without wings stronger than those of the dove float over the abysses of ruin, the passage of which is necessary to take us up to that primeval time. It is a long way, strewn with many and strange forms of ruins and desolations. So says Geology. Herschell's forty-foot Reflector gathered the beams of light from starry worlds—*nebulae*—so distant that they started from their spheres almost two millions of years before they reached his eye. "Hence it follows that the rays of light of the remotest *nebulae* must have been almost two millions of years on their way, and that, consequently, so many years ago, this object must already have had an existence in the sidereal heavens, in order to send out those rays by which

we now perceive it." WILLIAM HERSCHELL, in the *Phil. Trans.*, 1802, p. 498; JOHN HERSCHELL, *Astron.*, § 590; ARAGO, in the *Annuaire*, 1842, pp. 334, 359, 382-385; HUMBOLDT, *Cosmos*, 1, p. 154, and *n.*

The Forces were then moving throughout the infinitude. It may be, it seems probable that our sun was shedding his rays over the dreary wastes of our forming world, and thence onward to this time there is an *autograph* history of this planet, which, however, can be best read, like the old Hebrew Bible, by beginning at that which is, to us, the end. The Forces, the Force is eternal; no force is gained, and no force is lost—so say the Scientists; and no one can think how or when they began, or how or when they shall end. The Forces preceded matter, and made matter. Matter, therefore, is not eternal. We have gotten rid of the eternity of matter, and of the Principle of Homogeneity, or one Positive Force. We have gotten to that Beginning in Positive Science which is the next step to Intellectual and Moral Principle. Science takes us back to the formation of matter from pre-existing Forces. The old metaphysical problem of "infinite series" drops from the controversy, for we are at the foundation of nature, in the presence of the unresolvable forces which made or produced matter. Matter is old,—it is very old. In going back to its beginning, we have reached a point probably long before the light in Herschell's Reflector had started from its nebula, for matter *then* was. Old as it is, it is not eternal, for as matter it was made—whether six thousand or two millions of years

ago is wholly indifferent as a problem of science. It was made, and the analysis of chemistry demonstrates it. It was not eternal in the past; it may not be eternal in the future. There pause for the present.

If, in the further unfoldment of the momentous subject in any probable way, I will add, fair and reasonable processes of thought, we can connect a Supreme Self-consciousness with these Positive Forces in nature, in connection with what has been said, and so realize the Omniscience and Omnipresence of God in all his works, then shall we exclaim with the Psalmist in the Liturgy;

VENITE EXULTEMUS.

The Lord is a great God; and a great King above all gods.

In his hand are all the corners of the earth; and the strength of the hills is his also.

The sea is his, and he made it; and his hands prepared the dry land.

O come, let us worship and fall down, and kneel before the Lord our Maker.

For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

THE SUPREME SELF-CONSCIOUSNESS.

Rufus. You admit the insolubility of the Force, or the Primal Forces, as something beyond which nothing can be attained by analysis, or to which you can give a definite content of thought, and say what it is, as a subsisting or productive something.

Cerinus. Your suggestion reaches very high. Precisely as you affirm the Conservation of Force, which is only a new name for the Force being from eternity to eternity, so must I affirm the eternity of God as self-omnipotent.

Rufus. Then you admit the Correlations of these Forces.

Cerinus. In view of the whole breadth of the subject, I must say your proposition is not definite, from the condition of your Science, which does not yet affirm One Force or Three Forces. If you mean the One Force, then you may affirm it, not by Analysis, but by a false Induction, for analysis must have more than *one* element into which your analysis duplicates, as water gives you oxygen and hydrogen, and as you may have many motives for doing one act, and many thoughts in one proposition. There can be no correlations in a final Oneness—Identity—Homogeneity. If you mean that there was co-ordination, a co-essential subsistence of Forces, or, as I shall now call them, *hypostases* (the word mistranslated persons in the Creeds), and as such capable of all the correlations in

nature, without reaching to the other thought or question, how these were set over into the order of nature, I do. Your actual scientific analysis will not give you the form-producing powers of the seed in the grain of wheat or the acorn (they escape your crucible, etc.), yet we *know* that they are there, that they are differentiate, and that they are actually correlated to atoms which do not compose them, except as passive elements of composition, in so far that it is the *norm* in the seed, that secret and unanalyzable power, except by our mental knowing, by which *they* compose their kinds after their kind. If you mean that your Correlations as presented in the field of nature are eternal, I deny it. There are correlations in man which are not in the animal; in the animal which are not in the vegetable; in the vegetable which are not in the atoms, and the atoms are in diversification—and all are in successions of time and order, and all in their discrete limitations of powers, by which the higher descend to, as it were, and use the lower; that is, the vegetal uses the atomic to build up its forms; the animal uses the vegetal kingdom by the *direct and higher powers* of its separate organic life; man by a higher power of self-conscious direction uses all—and all for ends—motives of action, wholly above the range of all lower forms of life.

Rufus. You must at least admit that all the operations of Nature are to be investigated by a rigid analysis, without a reference to a Personal God, and that you must find him at the end of your investigation, and not start with the assumption of a God to

prove God—especially as the record in first of Genesis is somewhat in discredit.

Cerinus. That depends on what you call the operations of Nature. If you mean those physical facts of nature which can be analyzed by the crucible, the battery, and the eye-glasses, certainly so; but if you mean much that lies beyond these, then the method and the processes are different, yet very much alike, as they both embrace analyses of different kinds,—and something more, as I hope we shall both agree.

There is an order in nature, but it is from a supervening order of Mind. The facts of Geology, or the account of the Creation in Genesis, interpreted on the most narrow conception of its language, show a chaos, an embryotic condition, as from a Beginning, a movement forward in different orders of existences in vegetal and animal life, and both indicate a more or less close dependence on or connection with the earth in the very *article* of their production. Even man is made from the dust of the earth,—a not very strange fact to be stated by one who had stood by the ancient funereal fires or sacrifices of human victims, or witnessed the mouldering remains of parent or child, but a very strange fact when it is connected, under all these circumstances, with the declarations, that in that body of dust there is an extremely different and higher form of life, and that it is in the image and likeness of the Maker of all life. No one ever believed in a Personal God on account of the cosmogony of Genesis simply, but because the idea of God as contained in the whole record was to

him the highest Self-consciousness of Personality, and one which as his own self-consciousness expanded, and kept on expanding in intellectual reach and moral life, was ever yet before and above him, always filling the highest reaches of his own capacities. But for this argument there is more richness of fact and a greater variety of laws and differentiate forces, expressive of Norms of thought as actualized in nature, in the geologic details than in the Hebrew's *résumé*. The one deals in processes and the detailed history of the successions; the other in results, described things as they were consummated, and in a certain state of preparation for the introduction of the main figure, who was to give point, and meaning, and the fulness of the normal idea to the whole. Man stands on this earth in the conditions of human organization. In the lines of animal life he is distinctly different from all which preceded him—in the very facts in his organization. He has hand, and foot, and brain distinctly and specifically his own. He has a Sensory ganglia and heart in correspondence with these and with each other for the expression of intellectual powers and moral life, distinct and separate to him as man in this higher intellectual and moral life, and there is a general and fairly uniform correspondence between this organization and these differences of expression of powers. The differences of these powers between him and the next or any lower grade of animal life is marked by a difference of brain, and a corresponding difference of the general organizations with which he may be compared. In the certainty

and uniformity of these facts, is the certainty of the inner productive and differentiated forms of forces of life to produce these exterior *actualized* forms of organization. They are so differentiated as to produce the individual and continue the species. Not only so, but the geologic successions show, in these lines of organization—in differentiate, limited, and designate preparations—that a heart and sensory ganglia were perfecting by which the communications between the head, the heart, the hand, and foot, by means of this sensory ganglia, were as definitely to be communicated as the fluid on the telegraphic wire, so that through and from the brain the self-conscious Self could record a thought, strike a blow, or deal in charity. The foot, the hand, the heart, the spinal column crowned with the brain that can look around, and to the zenith and the nadir as respondent acts to intellectual thought and moral sentiments within, express their precise adaptations for all the offices they exercise—which are exercised *through* them. Man is a centre of self-consciousness, and in this he is the complement of all the preceding orders, as the self-consciousness which can receive all the impulsions, all the vitalities, and the causes and effects in physical nature, and rule over them, react upon them, and mould them to his own impressive forms (*norms*) of thought and moral perceptions—within his allowed circle. Your morphic polar Power works in beautiful and systematic forms. There are in man organic frames, expressing innate *powers* of their own. In such they are like the kindred instincts of the ani-

mal orders, but all of these organs are also his instrumentalities through which the self-conscious Self determinately acts or may refuse to act. It is therefore different from these organs. The organs act from their own inwoven forces, superinduced upon the atoms which compose them, and which from time to time may be in the dust, the air, the water, the plant, the animal, and in the man—and so, subvenient to his higher powers. The spontaneities in these instincts is the war in *my* members. Who and what “shall deliver *me* from this body of death,” that I may have this “vessel in sanctification and honor?” The Ego, the I, this self-conscious Self acts upon, and, in a sense, over these organic frames, from “the law in *my* mind.” The organisms of these instincts, as the other organic instrumentalities of this Self, require the constant supply of assimilated atoms from food, air, and water, to maintain their waste and constant drain of physical force; the law in *my* mind, to which these are *correlated*, and by which they are controlled, used, and directed, is obtained in the cognitive self-consciousness, and from abstract mathematical problems, from its own ideals of purity and holiness, in virtue of which all these lower forms of organic force are so controlled, used, and directed, and which no analyzation of Science can reduce to physical force as a source or origin of such forces. But the self, from its own norms of power, thus intrinsic, and thus unanalyzable by Science, acts on these forces in the organization around it, and on others, and in nature. He has the self-conscious power of reaction over the

whole. He has it in virtue of a clear autopsic power of self-regulation over himself (always in his allowed circle, which he may and does self-consciously enlarge), and this in virtue of those pictures in his brain as he may retouch and perfect them, and those lines or systems of thought which he can there form and hold in abeyance, and in selected time, place, and means deliberately put into actuation for the gratification of his *elected* motive. He goes down to the foundations of nature, and, in a sense, tells that the atoms were formed ; he is the chemist, and analyzes all their combinations ; he is the mineralogist, and gives you the definite forms of crystallization ; he is a naturalist, and explains the differences in exact terms between crystallization and vitality, so that a sprightly child need not misunderstand ; in his higher branch of Natural History he gives the line of unmistakable demarcations between instinct and intellectual power, the former as an unconsciously intelligent force, a force doing more or less blindly the acts of intelligence suited to its range of existence, and the latter from his own clear self-consciousness of Personality, electing between alternatives in ends of action, and selecting his time, place, and means of action. In these alternatives of action, while there are many of them common to him with the animal races, growing out of the similarity of their bodily organizations, yet there are ends of action, and mode and means of action, in man, and for him, which do not in kind or in degree belong to the animal. All things are in their segregated forms of limitations and

limitations of powers, yet with their respective and appropriate correlations to nature and life. The atom, the crystal, the plant, the animal, the animals in their gradations of ascent, express the designate limitations of powers which make each what it is, and which in atoms, crystals, chemic and mineralogic, and in vegetal and animal life, separate the species and the individuals by specific limitations, yet subject to modifications from the correlations which the atomic particles which compose all things bear to each other, and to the organizing forms of nature. The limitation of powers must be assigned before or at the time the powers go into execution, or they have no form, no symmetry, no system, no formal use, no *end*—for the individual or the system of the whole. Otherwise there are no limits of the powers for these forms, no qualities for their specific functions, no convergence of forms and functions for a whole. The *normal* power is in the fact of limitations, whether it is in the forces making the atoms of sand or of lime, the formal crystal, the formal and perpetual autonomies of plants and animals, or in the self-conscious man, impressing his norms of thought on all his deeds of life.

Rufus. Why, my dear sir, with your Persistence of Forces or Force, and your correlations, you are pretty much describing the Development process of Geology in its long reaches of time, and its successions of order in geologic life.

Cerinus. I have pretty much described your facts. It is not uncommon for persons to state their facts

somewhat alike, and differ as to the *thoughts, motives, and agencies* which produce them. The outward external aspect would look alike, as the differing causes which may be *supposed* to produce them come to be embodied in the facts. In rigid nature I look for physical fact and its rigid cause; in human nature I look for intellectual fact and cause, and moral fact and cause, or for folly or vice. In this instance there *might be* this difference, that your blind, unappreciative Polar or morphic Power and Attraction, which do not know how, when, or why they make a conscious wise and loving creature, may be the Personal Power which does know how and when, and, in some supreme purity of love, running through all attractive reciprocations, has a wherefore, the *why* he bestowed conscious cognitive power, aspiring love, and gives through the successive ages of man, intellectual and moral necessities for action in the very laws of physical cause and effect, as he has inwoven them in various substances and lower forms of life, into the linked and embodied facts of nature. I am doing this as a process of divine forethought and of self-conscious power and of love, which can look through the whole to the end, and intervene in limitations and forms of powers, and assign to man, in his certain definite mode, the self-conscious personal powers of designing, forming pictures and systems in his own mind, and of actualizing them out into nature and life, for his own elected ends of action. You, from an afterthought, finding all these qualities in human life to reach back to a beginning,

to affirm that there was no self-conscious Wisdom or Love, or any element of Force determinated into Actuation from which these could arise or be created. As the processes of scientific analysis utterly fail here, it is more *rational* to infer that what is in the end, and which appears in the processes of nature and life, was in the beginning. Grant dry, hard, physical attraction, repulsion, and polarity, only, in the beginning, and the result can only be, in any system of logic or rationalism, dry, hard, physical attraction, repulsion, and polarity in the processes and the end,—a mass or masses of Force or Forces, or atoms, as *your* afterthought of Rationalism may distribute them, without a law of distribution, to get the systems of the worlds. If, in this Primal Nature, it is claimed there are diversities *in kind*, then the homogeneousness of force is destroyed; if differences in quantities, in masses, in different places in space, which is necessary to get systems, then there is no analysis by which to get any ordinative power for order. If diversities, and no co-ordinative element, there can be no limitations in order, unless you can ascribe to that Polar Power supreme self-consciousness, which was lowered in the sense of self-consciousness, and which works in settled forms of intelligen-tial powers in crystals, in the vegetal and animal kingdoms, in the appropriate orders of nature; and so it is creation. Sir Isaac Newton said, what was probably the germinal thought of the authors quoted at the commencement of this *coup d'œil*, this bird's-eye glance of the system of the universe, "This

powerful ever-living agent (Deity) being in all places, is more able to move the bodies lying within his boundless uniform sensorium, and thereby to form and reform the parts of the universe, than we are by our will to move the parts of our own bodies. . . . The organs of Sense are not for enabling the soul [spirit] to perceive the species of things in *its sensorium*, but only for conveying them thither [and it sees by its own inherent power of cognition], and God has no need of any such organs, he being everywhere present to the things themselves." *Optics*, b. iii, 879, 4th ed. In his time there was little or no knowledge of this Polar Power, working in all the operations of nature, and which could thus be in communication with the "boundless uniform sensorium" of "this powerful, ever-living agent," "being everywhere present to the things themselves." To show the wide range and omnipresence of these forces, and that there are diversities in them, and positive dependence in the whole universe, I make an extract from the last and most authentic work of the Scientists. HELMHOLTZ, in Youman's *Cor. and Con. of Forces*, 238-9, speaking of the nutrition of the body, says, "If, then, the processes in the animal body are not in this respect to be distinguished from inorganic processes, the question arises, whence comes the nutriment which constitutes the source of the body's force? The answer is, from the vegetable kingdom; for only the material of plants, or the flesh of plant-eating animals can be made use of for food." Then describing the process of nutrition from plants and

plant-eating animals, he adds, "Here, therefore, is a circuit which appears to be a perpetual store of force. Plants prepare fuel and nutriment, animals consume these, burn them slowly in their lungs, and from the products of combustion, the plants again derive their nutriment. The latter is an eternal source of chemical, the former of mechanical [muscular?] forces. Would not the combination of both organic kingdoms produce the perpetual motion? We must not conclude hastily; for further inquiry shows that plants are capable of producing combustible [nutritious] substance *only* when they are under the influence of the sun;" and the sun has three forces, light, heat, and chemical action, and he depends on other suns, and these on others, until the universe is embraced in the omnipresence of Forces. Man consumes the sunbeams in air, water, the productions of the earth, and light itself, and in this positive and actual mode, the light of millions of stars contribute to the sum of his existence, in actual potency of operation. Bleach a man in prison, or brown or black him under the Tropic; feed him on any one kind of food, and he dies. In the loom of his body he weaves the forces of the universe. In this vast field of life, the Spirit of man is in segregation, separation, in the limitation of his own self-conscious cognitive power, as is all below him; yet from this universal Life which so segregates and limits, in this limitation he uses the organisms which surround him, and they communicate, in diverse ways, in to him, and he rules them, and so neither these communications nor the

organs by which they are communicated are this cognitive Self. He uses these organs, but he sees and knows by his own inherent power of Cognition, and, in the omnipresence of forces, God is everywhere, and "in him we live, and move, and have our being."

Rufus. This may all be very pretty, but it is not analysis. It is *a priori* reasoning. It is the very begging of the question—*petitio principii*. It is assuming the divine forethought, and then proving by it the divine forethought; wisdom; Personality.

Cerinus. You claim Persistence of Force; you know Attraction—Repulsion—Polarity?

Rufus. Yes, yes. It would be folly to say we analyze, and then to say, we do not know what we are doing, or have done, or accomplished.

Cerinus. How know that you do know? Not by Deduction, nor by Induction, but by the simple fact that you do know. How know yourself in your own self-consciousness? By no one, but by all of these processes. You know, first, as a child. It is the simple fact of your knowing. The foundation of your whole life, as a process of the self's evolution, is based on this simple fact of Cognition; yet involving the evolution of all the mental powers into activity. You grow in months and years. Objects of choice are presented to you at every step of life. Will you choose this toy, or fruit, or other object of gratification, or do this or that? They involve, always, some indulgence or sense of gratification within you, but the attention is mostly occupied with the external object. You frequently choose that which pleases

the eye, as the child catches at the flame, and you are deceived. Soon various feelings are put in opposition, one against the other, and here you must make choice. The mental power of discrimination is unfolding, and with it, the power of selection, of election. You compare objects, and from comparison you draw inferences of differences. You have compared, classified, and you deduce the differences. This is the technical judgment, and its offices and end is classification. You enter into your passions and emotions, and between these there is a necessity for choice. Again, you compare, classify, and deduce their differences. This is Comparison, and Hamilton's Illation—*de*-duction. *Met. Lec.*, xxix, xxxvii, pp. 507–11. They are simple facts, effects in the mind, as yet, and there is no search yet for what it is which produces these facts or effects. In the unfolding life you *form* plans within yourself, and you execute them in your acts, and embody them in the materials of nature. You make in your self-consciousness the ideal,—shall I not call it the *normal*, mental picture or model, and *then*, the *material* model or thing. You see others doing the same. You see the nest-building of the birds, and the house-building of man. The one is produced in a general uniformity of cause and effect, and this is called instinct. The other is produced in a diversity, arising from many different *considerations* in the different house-builders. You know you have this same power of diversification and selection upon various considerations, and that from these you determine the house. This you call understanding, or, it

may be, Reason. You cannot see, or, by any scientific methods, analyze the instinct. You gather the facts, and you give a name. So with the Reason. Yet there is a process by the "Mind's eye." You gather the facts of instinct, and you induct the instinct itself. You gather the facts of Mind, and you induct the Mind itself. Yet the base of all is the cognitive, the knowing Self. So the knowing in and of the clear self-consciousness, is the product of cognition, deduction, and induction. The self is not known in and by itself, but it is inducted in virtue of these cognitions and deductions, by the higher power of induction—a something is mentally posited, which gives forth the phenomena of Mind, and it is called Spirit. The manipulations of the Scientific Analysis give the facts; the Cognitive Self thus knows the facts, compares them, classifies, deduces the judgment of their differences in classes, and the respective identities in these classes, and inducts, in the psychological school, *notionalizes* the specific force, which produces each, and then gives it a name. Thus Repulsion, Attraction, and Polarity are found. So is the Self—the mind of this Self, found. To us it must exhibit these same physical powers which move nature, for it must act in nature and all life, by joining things together, by separating them; and by using both of these powers, and some other power, to give *form* to all its pictures of the mind and purposes in life. There is a difference: the Attraction, Repulsion, and Polarity of the Scientist is without self-consciousness; in the Self, they are or may be connected with the self-con-

sciousness. In the self-consciousness, they are intellectual and moral powers, which may or may not self-consciously clothe themselves in outward act, in word, or deed. Our analyses then of both end in Induction, in our knowing, and in *appreciation*, as involving something more than knowing. Induction as deduction is purely an intellectual process. It is the act of the dry, intellective power—*lumen siccus intellectus*. In and of itself it could not give the feel of appreciation, the sense of reciprocity, the fear of the present, the hope of the future—in a word, the Aspiration of man. The intellectivity must be, or in some way become correlated with this sense of love, underlying as it does this sense of appreciation, reciprocity, fear, hope, aspiration ; and also become correlated in action with that outward-going power, by which *it* acts in all demonstrated life. As man goes into, and gets the complemental powers of his own intrinsic self-consciousness, he intuscepts himself, and finds his moral nature as discriminate from the organic instincts, passions, and emotions around this Self. He intuscepts, re-lives himself, in thus re-examining all his thoughts and motives of conduct. So to analyze these instincts, organic passions, and emotions of his own constitution, which liken him to the animal orders below him, he must compare, classify, and deduce ; but induct, intuscept the powers which so manifest themselves. The judge, the priest in actual confession, the clergy in the analysis they make of the human passions, emotions, re-live, go into, and intuscept the lives of others, and who, in their higher

reaches of these analyses, in the actual facts submitted to their knowledge in life and history, reach to the intusception of God. You intuscept Democritus, the Atomic philosopher, and Comte—I intuscept them, but in the appreciation of other elements of the true self-consciousness, than this mere *knowing* power. I intuscept Socrates and Plato, Moses and Jesus. The separated, limited objective Ego, this central Self of each self, therefore, in itself, and by its own intrinsic self-hood, has the powers correspondent to this fulness of cognition, appreciation, and of action. The Necessitarian's analysis ends in the Necessitarian's induction. He inducts his Forces by the observation of their effects. We induct the self-consciousness, in full complement of its intellectual and moral powers, from the uniformity of its normal effects, not as gathered from the action of the organic powers which surround it, but by a mental analysis, from its own discrete action, as it rules over them, and moulds them into or under its system of life. In the great plane of Nature, we only enlarge the field of the analysis, the comparison of *all* the facts, their classification by deduction, and in *induction* we find the *Wisdom* of God—by *Intusception we find God*.

Thus is found Intelligence, Reason, Appreciation, Love, and with these the determinate Actualization of man from his own self-conscious Self-hood, from his own objective position, out into the objective life around him, in his allowed circle of life. So in this wise, man is the sum of all things. The microcosm in the macrocosm.

rough!

Rufus. You seem to make or have made a distinction between the Physical Forces and your intelligence, which uses the Polar Power, and makes it morphic or form-giving, the Appreciative, which becomes associated with the Attractive Force, and the Actuation of man, which may or may not be actualized, and thus may or may not become the physical force of repulsion—the overt projectile force—of setting over these abstractions of life into positive life, and then you go up above the present order of nature and ascribe these to your God. And so your God is an abstract ideal being.

Cerinus. I trust I have approached the Solemn Presence in all reverence. I know the levity with which “some rush in where angels fear to tread,” and I know something of those gradual steps by which the self-consciousness of others has been trained through sorrows and afflictions, as they sought the great bosom of the Father of all, until fear (awe) was chastened into love. If some of human mould will scale the heights of Science or of Speculation to find a primeval abyss of darkness and nothingness, may I not stand here to show that the light, the intelligence and love, and the beneficent power in men all around us is but the reflection, yet in some sort embodying the elements of Divine Light, as from before the time when Herschel’s nebulae demonstrated the ubiquity of omnipresent powers (for there are three-fold powers in Light) which pervade the infinitude? You seem to insist upon the eternity of your Forces or your Persistent Force as nude physical force.

You are neither omniscient nor eternal, therefore you cannot, dare not, as a scientific man true to your own method and processes, affirm that Physical Forces, as physical forces, had no beginning and will have no end. You have no physical stand-point behind or previous to your atoms, to declare the nature and qualities of the forces which made the atoms. You have no formula or analysis in Science, nor any thought in Speculation, to declare how you can get even simple motion from a homogeneous Persistent Physical Force, nor from an equilibrium of such forces. If there was no such equilibrium, but a chaos, confusion of forces, in like manner, you have no formula, analysis, or thought of these prime forces, as such forces, for their limitations in order, and the orderly chain and system in order from the confusion. Assume the beginning of motion, and the highest thought of this scientific system is, that there is a tendency to "equilibration" of these forces, to a "moving equilibrium" of these forces at some intervening point in these series of forces,—a whirling centre, standing still on its own motion! "Now towards what do these changes tend? Will they go on forever, or will there be an end to them? Can things increase in heterogeneity through all future time, or must there be a degree which the differentiation and integration of Matter and Motion *cannot pass?* Is it possible for this universal metamorphosis to proceed in the same general course indefinitely, or does it work towards some ultimate state, admitting no further modification of like kind? The last

of these alternative conclusions is that to which we are inevitably driven." SPENCER, *First Prin.*, ch. xvi. Here is the *deadlock* of the universe. If the laws of Physical Force must end in this deadness of Force, then there can be no new movement from them as such. The end is but a type of the beginning. If the forces must end in deadness of force, there can be no beginning conceived for the life of these forces in and of themselves. Geology in tracing the convulsions of the earth begins now, and with a state of comparative order, and traces back through conditions of less order to a rudimentary condition, and so finds a beginning; Science analyzes, back and back, the outward forms of all things to the sixty-four chemic elements, and then declares that these chemic elements are the resultants of previously subsisting forces. As these chemic elements assume those forms, essential to all the successions of economies in order, they appear in differentiations for these economies and this order, and for the scientific analysis of man, standing in his self-consciousness at and in the end of this order. The first word of nature is designate and specific limitations of these forces for orderly lines of causes and effects in a system of causes and effects. The designate and specific limitations of Forces must be in the Forces themselves, or in something above the Force. If above these forces as physical forces, then that which so limits in diversifications and systems, and a system of the whole, must be a force so to diversify, differentiate, and move into order. This prime quality of Force results just as necessarily as the con-

clusion or the induction that "the highest law in physical science which our faculties permit us to perceive is the Conservation of Force." In such designate limitations of powers to designate ends, in an unfolding order of movement, is the self-conscious differentiation of powers, and there is no intellectual or moral necessity for the physical deadlock of the universe. Assert, or so demonstrate this NORM-POWER of the universe, and Religion and Science are at one. But this is not necessarily Pantheism. Matter has clearly existed from before the time of Herschel's nebulae. That which is higher than matter, and which preceded all *forms* of matter and self-consciously rules it, and to which no deadlock can be ascribed, may in all fairness, under all the processes capable to the human mind, be affirmed to be less destructible than matter, and to have a more eternal persistence than a grain of sand. Nay, it is the eternal insolubility of the Normal Power. This is not only in clear representation, but in positive fact in man.

Man, in the self-consciousness of his *normalative* powers, is thus the sum of all things. The microcosm in the macrocosm. As he differs from the organic creatures nearest below him in organization, he differs from them in intellectual and moral qualities of life. For these differences there are new and distinct forms of organization. The fact of the differences of organizations and the correspondence of differences of gradations is the law (norm) and the fact of all the gradations from man to the lowest form of animal life, nay, to the differences of the

vegetal classes and species, nay more, to the differences of the sixty-four chemic elements, nay still further, to the discrete, the absolute verities of the discrete differences of Repulsion, Attraction, and Polarity, of each of which there can be no more analysis than there can be of the self-consciousness, which definitively exercises these powers in intellectual and moral life, and actuates through these very powers in and on physical nature.

In the gradations of animal life, man is last, then Mammalia, then Fish, and below this order, in all the facts and qualities of organization, are the Articulates, the Mollusks, and the Radiates, each order with differing fundamental laws and forms of organization, by which the scientific world with great uniformity, the mental reflexion of the very uniformity which prevails in nature, has arranged them in their respective orders.* As the descent is made down

* All animals arise from *eggs*. All these eggs *seem* identical in the beginning. The egg consists of an outer envelope, the vitelline membrane containing a fluid more or less dense, and variously colored; the yolk within this is a second envelope, called the germinative vesicle, containing a somewhat different and more transparent fluid, and in this fluid of this second envelope, float one or more germinative specks. Each egg has such tenacity of its individual principle of life, that no egg was ever known to swerve, radically, from the pattern of the parent animal that gave it birth. At this point discriminable animal life in *four* diverse orders of organization appears, Radiates, Mollusks, Articulates, and Vertebrates. These four types, with their four modes of growth, seem to fill out completely the plan or outline of the Animal Kingdom, and leave no reason to expect any further development, or any other plan of animal life within these limits. The eggs of all ani-

this long line, the organization is degraded in the order of the gradation, in the sense that it is an or-

mals are spheres. In the Radiates, the whole of the periphery is transferred into the germ, so that it becomes, by the liquefying of the yolk, a hollow sphere. The law of their organization is a central conformation with radiating partitions converging from the outer edges towards this centre. They are Polyps (or Sea-Anemones and Corals); Acalephs (or Jelly-Fishes, and Echinoderms, or Star-Fishes, Sea-Urchins, etc.). In the Mollusks, the germ lies above the yolk, absorbing its whole substance through the under side, thus forming a massive close body, instead of a hollow one. The law of organization, here, is a two-sided symmetry or bilateral division, on either side of a longitudinal axis. They are Acalepha (Oysters, Clams, Mussels, and the like); Gasteropoda (Snails, Slugs, Cockles, Conchs, Periwinkles, Limpets, Whelks, and the like); Cephalapoda (Cuttle-Fishes, Squids, Nautili, etc.). In the Articulates, the germ is turned in a position exactly opposite to that of the Mollusk, and absorbs the yolk upon the back. The law of organization is a long body, divided through its whole length by movable joints; Worms, Crustacea, and Insects. In the Vertebrates, the germ divides in two folds, one turning upward, the other downward, above and below the central backbone; the one turning up above the backbone to form and inclose all the sensitive organs—the spinal marow, the organs of sense, all those organs by which the life is expressed; the other turning downward below the backbone, and inclosing all those organs by which life is maintained, the organs of digestion, of respiration, of circulation, of reproduction, etc.; Fishes, Reptiles, Mammalia, and Man. On these four fundamental types of organization all the animal life of the vast geologic eras and of the present condition of the earth were formed, in their manifold diversifications of forms and instincts. All these types began in the early Silurian age. The Vertebrates, the class to which Man belongs, was then commenced. Then passing through the Devonian era, Reptiles appeared in the Carboniferous; then through the Permian, Birds appeared in the Triassic; the next period was the Jurassic, in which Marsupial animals appeared; then passing through the Cretaceous to the

der of determinate imperfection working to a higher order. In each ascent, from the lowest to the highest, there are new organic powers introduced, corre-

Eocene, the True Mammalia made their appearance; then through the Miocene and Pliocene to the Age of Man. See Agassiz, *Methods of Study*. In the Azoic times, Life existed, but in scarcely appreciable forms. In the Lower Silurian, both vegetal and animal life commenced, yet starting with these diversifications, as the preparative and assimilating plasticities were modified for use, it reached a maximum of monster broods of all kinds, which the wildest fancy of man could not fashion, then softened and humanized, as it were, in the closing epochs. In these progressions the advance is traced by the preparation of Brain, not in mere quantity, but in quality and difference of organization, until the suggestion dawns on us, who see the movement from on this, the phenomenal side of nature and life, that the amount and variety of functionalized forces are as the quantity, quality, and organization of Brain. As Hugh Miller remarks, "The fish seems most certainly to have preceded the reptile and the bird; the reptile and the bird to have preceded the mammiferous quadruped; and the mammiferous quadruped to have preceded man—rational, accountable man, with his capacity for understanding obligations—last born of his creatures. . . The brain which bears an average proportion to the spinal cord of not more than two to one came first—it is the brain of the fish; that which bears to the spinal cord an average proportion of two and a half to one, succeeded it—it is the brain of the reptile; then came the brain as averaging three to one—it is that of the bird; next in succession came the brain as averages four to one—it is that of the mammal; and last of all there appeared a brain that averages as twenty-three to one—reasoning, calculating man had come upon the scene." In this last gulf of difference, these diversities of organs and differentiation of powers for the intellectual and moral identification of man, indicates him as a distinct and distinctive feature in the whole economy, embodying a higher purpose. The gulfs of *differentiation* are marked and distinct, and more distinctly marked in the last.

spondent to the higher form of life deployed in the line of the ascent. Is this Development? that is, is it nude, blind, unreasoning, unappreciative, unnormalative repulsion, attraction, and polarity, by such, their intrinsic powers as nude forces, working up to self-consciousness? A new theory, of late, has been started in Geology. The old theory was, that in various of the geologic convulsions, the breaks and upheavals over the surface of the earth were so violent that they destroyed all the principal forms of life, plant and animal, existing in the intervals between the breaks, and the new succeeding era ushered in, began with new and higher forms of life. These higher forms of life do belong to the successions, and do characterize them as much as any of the new conditions of the earth appearing in these successions, and which give them their scientific designations, as the Azoic, the Silurian, the Devonian, the Carboniferous, etc., etc., or the Azoic, Palæozoic, Mesozoic, Cenozoic, and the Tertiary and Post-tertiary periods. But in the facts which Geology then seemed to demonstrate, the new successions always started with much higher forms of life. This was a valid foundation for an argument of divine interposition to create these new and higher forms of life, upon these complete destructions of the geologic convulsions. The breaks and chasms of the geologic upheavals broke the very lines of development which was, as it yet is, the necessary doctrine of the Scientists. Geologic convulsions destroying all their existing forms of life, and new eras coming in with other far differ-

ent and higher forms of both vegetal and animal life, in each new succession, was a formidable difficulty to any theory of mere Development. The ground of argument is shifting *now*. It is now, that notwithstanding the evidences of these great convulsions, and disappearances of the old forms and the appearances of the new, there was such a condition of the earth left from the Azoic to the Palæozoic, from this into the Mesozoic, from this into the Cenozoic, and from this into the Tertiary, with their subordinate conditions, as permitted the perpetuation of species across these times and places of convulsions, and so furnished time and space for the gradual transitions from the old into the new forms. *Ann. Sci. Dis.*, 1865, p. 282. If so, there is more room for their accumulation of evidence that the lower forms developed into the higher forms; and to establish such development, they must define the very line of the animal life, from the beginning of all life, which would develop into man in the end, and then show that in none of these geologic breaks, that line was ~~not~~ broken, but had its perpetuative, continuous, and identifiable line of development—this, clearly in view of the brain-differences stated in the note, and the gulf between the Mammalian, or the Quadrumanous and the Human Brain—and in the differences of organic life in the beginning, overlooking other difficulties attending such theory. The uniform fact of geology is, that when the higher forms appeared, they came in their perfected forms of species of their different kinds; and no disturbing evidence of any

kind has been presented in these transitions of any changes of type in species. As we go down these steps of the Giant's Causeway to the beginning of life, life starts at the first with four different forms of structural organization; in these, Radiates, Mollusks, Articulates, and Vertebrates, each is susceptible of vast diversifications in external form and internal organization in each general type, as shown by the great varieties in the geologic fossilizations, and the varieties of each class now subsisting. It is diversity of Orders in system, and it is throughout adaptation. The adaptations (correlations) are exact and systematic. You say that this is the *law* of Nature, meaning only that your blind, nude, unconscious forces, beginning in the known and now well-established chaos of atoms, have worked up to that self-consciousness at and in which you can formulate a law for that which has been systematic without law! Descend still lower into the elementary chaos, and there are the chemic elements for the rocks, the earths, the metals, the water, and the air, and it is diversity and adaptation to what of the past then was, and to all of the future; and in, back of these, lie these Positive Forces, or this homogeneous persistent Force for the formation of these sixty-four chemic elements of which all things are composed. There was a chaos then, but no intellectual confusion, for out of this primordial condition, stripped of everything, according to your scientific analysis, except of blind, nude repulsion, attraction, and polarity, come these elements, exact and proper in themselves, ex-

actly correlate to each other—shall I not now say correlated? and precisely adapted to the orderly and systematic unfolding of a great movement of procession, embracing all the subsequent economies of nature in system. In the first step of this movement, it is atomic lime (calcium), or sand (silicon), or aluminum, carbon, lead, silver, gold, etc., etc., all in their diverse quantities and qualities, and suited for quantitative and qualitative combinations; and adapted to the succeeding differentiations of the *normal and morphic* forces of the vegetal and animal forms of life, and these differentiate forms of vegetal and animal life, in their perpetuative powers of successive life—as they were introduced in the long geologic intervals; and in the animal, when the *norm* is lost, the species become extinct, and are never restored. Geology at one time seemed to indicate the entire loss of some of the very lowest forms of animal life, which existed in one period, were lost in a successive one, and reproduced in a still later. The later theory of geology, of a continuation of the condition of the earth through which life, in most of its forms, might have been perpetuated, will answer any question on this point. But, on any geologic theory, the low forms of life of these animals, the multiplicity of their sperms, the rude conditions under which they can exist, will account for their perpetuation. Is Polarity the Intellectual Power, or is it a Force under the guidance of Intellectual Power? There may be a distinction, but there is no difference in the final thought. With such Polarity in correlation, in co-

ordination with repulsion and attraction, the variety of differentiations is not only possible, but probable to thought. There is no other thought for the differentiation in the Beginning from these Prime Forces into motion, into designate and determinate motions, into the atomic differentiations in their diverse quantities and qualities, into the preparation and fixity of the diverse and controlling forms of vegetal and animal life, into the expressive instincts of the animal organizations, into the thoughts, passions, and emotions, so subject to perversion and hallucination, so subject to exacerbation and fanaticism, so subject to exaltation and enthusiasm in the cohesions and repulsions of domestic, social, civil, and religious life,—and into the Self-Consciousness of the wise man who modulates or rules all. The atoms may pass from form to form in endless cycles of transmutations, but it is the form, as a norm of power, which shapes them in these transmutations; and in the human form they may come and go eight or ten times, so that at the end of every seven to ten years, there shall not be a particle in that body at the end which was there in the beginning of such term, yet the same self-consciousness thinks, and loves, and actuates these thoughts and love, through all this organization, constituted for action both ways—in to the self-conscious Self, and out from it, in determinate action, is poised on a system of adaptability, subject to excess or deficiency of organic power, to disease, to exacerbation, and to the moulding influences of this Self from within. To the in-

tentive observer, both classes carry the indicia along with them in the daily habits of life. If it is the action of physical agents (alcohol, etc.), on the physical organization, which gives you the *outward* evidences of the drunkard, the glutton, etc., it is the same outward evidence, yet acting from within outwardly, which testifies to the meditative, intellectual Spirit within, thus demonstrating its life. [The law of these physical forces, acting as mere physical forces, would seem to be, to disintegrate as mere stimulants and reduce to atomic conditions; or as astringents to close up, harden, solidify—and in excess in either way to produce their respective effects, and so change the quality of atoms as to render them unfit for the uses of the superimposed vitality, and of the mental agent within.]

It is system in the Beginning, it is system throughout, and it is system in the end. Thought, in its combination with love, is the Norm of all man's proper action. If he derive it from nature, then it is in Nature, and Nature is Wise and Loving, and the Wisdom and Love in the Beginning is thus, with the whole series in this, their omnipresence. If he does not so derive it, then it does not belong to the order of Nature. Matter is not eternal. It starts with necessary and discriminate differences, for all the subsequent economies—no more—no less; so the Scientists affirm, and we affirm. There is nothing outside of the intellectual and moral order of God. Forces made matter in sixty-four differentiate kinds. These have their own intrinsic and necessary correlations

of action and interaction, but in these forces of their own immanent stabilitation, they as atoms would remain perpetual in themselves, or in their chemic combinations. But these atoms have other correlations than those which are chemic. The differentiate forms of forces in vitality, in vegetal, and animal life appear, and these seize the chemic elements, and mould them into the multiform varieties, and manifold and new qualities. In the constant observation of nature, it is not the inferior chemic forces, opening up into higher form, and to make the germs of vegetal and animal life, but it is these germs, with their own higher stabilitated norms of powers, which seize, control, and mould the chemic atoms. New forms of animal life appear in the successions of the great line of life. They are definitive; they are so normal; they are uniform, persistent, and continuous, and have the same law and fact for their analytic induction, that attraction, repulsion, and polarity have, and in their various and definitive forms express the Norm of Powers which ruled them into form. Hence, the new and independent, yet correlated forms of power for these successions, superinduced upon and into the persistent forces of the Scientist. Organization! The Plant—the plants are variously organized, and express their determinate limits, and qualities (attributes) of organization. So in animal life. So in the instincts of animals; each instinct is the determinate limit and quality of the instinct. So in the instincts of man, his senses, his passions, desires, are each the determinate limit and quality which make each

what it is; and the outward limit of form, which makes him the outward or physical man. Self-consciousness presides over the whole, in more or less autopsic rule, and moulds all to a converging and progressive end of life. Man expresses his norms of thought in overt objective actuation. His organization is the instrumentality of his self-conscious, ruling, and directive Self. Segregated and limited as it is in organization, it can only manifest itself in the limitations of this organization. Yet it moulds that organization to its definite character, until observant men can read it, and pronounce the predominate life within, as of gross indulgence, or moral restraint and culture. This organization, subject to the law of the atoms which compose it, as modified by the type of the human form which embodies these atoms, is subject to accident, to disease, to medicinal and physical causes, and so may present varieties from the idiot, to the man standing on the topmost round of life. Show me how man can unfold his intelligence without this physical, intellectual, and moral complexity in nature, to call forth the activities of the successive numbers of the human family; how he can expand, and universalize his love, so that it shall be at all commensurate with activities *promotive* of a moral order—and on the idea of God, become representative of him in image and likeness, and so appreciative of the great Parental Love, without his actualization of himself in this intelligence and love among and amidst these complexities and these conditions of his fellow-men, from the lowest to the

highest, then I will show you why there should be no crime nor folly in the world, no helpless idiot to call forth your sympathies, no child of sorrow and shame to invoke your commiseration, and perhaps restrain your excesses of passion or of pride, and perhaps mould your own correlations to life in the feeling of a common humanity; no erring brother to need your direction or your forgiveness, and to purify your own nature, in forgiving; no man of large intellect, groping his way through the analyzations of Science, to demonstrate that there is no God, and to end by standing face to face in the personal presence of the Supreme One, and in the continual conflict, which he will evoke, before the tribunal of Humanity, bring out the rich fulness of Reason and Love, in the self-consciousness of man. Is it then wonderful, that in the long lines of history, thus necessary to bring forth and to coalesce into a system of harmony all these powers and qualities of the human self-consciousness, which, in its condition in nature, was to be "fruitful and multiply, and replenish the earth, and *subdue* it," and in which these two lines of Physical Science and Moral Truth are committed to different orders of mind in that history, and whose conflict was necessary to the actual deployment and "conservation" of both, in their rich complemental fulness, that as human nature is so constituted for this history, there should be at times indignant scorn on the one hand, and on the other, theologic intensiveness? And as, I trust, there is Charity for the Scientist, in his confidence of *Intellective* Power, pursuing his investiga-

tions in the pure *love* of Truth, and for the welfare of man, so there may be, will be, a full appreciation for the *sympathetic and mystical* martyrs of Moral Truth.

Man knows his own power of setting over his determinate acts from these thoughts, pictures these norms in his own mind. In the process of his education, he learns to discriminate these from the impulses of his instincts in his various appetites, the stomach, the venery, etc.; he knows his own love of purity and charity (love in the highest and broadest acceptation of that term), and in the processes of his education, he learns to distinguish this from his loves in the lower gratifications; he knows his own self-conscious intellectual power, by bringing out these pictures of the mind, by retouching them, forming his plans of conduct, moulding these thoughts into system, and electing his motive, whether from these lower loves, or this higher charity of love, and selecting his means, time, and place of putting them into Actualization. The Trine Powers—*hypostases*—are here. They are in all the elements and operations of nature below him. Here they are in their greater purity and higher nobility. Here you can see them as in greater image and likeness to an omniscient Wisdom, which is inductively necessary, pre-ordinately to differentiate forces into such wisely endowed atoms for the chemic and the succeeding combinations of uses; and of the power which is omnipotent, in the sense of a wise and reasonable omnipotence, to actualize all these into the concrete forms, and intellectual

and moral uses of nature and life; and of that love winding in all the forms of attractions and gratifications, and all these dawning to all uprising souls, into the self-conscious day "of everlasting brightness." As this Polar Power of the Scientists moves through and over the face of creation, impressing designate forms and specific qualities on all things, in their appropriate successions in the ages, we see it as the hand on the great dial-plate of the world, in space and time, though the secret windings and works may be somewhat hidden, yet giving the precise hour, from age to age, of the ways and the works of God.

GLORIA IN EXCELSIS.

Glory be to God on high, and on Earth, Peace, Good-Will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great Glory, O Lord God, heavenly King, God the Father Almighty.

THE PERSONALITY OF GOD: THE INDIVIDUALITY OF MAN.

Rufus. You seem to have reached a system of Idealism which fits, with some show of propriety, to the action and qualities of the Trine Forces, or perhaps you prefer to call them the eternal *hypostases*, in some conformity to the theologic Trinity; but how you can possibly fashion these into any conception

or formula of thought of a Personality—a Personal God, I do not see.

Cerinus. You affirm Repulsion, and, upon your own physical elements, you have no other fundamental element of force, or, possibly it may be, modification of the Primal force, for all those phenomena, those acts in animals or men tending to outward manifestation,—to objective manifestation over from themselves, whether as instincts, the passions of men, or the determinate and positive actuation of man; and this latter in connection with your Polar Power—shall I not call it now, with your own assent, the *morphic* power of *your* Nature? By your own method of analysis, you are bound to resolve the complex back to the *root* of force, which will give the last analysis.

So you must resolve all the *attractions* of life, however different their forms in gratifications, mutualities, reciprocities, associations in friendship, families, parties, sects, nations, etc., to some root-force of coherence common to all, and which furnishes them the *unitive* bond, which bring men together and bind them in these associations, and this you, as all, must find in some primordial power of Attraction. It has even found an entrance into theology. See DONOSO CORTES, *ante*, 16; DE SALES, *Love of God*, b. ix, c. i.

Your Polar Power is ubiquitous, and everywhere is shaping and giving forms and *qualities*, for whenever the chemic atoms pass into these different forms, they exhibit different qualities—as in the qualities of vegetables, of animal flesh, the poison of snakes,

etc. In the crucible, the batteries, and eye-glasses, these forms of power disappear, or do not appear, and they are not self-conscious. Man, in his self-determinateness of action—of conduct, not only manifests the use and exercise of these powers, but in his clear autopsic and self-regulated self-hood, is cognizant of these powers in the constant use, enjoyment, and modified control of all. He knows determinately when he projects into action from his anger, indignation, wrath, or in deliberate acts under the guidance of his reason—for some gratification or love; he knows when it is love seeking *some* gratification, and attracting him to the object, and intracting the object to him. He *polarizes* the forms and plans of all his sane action and conduct. His true position, as a man of thought, is not at the poles, but in that “neutral line” whence all questions resolve to their opposite poles; for there are opposite poles of thought and feeling in every proposition of conduct. It is good or bad, prudent or foolish, and, in some form, involves thought and feeling in opposite poles of conduct. The reflective man *polarizes*, he resolves—by his own self-determining Power—all propositions into their opposite poles of antagonisms, with their correlate motives, derived from the gratifications in the animalistic instincts, human purposes, or love of moral truth and order. He is the self-conscious Polar Power.

I but adopt and give Vitality to your own word and power, and find it in connection with an intelligent, cognitive, and appreciative self-consciousness. A cognitive, appreciative, and actuative self-conscious-

ness, which perceives abstract mathematical and geometrical truth in their separate forms of truth, *and thinks them into systems of this abstract Truth*, and then actuates them in the material uses and symbols of life, and in forms and uses in concrete matter; which goes behind the outer symbols, thus actuated from other men's minds, to the pictures and thoughts from which *they* actualized them; which goes behind these acts of other men to the good or bad motive, the foolish or wise thought of those men, and positively, and with great certainty in general, declares the foolish, the vicious, or the sinful and immoral motive, feeling, sentiment, in the pure or perverse *love*, which is the real foundation of action in all men. You affirm that this result is the development of, in, and by these three fundamental Powers; I claim that it is deployment by and through these fundamental powers, in virtue of a Self-consciousness, thus standing on the *neutral ground* of antagonisms, and thus found on the one side arising from organic conditions, and on the other from moral life in the self-consciousness. In men, in all normal action, the manifestation of these powers is *preceded* by the self-conscious and appreciative direction of the powers *before* or at the time they are determinately put into action. It is the universal judgment of courts of justice, of daily conduct, of the judgment man gives of man; and it is the high ministry of the teacher of moral truth, to give a moral system to humanity for the regulation of these powers. So, there is a Regulative Power—from moral considerations.

As you go down in your analysis to the root-elements of your powers, and thence reascend, you give names to the new forms of nature and life as they appear in their successions, as brought to light by the analysis. As you ascend from atoms to crystals, to vegetables, to animals, to man, you classify, distribute into distinctive orders, and name them, and you define processes—that is, you find new powers, forces of differentiation in organism, function, and office. These names represent these orders in their successions. To man, from certain facts and qualities which distinguish him from the inferior orders, you give a distinct name—in virtue of those other and differing qualities which make him—man. You analyze this man, and in his system and nature you find representatives, in his organization, from every department of nature, but you find this distinctive self-consciousness in autopsic rule over all below, in virtue of these, his very cognitive, appreciative, and executive powers, using this whole realm of mathematical, ideative, and moral truth,—and it is from these you call him Man. This *centrality* of distinction in man is his Personality. This you associate with his external form, which was necessary to bring him, as man, in correlations with all nature and life, and from habit, you find it difficult, if not impossible, to form some, any conception of personality which is not in human form. It is the art, the propriety, and the necessity of the sculptor, the painter, the poet, nay, of the preacher or the priest, to present Personality in some outward form. Thus man ever

anthropomorphizes his God, but so long as he confines, *limits* his conceptions in this *form*, he desecrates his God. Outward form, nor inward organization, in organic parts and frames, is not *our* Personality, though it be *yours*. If so, no Personality in God is conceivable.

Let us go in again to these roots of powers. One difficulty attending any discussion of the subject arises from the various names given to the same thing when it is only acting in a different manner; thus, attraction is gravitation, or it is chemical affinity;—in the Earth it is attraction; in the falling stone it is gravitation; repulsion is projectility, the projectile force;—in the exploded gunpowder it is repulsion of the gases, in the cannon-ball it is projectility. The activities of man can only be manifested in the exercise of some one or all of these forces in combination. That is, he projects into action; he retracts, draws to himself, around himself, and for himself; and he gives forms to all,—and is self-conscious in all in the fulness of a Personal life. This is his Personality—for the present, yet from which the *pre-ordering and self-directive* thoughts, pictures, plans, norms of conduct, must arise and be moulded into some line or system of conduct before it is recognized as wise and self-conscious.

Projectility, repulsion is diffusiveness of force or a diffusive force. From this, one class of facts in nature and life is obtained—the repellant—and which therefore are not, in any proper sense, correlations, for their tendency is to destroy correlations, in a final

tendency to break loose from correlating *limitations*. Attraction, gravitation, chemical affinity, give another class, which ends in or tends to *rest* in centralization. Here correlations are destroyed, so far, or cannot rise at all, in the homogeneousness of this one force, except so far as correlation is centralization. Correlations, in fundamental thought, cannot come from these *oppositions*. The third force is essential to the *fact* of correlations; a Force that is self-determinative, in limitations of special forms and qualities—and which so, are correlations—and which is in itself systematic, is essential to a system of forms and qualities, and for correlating all into system.

Follow the line of organization in the human system, up from the foetal germ to the highest capacity of self-cognition, and it evolves in self-consciousness, in this fulness of powers. This line of facts will give the means for the self-analysis of this self-consciousness, and the verification of its final *content*. Follow this analysis, then, from the stabilitation (the unconscious activity) which forms the anatomy, through the more free and flowing activities which organize the flesh and muscles, on through the greater flexibility of the arterial systems, still to the greater fluxibility and diversifications of the nervous systems, in to the diversified instincts common to animals and man, and to the diversified psychic powers distinctive of man as man, and observe here, what is cell-constructiveness and nest-building, what is the bird-song, what the perpetuation of species, etc., etc., as arising from the intrinsic and spontaneous force

of the instincts, is architecture, mathematics, poetry, music in man,—but as he may mould, formulate, and execute these from his ultroneous self-direction, and in determinate reaches of thought and appreciation. Observe the clear distinct advance from the blind, but intelligential unconsciousness which works in the formation of bone, to the more diversified intelligential power in these successive *articulations*, with their specific limitations for diverse functions and offices, yet with correlations to the lower and to higher planes of nature, and as they open up in the more differential forms necessary for the open appearance of Sensibility, and to the exhibition of conscious Sensitivity, to the higher manifestation of the self-directive power of moral purpose, and the mind comes out into clear self-consciousness, where the Cognitive Man looks back over the whole processes, and finds all preadaptedly necessary to *all* of his activities, as an intellective and moral agent.

As he clearly analyzes this Self-hood, he finds a self-conscious power for overt objective actuation. He examines this sharply, and finds, that at times and upon occasions, under the spontaneous, impelling causations of some passion or affection, this overt, outward action takes place, without the concurring of his reason—without the concurring of a higher love of order or purity—nay, in despite of both. But in the whole analysis, he finds in the acts of his deliberation, this overt power of actuation is his obedient and necessary servant. Nay more, he finds, that as this Intellective power is *infecundated*, and enlived with this Moral

Love, he can best control and modulate these other passions and emotions, which we *shall* see to have their source and origin in the organic functions of his animalistic and human natures. Here are Norms of Thought—of Aspiration—possibly of Inspiration. Intellectually he may dream and dream, resolve and re-resolve, for the attainment of some end of gratification, but no acts follow, until his intellective thought thus infecundated for the end of action, is delivered over to this executive agency. He has power of self-conscious, overt objectivity,—as of its self-restraint and direction—and it is a discrete element of his *inner* life.

So and thus, in this introspective analysis of himself, he finds loves of gratification down in his lowest instincts or animalistic impulses, to each special form of gratification. He finds them in all his human pursuits for distinction, wealth, power, etc.; yet in his *supra-sensible* tendencies, it is a love of truth, of order. If he can ideate these into a Personality, as above, yet also working in and through this *sensible*, it is the love of the Infinite One.

So again, in this self-analysis, he finds his intellectivity constantly at work, electing between his motives (if you prefer it—his attractive ends) of action, planning modes, devising means, selecting places, fixing times, *wherefore, how, by what means, where, when*, shall this Actuating power be *projected* into deed for the gratification which appetizes to its object without, or this higher *subject-object within*, which requires the sacrifice and abandonment of these lower forms

of gratification. This is so all the way up, from the lowest appetency to the highest aspiration. He learns that, as man, as mere man, he cannot indulge in all the animal gratifications, or to the excess of any of them, and be a *man*; that he cannot indulge in the human pursuits, without mingling higher motives in his life, without hardening and fossilizing in what he may know, and which a large portion of his fellow-men will know to be a moral monster, however cloaked in the disguises of æsthetic or politic forms of life.

Man stands on this point of aspiration and looks up into the infinite and absolute abysm above him. Yet he only apprehends, in any degree understands, what is around and above, as he can solve the enigma from himself. The key of all are his own self-conscious, cognitive, and appreciative powers. He turns within and consults this power of overt objective actuation, and observes, that as it goes out into action, it is *determinated* into *forms*—at times and in places, and with materials selected as appropriate to the movement, and for the attainment of an end, in some of these forms of gratifications inwoven around him in his organization, or the higher gratification inhering in the very core of his self-consciousness; and he looks through all nature, down in the infinitesimal atoms, as they take form and qualities from the primordial forces, and thence up and out into the infinitely outreaching boundlessness of the nebular system, and he finds Infinite Power. As he retraces these steps in his clear autopsic vision, in a system of the most rigid analysis, and finds the system of all things per-

fect in the very imperfectness of the parts, in the determinate limitations of these details working in and to a perfectness of system, he gathers the absolute wisdom of the Intelligent Power which moveth all things. . . . And as again, he retraces his own life, and observes it unfolding in a Love from his own embryotic beginning, through so many forms to this his highest aspiration, and turns to nature and finds the sense of gratification opening up from the minute forms of animal life, in the early azoic age, into the fierce gratifications of the monster lives of these geologic eras, and on into the self-conscious love in his own aspiration for the highest knowledge and love, and this love in his self-consciousness, as *unfolding* in the order of his life to all these reciprocations in nature and life, he grasps the Perfect Love which ruled in the beginning, and cumulating in the geologic and historic successions from their primal fountain of love, is tending to the final cause of love in the end. As he clearly and analytically catches this Power in the designate limitations in his own self-identified self-consciousness, as his own executive, creative power for setting over his own designs in what he *makes*, he cognizes the intellectual Power which moves, moulds, and determinates all things to specific designs, and he finds that it was love for which the movement was instituted; and he carries these as positive self-powers, into nature and life, and *intuscepts* *love* in the whole, and all these Powers in the completeness of the whole. They are necessary correlates in a Human Personality; they are essential

co-ordinates in those powers which move, enliven, and mould into system the powers of Nature, and this is a Divine Personality. There is here no gain or loss of forces, in the great omnipresence of these forces, but there is clearer self-identification of these forces in the segregated, *knowing*, self-consciousness in man. There is here no paradox, no contradictory.

The monad, the atom represents the physical forces of the universe as physical forces, for all such forces are traceable to atoms, in atoms,—and before atoms ; and man represents God. By the very same law of mind by which you ascribe wisdom, love, and this creative form of power in man to man, the ascription—the induction is necessarily made to Deity. “This powerful, everliving agent being in all places [in the omnipresence of these forces], is more able to move the bodies within his boundless uniform sensorium, and thereby to form and reform the parts of the universe, than we are by our will to move the parts of our own bodies.” That this is so, may be realized to any self-conscious mind, which can see that these moral forces, which originate in thought and appreciative love, and which act through his own brain, thence to his muscular system, thence on concrete physical instrumentalities, bringing physical causes together for action, retarding their action, and combining their causes of action in such numberless forms, on such manifoldness of designs, for such infinitude of uses, and finds his own self-cause in this triplicate of powers, which so designs and selects on the inducement of his love, in the use and action, and so acts—

actuates. Man, in this *unfoldment* of Mentalization, is the self-conscious originator and director of action. So *he* moves all within his direction and control. In nature, physical causes are constantly producing physical changes. In the higher life of man, his moral causes are constantly and self-consciously producing changes in all the planes of causes below him, and in his own entire organization. *And there is action and reaction.* The spirit of man is to the microcosm what "the Spirit of God which moved on the face of the deep" is to the universe—as finite image is to infinite likeness. As "in nature there is nothing great but man, and in man nothing great but mind," so the physical forces of nature will dwarf before the normal powers of the universe, as man learns to look in upon his own moral powers, and sees from these the mighty works everywhere in the world, which his own energies have executed—actuated from designs, and by means and materials selected and designated impressed in and by the form-giving power of his own Intellective normal source of thought for his loves—in these normal directions of his love—and then looks into the boundlessness of worlds, in their stellar and nebular systems, with their infinity of details, and so realizes them as established, and moved, and enlivened by almightiness of power, in the plenitude of omniscient wisdom for an omnific Love. The moral forces of each move, mould, and modulate their respective worlds—the atom and the universe. Man, without ceasing to be *subjective*, without being lost in the pantheistic idea, attains the *objective*, in

the intelligibly *Real* in God, and achieves and works in the PRACTICAL.

But still you will ask, what is Personality? Men are of different sizes, shapes, colors, and in degrees of passions, emotions, and intellections; they differ in individual, social, civil and religious involutions, from lowest barbarism and fetichism to highest contemplation and action;—yet in their innermost subsistence these powers inhere in the very roots of their being. They are the solidaric elements which give the identification of humanity, as a whole composed of individual integers, yet each in the limitations of his own self-consciousness, and yet each in the consubstantiality of these powers, with correlations to all others. These are there. They shine through all these sizes, shapes, colors, and they mould all the forms and powers around them, as they can only express themselves in the forms of limitation around them. Yet these they mould. No scalpel, microscope, crucible, or battery can detect them. You find them, know them; and wherever thus found in self-conscious subjective action or in objective actuation from others, there is Personality. It is not the outside size, form, and color which give this personality. It is not the broken and diffracted power of instinct, in so many forms of instinct, which give it. It is not man acting under the uncontrollable influence of passion or emotion which gives it. It is not any intellectual function in reverie, dream, hallucination, or monomania in an over-excited brain which defines it—for man, in all these, is *beside him-*

self, both in popular phrasology, and in scientific discrimination. This personality is solely in the more interior and correlate nature of this self-hood, in the adjustment of these self-conscious powers of loving wisely—wisely loving and determinating these into action. And to these no form, nor *locum tenens*, for their persistent identity, can be assigned, but they are the essential constituents of Personality, and all else is the *accidence* (in its logical signification) of the surrounding organization. The manifestation of these powers in the boundlessness of the universe gives the Personality of “one living and true God, everlasting, without body, parts, or passions; of infinite Power, Wisdom, and Goodness [Love]; the Maker and Preserver of all things, both visible and invisible; and in the Unity of this Godhood there be three HYPOSTASES.” *Semper-Deus*, ch. v, §§ 1–11.

Rufus. I have had a great indifference, to use no stronger term, for the subtilities and visionary castle-building of your Metaphysics, or perhaps you prefer calling it Mental Science. To me it has been pretty much a chaos of vagaries and confusions.

Cerinus. There are actual facts which are products of human life, and they are around us as palpably as your gases and forces, as your magnetic, static, and dynamic electricities, and if they are products of your physical forces or of something *other*, they have not only their laws of production, but their means of analysis, in the same powers of the Self-consciousness which you bring to the analyzation of nature, and your *induction* of a system in that nature.

Rufus. But in the confusions which prevail in your Mental Science, may there not be, is there not some error in the methods for attaining the facts, and so the truth which should harmonize the facts? We hear a great deal of Deduction and Induction—and now of Intusception. We call our Science the Inductive System; but you seem to think that Induction will carry us farther than the observation of the outer workings of nature, and that whatever we get into nature as the operating Forces, we mentally place them there, and give it a name or names.

Cerinus. The Science of Mind, like that of Physics, is certainly progressive, and there are confusions in both. It would be possible to give you very high authorities for these distinctions in the mental processes for ascertaining facts and the truth of the system which embraces them. But authorities would avail but little, unless we realize to ourselves the very and actual process. Nay, you have of very necessity admitted much conclusive on the subject. You have the Self-Power of *Knowing*. But this you find, as all do, in great limitation in yourself, but that it does unfold and gather knowledge, and form system. There are steps, an onward progress in this gathering of knowledge, and this formation of systems in particular branches of knowledge, and in a system for the whole. Your first step is an accurate knowledge of *facts*. You observe some certain objects in nature; you learn and so far know them; you say they are different; you have compared their similarities, as hardness, color, etc., and their differ-

ences in other respects, and from the differences you pronounce the judgment of their *differences*. This is Deduction,—a simple inference of difference. This is the deduction—illation of Hamilton—common to animals, in their Understanding, with men, but greatly limited in the former. The one object constantly, under the same circumstances, gives out its peculiar and successive form of effects, and the other its form of effects; these you observe in like manner, and you pronounce their differences, say in lime, sand, oxygen, and carbon. Here it is classification, and is yet only deduction of differences; and thus are ascertained your classified lists in Chemistry, or what else. You make another step. You say, and say truly, that it is lime, sand, oxygen, or carbon which produce their respective *effects*. But you cannot say what it is in these particular elements which produces its own particular effects. Here you do, you must induct a property or properties in or from beyond these bodies, as thus constituting their essences for producing these, their specific effects, for you say, on the determinations of your own science, that these are but transitional attributes; for by the stern law of your Science you are not permitted to induct the *unknown*—if not, how and where will you limit Induction? This unknown power is your Deduction; it is, verily, *our* Induction. From known effects you reach back to Inductive Causes. All the objects of nature you can submit to the test of the crucible, the battery, and the eye-glass, and can so analyze them, but always reach a point where you

must *induct*, introduce cause, which, from its uniformity of action, you call by a particular name. Thus you have gotten Repulsion, Attraction, and Polarity, which last has only found its place in Science within the last century. Here, get Differentiation for the specific and continuous forms of species in vegetables and animals from Homogeneity, or the *modifications* of your Forces without a higher Induction? You cannot submit the Self-consciousness to these mechanical means of *analysis*. You observe the facts of human life, which are as much facts as the operations of the crucible or prism, etc., and here you find the crucible, the battery, and the *mental* eyeglass by which you do analyze these facts; you do find their differences; you do classify them in your deductions of their differences; and you do induct the unknown, but thus well-known, powers which produce *their* uniform effects, under like circumstances. *Semper-Deus*, ch. vi, § 12. You intuscept the man, mankind, by thus going into your own self, in this analyzing power of your own self-consciousness, and there you find the animal around him in his instincts and certain passions; you find the man, in those distinctive differential qualities which you have included in your distinct conception—induction, of him as man, and to which you give the name, man. You so find man in a distinctive complement of powers, with his correlations to the outward nature and life around him; and you go in further and find the Norm Powers of his Self-consciousness, it is true acted on by these outward correlations, and so giving tests of his inward

powers, but he in a very definite sense, from his own Self-consciousness determinately acting and reacting on and using all these other forms of nature and life, on moral *considerations* which you cannot find in matter as mere matter, in instincts, human passions, or emotions—either by the crucible, the battery, the eyeglass, but in this self-analyzation. The flame up-rises, the tree grows to the light and air, the eagle mounts and soars, but Man aspires, in a self-consciousness of purity for a higher self-consciousness of purity and moral power. He reaches up to the Primal Powers, that he may grasp and gain, and may actualize, actualize these unfolded and depurated powers in and from himself, back into and among the children of the Universal Father.

Rufus. You are fond of generalities, and shun detail when it becomes perplexing, or inimical to your system, or insoluble by it. You admit that all nature and life stands in "correlations," and that this inner Self-Consciousness in man is so, in correlation with all nature. Then it is but a part of nature as the whole?

Cerinus. Certainly. Having gone back with you to the atomic particles, and having admitted with your School, that "the highest law in *physical* science which our faculties permit us to perceive, is the Conservation of Force," and now being taught, not simply by *faith* in Paul or Moses, but by *belief* in Science, that Matter was made from pre-existing forces, and having some faith, from the processes we have used, that "God is All and in all," and that "in Him we

live, and move, and are," I must so conclude and accept of man as a part—and a very principal part of the economy of the whole system of things. All nature is reciprocal. With all its repulsions and antagonisms, apparent in physical nature, apparent in human life, it is a system of reciprocities. Yet Repulsion and Attraction in and of themselves are antagonisms—they are opposing forces, no less in human life than in physical nature. In nature these opposing forces cannot be thought as moved in a harmony of actions without a third force,—your Polarity. In this fact of these forces, all physical nature is seen as plastic, as mouldable, as yielding in and under the correlations inwoven into it. I say *inwoven* into it. For when the pre-existing forces made the sixty-four chemic elements, they came forth in their atoms with these, their primary differentiations, and, in these, with their correlations. Thus impressed from the Norm Powers of the establishing, creative, and creating Self-Cause, they must be plastic, yielding, mouldable for all the subsequent economies of the Physical and animate orders of nature; and they must, of very moral necessity, be so correlately mouldable for the moral uses, purposes, motives of the Norm Powers in man. Without this, we cannot conceive that moral system for man which you say is the blossom and fruit of all the causes at work in nature, but in which I see the adaptations of a physical system in and for a moral system, beginning in a Supreme Self-consciousness, and providing, in these mouldable correlations, for the exercise of self-conscious Powers

on this, the objective side of life, in the limited self-consciousness of man. This is the fact of Human Life, that man does so self-consciously act upon and mould them from his own norms of thought. Repulsions and attractions are everywhere. The primary planets projected in their courses, are held in their orbits by the reciprocal action of their masses and of the sun; the cannon-ball is projected by the repulsive forces in the gases in the gunpowder, and it represents the projectile and deadly purpose and power in the cannoneer, yet the ball will descend to the earth, and the cannoneer will dream of the attractions of home. Man wars on man in battle-fields, and in the plottings and pursuits of life, but at some points he is always brought to the recognition and the influence of charities and Love. In the Norm Powers of Man, the Norm Powers of the Universe are in Representation. In the lesser field of life in man, it is self-conscious normalation of Wisdom; it is omniscience, omnific love, and omnipotence, . . . Wisdom, Love, and creative, executive Power, in the broader field of nature. As a scientific *fact*, Man was then made in the image and likeness of the Powers, which made all things.

Can't There must be a *mediation*, a way from Mind to *any* Matter,—for God to *create* the universe. There must be a *mediation* from the Self-Consciousness in man to *the* matter, to *see and know* God in the universe, and to *pass* through it back to God. Therefore, there must be a fact and law of *correlation* by, on, and through *which* the mediation of the whole hangs together

in system. Both of us are denied from asking the *how* of this mediation. You, because you cannot tell *how* Repulsion is Repulsion; *how* your gases are repulsive and projectile; *how* your magnet attracts and polarizes; I because, although I know that my self-consciousness responds to your self-consciousness in knowledge, or wisdom, or love, or in deed,—and the deed, in some *form*, is the act and fact of our communication, but the *how* in any or all these is unknowable, unthinkable. The facts we do know. So from the facts you induct my self-consciousness, and I yours. So I induct the Supreme Self-Consciousness, in the infinitude of his acts, in order, in system, in the wisdom and love, and this power of normal action, actually inwoven or subsisting in the essential nature of our self-consciousness. As such, they are essential to our Personality. The preparation of lime in the azoic age, responds to us in the loaf on our tables to-day, *from one learn all*; and the wisdom which connects the various facts through the millions of intervening years, corresponds to the wisdom and love which now appreciates the one and the other. The *how* in all these correspondences, these intermediary correlations, is as certain and definite as in any of your physical processes, for it is throughout the fact and the law of the correlations of forces (in co-ordinate action) which was wise in this primary production of atoms, in the differentiations of your thirty-six or sixty-four chemic elements, and wise in all that *polarizing* power through forms and species of plants and animals, variety of instincts,

the psychic powers of man, and this limitation of Self-conscious action and direction in the Spirit of Man. Your mind responds to my mind by its acts in deeds, even better than in words, and so my mind responds to and intuscepts the Supreme Mind. So Spirit, as in man, can be *inducted* as something which is other than aught below him ; in this his self-conscious, normalative power of acting in, on, and over nature, and reciprocating with other like natures in others, on moral considerations, and of its self-conscious moral aspiration, and yet be bound to nature and to other selves in the lower correlations of organic life. And these lower are so made and may be seen, are seen by all who have made any ascent in this way, as the very *counters* of his moral life. They are the implements with which you act, and with which you impress your *very* life. It is correlation and mediation throughout. It is primary Self-Conscious Force in the Beginning ; it is self-conscious Reciprocation now and in the close, in the very order of Scientific Demonstration. The order of (the *a posteriori*) science deduced from the facts of nature, corresponds to the inductive Wisdom (*a priori*) before nature.

There is no law, and there can be no fact of order without this Supra-Sensible, as Efficient Forces. The paradoxes and the contradictories of the Speculative Philosophy which affirms that we can have no conception of the Personality of God, are so far reconciled in the necessary co-ordination of these intelligible *hypostatic* powers working the movements of nature in these necessary intelligibilities in God.

Otherwise the Actual cannot be carried up into the Real. In this, the Physical is correlated to the Real, in a law and method of rigid induction. In the Actual, the planes of causes, the dynamic or astronomic forces moving the stellar and planetary bodies, the chemic forces forming the combinations and decompositions of the atoms and forces of which these bodies are composed, and which mould into crystallizations, in so many designate forms, the differentiate forces, which from these chemic atoms, overcoming their special chemic forces, form and multiply the varieties of the vegetal kingdom, with new qualities other than those which the atoms possessed as chemic bodies; those other and higher and more differentiate and complex combinations which mark and distinguish the varieties of the animal kingdom; the manifold differences of instincts among animals, with but one law for instinct; the psychic powers of man, by which he is distinguished from the animal as man living on this planet, and the man in his Aspiration, all stand distinctly revealed, not only in the positive facts of their differential existences, but in the successional order of their introduction in geologic times and their appearance in history. The planes interlace each other throughout the whole. The atoms were necessary to the physical organizations of the whole, and, in the destruction and dissolution of organizations, the atoms return to a condition suitable for successional uses, as the vegetable germs would seize them and endow them with new qualities for the animal life, or other-

wise into noxious plants. Man is the complement of all these planes, and he is something other in that autopsic Self-Consciousness. They all unite, interlace, interblend, and interact in him, and he, self-consciously, through all and over all. Paul said there was Body, Soul, and Spirit. (1 Thess. 5 : 23 ; Heb. 4 : 12.) The analysis, rigid as the crucible, give body, soul, and spirit.

Man is *the* Spirit, standing in this complexus of nature ; and the correlations of nature are thus seen as mouldable in forms, and moulding into forms, and the lower, even on up to the highest, as one and another appears, subsidiary to the higher ; and in the highest, in manifold ways, correspondent to the animal, human, and higher intellectual and moral life in that highest.

So man stands in the complexure of his organization. He has the senses of the lower orders. These senses must be exercised. He must see, hear, touch, taste, smell. He cannot avoid this in the possession of these senses. Yet he moulds and modifies them, as they are also changed or destroyed by the very order of life and the contingencies of life. He has instinctive passions and appetites, and these, in some of the forms, he *must* gratify. He has here, too, some *choice* and power of modification. He intensifies them by indulgence, and he restrains them by prudential and moral *causes*. Not only so, but he creates new and artificial forms of these, as in many of his habits, as in the use of tobacco and stimulants, etc. ; and which appetize in these new forms

in a manner similar to the natural instincts and appetites, thus showing that the whole range of instincts are but modifications of organic characters, but also showing the reactionary power of the *normal* man over the whole. These instincts, natural and artificial, appetize and attract to their several and specific objects of gratification. The tiger to flesh, the cow to grass, and man to his natural and artificial appetites—and all can be modified. He is man, distinctively man, with passions, emotions, and intellects as man towards various objects and pursuits, in this his earthly human sphere of action, in such forms as distinguish him from the mere animal. These in a general way, characteristic of each class—passion, emotion, or intellection, yet combining all—appetize and attract to their specific gratifications, even as the animal instincts act upon him, but in wider range of objects and higher powers of action. The poet, the painter, the sculptor, the artist, the artisan. And here too, the same law and fact of direction and modification exist, yet within and subject to the more general laws operating in the order of nature and the currents of history. The Understanding, the *Verstand* (as now adopted in English and German Mental Science), is an intellectual *faculty* which belongs to animals in common with man. Through this, the animal (*e.g.*, the horse, the dog, etc.) responds to man, and their natures are modified, and by it they exercise their faculties in their limited plane of life, and are rendered subservient to the uses of man. In a higher form, and as connected

with a wider range of faculties, it is, in man, the regulator of his prudential human life. Man is self-conscious in the exercise of higher powers, now called, by the general consent of the learned in these matters, the Reason, the Vernunft, yet he never escapes wholly from the organic environment of his lower natures which thus surround him. From the conflict of these, and his own conflicts with them, he determines the fact of his spiritual self-consciousness, and evolves the facts and the law of Spirit. The means of verification are numerous and decisive, and throughout it is analysis, deduction, classification, and Inductive Causation.

Man is a complex of LIVES, *nismath hayim*. He has a somatic, a mere animal life of the body; the psychic life, which discriminates him as man from the animal and fits him for this planetary existence; and the zoic, the spiritual life, which, more or less, rules the other two, in its sense of moral aspiration. Each of these has its distinct laws and forces of differentiation and differential action; yet they interact. If he lives as animal, he is so far but an animal. As this animalistic nature is controlled and brought into regulation, the higher law of the human life becomes more lucid and self-luminous, making the whole life more diaphanous and transparent. As the animal can only *understand* a small part of the higher nature of man, so can the mere man grasp but a part of the higher man; and in the effort to do so, reaches up and ascends. With animal life Sensitivity begins. In this sensitivity, pain and pleasure begin. They

are the concomitants, and, in a certain sense, the results of nervous organizations. Animals possess them in various forms. They are subjects of pain, and susceptible of many pleasures. Pain and pleasure, of themselves, then, however sharp their agony or keen their enjoyment, are not distinctive marks of man. His moral life and progress is a conflict with both, in those general laws evolving out of the constitution of man, which impose the obligations of individual, domestic, social, political life, and through which he grows and unfolds his higher life, yet much as it is limited and cabined in the cant and dogmatism of a narrow and formal theology, or enlarged and expanded in the unfolding spirit of beneficence, accompanying the onward sweep of the ages. Pains and pleasures, in very certain and definite senses, accompany the nervous organizations, and this measurably with the organs in which the seats of pleasure are located. The brain of man, the seat of his psychic functions, is less the seat of physical pain than any part of his general system. But there is not a function of the brain but which can be disturbed by the derangement of some visceral function, with which it is in more or less direct communication. There is not a visceral disturbance, but which in degrees, and in instances, may be modified by cerebral action, *as it is self-consciously and determinately put into action.* The heart, the stomach, and so other parts of the visceral organization, and the Brain respond through the two nervous systems. These pains and enjoyments of life can generally be

traced to some originating or distributing organ in or directly connected with the visceral system, as in the special organs of appetite, venery, or injuries of nerves of sensation. Each of these localities of special organs of enjoyment are all subject to their special forms of disease and pains, arising from their abuse, misuse, or non-use. These at every step of life press upon the Self-consciousness; and the necessity for the exercise of the prudential Understanding begins in the painful facts of these effects on the organisms, and in the necessity of guarding against the effects of external physical causes; or, in a more advanced life or state of society, from its various discipline. As the advance is made, and the psychic life unfolds, the same order of facts occurs in greater perspicacity, and the law of control and regulation by a power in the self becomes conspicuous to those who have made the advance, and it becomes vitally momentous. There is no human passion, emotion, or intellectual form of life which so, is not susceptible of abuse or misuse, and in this, of consequential injury to the complete roundedness of the life as a whole. Those who live in the animalistic life are around us in many forms. While in the human life the love of wealth, power, ostentation, fanaticisms of their various kinds, hallucinations, visions, hysterias, biologic manias of party, and a long dark catalogue of infirmities, is the gloomy record of these psychic abuses or misuses, or of their connections with diseased or preponderant and respondent visceral organs. This does not affect the validity of the conclu-

sion that there is a Central Self, but in the correlations of that nicely adjusted organization which is necessary to send in these varied informations from the external world, and these instinctive and psychic organisms, without which man could not be man living in his complex correlations of human life, and in the return and presidency of this self-conscious Self to its normal exercise of rule over the whole, makes it only the more conspicuous. But the effort to free the Spirit entirely from connection with these necessary and important portions of human existence ends in those terrible asceticisms which established Brahm and Boodh in Asia, and has made Europe a Golgotha of skulls in a sea of blood, and which has prepared the conflict of these times.

Does any one doubt of organization? All nature bespeaks it in its vast variety of forms, atomic, chemic, crystal, vegetal, animal, human. This affirmation is as essential to a *creative* God, working in a system of correlate dependences, as to a development of Nature. In the former we get designate limitations; in the latter, there is no conceivable, no inductive law or thought for the demarcations. Does any doubt of organization as expressive of inner-working forces, and these differentiate in their kinds? The distinction between the chemic forces which end there and in their crystallizations, and the vegetables, with sensibility, and with their new forms of forces, and with the new qualities in vegetables impressed upon these chemic elements, and without which they would not have such qualities; then the animal

forms with Sensitivity, and these latter forms giving other new qualities to these chemic elements and vegetal qualities, as in their differences of flesh, the poison of the snake, the musk, etc. ; and these latter with their different forms of sensitivity, opening up to blind, limited forms of instinct ; and others into higher forms of instinct and subintelligence in the more sagacious animals, dog, horse, elephant ; and man with new forms of these very powers, but still with higher powers—and the differences all expressed in differences of organizations. The organizations express the differences, but who or what formed the organizations, and thus endowed them with their differential qualities in their separate and designate planes of limitation and of action? Organism is the definite expression of definitive powers. There are transmutations of forces, but there are precurrent powers of transmutation, thus to limit and qualify and move into a system of these special Conservations and Correlations of Forces, in these respective planes of nature. Each animal is the general representative of its class, by its organic form and the qualities of flesh, organs, and instincts which that form embodies and expresses ; and the influences of these forms reach up into the human form, in the demonstrations of physiognomy and phrenology. The tiger is destructive, the lamb is gentle, the vulture is the bird of prey, and the dove, as the lamb, is the type of innocence and purity. Is this law of organism and correlation true in all nature, and does it fail in man? In every part of his body it is or-

ganization, and *frames* the eye by which he sees, the ear by which he hears, the hand which corresponds to the self-conscious tact and nice discrimination of the inner *powers* of man, as they project into action, and retract in action, as the mind from its own multi-forming power,—*polarizes*—*normalates* the implement of art, or its exquisite objects of taste, or actuates from moral considerations. Your Polarity is seen as a self-normalative power, and you see I have great regard for the latter word—norm, normal, normalate, normalative, normalation. It is the august power of the self-conscious Self, by which he forms thoughts and pictures in the brain, and, still more, by that self-directive power, rules all these lower powers into a system of life. All the powers in man, up to a certain definite point (intuition, ideation, and moral self-reflectiveness), have their correlations out to nature and life, and the qualities in nature and life are so adjusted, so are, that they respond to the powers, qualities, or natures in the human organization. Strip these, in any form, eye, ear, ventry, appetite, etc., from man, and, so far, he is no longer man in communication with nature and life. The effort to denude him of these in any other way than in the true historical processes of his great education in humanity, by which he is connected with mankind, by which he learns all his true moralities in the dependent and correlated system of morality for the whole, has made all the *moral* monsters of history; while, left to himself, there have always been human monsters and beasts from too great fulness of

the animal portions of their organizations. In man all the organisms respond, in some way, to the clear autopsic conduct of the Self. While they surround his inner self and modify his action, they are the instrumentalities of his clear unfolded intellective power and of his highest love, and of these as they go out into actuation in word and deed from his aspiring ideation and moral self-reflectiveness. From this self-centre he looks up into the transcendental world before matter was, and finds God everywhere, and he retraces the whole field of nature and life, from the atomic preparations to the consummation of all things, and he finds "God is All and in all things."

These psychic powers in man, so subject to mental and moral hallucinations, fancies, visions, fanaticisms, so reciprocative to the medicinal reagents, opium, anæsthetic gas, hashish, etc., are organic in like manner as their kindred qualities in all the organizations below him. Man can almost see, that with love as an attractive element, and anger as a projectile force of action, they may be modified into instinctive self-defence, the ferocity of the tigress, the instinct of the mother guarding her young, and all kindred forms depending on the number of instincts and general economies of the animate races, yet always in some combination with an intelligential power, giving them their designate directions; and how, by the addition of higher intelligential power in these combinations, the cunning of the fox, the nest-building of the birds, the bee, the beaver, will

take their various forms of instinct; and in their higher forms, with a conscious understanding, their activities may be moulded into determinate forms of use by man. With all these powers in their organic forms, gathered into a complexure of organization, and the human self, in its thus qualified independency, yet in connection and correlation with these, in different degrees or modified forms, the autopsic man crowns the summit of this creation, and is, in his allowed circle, the master of life. The complexity of the organisms, "a brain built up of all the types of brain," as Hugh Miller expresses it, in the very law of physical order, but in its own clearer, higher, more definite, intellectual, and moral necessity, requires the autopsic ruler of these various powers, and evolve and demonstrate the central personality of this moral ruler,—as in this and in all these, in syntactic system, they demonstrate the Autopsy of the Prime Ruler. It is intellectual and moral order.

The Spirit of man is in the organic body of man. But observe the distinct *subjective* Identity of the spirit, of this autopsic ruler of the motions of the body, of the instincts in their natural uses, and as it moulds them to the æsthetic decencies and proprieties of life; and also of the passions, emotions, and intellections, as it moulds them in the human pursuits, and in the moral culture of life. Observe it with its Intuition, grasping mathematical truth and geometrical science, and weighing all things, and measuring and "gauging" the heavens; with its elaborative Ideation, which may waste or pervert its power in

fantasies, superstitions, or follies, or exercise it in the severer and more practical combinations of the Imagination, or in shaping, from the actual facts and forms of nature, the transcendental ideas of the Creative Mind (*nihil est in intellectu quod prius non fuerit in sensu*), and in its retorsive, moral self-consciousness. The reverse side of the same process, gives the objective position, as over from this Spirit—this Self-Consciousness, yet with correlations from all these into it—of the organized body, the ganglionic parts, the organic facts and forms of the instincts, and the *further* objectivity over from this Spirit, of the various forms of passions, emotions, and intellections, as they appear in individual and typic forms of brain in their connections with their respective Sensory Ganglia, and as these manifest in manias, fanaticisms, and hallucinations, and as they are moulded by this Self into new forms of fancies, imaginations, or orderly systems for intelligent or practical use. The ultraneous, autopsic, and self-conscious Spirit stands forth manifest—confest.

But remember that, within certain limits, each person (as in all these planes of causes) is but an instrument, a cog in the wheel, a link in the chain of causes and effects. This is essential to any order; certainly to an order limiting human action in a moral dependence for unfoldment, and furnishing time, place, and vicissitude for instinctive, psychic, and intellective moral action. Beyond these limits of causal nature, so differing in each individual person, but within the limits of the moral system of the

whole, is the sphere of the ultraneous self-consciousness, as it deals with all the orders of nature, and aspires.

It is necessary to affirm, with you, all this system of conservations and correlations of forces, to find that there is in man, body, soul, and spirit, to account for the phenomena presented, especially those of instinct—the psychic powers of man, as they work so distinctly and frequently independently in these manias, hallucinations, etc., and to account for the effects of the medicinal agents, so palpable to constant observation. If not, they have the direct and immediate effect of acting physically on the spirit as spirit, or there is no spirit, and the effect is only on an organism. In a *direct* and immediate agency of this kind, it can only be affirmed that matter as a causative agency acts on some other modification of matter as mere matter; as the same agents will act on the brute organization, and so far as traceable produce corresponding results, so far as the organizations are similar. But in man, constructed as he is with an organization to respond to the most delicate movements of the mind within, and vibrations of light and sound from without, it must, in the very nature of its offices, be so *susceptively* arranged, as in disease, over-stimulation by undue excitement of organism from without, in narcotics, etc., or from the Self within, impressing it too long with the “one idea” or feeling, as in the monomanias, to prevent the proper manifestation of the self-powers in the Self, and that clear self-consciousness of its own in-

tegrity to the truefulness of this, his autopsic, veritable Self, which can say: "It appeared good to the Holy Ghost, *and to us*," and that "the spirits of the prophets are subject to the prophets." This isolation and irresolvable unity of the Self-consciousness will account for the return and presidency of the conscious Self in and over all the phenomena of the complex organization, and over the spontaneities, instincts, mesmerisms, and *manticisms*—so familiar to the old Greek mind. So the fact not only remains, but is made more apparent, of distinct organisms, endowed with their special functionalizations and capable of independent action, and of being brought determinately into play and action by the Self, on the appropriate occasions, and of being ruled and moulded in the experience, discipline, and education of life,—yet which may become diseased or exacerbated by various causes in life, so as to prevent the true mental manifestation. In the existence and super-eminency of this Central Personality, thus separated from the other forms of existences, thus segregated in its own individuality, thus on the topmost summit of all organizations, thus self-consciously reacting from its own retorsive Centrality, thus looking and reaching in higher aspirations to a life which the mere organizations of this state and condition of nature cannot satisfy or supply, thus in the possession of Intuition and Ideation (as explained), and of moral reflectiveness, the native elementary powers of the Spirit are found—as above all these lower organisms and organizations,—yet within the limits of

the whole, and as in God and under God. The normal state of the true man, in his noblest self-culture, is the supreme possession of himself by his proper Self, keeping all these instincts and psychic powers in that subordination and obedience which is the system of moral life for humanity, *and unfolding through these to the divine order*, thus instituted for man. Tribes and individuals differ in their tendencies to the beastly gratifications, without moral rule; others toward fanaticisms, hallucinations, furors, and determinate casuistries—nay, jesuitries, without moral rule; and the ascent above them is only by attaining a higher self-conscious system of life, in and under *this* moral system, of this portion of the universal whole.

It is Primal Unity in the Beginning; it is Diversity—Differentiation in the first act of Creation; it is Conservation and Correlation throughout. From the topmost summit of this order take off the Central Personality of Man and the Moral System,—the *necessity* for any Moral System disappears,—and we are in the simple plane of Nature. Take off the higher forms of organic life in animals, in the successional orders of their appearances, in this order, as demonstrated by Geology, and each step down is to a more crude, but certain and definite action of forces, as of mere forces in nature; the Sensitivity of the Animate life fades and disappears into the Sensibility of Plants; this into the chemic Plasticities; these into the Atoms; these into the Prime Forces. Yet here, in the cumulation of all the facts and forces at work,

in the conservations and correlations of these respective planes of existences and throughout the whole order, in the conservation and correlations of the whole system ending in Autopsic Man, in the *moral Necessity* of and for Moral System, is the Primordial Complement of the universe. At this point of Beginning, the power manifest in the whole of the order merges into the Omnipotence which appears in and gives forces, in its forms, to the whole; the loves, these attractions of coherence in so many forms, merge into the Love which infecundates the whole; and the intelligence and intelligibility in and of the whole, into the Primal Omniscience. At the point of Omniscience it will be intelligibly seen, that all intellective capacities, powers, functions, faculties of perception, cognition, conceiving, imagining, judging, understanding, reasoning, intuitating, ideating—all powers and processes of intellectualizing, as named or exercised in any works of Mental Science, are lost, are resolved, as it were, into the comprehending Omniscience. They are all subordinate means of *one* knowing, and so far, of the manifestation of the Norm Power of the All-knowing. The distinctions of understanding, reason, intellect, wisdom, knowledge, intelligence, prudence, intelligential instinct, embracing all terms of knowing, in faculty or power, and in all languages, are absorbed and lost in the univocal term and simple fact—Omniscience—and as the root-cause and factor of all these. And the terms of Force, might, power, potentiality, potency, objectifying-power, action, actuation, doing, making—Creation, fall into another

univocal term and fact—Omnipotence. So the terms temptation, solicitation, wish, desire, hope, gratification, fear (we only fear for *what* we love—or *who* we love, lest we offend), fall into another category, and are inconceivable without a base in Love. Any power, faculty, capacity, function for gaining *knowledge*, or for exercising any forces wisely and well, or in any degree intellectually or intelligentially, are but fragmentary representatives of the all-comprehending omniscience. As all creative force is referable to the objective-facient force of the Deity, by which he immanenced nature and life over into *objective* position from himself, and vitalized it with activities, so is all force of this kind in nature and life but derivative from his *persistent* omnipotence. So Love, in whatever forms it may be organized into created existences, must flow, thus does flow from one origin of Divine Love. So the Omniscient cognition is the origin of all *intelligibility* and intelligences, in whatever form of organization, or in whatever form of limitation in self-consciousness. . . . It is objected that God does not think; if he thinks now, therefore, he has a thought *now*, which, theretofore, he did not have. Be it so. As Omniscient, yet as Creative, the symbols of his creation must appear in *order* in space, and in *succession* in time, and this order and succession is the very fact which separates the finite and created from, and yet unites it to the Primal Being in God.

Down in the infinitesimal atoms, the attraction, repulsion, and polarity of the monad, the atom, the

Forces of the universe are represented. In man, is the image and likeness of God. The former is the demonstration of Physical Science; the latter is the demonstration of Mental *and* Physical Science, in their integrity, as a Science of the Whole. This latter is no longer a mere dogma of Religion. It is the oldest expression of Self-Consciousness on record, or it is the first announcement of the moral fact, on which the whole moving order of history, and the building up of the institutions of social and political life are founded.* It is the Aspiration of man, found in *your* pre-historic evidences of man. It is the early, the continuous, and continuing declaration of man, in all his modes of superstition and of worship, unfolding and becoming more definitely cognizable in the progress of the ages, that he is thus a spirit, and that God is a Spirit, to be worshipped in the truth of *the* Spirit. It is the demonstration of a method more conclusive and exhaustive than any which subserves Speculative Philosophy, in any forms of mere Rationalism, for it

* "According to Berosus [one of the most ancient historians], the world when first created was in darkness, and consisted of a fluid mass, inhabited by monsters of the strangest forms. Over the whole dominated a female power, called Thallath or Sea. Then Belus, wishing to carry on the creative work, cleft Thallath in twain; and of one half of her he made the earth, and of the other the heaven. Hereupon the monsters, who could not endure the air and the light, perished. Belus, upon this, seeing that the earth was desolate, yet teeming with productive power, cut off his own head, *and mingling the blood which flowed forth with the dust of the ground, formed men, who were thus intelligent, as being partakers of the divine wisdom.*"—RAWLINSON, *His. Ev.*, 66, and note 61.

has manifold verifications in Thought, and Love, and Actuation, and in their appositions and oppositions in the very core of the Self-Consciousness—in this Central Personality in man. It avoids the contradictories of the Speculative, and the incompleteness of the Materialistic processes. These elements are congruous and harmonious, and they give an infrangible Moral System to the universe. Contradictories may yet be evolved in *speculation*, but they cannot disturb the actual, the practical fact of the necessity, coherence, and order of these Primal Causations, these Trine Hypostases in the Beginning, forming and ruling the chaos, deploying their system in the geologic eras, and unfolding the knowledge and love uprising through humanity in the historic ages, and which Man, from his point on the summit, is to mould—shall mould into the beneficence of a Moral System, for his own humanity in God.

JUBILATE DEO.

O be joyful in the Lord, all ye lands; serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his NAME.

For the Lord is gracious, his mercy is everlasting; and his truth endureth from generation to generation.

THE COSMOGONY: THE CRUCIFIXION.

"I shall not go to seek inspirations, but to confirm myself in those already received. . . . What I see here, and what I have seen elsewhere, and what I know, and what I divine, is always the harmony and course of human destiny. . . . I am dumb with astonishment, when I think of a history so often examined, so often discussed, and yet, still entirely to be written. The true historian is then, in all the strength of the term, a prophet of the past. The gift of the prophecy and divination, is applicable, therefore, to the past, as well as the future. . . . Prophecy is Synthesis."

BALLANCHE.

Rufus. Well, this gives you a Religion of Nature, but will not reconcile the dogmas of Theology, especially as they are based on the somewhat obsolete cosmogony of Genesis, the Hebrew chronology, and the mythical or *mystical* life of Jesus.

Cerinus. A true Religion of Nature in its entire fullness, must be consistent, co-ordinate with the truth in God. With the dogmas of theology I have nothing to do, as mere dogmas; and these are without the pale of our proposed investigation, as are also any consideration of the subjects mentioned. Truth is the attribute of God; dogma is the formula of man. The formulas of theology are multitudinous and complex; they change and shift from time to time, in the rise of sectaries, and the mutations of sects, and no one, of all of them, presents a continuity of dogmatic doctrine, of uniformity of discipline, of harmony of

temporal or ecclesiastic action, and their disintegrations, in the processions of history, are only the preparative assimilations for higher and more comprehensive organization. They are generally true, in some sense which may be fairly applied to them ; none of them can be so defined as to be free from objection, as containing too much, or as not containing enough. You cannot seize the Universal Life and crystallize it into a formula—a dogma, any more than you can tell what Cause is, or what is Force, or how Thought comes, or how it rules your own formation of Positive Science, or guides your conduct.

We have been dealing chiefly, you wholly in intellectual processes, congealing or crystallizing thought into forms—formulas. The constant pursuit of this as Science or Theology, is the dry, hard desiccation of the *life of thought* into formulas, dogmas, formalities, ceremonies, forms. Thus, they bind as in fetters, until they are shattered and broken in piecemeal, by higher aspirations of life, seeking their fuller expression and expansion of form, yet so, always including and preserving the primitive *norm of life* ; or in their dry theologic *desiccation*, destroying the vitality of the life they had at first embodied, they fall into desuetude, then into contempt, and the whole moral life of the priesthood and the people, corrupt and fester in the rankness of their animal life, and in the unrelieved selfishness of their human purposes. It is history.

The Inductive Science of Physics, as applied to nature, must, of very necessity, end in the formulas of

science, descriptive of the elements and operations of nature. This is their outward and necessarily *objective* limitation. But the constant pursuit of these in the dry, hard light of science and fact in Physics, has its *subjective* influence on the mind, in limiting, hardening, and fossilizing it to mere intellectual processes and *ends* of action. But there is in life, another element to which you have referred, and to which you could not but refer, in a subject of this kind, with any knowledge of the history of Mind, or observation of life, and which you call Mysticism. You indicate it as the source of Mythes. So it is, and it is both. It is a *persistent* element of human life, appearing with humanity in all its conditions. It is therefore a *real* fact in life. It too escapes the crucible, the battery, and the eye-glass. Even the mental eye-glass cannot *focalize* it, and give it form, any more than you can say what that life is, which runs through all animate nature, or that life in man is, which lifts up from infancy or degradation, to moral life and purity. Dealing with those intellectual questions which we, in some sort, have been reducing to forms, and which, by the very pursuits of our lives, so tend to limit our forms of speech to the old lines of thought, and modes of expression, I submit that our friend Glau-
cus, here, the friend of humanity, should speak upon the subjects to which you have adverted, and which lie outside of the question from which we started. We both know something of the outward life of the venerable man, and his generous stores of learning, and his experience in life. His genial and manly or-

ganization, and his position in life has made him seek the associations of the just, the gentle, and the wise, yet quietly turn from the *acceptance of public honors*, and his life has been spent in the pursuit of that learning which is free from prejudice, unfettered by scholastic forms, tolerant of differing views, patient with fanaticisms, not misled by enthusiasm seeking and clutching at novelties, and who has been matured by those saddening experiences of life, in the dispensations of Providence, or of your order of Nature, and by the malevolence of men, which, while it gave him a knowledge of much, if not all of that which is worst in the human heart, has not made him forget that there is a Virtue of Life to be sought, and which may be measurably attained, even as we see in some human forms, and meet with it in the works of the "dead, but sceptred sovrans of thought."

Glaucus. My younger, but not young friends, we must be guarded in our ascription or acceptance of Praise. When it is the offering of flattery, it degrades the giver; when it is the incense of vanity or pride, it but increases the fatal quality of soul to which it ministers. When it is the *reciprocation* of pure minds, in the self-conscious dignity of personal Self-hood, it seems that this must be the consummation of that order which Rufus hopes to find in some *equation* of his Physical Forces, and which you, Cerinus, seek in the unfolded powers of the Self-Consciousness, common to the Solidaric Humanity. It is surely that moral reciprocation which ever exists between the

good and the wise; it is as surely that moral reciprocation which Jesus so longed for, under the Common Father; surely it is the final harmony in Nature, working to any "equilibration" of forces; surely it is the self-consciousness of purified minds, reaching up through these correlated conflicts of Forces to the final harmonies in God.

I have listened to your discussion with interest, but not without misgiving, lest that you, Rufus, should deal with, and become lost in prolix detail, or in unintelligible generalities, and in either event, the Physical Sciences would not receive that impress of unity and order essential to the operations of the whole, and so the system of nature be left in broken, sundered, and disjointed fragments, and without that coherence which you have shown to prevail throughout and everywhere. This coherence you have found in your Conservation and Correlations of Forces—the fact and the thought absolutely essential to bind the universe together, in its unity of dependence and harmony of positive action. These are not thinkable—are verily unthinkable—without some element of efficient and persistent Causation, running through, binding all together, and moulding into the Correlations of nature and life. . . I distrusted, lest you, Cerinus, amidst the confusions, and exhaustions, and lifeless results of the Philosophic Metaphysics, and the distractions of Faiths, Psychologies, Phrenologies, and all forms of Mental Science, should not be able to seize a cohering thought of system, and current of Moral Life, moving in and with these Forces

to the work of Creation, and through the life of the complex whole, to its consummation in a moral order.

There are four separate, distinct, and apparently unconnected facts, which are best put in relief without any connections to which they may belong, and so, they will be free from any preconceived prejudices of education or of system.

a. Light is a complex or compound agent. It is composed of three different kinds of *rays*, of which you, Rufus or Rubrus, may represent the Red, Glaukus the Blue, and Cerinus the Yellow.—Look more deeply in *here* and you will see more deeply.—I shall not here theorize or form any hypothesis, and pass over much that is somewhat clear to my own mind, but will state, in the language of the Chemist, the properties and some of the effects of Light. “The sunbeam is a line of forces through which the sun has a threefold control over terrestrial matter. It transmits an *expansive* energy which controls the magnitude and the forms of bodies; a *luminous* influence which impresses the nerve of the animal eye; and a *chemical* force which governs *affinity*.” YOUMANS, *Chem.*, § 374. “Not only life, but all the grand phenomena of force with which we are familiar upon this planet, have their origin in the sun. His radiations govern the movements of terrestrial atoms, and in *these* the movements of masses take their rise. Should that body cease to give out emanations, the earth would speedily lose its heat, life would disappear, vapors condense, and liquids congeal. There would

still be tidal influence, due to the attraction of the dark masses of the sun and moon, but as the ocean would be solid, there could be only a slight movement in the atmosphere. There might also be volcanic force, due to the earth's central heat, but this, too, has been held *as subject to astronomic agency.*" "Were the sun to radiate *heat alone*, the earth would still remain dark, but the oceans would melt, and tides begin to lash the coasts. The atmosphere would be rarefied unequally as now; storms would arise, and there would be the *motion* power of wind, etc." "If again we suppose the energy of solar radiation so exalted that light is emitted with heat, the higher phenomena of organization become possible. With the introduction of plant-germs, the vegetable world would be called into being by the vitalizing chemistry of the sun. The animal world—*dependent on the vegetable*—consuming its matter and its force, could then appear with all its multitudinous forms of power." "The vegetable world, born of the atmosphere, consists of condensed gases. The animal world, derived from the vegetable, is also but solidified air. So the food that we consume, the clothes that we wear, the houses in which we live, the fuel that warms us by the fireside—that transports us to distant places with lightning speed, and labors for us in a thousand ways, are all nothing but condensed air. The sunbeam is the agent of condensation, and thus the organic world presents itself as a vast magazine of solar force." "Thus is the earth warmed, illumined, magnetized, and vivified by the

sun." "The earth arrests but the 2,300,000,000 of the amount of force which the sun emits." *Id.*, §§ 1189, 1190, 1192, 1193, 1195, 1196: This rich and somewhat poetical picture discloses the conclusive fact that light is a *complex organizing agency*, necessary to all the organizations of the earth—from the first to the last.

b. In Genesis the Sun does not appear as a *luminous* body until the fourth *period* (or *OLAM*) of creation.

c. Plants live on atoms, in virtue of sunlight. Animals can only live on plants and plant-eating animals. Man could not subsist on the merely flesh-eating animals, as in the statement of this branch of science as already presented from Helmholtz and Youmans.

d. The last and now universally received analysis of the mental or psychological powers of man, have ended in what Sir William Hamilton calls the *trichotomy* of these Powers, namely, their dissection into three fundamental roots of Powers,—the Intellect—the Feelings—and his Conation—the Will in other writers—and, in all others, into the Intellectual, Moral, and Active powers of man.

What is Christianity? What is Christianity? It is the image and likeness in Man to God as affirmed in the first chapter of Genesis, and which man in some form must unfold, by and in his own self-powers, in virtue of that Wisdom (affirmed throughout all the Bible, in multitudinous texts and a variety of forms, as the Word, the Logos, the Light which was with

God, which was God, and which *lighteth every man* that cometh into the world, *Erat vera lux, quæ illuminat omnem hominem venientem in hunc mundum*, of which all men are partakers)—and in virtue of that love in his *central* nature which can appreciate, become attracted to, devoted to, and so *sanctified* in and to the order of that Wisdom. Mind must answer to mind—both ways. Mind alone can understand *this* Mind—yet only in this fulness of life. All the external facts of nature, with all its diversifications of kinds, converge into the central fact of this origin of matter from the Prime Forces; all the correlations of this matter, in the wisdom of their adaptations in and through all successions, and deployed in that line of continuous harmony to man in this quality of image and likeness, so that, at no point, can the line of wisdom be said to be broken, all converge back into the prime essential Wisdom. So with this Love running, thus visibly, through the whole. All are representative of the internal powers producing them, as from an ordinative and directive mind within, and they so combine in the whole of the facts, that Mind shines through the whole to this side of nature and life, and *mind*, on this side, responds to, and in a clear method, in the fulness and verifications of its threefold powers, can intuscept the Mind on the other, the transcendental side. Therefore, man must in some mode of Thought and Feeling, aspiring Love, become a Hebrew—a monotheist, before he can become a Christian. He must, in some way, reach this complemental conception of Person-

ality in God, and these powers of Mind in himself, in order to reach back and up to God.

In all the orders of purely physical nature there is a community and reciprocity of action and quasi-independency of action. The chemic atoms have their own independent existences, yet they interact with each other. So, in the vegetal orders, each individual and species has its own qualified independence, yet reciprocates, in these, its newer forms of forces, with the chemic atoms below, and the animal above. So, in the animal orders, there are their own independency, their organic correlations to each other, to all below and around—but here the reciprocations become sensitive—sentient, vagrant, and ambulatory, now fading, now increasing, now attracting in packs, herds, flocks, schools, now exacerbating in slaughters and blood. These reciprocations and repulsions begin and end in the circle, the circumference of the animal life. Man is in connection with all the lower, yet in a higher independence of action, and in a more comprehensive circle of antagonisms and reciprocations, yet with aspirations to higher reciprocation and action. If this element of Aspiration can be traced to any root-power, as an Efficient Force of Life in the Whole, then as it is seen in man, standing on this summit of creation, both in his order of time in the succession and in his higher form of organization, as all these forces of life converge in upon him to make him Man, then it will be found as *that* Power in the Beginning, running through the whole in these *reciprocations* and thus re-

ciprocating in the End. It is the Mysticism of Humanity,—here, obscured and beclouded in the organization of man, and appearing in visions, hallucinations, fanaticisms, etc.,—there, in other men, more clear, unclouded, and ecstatic.

Here, Rufus, lend me your mental eye-glass to make an analysis which is necessary, and which we may find like many, perhaps like all of your own, in this, that one power may act in many different forms, yet preserve its own fundamental character. For instance, you find Répulsion, not from any single isolated fact, but from its uniformity of action in many, very many, forms of acting in nature. So you find attraction, and so polarity. Now let us go into the animal and human nature. You find anger, ferocity, combativeness, destructiveness, indignation, wrath—and always in their outward demonstrations of repelling, repulsive, projectile action running *red* in blood, or in its spontaneous tendency in this direction. The mental analysis is unmistakable. So far there is no thinking—no thought—though Thought may be connected with it, control it, shape it, give it direction and select its mode, means, time, and place of action. . . Again, observe your *senses* of gratifications, your loves—your *affinities* for this object or that, this person or that, this form of thought in creed, party, or purpose in life. You are *attracted* to the specific objects of such gratifications. There is a clear sense of *attractedness*—self-affinitiveness—in your Consciousness or Self-consciousness, although in many of them you must act outwardly to obtain—in all of them

you must act outwardly to obtain the outward object of gratification, or to actuate, *actualize the love* which thus inspires you. In many of these senses of gratification, the *sense*, the impulsive attraction is instinctive, spontaneous. In all of them, Thought is necessary to their prudent, reasonable, wise exertion and use. Yet they, in and of themselves, are not Thought—thinking. Repulsion and Attraction, as physical forces, uniformly act in right lines and in antagonism. But the forms of nature other than in right lines, are multifarious, designate, perpetual, or perpetuative. Try. You cannot get these forms without a *third* Force, using these two forces, thus constant in their presence in nature. This you call, or may call, the Polar, your polarizing, form-giving, shaping power for these multitudinous forms. These impulses, repulsions of the passions come of themselves; these attractions, solicitations, temptations come of themselves; in their native elements they are both spontaneities. But how get form, how get limitation, how get direction, how get time, place, mode, and means for their *controlled and systematic* action? By determinate reason,—by the normal intellective power. It is a force, then, the intrinsic nature of which, in one of its aspects, is to give form, and thence the multifarious forms of nature and life. You, Cerinus, have found the precise equivalents in the human organization and in the Self-consciousness, in those Norms of Thought and in the Passions and Emotions. That which produces forms in nature and gives coherence to these powers is Polarity. That which produces

Thought and pictures in the brain, and coherence in lines and systems of life and action, is the intellective, self-conscious, normal power of Polarity. As you judge of the wisdom of this self-conscious, normal, and morphic Power in yourself, so judge of the broader field of the Universe. . . . [It may be that Science may demonstrate that the *blue* has much to do with the *affinities* of nature, and that polarity is connected with the yellow beams of light—yet Light is only an efficiency, an agency in nature.]

The form-giving, regulative power of man is thought. Pure Thought is always clear, unclouded, self-conscious. Love, aspiration, without thought, or with thought obscured—uncöordinate—is vagrant, indefinite, indeterminate, unconditioned; it is, in different involutions in these organic frames, *demented*, fanatical, enthusiastic, ecstatic—Mystical. It is the Mystical element of life, that element of worship and love in his nature, which impels man, in the earlier stages of tribal improvement, to worship stocks, and stones, and crawling things (*fetichism*); which makes him deify the invisible, and, to him, unknown powers of nature (mythology), and thus from himself ascribe these human, anthropomorphic attributes to physical causations; and which, in higher unfoldment of his intellective thought and purer aspiration, teaches him to find, in his own unfolded wisdom, and love, and power of actualizing these, the Prime Powers of the universe. The germ-principle in man (the *autonomy*), that wonderful *centre* of his life-forces, which was to *in*fold, and, in its time and place on earth, unfold all

his various qualities, must needs have corresponded to the higher characteristics to be brought into action. The organization must be new, so far, which would exercise objective force in the feeble structure of man from a small portion of his brain in its mighty and overswaying control of the ponderous and inorganic masses, and the organized force of ferocious beasts, the knowledge and control of the subtle and destructive poisons, and the mouldable uses of the chemic plasticities,—and all these from his intellectual power of thought, and for some love. So he possesses the calm and equable cognitions, those ideative reachings ascending to heights which the poet's fancies never reached, those intuitions weighing planets, measuring star-systems, and adjusting nebulae; and as he could unite his love and his reason into a rule of conduct, his comprehension of the morality suited for man in this planetary state of existence, and that higher grasping, through the mazes of vice, and evil, and sin, in which he is a part, for perfection of thoughtful system, in which he becomes conscious, in the very convergence of all these causes in upon his own self-consciousness, of order and truth and love in Deity himself, and he but reaches and repeats the twenty-sixth verse of first Genesis. As he unfolds, he catches, in the moral harmonies running through the whole, the cumulative *longing* for the realization of that pure and exalted love which becomes apparent in so many beneficent forms in human history; which was Plato's "Supreme Good," which Aristotle sought when he said, "the Principle of Reason is not Reason

but something better ;" which was the "Chief Good," "*Summum bonum*," of M. Terentius Varro (born sixteen years B.C., who selected two hundred and eighty-eight different opinions about the matter); which in Plotinus was the "Ecstasy;" which in Algazzali, the eminent Arabian's love of Truth, was "Soufism;" which in the Papal writers is "The Beatific Vision;" which in Protestantism is the "Grace of God in the New Birth;" which in all depurated and holy natures, when they search and dimly philosophize the Inscrutable, and reach those grounds and dizzy heights where reason, rationalism, fails further to comprehend God, but Love, standing firmly on the ground of its own actual subsistence, which it feels in itself and above, reaches out its hand further towards God in a confidence which the crowd of triflers below term "Mysticism." It is that which, in all thought for a System of the Universe, and strivings after the Unattainable, and struggles to attain the Perfect, still impels to seek and to do, because he can yet love more than he can think or achieve. The organization which would manifest all these, and grow, and strengthen, and mould, and change under their influences, must be higher, more varied, purer, and nobler, and be *set* in a *mouldable* organization; even if the smile upon his lips looks like a crushing sadness for the degradation and the sorrows of man. Love, then, if it is the Purifier, is, in all these organic exacerbations and perversions, the Degradator and Destroyer in the natural and historical conflicts which they produce.

What, then, is Wisdom? Grasp its profound meaning. It is not knowledge, it is not love, it is not power in and of themselves. It is not Common Sense, which characterizes men in the differences of human life simply in practical affairs. A man may have large Understanding, and be great in the management of human affairs, *and not be wise*. There is the great artist, mathematician, engineer; the bloody captain and the Jesuitical casuist may be great, and may want, and do most uniformly want, wisdom. How gather the Wisdom as contradistinguished from knowledge and the judgment in the Understanding? By going into the Spiritual, the universal life, which formed and pervades the whole, and poured out his *wisdom* in all things, assigned to the parts their special departments, and bound all into a coherence of moral life, in which physical cause and effect are the subordinate means for the exercise and unfoldment of an historically progressive order. It is so in the onward movement of the geologic successions, it is so in the historical order, and it pervades all the teachings and aspirations of man. It is a glory and an awe.

In the rigid analysis instituted, a form-giving and directive power has been found as a necessary constituent of mind; so the projectile, actuating power; so the attractive, associative; and in this and these, the aspiring nature of man. This is in the demonstration of science. It is declared on authority, that is, not by any scientific analysis, or processes of reasoning; that man was made in the image and likeness of God; it is declared, "the Lord possessed me in the

beginning of his ways," and "I lead in the way of righteousness, in the midst of the paths of judgment, that I may *cause* those that *love* me to inherit substance." Prov. 8: 20-36: it is declared "that Wisdom came out of the mouth of the Most High, and covered the earth as a cloud, and in every people hath got a possession, and hath built an everlasting foundation;" and it is declared, that "in the beginning was the word [the creative *logos*, 'by which all things that are made were made,' the intellectual hypostasis], the true *light* which *lighteth every man* that cometh into the world;" that "the spirit searcheth all things, even the deep things of God;" and that "man knoweth the things of man, save by the spirit of man, that is in him;" and it is declared by Justin Martyr, *Apolo-*
gy, § 61, that "Christ was the first-begotten of God, being the Word or *Reason*, of which all men are *partakers*;" not as an abstraction, not as causeless power, which so could produce no effects, but in consubstantiality of powers. This is that Reason; that intellectual power and light, which was the *demiurgus* of Numenius, the God in Marcus Aurelius, the *good dæmon* of Socrates, the *familiar* of Plutarch, "addressing the *reason* of those, who, like Socrates, keep the reason pure." This brings clearly up to view the double consciousness as observed in Plato, Goethe, and Schlegel, and as observable in all self-conscious men, and those attaining to it. It is "she [Wisdom-who] will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws.

Then will she *return* the straight way unto him, and comfort him, and show him her secrets." Ecc'us 4. As the Self is freed from the congenital or exacerbated conditions of the visceral or cerebral organizations, and has self-determinately ruled them into some order and system of moral life, the Reason predominates, and the results are Wisdom, for the love and the intellectivity are in moral union. In a certain historical condition, it was the *prophetes* of the Greek life; in the lower hallucinations, hysterias, convulsions, Bacchantic furors, Trophonian visions, religious visions, and insanities, it is the *mantis*, the demonized of the Greeks. These all correspond, with great decisiveness, with the double consciousness of Paul, as described by him, in seventh and eighth Romans, wherein he speaks of "the *law* of God, *after* the inward man," and "the *law* in my members warring against the *law* in *my* mind." This inward man, my mind, is that Reason of which "all men are partakers," which was "in the beginning, and which lighteth every man that cometh into the world." It searches the deep things of God—*dianoia*; it turns its face to heaven, and ascends—*metanoia*. With all the powers turned *down* to the gratifications in the animalistic and human life, the Self *intended* to the incitements which flow in upon him, from the animalistic and human organisms, and all the powers exercised respondently for these gratifications, man is but an animal or man; as these higher unfoldings come, and the Mind is turned upward, the life ascends. What that is, must be lived to be known. What this higher

Wisdom is, Cudworth says, "words and syllables; which are but dead things, cannot possibly convey the *living* notions to us. The secret mysteries cannot be written or spoken; language and expressions cannot [fully] reach them; neither can they be truly understood, except the soul itself be kindled within, and *awakened* into the *life* of them. The painter that would draw a rose, though he may flourish some likeness of them in figure and color, yet he never can paint the scent, and the fragrancý; or if he would draw a flame, he cannot put a constant heat into his colors; he cannot make his pencil drop a sound. Neither are we able to inclose in words and letters the life, soul, and essence of spiritual truth, and as it were incorporate it in them," no, no more, Rufus, than you can grasp the vitality of Life which you so well know in its manifold effects. Yet there is a clue of thought, and a guiding of life to it.

Prehistoric man!? Chronology has no *relation* to Truth, except as to order of deployment in time and space. Truth is truth, without regard to time or place; but this belongs to Omniscience alone. But the *life* of truth as it evolves in that of an individual, a tribe, or humanity, has its times and places of evolution, and becomes in a sense, a concrete part of life. Progress, in its very term, is successional,—the blossom to the twig, this to the limb, this to the trunk, this to the root, this to the germ, this to the specific combination of forces which prepared and endowed the germ, and this to the precedent atomic preparations; and what preparations from the thallogen

to the apple and the pear; what successions in the homotypes of geology, to the hand, and foot, and heart, and brain of man! Prehistoric man! The oldest and highest form of orderly history bursts open in full *afflatus*, with a spontaneous and ecstatic manifestation of these mental powers in man, rising clear above those purblind processes, by which all other peoples of the earth, slowly, painfully, and toilsomely, through terrible vicissitudes, moved on from their involution, in the mazes of nature and their own self-consciousness, in a moral element of life. The Israelite, on the one hand, comparatively stationary in one place and unprolific in numbers, and on the other, the Japhetic or Aryan race, moving in prolific masses from West Central Asia, through India, Egypt, Syria, and Armenia, to Greece and Rome, and through the forests of Europe to England and Holland, embody the unchronologic and chronologic movements of these races. The first opens out to history with the ecstatic anthem of Creation; the second, after long ages, reaches, in some sort, the demonstration of its propriety and moral necessity, and the appreciation of its richness and grandeur. The Japhetic race *unfolds*, through tribulations and vicissitudes; the Israelite *conserves*, in his oppressions and sorrows. Both were imperfect, as organizing elements, for the full culture of humanity. Hence the moral necessity for the parallelism of their synchronic histories. Their union and combination have made our history. In the geologic structure of the earth, and in the actual, sensitive, and intellective causes, that union and

combination have been made, and now with other elements of humanity, are poured in upon America, in those proportions which will give full activity to all the powers so far deployed, to rule them into concordant harmonies, in the new order of society.

When the Japhetic races were in early forms of their polytheism, the Israelite was in the full possession of his exalted ecstasy. This is the fact of the records, let one be glossed and stripped of its absurdities and abominations of human sacrifices and religious prostitutions, and made as little offensive to the moral judgment of these times as the subsequent ingenuity and ability of man can achieve, and the other be disrobed, made naked and depressed by the human infirmities which accompany, and, of necessity, mingle with it,—through which it had to break, with which it had to deal. The Hebrew and the Aryan race are both represented in their art, literature, and institutions. It is the law of mind to pass over into overt manifestation, as in the formation of language, and habilitate the inner life in manifold external forms; and all these constitute the history of the inner and manifesting powers. God, himself, created. But there is compensation in all nature and life; and wouldst thou take this old Jewish ecstasy as thy heritage, and maintain it as this wretched and oppressed race has done, before and since Jesus, through all the trials and vicissitudes of that long terrible life,—or wouldst thou take the Japhetic involution, and unfold? Nay, thou wouldst take the latter as consonant to that nature which is implanted

in thy race, which is sensitive, sympathetic, intellectual, aggressive, and unstable, and finds its enjoyment in activity rather than endurance—in change rather than in persistence—in shifting expediencies rather than in standing still in the maintenance of truth, however exalted and ecstatic—in *enlargement* of populations, and the acquisitions and changes of continents—in restlessness under laws, constitutions, and creeds—until the earth shall be encircled, the whole domain of knowledge conquered, and its enlarging susceptibilities, cumulating in the ages and moulded in the system which is at work in all, which man may aid and may not contravene, shall complement the brotherhood of man under the parentage of God. It is the very genius and grandeur of Melchi Zedek (the unknown Melchisedec), as interpreted by Jesus and committed to the activities of the race. This Ecstasy—the Mysticism of Life—must be *alimented* with the Reason. It is the simple sublimity of the moral unity of the race fulfilling a universal and systematic law of Love. This insatiate restlessness is Japhetic, and runs through all the thought and action of the race. “God shall enlarge Japheth,” Gen. 9: 27; and this implies, for it includes enlargement of sympathies and thought and action, and with large endowment of intellectual functions, their combination and *alimentation* in a reciprocative system of the whole. It is the living vitality of this race, and is exemplified in all his thoughts and sympathies and deeds. It breathes in all his literature. It is the impulse to all his investigations in science. It is the Utility in

all his works of art. Aristotle said, "The Intellect is perfected, not by knowledge, but by activity." "The intellect commences in operation, and in operation it ends." AQUINAS. "Tantum scit homo, quantum operatur," *Man only knows as he acts.* SCOTUS. "If I held Truth captive in my hand, I should open my hand and let it fly, in order that I might again pursue and capture it." MALBRANCHE. "Did the Almighty, holding in his right hand Truth, and in his left, Search after Truth, deign to tender me the one I might prefer, in all humility, but without hesitation, I should request, Search after Truth." LESSING. "Truth is the property of God, the pursuit of Truth is what belongs to man." VON MULLER. And "there could be no end of similar quotations," says HAMILTON, *Met.*, p. 9. -

Personality in man is finite wisdom, finite love, and finite power, in various forms of organic embodiment. God is absolute wisdom, perfect love, and infinite power, and these, as infinite, perfect, and absolute in his personality, are essential to the fulness of any conception or ideation of God. The overt power of Deity to create—upon the directive, formative wisdom (*multiformis sapientia Dei*, ST. PAUL, in Ephesians) of his own essentially intelligent and *normative* nature—for a love in his nature is not only conceivable upon the processes instituted, but is the moral necessity of thought, on the datum of creation. It is the moral necessity of thought, that these should begin in involution, in envelopment, in man, and advance in unfoldment, whenever any clear idea-

tion of the Almighty is attained, as working in a morally progressive order. It is free from intrinsic contradictory; less is fragmentary, more is foolishness, and power, wisdom, and love are thus complementary; and in man, in an eventual progress, in their finite diversifications, give the elements and the law of progress.

In the facts and views evolved, God is found as the great Synthesis of all things—the Primal Involution. Power is; Wisdom is; Love is; and the interaction between spirit and matter, as it resolves back from matter into the unity of God, must find this central Synthesis. Sensibility runs through all nature, in all worlds, in endless activities; Sensitivity is the base of all animate life, and is the foundational element of all reciprocation among them in the different species, and between classes and species, and between the orders and planes of sensitive life. Form begins with the first atoms; and Polarity here appears; and crystallization, in chemistry and mineralogy, have no law, no force of guiding formation for their rich differences, without some such directive, redactive power. It becomes more open in the gemmiparousness of plants, and more definitively conspicuous in the species and forms of animals. It is distinctive in the forms and sub-intelligence of instincts. In the growth of the plant, the powers inwoven into the germ are limited to the production of the plant and the preparation of its seed; in the growth of the animal, the powers inwoven in the germ are *not* limited to the production of the animal

simply and the perpetuation of species, but are so further *endowed*, that in the organic instincts of the animal they go over into further action in life, as nest-building, song, etc. This sensitivity is conscious in animals. Man is retorsive, self-consciously self-recognitive, and autopsic—and he is a self-conscious Form-Giver. It accompanies the history of man, in his history, and evolves in manifold forms and personal designs through all his tribal and historical changes and vicissitudes, in works of art, science, and active and literary manifestations, from the flint implements of the earliest traces of man to the temple of Ellora or Elephanta, thence to the cabin on the prairie.

The two prominent races appear in history, in their respective differences of mental characteristics. The Hebrew mind bursts out into an ecstatic anthem to a Personal God. It is a Mind declaring the presence of one sole, absolute, creative, personal power, ordering and governing the world, and commanding his worship, in that form of Fear, which always provides for the Love of and *in* the Father. There is no Myth here. . . . The other, always, everywhere, makes his appearance in Mythes, in dreadful and debasing rites of worship—and only in the slow evolutions of ages, in dim reachings of aspiration, and in tedious, uncertain, and scarcely appreciable processes of reasoning, and this in but few of the noblest of them, affirming a Supreme Intelligence. In both, the systems of morality correspond to the God which each acknowledges. In both, there are the same elements of hu-

manity, the same instincts, passions, emotions, and psychic powers, yet, evidently, under modifications peculiar to each. There *were*, yet *are* differences of susceptibilities and powers in these races to produce their respective manifestations. Both were susceptible to all the influences of nature, which so constantly and universally act upon man. In his lower nature, man is animalistic and herds with animals, or with each other after the manner of animals; higher up, they influence each other in and by those qualities which they possess in common, as men. If Rufus chooses so to say, they reciprocate in the correlations of these their human forces—but they are human forces. The powers which we have found in the highest nature of man, in his moral self-consciousness, may be, must be admitted to be identical in both, yet with different fulnesses in each, of the powers from which they are so respectively organized. As man stands in higher correlations, he has higher correlations. In his lower correlations, he is in the lower correlations of nature and life. As he ascends, he goes up to higher correlations, and in his highest he thus finds that he has “Norms of Thought—sublime, beautiful, solemn—withal the sense of Aspiration—possibly of Inspiration”—as in this solemn height he may be in correlation with the Universal Life, in that form in which it must be so far different from any of his lower forms, as he finds these planes of life below, different from each other. It is, it must be either this sublime, beautiful, solemn power, impressed, in some way, in this specific organization,

or this power in higher correlations with the Supra-Sensible. So, it is Inspiration—Impressment.

In the Beginning God created, and he is the End in the end. Starting with this clear and strong *impressment*, the creation of the earth and all the operations of nature and life were but subordinate and subsidiary means, in the mind of the Author of the first chapter of Genesis, for bringing out and setting forth this ruling and dominant conviction. It is the guiding power and purpose from Genesis to Revelations. An analysis of nature, a science of Physics, in one sense, would have been impossible to such a mind, or such a tribal mind in an early stage of deployment, as their subsequent history shows it was not their characteristic in any stage. It would have destroyed or prevented the very ecstasy which was essential to its own manifestation and preservation. Therefore, in the whole movement of this race, there is no physical science worthy of such name. There is no purpose to eliminate or teach it. No fact of nature is presented, except as it is subordinate and in that form in which it is subsidiary to the great ruling element of the impressment. It rules throughout and everywhere, in every department of mind which contributed to make *this* fulness of the Hebrew movement. Then do not look for analysis, for Science, in that order of mind and in its history, which in its essential nature and in its allotted destiny is so purely ecstatic. Nor be surprised that the rigid organization which accompanied it should have hardened under its conservative forms into formal cere-

monies and dogmatic doctrines. It belongs to the Japhetic mind to aliment the Ecstasy in the fulness of Scientific, or if you, Cerinus, please, speculative investigations.

The movement-power as so impressed on the higher Hebrew mind was the Omnipresence of God. Starting with this clear and strong suffusion upon the mind, this exaltation of the idea of the Personality of God, it was necessary for *his* moral system to show the relation of God to man, simply in its moral aspect. God must therefore be not only the Maker of man, but the Creator of the world on which man lived and acted. Man was in the presence of the powers of nature, and in all things subjected to their influences; and the native tendencies of all minds was to the various deifications of these powers of nature. Nature then was of no value, except as it contributed to that Thought and Feeling which made God the centre of the whole. Starting with this great conception of God, the first chapter of Genesis is certainly freed from the wild and fantastic details of the cosmogonies of all other early productions of the human mind. The facts and order of the creation are cognate to this high conception of Personality, and no other conception could have produced such a sublime and solemn ecstasy in any form of mental creation, while in all other peoples their cosmogonies are neither in harmony with any worthy conception of a God, or any laws of physical nature. The leading conception is God. It is clear, definite, and fills in every quality, the highest ideation which the hu-

man mind can form of a Personal God as the Creator of the worlds, and the Father of the races of men. The world as the theatre of man, and man as the child of God, are in this record. Physical science is not in it. It is not anywhere in the great record of this branch of the human movement. It may be then fairly put, that it was this grand impressment of the Personality of God which ruled the conception for the physical creation, and makes Genesis the exception to all the cosmogonies of the earth—the conception which to-day gives centrality and unity to all Sciences and systems of Morals, and which, in all the divergencies and distractions of human pursuits, in practical life and scientific investigations, comes around with its circumference to hedge in and bind them into unitary system. Affirm God, the world, and man, with any conception of a moral system, however low, and the coherence of thought requires the affirmation of creation. Affirm a thought and feeling of moral life in the self-consciousness, and they necessitate God, the world in its plastic and mouldable order, and man, using all things on his moral ultraneousness. Hence all the cosmogonies as lying in the very elements of humanity. The Hebrew conception is pre-eminent, and this clearly in virtue of this impressment of the idea of the Supreme.

Physical science is not only not taught, but *as science* must be considered as ignored, either by the virtual organization of this race, or by the dominant intensity of the *ruling* impression. The cosmogony of Genesis was not therefore a geological science, but

a description of the processes of creation, so far as to give the idea of the Personal God in the work of his creation, and of the creation itself, as from time to time (*olam*) it assumed that form which was necessary to make it the habitation of man, and introduce him on its theatre, in the fulness of his correlations in nature, and furnishing him the means of his aspirations. It is the *economic* law of provisional preparation, supply, and dependence in moral order which is the keynote of the anthem of creation.

Those who are troubled with the use of the word "days," or who are disposed to use it thoughtlessly in any view, would do well to read the *Six Days of Creation*, by TAYLER LEWIS, D.D. The writer of Genesis was not dealing with the geologic *formative* processes, but the *formed* conditions, and this economic order as presenting a divine wisdom and power, as the earth assumed that form and condition necessary for the habitation of man, thus brought into close relationship with God. Nor did he conceive God as so operating, in any formal, modal manner, as man works. The nearest he came to this, was in ascribing to him the use of language, "He said,"—Creative power, impersonated in the highest intelligible and suggestive mode.

In the Beginning, Elohim—the *Almighty Forces*—created the heavens and the earth. The first law of Physical Science is the production of atoms for all suns or stars and planets; the first act of creation is the heavens and the earth. The one fits to the other.

It is a law of physical science that there is no or-

ganization without Light. It is the Analysis of the Sunbeam that light is a *complex*, compounded agent. The simples which make a compound must precede the compound; and God said, Let there be light, and light was in its essential elements for all subsequent organization, and could not be in organic suns and stars, which yet, on the very hypothesis of science, were not in existence except as atomic chaos. Yet the foundations for suns and stars were laid, and the creative movements were begun. The first *olam*.

The next step of creation must have been the firmament. This may be viewed in two aspects, either that the *fluid* condition of this chaos was separated into the solar and planetary masses, or that in this primitive condition that vast amount of water which was necessary to all the subsequent crystallizations, to the hydrated limes, etc., etc., were by the heated fires of the more central parts maintained in its immense cloud-system. Science must have an immense firmament for the Neptunian or watery portion of its wide and deep formations of Sedimentary Rocks. This is the second *olam*.

Dry land must appear before the Vegetal Kingdom, in any substantial form, could appear. In the rich, warm haze of this watery atmosphere, charged with light, as science clearly indicates, the earth could bring forth the vegetable life. It is so geologically; it is so as a necessarily scientific step in these preparations. Geologically, it is the Age of Acrogens for the Coal-formations. It is the third *olam*.

Scientifically the immense cloud-system of this

early world must have lasted through long successions of these early formations before the actual organic light of the sun could penetrate the dense, heavy haze—even if the sun was in full organization for thus distributing his beams. But as the sun is an organic body, occupying its central place in *this* system, with its specific forces of light in its organic form, and as light is decomposable in the scientific forms of analysis, and is constantly used and decomposed in the growth and uses of vegetal and animal life, and as light in its elements was necessary to the primitive organizations, and as the organized planet Venus is self-luminous (has a slight photosphere), there is no ground to assert, there is no reason to infer that until this fourth olam, the Sun was any more organized than the world geologically was. Yet the *elements* of light were necessary to these primitive formations—and they were there, both by the declarations of the record and on the plainest *deductions* of Science. All the observations yet made of the sun show that his light is a complex agency, and in its orderly and *scientific* arrangement therefore required organization. The sun “appears to be invested with three envelopes or atmospheres, differing in their nature and densities. The one next to his body seems to be in a measure transparent, sustaining cloudy matter in its upper regions.” “The second envelope is *supposed* to be the great reservoir of solar light and heat.” [?] “The existence of a third or outer envelope, consisting of very attenuated matter, is insisted on by some astronomers, from peculiarities

attending the sun when he is totally eclipsed. Thin cloudy matter was observed at and beyond his margin, and columns of rose-colored light ascended from it to the height of forty or fifty thousand miles, and would then move off in a horizontal direction." The late experiments indicate that the solid body of the Sun is not the source of light. DAVIS, *El. Astr.*, p. 25, 26, 1868. Here is evidence of organization of Light, not in the body of the sun, but in his *photospheres*. The sun as a *solid* had its solidification and preparation from atoms, as this earth had, and there is no ground to infer, but every reason to conclude that his outer surroundings were not in their completed state of organization until after a long period—*olam*—when the geology of the sun was in progress. It is therefore more reasonable to say it was in the *fourth* rather than the *first* *olam* that the organic light of the sun "divided the day from the night." In a formation from a primary atomic condition common to the whole mass of our planetary system in one homogeneous body, or in any form of nebula, how get the latent elements of light in the primitive organizations of the planets, and this separated, segregated light of the Sun, unless by direct creation or the long processes of organization reaching through these previous and formative *olams*? And this Light of the sun in a distinct organization from the body of the sun itself—and these from indeterminate, uncoördinated, and, in this or any sense, unconditioned Force or Forces!

After this fourth period or *olam*, with the organic

light of the Sun, and the more assimilable conditions of the atomic preparations, the order of nature was in that state to prepare the food in its just condition which is scientifically necessary for the *higher* animal life, and the great deep of waters, the prominent condition of the earth at that time, brought forth its immense stores of that form of animal life. The fowls of the air make their distinctive appearance in this order. The economic preparation of their vegetable food had preceded them—on the demonstration of Science must have preceded them—in richer conditions of assimilation as the orders reached greater perfections of organizations.

All the preparations for the Plant-eating animals, and the animals which live on the plant-eating animals, are provided for, and they appear in that form which heralds in the Coming Man. The earth had received that formed condition fitted for the higher orders of animal life, as they were subdued and modified from the previous monster forms into the more conformable races of animals with which man had to deal, among which he appeared, and where he was to “be fruitful and multiply and replenish the earth and *subdue it*,” and “have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth”—in virtue of the fact that he alone was “in the image and likeness of God”—and it was so, is so geologically, historically, and scientifically. Genesis strikes the line, not of the geologic, but of the deeper law of the

economic order for the successions of creation. The atomic condition—the elements of light before organic light—plants as preparative condition for animal life in the waters and the air; the successive preparations of different forms of plants for different forms of animal life in the successions, is but the diversified application of the one economic law, and its correspondent facts. The fair scientific inference that the organic light of the organized sun would not be in its proper condition of organization at any earlier period—the light, the dry land, the vegetal life, the fish, the fowl, the animal, the man, are in the strict line of a law of previsory and provisionary economy.*

* Since this matter has gone to press, the *New Theory of Life*, by Prof. T. H. Huxley, of England, has been published in the *New York World* (newspaper, February 18th, 1869). It demonstrates still further the economic law of the Genesis. It seems to demonstrate *two* Protoplasm, as he calls his Physical Element of Life,—one for Plants, another for Animal Life. It clearly shows (if his theory is true), two distinct morphic and assimilating powers, moulding from an anterior *conditioning*, the element of life,—and that the Plant preceded the Animal. He says: "In the lowest organism, all parts are competent to perform all functions, and one and the same portion of protoplasm may successively take on the function of feeding, moving, or reproducing apparatus. In the highest, on the contrary, a great number of parts combine to perform each function, each part doing its allotted share of the work with great accuracy and efficiency, *but being useless for any other purpose*. On the other hand, notwithstanding all the fundamental resemblances which exist between the powers of the protoplasm in plants and in animals, they present a striking difference (to which I shall advert more at length presently), in the fact that plants can manufacture fresh protoplasm out of mineral compounds, whereas animals

Geologic Science! Is it not then unwise to yourself to expect, and unjust to the unlearned to speak

are obliged to procure it ready made, and hence, in the long run, depend upon plants. Upon what condition this difference in the powers of the two great divisions of the world of life depends, nothing is at present known. With such qualification as arises out of the last-mentioned fact, it may be truly said, that the acts of all living things are fundamentally one."

He also says, "I propose to demonstrate to you, that notwithstanding these apparent difficulties, a threefold unity, namely, a unity of power or faculty, a unity of form, and a unity of substantial composition—does pervade the whole living world." He must find his unity of power as a self-determining unity for his various *faculties* of power, or a unity determined by something other; he must find his unity of form in a self-determining power, for diversities of shapes, qualities, and functions, or as likewise determined by something other; he must find his unity of composition in diversities and varieties of all these, under some final determinate power for faculty, forms, functions, and substantial compositions in system, and a system of systems.

Again, Mr. Huxley speaks of his Protoplasm in the singular, as if it were a homogeneous, identical, protoplasmic substance, yet as something which the Plant must first produce from the Mineral, for the subsequent use of the Animal. Here then is diversity, and necessarily, Differentiation. The Plant is interposed between the Mineral and Animal Kingdoms. Does the Mineral produce the Plant, and this the Animal? The morphic and assimilating powers of the plants act on the mineral, and endow them with new forms and qualities, and prepare them for the uses of animal functions. The morphic and assimilating powers of animals act on both, and give new forms and qualities for their uses, and other economies in nature. Whence these new forms and new assimilating powers, thus to differentiate and multifold the vegetal and animal kingdoms? Differentiation exists in the variety of the chemic elements; it appears as a specific preparation of plant-forms, and as antecedent to and foundational to animal *lives*. Again, is this Protoplasm a homogeneous substance? Then, whence the diversities of the sixty-

of geologic science here as expecting rigid science? This is not an appeal to your favor; it is a menace

four chemic elements, and their forms and qualities, in this homogeneous protoplasmic substance,—which he in words denies, and in facts admits? Did his Protoplasm produce the sixty-four chemic elements?—then he starts with an identical homogeneous base, in and of matter, without any conceivable method or means for differences or differentiation for chemic elements, plant and animal forms, qualities, and all their other diversities. Or do the chemic elements produce (his) various protoplasms?—then where is the unfoldment and progress in system, and always to higher progress and fuller system, and “that our volition counts for something as a condition of the course of events?”

Again, Mr. Huxley argues to show that all motion is the result of contractility, in both vegetal and animal physiology. When we project into action, there is the knowledge, and feel that we do so project into action, whether it is by contractility of the muscles or not, and actual projection takes place. So of intraction, drawing in, attraction. The determinate mental cause, as cause of projectility, precedes the act, and the act follows as effect; as in cases of instinctive acts of this kind, the instinctive cause accompanies the act. If the actual fact of projection is produced through or by physical contractility, still there is the previous knowledge and feel that the act intended to be done, and actually done, is a projectile act. Then the self-cause which determines to project, and does project, accomplishes its end by means of the antagonizing or opposite force of Mr. Huxley's contractility! The mental intent, the directive agency, is to projection; the physical *effect*, so, is contraction. They are therefore different, and are seen in this very difference. Thus out of his physical contractility, we reach back of it to the mental self-conscious projectility—and we find it. So we find Attraction, and so we find both in correlate connections with a self-conscious, directive, morphic power, whose “volition counts for something, as a condition of the course of events,” and which in self-consciousness, uses, shapes, and moulds this *protoplasm* of life, yet as it takes it from the cup of death in physical gratifications, or in the aspiration of life, moulds it from Moral Principle. Even Mr. Huxley

to your Self-consciousness. Prehistoric Man! Wherever man has appeared, in the faintest traces of his early existence, he adores and worships—it is, indeed, in the rudest forms of this sense of Aspiration. Yet there is the ecstatic exaltation of the Hebrew, without any antecedent history to account for it, on any theory of mere development; and which can only be accounted for by specific organization, or *more immediate cause*. It fills the full measure of the human race, as the *foundation* for the knowledge of God, and for the incoming humanities which came out from it in a succeeding age, and which now are only legitimated and are being worked into practical life by the philosophic processes of the Aryan race, in his unfoldment through his migrations to India, Egypt, Greece, Rome, Holland, England, America. There is a continuity of this moral life, from its early dawn to this Christmas Eve. It does not belong to any processes of rationalistic development. It never reached higher than the first chapter of Genesis. It has become wider, deeper, and more diffusive, in the procession of the ages, until it is seen, as it may be seen, that in no just sense “can a man become a Christian, until he is first a Jew,” reaching forth to that Personal God, who gave his Norms to the moral, as he gave them to the physical and animate orders of creation, and articulated across the great upheaval of the Ancient Civilization to these times, as across the convulsions of

may see that Moral Forces *may* guide and mould his protoplasmic, physical element of life, and not “paralyze the energies, and destroy the beauty of a life.”—*Post*, “p. 175 and n.

Geology. The physical and the moral orders are parallel lines from the same source of Being, the one addressing the Understanding, and the other the aspiring and the *intusceptive* Spirit. The historical ecstasy responds to the aspiring nature of man, and contributes to his moral needs and wants. If man is not true to this aspiring nature, in the culture of his nobler sympathies, as a child of the Personal Father, nothing but the rough ways and the schooling of the stern wilderness of existence, as it presents itself in the stationary and wretched conditions of Asia and Africa, will lead to the land of wisdom, and the safety of a sound morality reaching up to God. And in the absence of this ecstasy, and without the philosophic mind of the Aryan, they have not, in any just sense, deployed from their primitive conditions; and there is nothing in their histories from which it may be inferred that they are not ancestrally as pre-historic as the age of "Flints," or "Bronze," or "Iron."

The paramount idea being the omnipresent Personality of God and the moral dependence of man, the *Genesis* conforms precisely to the moral idea as it unfolds in the growth of all religious and philosophic mental and moral systems of science. It is not in intrinsic contradiction of the geologic processes; it preserves all its verisimilitude, and in the physical, economic, and moral aspects, contains elements of verification which have required all the processes of philosophy and science to vindicate and apply.

Recast the process. Given the germ, and given

the conditions of the vitality, the fruit results. But whence the Germ? In the Norm? Given the norm, the germ, the conditions of vitality, and the fruit is also given. The fruit requires, is unthinkable without the conditions for the vitalizing growth. These conditions will not give the fruit without the germ. The germ requires the atoms. Here is a double-sided diversification; diversity in the atoms, without any assignable law or power in themselves to rule and order themselves into atoms; and on the other, into the designate, the manifold, and orderly correlated forms of the vegetal and animal kingdoms in their diversification. They all return back to this beginning-point in atoms. Is the moving power, here, Norm or nothing? *Ex nihilo nihil fit*, From nothing, nothing. This is unthinkable as Causation. The Norm is thinkable, for it is your own Self-consciousness moving the *prepared* causations of nature and life which surround you, by your own determinated act, for your elected and determined purpose of gratification.

"From nothing, nothing comes," is true, intellectually and mystically (love), as it is in physical causation. Nay, it is *more* so. As a simple fact of cognition, you know nature in its various modes of effects from causes. But when you think *cause*, and what it is, you cannot find the differentiation of causes in any *principium*, any principle, any subsistence of Beginning, without self-determination for the specific differentiations, and the unity and system of their coherences and harmonies of action;

even to rule the repulsions so constantly tending to disorder ; even to rule the attractions so constantly tending to centralism in matter, in government, in society, in religion. You cannot find originative power, in any degree, in yourself, for motive-end, for mode, means, times and places of action, and their arrangement into order of action, without finding that *normal* power, in so many lines of order in mode, means, times and places of action, in the system of the universe, as it is written in the *autograph* record of geology, and in the wonderful scroll of history. You cannot find these in geology and history without first finding YOURSELF, and these powers in yourself; and yet, paradoxical as it may seem, you find these only as you find them in nature and life, in geology and history, *and, from these, in self-analysis*. Norm, then, is essential to the preparation of atoms, these to the preparation of the chemic *simples*, these to the action of the germ, all to the vitalizing conditions, and all to the fruit, and all cohere in, by, and through their differentiations from the primordial Beginning. So in mental, moral life, as these forces of life are but richer complements of the life that is in the whole.

Rufus. I do not see how you can get Matter from Mind ?

Cerinus. I do not see how you can get Mind from Matter ?

Glaucus. If your Polarity, Rufus, is a Persistent Force, a power which can form and mould in these forces to finite diversifications of nature and life,

and preserve the coherence of orderly correlations throughout the whole, you have the foundations of matter in this essential hypostatic power of Mind freed from all your own *metaphysical* subtleties, affirming "all existence is existence through attributes" (Moleschott), and, in self-contradiction, affirming an identity of Force from which "*existence in its attributes*" is derived, nor see, in this, the Self-existence (Existence *per se*, Fürsichsein) which gave all things their designate correlating attributes.* If,

* Not to break the succession of view by a refined analysis, perhaps too remote from the general line of thought of the ordinary reader, it may here be affirmed, that there is a subtle metaphysics of Materialism which is as difficult to apprehend and as wholly incomprehensible as the subtilities of Idealism. Moleschott says: "All existence is existence through attributes." Now, can any but the initiated apprehend this, and can the initiated *comprehend* it? Let us see. What makes the rose? It is not its color, for roses are of very various colors, and color is an *attribute* of various other things; so of odor; so of leaves, stems, etc.; and all these are from chemic elements common to a thousand other things. The Materialist and the Idealist, both so select certain qualities, these attributes of things, which they have in some way come to know and to classify, that they both say this is a rose. But all these qualities, says the Materialist, and the Idealist does not gainsay him, are only attributes; and, in like manner, "all existence is existence through attributes." Do you understand this? It is, take away the color, odor, the form of stem, petals, leaves, and what have you left of the rose? Simply nothing. Certainly no rose. There is nothing, to them, under all this which is *the* rose. So the tree, the horse, the man. All are resolved into attributes, and *these* into nonentities. When the attributes are gone there is nothing left. Let us go a little deeper. The solemnity of this argument does not depend on these changes in the Secondary Causations, but in the inquiry for the Prime. Is

in your supreme Self-consciousness, Cerinus, there is a self-determining, subsisting, hypostatic essence of

the Prime Causation but a circle or congeries of Attributes, which may be taken away, one by one, and when the last is gone, the Prime Causation is *nil*—nothing? If so, the Materialist is the extreme Idealist. For as the Idealist goes up to *abstract* Intelligence, and so, truly, cannot find any moving force, so the Materialist, by resolving his attributes into nonentities, reaches Nothing, as his beginning causation. He has no "morphic" power for moulding his "attributes" into distinguishable "existences." He simply has nothing from which to construct his attributes without a constructor or constructing power. But he will abandon his *metaphysics* before he gets thus far. Now, in the very law of thought in which the Scientist affirms his attributes, *through* which existence is manifested, he affirms the existence—subsistence through which the attributes do become or are existence. He is bound, on his own science, to affirm Repulsion; that is one attribute or positive power; so Attraction, so Polarity. He cannot abstract these from nature and leave any nature in his crucible and battery, and he cannot get rid of nature. The Idealist cannot abstract these from Mind, and have any loving, form-giving, executive, or creative mind left in his mental analysis. From Repulsion, Attraction, and Polarity, as nude, dry, hard, physical forces of the Prime Causation, the Materialist cannot get self-consciousness in its tri-foldness and trichotomy, now as firmly determined in the analysis of the Mind as his three physical forces are by the analysis of Science. If the Materialist resorts to *attributes* for his *concrete* matter, he must affirm subsisting entities for or underlying his Attributes, or he is the veriest Idealist that ever attempted to spin *something* from *nothing* without the crossings of the web and the woof, and without the form-giving, loom-weaving draperies of his nature. If he affirms subsisting entities for his attributes, or primary subsistences capable of producing secondary causes which he calls attributes, then, in either case, he is in the region of some underlying verity, from which he must get adaptations, correlations, and system for these attributes, for the chains of causes, and for the breaks and weldings of the chains—in and by the self-

Being, which can actuate itself to subordinate and limited agencies, you have Mind and the capabilities,

conscious determinate act of man, on intent and motive breaking these chains and welding them into new and personal successions of cause and effect—and both, for his own powers of form-giving and systematizing his *after-plan* of this system of causes; and for these, in the Beginning and through the successions in system, which he so *follows* in his own efforts to systematize by self-conscious autopoic direction and regulation of his powers.

Having gone thus far, it is not improper to go a little deeper. Donoso Cortes, the papal writer heretofore quoted, with his imposing and authoritative *allocutions*, says: "All things are in God in the profound manner in which effects are in causes." This is the fundamental doctrine of Spinoza: "That everything which is, is in itself, or in some other thing;" that is, there is no wholly independent existence, except that primal Being, or Subsistence (*noumenon*, in Philosophy; God, in religious modes of expression),—from which all things are derived, "as effects from causes." In and from this he laid down seven Axioms:

I. Everything which is, is in itself, or in some other thing.

II. That which cannot be conceived through another (*per aliud*) must be conceived through itself (*per se*).

III. From a given determinate cause the effect necessarily follows; and *vice versa*, if no determinate cause be given, no effect can follow.

IV. The knowledge of the effect depends on the knowledge of the cause, and implies it.

V. Things that have nothing in common with each other cannot be understood by means of each other, *i. e.*, the conception of one does not involve the conception of the other.

VI. A true idea must agree with its object (*idea vera debet suo ideato convenire*).

VII. Whatever can be clearly conceived as non-existent, does not, in its essence, involve existence.

Here the self-consciousness is affirmed in its capacity to find or form ideas. It therefore cannot be conceived as non-existent, for in the affirmation and the conception that it may have (*debet*) true

the potentialities for Matter and all forms of Existences. In a final definition of the Phenomenal, the

ideas of objects, both the Subjective Self and the object are affirmed. II-VII. And these elements must, now, be common ground of reasoning to atheists, theists, and trinitarians.

Man's *idea*, when true, must precisely agree with the *object*; God's *object*, *factum*, created thing, must agree with his *idea*. The one is objectively subjective; that is, it is the personal subjective idea in the man, but as he derived it, through himself, from the object; the other objectively subjective; that is, it was first idea, knowledge, omniscience in God, before it was made over into concrete objective existence. The concurrence of the human idea to the divine is Truth; in moral conduct it is moral life. Now these ideas and this conformity of life to moral truth do not result, "as effects are in causes," for there is the self-determination over these ideas, there is the *debet*, in their appositions and oppositions for uses in life and in system. That some men have more and others less is not the question, but the ought, the *debet*, is there. Does it exist at all?—then he may mould his subject-idea until it is in accord with the objective truth (then, *idea vera suo ideato convenit*). It is the self-consciousness moulding itself to the true. *This is the very ground of moral life.*

In the III, he says: "From a given determinate cause, the effect necessarily follows; and *vice versa*, if no determinate cause be given, no effect can follow." The error or difficulty here is, that the Self, already affirmed as a power which can conceive, II, which can have an idea which may agree with its object, VI, which can have or seek a knowledge of effects in cause, IV, cannot conceive effect as the result "of a given determinate cause," but only with two determinate causes, or a determinate cause acting on some other subsistence, fact, or other mode of cause. And *determinate* cause is necessary to produce determinate effects, and in the primary creation the immanence of nature and life over into objectivity from God, must be something other than that "all things are in God, in the profound manner in which effects are in causes," for this would run up into absolute cause in God, in the sense of the Necessitarian. Cortes did not so mean. Lewis is more clear

Transcendentalist and the Materialist or Positivist must agree, however remotely the synthesis of the

and reasonable, pp. 17, 23, 26. Cortes has borrowed the *philosophy* of his thought from Spinoza. Causes producing effects, *in se*, are the *natura naturans*; the effects produced are the *natura naturata*. Man, in his self-consciousness, stands precisely between the two, in all inquiries concerning them. He is the *copula* to the actual syllogism of nature. He stands, in a sense, precisely between the true idea (the cause) and the true object, the effect. He can stand with his face out toward nature—the *natura naturata*—and learn and know much of nature in this outward aspect, and use it in manifold forms for his various animalistic and human uses. So long as he stands in this position (with his face outward), he can only know these outward forms and effects. Not only so, but these are darkened, distorted, and perverted by the shadows cast from himself, over these outward things, from these passions and desires in his organic nature. As he disrobes himself from these, and turns in to the hidden and secret causes, he finds causes and unites them to their outward effects. It is only *through himself* he finds the copula, but only and always as he unites that which is *invisible* with the visible or concrete knowable. It is thus he gets the *natura naturans* and the *natura naturata*. He, in his self-consciousness, is the copula, finding the fact and the idea of their coherence and correlations. He traces nature back through all forms and changes to atomic conditions, starting, ever, from his own self-consciousness and in and from this, yet following the coherence and system of nature, he finds, defines, appreciates, and actuates this, his so found system of nature. He finds these atoms in their differentiate forms and qualities; certainly differentiate in their qualities, but he finds the atoms as the product of prime persistent Forces—if, in the language of Moleschott, without attributes (as he calls them), then without power of causation at all; if without wisdom, order, self-consciousness, then, in the language of Spinoza, there is nothing here in the Beginning, in the intervening series, nor in the Self-consciousness of man by which his idea may agree with its object, "for things that have nothing in common with each other cannot be understood by means of each

one may be conducted from the analysis of the other. They see the movement forces from opposite sides. The one, from above, synthesizes the movements, *inducts* his forces *as* from above; the latter, from beneath, analyzes, classifies, and generalizes his facts; but here refuses to *induct* the only adequate cause for Thought and Love and determinate actuation. In the finality of the processes the one claims substantial, ontologic forces *as* above matter and physical forces, preordering them, and from them intelligently moulding into organizations—without a method or means of *mediation*, but from his processes

other," V,—there is no mediation between Mind and Matter, or between Mind and Mind through matter—no truth of idea in accord with the true in object. This legitimates Spinoza's fourth proposition and makes it acceptable to all reflective minds, when it is so limited and interpreted, that "the knowledge of the effect depends on the knowledge of the causes and implies them," for then autopsic effects imply autopsic causes; then there is an end to that which was imputed to him as atheism, and which, otherwise, is Pantheism. A knowledge of the effects is essential to a true knowledge of the cause or causes. For this, according to his fifth proposition, there must be a common ground from which all nature and life has arisen or come forth, or there is no mediation between Mind and Matter, no coherence in nature, no order for matter, no self-consciousness and morphic power for mind, no end of aspiration for man, working through his whole life, and actualizing *himself* in aspiring deeds. The *objective* mind of man, thus standing in nature, cannot otherwise go back to the *Subjective* Mind in God. In this wise, there is Reciprocation from Man to God, and God reciprocates in and by the very order of his system. It is an order of unfoldment, committed to the autopsic self-consciousness of Humanity, yet working in and through the order of physical cause and effect and deployment in history, in an intellectual and moral progression of life.

can only reach ideal intangibilities ; the other, from beneath, gets persistence, conservation of forces, and their correlations. The former must find Moral Forces, which he calls Powers, as preceding the Physical Forces and differentiating them, without the positive powers for and in the Differentiations. The latter must find the Moral Forces as consequents—as *effects* merely of his material combinations, yet these too as causative, for they are at work on nature and in society ; or, in the primary and these ultimate differences, both be without a Mediation between Mind and Matter, between the Moral Powers exhibiting in man, and the muscular and physical causes in nature, which man uses, misuses, and abuses on his sense of responsibility, or without it. The controversy comes to this point, and in this point must end—without a higher analysis and the *last* induction. The one gets a system of laws—a Method for Mind and Matter, and their intercorrelations as the *fore-plan* of the Deity, and from this source, without difficulty, the moral powers in Humanity, which, logically, he dare not call Forces. It is Idealism. His insoluble problem has been the origin of Matter. The other, seeking for the generalization of the *movement-causes* in matter, only constructs his partial, broken, and fragmentary *after-plan*, without any source of origin for Moral Forces, and without any mediation—any transit from Matter to or into Mind. He has no system of thought, no law for the unity of the whole, the diversifications of the parts, and the intelligible correlations of the whole. His in-

soluble problem is Mind. The one has an intellectual and moral system, which he cannot but accept; the other has no intelligible system for Mind and Morals.

Rufus. I certainly see physical causes, as opium, hashish, gas, etc., operating upon and affecting what you call the mind, and disagreeably, and in instances, ruinously affecting the whole organization of your intellectual and moral agent.

Cerinus. And I certainly see the Mind, from its side, agreeably, and in many instances, very definitely acting on the physical organization, and moulding it to a rich representation of the intellectual and moral powers within.

Glaucus. The facts are true both ways. Herein is the solemn fact, that in the omnipresence of Deific Forces in the universe, "the boundless uniform sensorium of Deity" is ever present to all the operations of nature and life. Your instances but show the creative distinctions between mind and matter, and the correlations subsisting throughout the whole; while the self-consciousness of the mind, moulding the physical organization to types of intellectual and moral *expression*, shows its kinhood to that Mind which moulds and moves all things; while your view, Rufus, shows only the mouldable influences of those reactions of physical causes which prevail in the lower planes of nature, and of which the physical body of man is but a part, and without which there could be no education for man, nor counters of his aspiration or his degradation, as between man and

man, to make observable the difference between Physical Laws and Moral Life, and so promote the intellectual and moral activities of the race. A blow is struck with a club; the solidity or tenacity in the club and its weight are physical forces (cohesion and gravitation); the *applied* force is muscular power in the hand and arm. What was that force before it was so applied from the brain to the arm? what was it before it was supplied to the brain itself, while the agent was determining whether to strike or not, with what to strike, where, and how hard?—for all these were, or may have been determinately adjusted as between the impulsions of human passions, and emotions, and moral considerations. The same law and fact of self-cause applies in all the determinate acts of life—downward or upward.

Cerinus. Your analysis and final conclusion, Glau-
cus, then runs up into a *seeming* identity, which you, and all men of this order of thinking, call Spirit in God, and *spirit* in man, each exercising Moral Forces, which in the former may eventuate in and produce Physical Forces, and the latter, in the exercise of his Intellectual and Moral forces, may and does use these prepared physical forces, in so many forms, for so many uses—now, can you give any line of demarcation and separation between the two?

Glaucus. Only in those powers by which we learn and know, love and suffer, aspire and actuate in life. In this I find the self-consciousness of limitation and the self-consciousness of a progress from knowledge to *Wisdom*, and as this increases in life, I find the

self-consciousness becoming more sharp, definite, and standing out in fuller relief, as I escape from the lower environment or correlations of the organic nature, and more definitively as an integral unit in the order of a universal and persistent life. As I go up to the Primal Source, I find Omniscience; God knows; as I go in myself, I find not knowing, not this positive knowledge—but power to know and to unfold this power in moral activities, and thus to reach back to the source of all Knowing, and Loving, and Creating. God knows; Man learns, in the native, essential qualities and exercise of these self-conscious powers in himself.

In the beginning, Elohim—the Almighty Forces—created the heaven and the earth; and the Spirit of God moved—*brooded in the powers of vivification*;* and God said, Let there be light—let there be a firmament—let the waters be gathered together—let there be lights—let the waters bring forth abundantly and fowl fly in the air—let the earth bring forth living creatures—then—then, in the fulness of those powers which man was to embody and represent, God said, Let *Us* make man in our image after our likeness—and he breathed in his nostrils the breath of *lives*, *nismath hayim*—*spirited in him the spirit of lives*.† All the deific powers are here in representation. So

* See Tayler Lewis, *Six Days of Creation*, on the fulness and significance of this word “moved” in the original Hebrew.

† *Lives* is the full word. *Breath*, in the primitive language, was spirit—in this sense, then, He *spirited* into man the Spirit of *lives*.

Man cannot make, cannot make anything, cannot form, in the human sense cannot *create* or *do anything*, with personal design and purpose, until he says, in some way, to himself—in the council of all his powers—let us make, do, act—create—that is, he forms the design, mode, means, time, place for his act, conduct—for a purpose, a motive-end—and he actuates, *actualizes* these in *his* act, his conduct, *his creations*. The Trine Elements are involved. His highest and most perfect works are those in which *he broods in the vivification of these powers of his Spirit upon his own work*. Let us make.

It is just here where it is important to show the exact connection between God and Man,—the supreme power in God, the finite power in man,—the Omniscient intellectivity in God, the limited yet expansive intellectivity in man,—the absolute Love in God and the love in man, as a positive power in life, inducing, in various forms of diffraction, to all his activities, and *moulding his mythes* and losing himself, as it were, in *mysticisms*, yet capable of exhumation from the lower depths of his organic complexity, and reaching a clearer self-consciousness from these mysticisms, that the love is entirely dropped out or perverted in the purposes and manipulations of ecclesiastic despotisms, or in the expediencies or tyrannies of the state or of daily life, and their motive-loves are substituted for the love of God, and the moral love for man. Observe the great law of all this movement. It is a law and evolution of Mind, as determinating and determinated forces, on from the dynamic

forces swaying the planetary masses through to the clear exhibition of autopsic powers in intellectual and moral man. In either view, whether the Spirit of man is in a process of unfoldment through and from organic vails to the full disenvolvement of its immortal and imperishable entity as spirit, or it is an embryo, growing and gaining a perfecting organization in a *psychic* life, the invincible conclusion comes that in either view it cannot attain its end of spiritual unfoldment in limitary dogmas, in cast-iron and *unexpansive* creeds and mere treadmill formularies, but that its true and rightful domain of thought and investigation is the wide universe in all the Wisdom of its system, in an appreciative Love of its order and glorious majesty of action; and its true and rightful charter of life is the right of Free Thought, Free Conscience, and Free Labor, as they represent the Wisdom, the Love, and the Creative Power of God, and as they shall mould in the flowing ages under and up to these Primal Causations.

Rufus. Well, Cerinus and I will both agree, that these are very beautiful and glittering generalities, without any mandatory system for their enforcement and execution, or any distinctive line of thought and system of conduct running through the history of the race, by which they can be well applied, in view of your admission, or statement of the differences between the Hebrew and the Japhetic orders of mind.

Glaucus. It is this very difference, which in the

Conciliation of a Progressive Order, will produce the harmony of both, and in these of all. The Hebrew mind opens up in the ecstatic impressment of the Personality of God, but it is *in and through* the Hebrew Humanity. It is surrounded with these crude Hebrew elements. It is in and among them. It breaks through them, yet with the taints, and qualities of the Hebrew clinging to it, and beclouding and obscuring it. The record is full of these facts—polygamies, tendencies to idolatry, and all human vices and perversions. As it REACHED *down* to man for his government, of very necessity, it must take *form* in time and place, and so it would be limited in its form, as Law or Ceremony, and become, in a certain sense, a human instrumentality, to be represented and wielded by human agents. These and other qualities becloud the impressment, from beginning to the end. Yet *it* is there. It is on the first page, and it is in the last, yet in all, it is a life, struggling as it were, for its own life. In this condition, how else could these animalistic and human propensities of the race be brought into limitation and subordination, for the welfare of the temporal life, the perpetuation of this ecstasy, and in history, into preparation for a higher life in the future mental and moral assimilations which were awaiting in the future—how else than by authoritative law, and rigid forms and ceremonies ruling and moulding these crude elements of human nature? The law maintained the historical and general supremacy of this Life, by the suppressive force of its agencies act-

ing on these lower natures. It is the history of centuries. It is in the law of Analysis, as fully eliminated between you, Rufus and Cerinus. This could not always be. There were preparations elsewhere. The Japhetic mind was evolving and deploying in rationalistic processes, yet with all the sensitive, intellectual, restless, and aggressive characteristics of that race—and ever *reaching up* to God in crude mythologies, or dim and uncertain processes of reasoning. In the very movements of history, the time for the overthrow of the Hebrew race, as a mere political fact in the history of nations, had come. The Barbarians were rushing in upon the Roman Empire; Rome, Greece, Egypt, the then civilized world, had its mythologies, or its crude and divergent philosophies, and fragmentary moralities, without any *method* of sanction, or moral ground of personal responsibility, and these fierce Barbarians were in their fiercer and bloodier superstitions: Would they, could they accept this, to them, *idealistic* conception of the One God, and these narrow, liminary forms of rites and ceremonies? Nay, nay. Such an idea of God was opposed to their prejudices, and difficult to their conception, and outside of their *mystical* appreciation in these, their historical conditions. Such Law would not reach those fierce human passions of the one, or settled and long-continued modes of thought of the others. Rome was corrupting in the exercise of a universal dominion. In the hell of confusions which supervened, Love alone was the element of Purification and Order. Love that would preserve the LAW

for the government and training of these animalistic and human passions and propensities, and Love which would give, as growing out of moral subordination to this very law, the aspiration of the higher life. Love was the solace, the refuge, and the defence of the weak and the oppressed; it was the disseminator, the purifier, and the vindicator of the human sympathies; it was the moulder and conqueror of the strong and powerful. Love did appear in a single personal Self-consciousness, at the time, in the place, and under the circumstances, to *instaurate* a movement for the Redemption of Man from this Hell of Confusions. Man, in the predominance of his passions and human purposes, ever forgets this Love, but it comes ever and always as arising out of these very convergences, as the Restorer, the Purifier, and the Redeemer—yes, as so in the very historical progressions since that time. The hardest intellect, in the most obdurate form of the understanding, the most pyrrhonic mind, in any acceptance of a system or fact of moral life, and in any form as necessary for the intercourse of men, must admit the veritable fact of a moral movement from this focal point of time and place, however misinterpreted, misapplied, and malversated by hierarchies and ecclesiasticisms since. The broadest, fullest argument for the positive fact, is the universal protest of the historical criticism, and the moral judgment of mankind against these very misinterpretations and malversations, as compared with the *recorded* fact of the moral grandeur, comprehensive morality, universal beneficence, and prac-

tical and appreciable simplicity of the actual life, and its immediate consequents in society, and their rich fulness now, in the unfolded and commingled powers of the Japhetic intelligence, and the ancient ecstasy, and as these have arisen out of these misinterpretations and malversations, prevailing from Constantine to this time. It came in that fulness of Light which throughout the record is the synonym of Wisdom, Intelligence, and Love, which was in the beginning with God and *was* God, and which *lighteth every man* that cometh into the world, and which in man, searcheth all things, even the deep things of God, and in this union, *identifies the brotherhood of the race, in this Reason and Love*,—yet as they aspire and unfold. Here again observe the correlations and convergence of certain historical facts—so widely divergent, that their convergence seems to be the result of fortuitous chance; so closely connected that their union seems to be the result of the most obdurate chain of cause and effect. The Hebrew, in his isolation among the hills and valleys of Palestine, yet with correlations reaching out to other tribes and peoples, so that at various periods they were carried to Egypt, to Babylon, and one hundred and seventy years B.C., Antiochus sold forty thousand into slavery; in the year one hundred and thirty B.C., Ptolemy transported thirty thousand families, chiefly to the polished city of Alexandria, and at the time of Jesus, the land of the Hebrew was filled with Romans, Greeks, Egyptians, etc. Acts 2. . . . The Japhetic race, after nameless wanderings, in broken and sepa-

rated masses, deployed—in their isolated conditions—into different and significant civilizations in Egypt, Greece, Rome; while another portion, in the rudest forms of savage life, roamed on the northern steppes of Asia, and in the forests of Northern Europe. . . . The exiled and disfranchised half-breed of Ishmael maintained its integrity of stock, and independence of life, in a separated life. . . . The Hebrew was overthrown; the Greek, Roman, and Egyptian were corrupted; the barbarians of Asia and Northern Europe had poured into the Roman Empire; the Ishmaelite was devoted to his fatalistic and sensuous faith. All the civilizations were sinking in darkness; ignorance prevailed at Rome, so that “the Archbishop of Rheims was shamefully ignorant,” “the bishop of Paderborne could not read the Psalter without committing most ludicrous blunders,” and “at Rome there was scarcely one who had as much learning as was necessary for a porter.” ENFIELD, *Hist. Phil.*, 486. Yet there was a rich gleam of light and life through all, but folly and superstition so prevailed, that night had seemed to come down upon the world; and this period is called the Dark Ages. Christianity and Civilization had both seemed to have failed. In this dark conjuncture of the world’s history, a spark of learning sprung up in Asia among the outcast Ishmaelites—who before nor since have shown any true or general love of Learning—in a momentary gleam of light, as fire struck from stone and steel. They had gotten a few works of the old Greek mind, and especially the works of Aristotle. From this spark

of fire, the train was lighted. The works of Aristotle, after fierce opposition among the clergy of the West, became the general study, almost the idolatry of the European mind, and with their study came the cultivation of Greek literature, love of art, and love of liberty. Christianity revived; civilization assumed more humanizing forms and aspects. It was the great Confluence. God, or your Order of Nature, Rufus, had not worked in vain in these vast preparations, both in the overthrow of the past, and in this Revival for the future. The confusions were chaotic, yet they had in them the elements of *light* widely distributed, as in the primeval chaos. The Civilization of to-day is mainly the composition and resolution of the Causes intrinsic to the Hebrew and the Japhetic minds. The contingencies are so widely sundered, that they seem to be the workings and disintegrations of a *norm-less* Chance, yet are they bound together in a chain of Moral Causations. The elements were too disintegrant and confused to be united by Chance, too full of moral activities to be ascribed to nude physical forces, and too synchronically divergent, or consecutively arranged in parallel lines, to be thus separated and brought together, without a *pre-disposing* order of arrangement. It is a circle of waves, reversing the order of physical force,—the waves becoming higher as the circle expands. In this union of the Semitic and the Japhetic mind, there is Vitalization and Alimentation. All the qualities and activities of the Japhetic mind need, *need*,—and as they reach up, *want* this Love. The

Self-consciousness of the race must be complemented. Broken, diffracted, struggling in manifold forms, in superstitions, in pagan rites, in expanding faiths, in art, science, literature, in physical utilizations and moral sympathies, Love is the great regenerative force of Humanity. The Japhetic mind but *aliments* the Hebrew Ecstasy,—the Hebrew Ecstasy *vitalized* the Japhetic Intellectivity. Yet you need *still* the ancient Law as the outward government of life—inwoven in all your codes of Law—and you want the self-consciousness of the Nazarene's Prayer to make the fulness of life, and which exactly supplies the place of the Law; complements and *displaces* it, yet is never disjoined from it.

Cerinus and *Rufus*. If there is such coincidence and parallelism, or rather such cumulation of the Law into the Prayer, in this complemental fulness, as you suppose, Glaucus, will you favor us with some exposition of it?

Glaucus. A few words before we approach that particular subject. The mythes of all peoples, of every age, are but fragmentary embodiments of Personality *reachings* up to the Prime Personality. At the time of the first records of the Hebrew life, these mythes were universal, with that single exception, and here it was the clear, solemn, authoritative, and explicit annunciation of the fact of Personality in One God. It was more. It was the declaration of the fact that man was, in some way, the image and likeness of God. In this image and likeness there must be, as we have found there is, the underlying elements of

Solidarity or Consubstantiality of the human race, in and through which there can be communication of Thought and Feeling (Love, in its highest sense of Charity), in their higher forms of Intellectual and Moral Life, from one Self-consciousness to another and others. It is the underlying subsistence (so often brought into view herein), in virtue of which the interactions take place, in an order and system of Moral Causations as definite as that which prevails in physical nature, yet requiring the same self-directive Self-Cause in man for their use and abuse, by which physical causes are broken, joined together, combined, and put into action or restrained from action. So in the plane of human life, wherever man acts, physical causations are or may be the dependents, the instrumentalities, and the counters of his Moral Causations. The Light, the trifold Light of wisdom, love, and creative power, which was in the Beginning, and which lighteth every man that cometh into the world, in virtue of which, each is the image and likeness of the Father of All, is the underlying Consubstantiality of the race, and which was explored and embraced in its profoundest depths of vice and error by the self-consciousness of Jesus, and to which that Self-consciousness *gives the means and the end* of highest Aspiration. The whole record to the end maintains the correspondence and the intercorrelation. It pervades its law, its history, its private and public life, and it is distinguished from all human histories in its prophetic spirit, ever turning on this correspondence between the two, and antici-

pating the realization of their intercommunion. It is a unity of moral movement as complete and definite as your unity of Nature. The Personality is impressed upon the people, both in the denouncement of fear (power) and in the invocation of love. It is the history of the author of the Prayer, as it is the experience and observation of all life, that men who teach a moral truth by self-conscious and earnest conviction, or of assured knowledge, that it will reform abuses in private or public life, that it will require this sacrifice of passion or that, this yielding of prejudice or that, this custom or habit or that, and more, when it aims at a moral revolution in society, he must be prepared to suffer. When he comes self-consciously to such a work he comes to suffer. It is the price of his love. In a sense it is his destiny, and the cup of bitterness may not pass from him, for it is the yearning, the deep attraction of his spirit which urges him to the sacrifice, and he knows it is the price which human nature demands from him, and he must pay it. It is very precisely represented by many of the revolutions in history, and they are but its types, or rather, ectypes. Revolutions are the crucifixions of the men who embody a new idea or a higher sentiment. As the revolution reaches down to the base of society, and proposes the enfranchisement of the children of the *Servitudes*, in any wise, the broader, more comprehensive, and inclusive, on either side, are the antagonisms which are brought into play. The crucifixion of the robber is only the execution of the criminal ; the crucifixion,

of a Personality who is the embodiment of all excellence and purity, who has so lived and suffered and died for that purity of Self-consciousness and beneficent love towards man as to make his life a record to all succeeding generations, in such manner as to present a perfect whole of life above the practical life of humanity, yet administering to the moral needs and wants of all men, produces the universal protest of the race against the iniquity, and awakens love for and sympathy with the great sufferer. As you can realize this self-consciousness—rising higher and higher in your own aspirations, in virtue of that Light within your native elemental constitution, as man, as infolded in your image and likeness to God, and of which all men are partakers, so that it becomes Wisdom—you can see it so far above humanity, that you can but see it as the Love in the Law which governed your passions and propensities by its iron formulary, then you can see the presence of the same mystical element of Love which was in the Law, in its more open and reciprocative unfoldment in the Prayer, and *leading* and *reaching* up to God.

The demonstrations of Science show the necessity for a continuity, a Persistence, and for Correlations of Forces throughout all the orders of Existence, for their interactions and unity in system. The necessity for the Mediation between Mind and Matter, and Mind and Mind through designate forms of matter, gives the necessity for these Correlations, so that Mind can act on Matter, and Mind respond to Mind

through Matter, in the personal limitation of Self-consciousness in man. In the uniform declaration of the Hebrew Record, in its totality of its inner and higher life, that Wisdom—the power, quality, central Light in man from which wisdom comes, runs from the Primal Source through all successions, and has its *foundations* thus in “every people and nation”—the moral coherence of these powers, from the first to last is *declared*. In the clear advance in the first step of atomic preparations coming in their differentiate correlations, and these so mouldable and adjustable for all the physical and animate orders of existences which were to follow and have followed, ever opening up to higher orders in greater complexities and more intricate and beautiful organizations, involving not only higher wisdom in the constitution of their economies, but these in the exercise of higher instincts of wisdom, and in the highest, in the self-conscious exercise of Intellectual, Moral, and Actuating Powers,—and here finds or leaves the Self-consciousness no further analyzable, the Mind goes back through all these processes to the beginning, and finds these Norm-Powers in the Beginning. Again, man comes to himself as the last link in the chain of existence, or if he would attempt to reach a higher, in any form or thought of such higher, he finds he can only find in himself, as his highest condition of being, and in these higher natures to which he would aspire, only representations from the Norm-Powers in the Beginning. The Unity, the Persistence or Conservation of Nature, and of God in nature, be-

come manifest on the demonstrations of Physical, Mental, or Moral, and of theologic sciences—and there is but One Science of the Whole—the All—and “God is ALL AND IN ALL.”

DEUS MISEREATUR.

God be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us ;

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God ; yea, let all the people praise thee.

O let the nations rejoice and be glad ; for thou shalt judge the folk righteously, and govern the nations upon the earth.

Let the people praise thee, O God ; yea, let all the people praise thee.

Then shall the earth bring forth her increase ; and God, even our own God, shall give us his blessing.

God shall bless us ; and all the ends of the world shall fear him.

THE LAW OF THE PERSONALITY.

GOD, THE SUBJECT AND THE OBJECT OF THE LAW.

I.

I AM the Lord thy God ;
Thou shalt have none other gods but me.

II.

THOU shalt not make to thyself any graven
image,
Nor the likeness of any thing that is in heaven
above,
Or in the earth beneath,
Or in the waters under the earth.
Thou shalt not bow down to them,
Nor worship them ;
For I, the Lord thy God, am a jealous God,
And visit the Sins of the Fathers upon the Chil-
dren,
Unto the third and fourth generation
Of them, that hate me,

And show Mercy unto thousands
Of them that Love me,
And keep my Commandments.

III.

THOU shalt not take the NAME of the Lord
thy God in vain:
For the Lord thy God will not hold him **guilt-**
less
That taketh his name in vain.

THE SABBATH AND THE FAMILY.

THE NECESSITY AND FOUNDATION OF WORSHIP.

IV.

REMEMBER !

That thou keep Holy the Sabbath Day.
Six days shalt Thou Labor,
And do all that Thou hast to do ;
But the Seventh Day is the Sabbath of the Lord
thy God,
In IT Thou shalt do no manner of work,
Thou, and thy Son, and thy Daughter,
Thy Man-Servant and thy Maid-Servant,
And the Stranger that is within thy gates.

V.

HONOR thy Father and thy Mother,
That thy days may be long
In the Land which the Lord thy God giveth thee.

THE WORLD AS THY NEIGHBOR.

MAN, THE OBJECT AND THE SUBJECT OF THE LAW.

VI.
THOU shalt do no MURDER.

VII.
THOU shalt not commit ADULTERY.

VIII.
THOU shalt not STEAL.

IX.
THOU shalt not bear FALSE WITNESS against
thy *Neighbor*.

X.
THOU shalt not COVET
Thy Neighbor's House;
Thou shalt not *Covet*
Thy Neighbor's Wife,
Nor his Servant, nor his Maid,
Nor his Ox, nor his Ass,
Nor any thing that is his.

THE LOVE TO GOD

AND THE

LOVE FOR MAN.

THE RECIPROCATION OF THE LAW AND OF THE PRAYER.

THE LAW AND THE LOVE IN THEIR
FINAL HARMONY.

THOU shalt Love the Lord thy God
With all thy Heart, and with all thy Soul,
And with all thy Mind.

THOU shalt Love thy Neighbor as Thyself.

On these
Two Commandments
Hang all the Law and the Prophets.

THE PRAYER.

OUR FATHER
Who art in Heaven,
Hallowed be Thy Name;
Thy Kingdom come,
Thy Will be done on Earth
As it is in Heaven;
Give Us this Day our daily Bread,
And Forgive Us our Trespases
As we Forgive those who Trespass against
Us;
And lead us not into Temptation,
But Deliver us from Evil;
For Thine is the Kingdom, and the Power
and the Glory,
Forever and ever,
Amen.

THE PRAYER AND THE LAW.

OUR—Not mine, nor yours, nor his, nor hers. It is collective, universal. He is mine, yours, his, hers—even as he is everybody's. The selfish Law of *meum* and *tuum*, *mine* and *thine*, does not apply as exclusive, individual claims. You are not allowed to make an exclusive, selfish, personal prayer. Yet it is personal in this,—each one, in the use of the word, claims Him as his or her Father.

FATHER—The Father of each One, and of the Whole Race. From the same paternal source; from the same elements of bodily organization; with the same passions, emotions, and intellections; with the same Moral Powers of guiding the Life; and so all are his Children, and He is the Common Father of all. These elements may differ in some of the Forms, and in degrees,—not in Kind. The elements which make our bodies are the same; the passions and instincts of the animal portions of our nature are the same; the functions which characterize us as men and women are kindred in qualities, and are from the same source of endowment. The Moral Powers, different in their manifestations in all the individuals of the Human Family, which lift us above the condition of the animal in our natures, and which rule the human passions, desires, and intellectual purposes, in a law and Moral Sense of subordination to

a higher life, are from the same SOLIDARIC elements of Moral Powers. He is Father;—We are Children in his Image and Likeness. So he affirms;—so he commands.

I am the Lord thy God : Thou shalt have none other gods but Me.

WHO—An ascription of Personality,—and in just sequence of the declaration that He is OUR Father.

ART—The direct affirmation of his BEING. He was the Father of the first man who prayed,—who aspired to Know and to Love God. He was the Father of the first man who sinned and violated the law of the Family, which educated the Race for the promulgation of the Law, and for the discipline of the Passions and Desires. He is so to every successive human creature. The Eternal I Am, the Alpha and the Omega, the Beginning and the Ending, which Is, which Was, and which is to Come, the Almighty.

IN—Positive subsistence, absolute BEING,—infinite yet, and therefore, with the finite.

HEAVEN,—Wherever He is, is heaven. He is omnipresent, and Heaven is everywhere, where there are intelligent and *reciprocal* creatures who commune with Him, as the Father. Heaven embraces all worlds, and all things—for His habitation is Eternity—both in Space and Time.

HALLOWED—He cannot be made more holy. The infinitely and absolutely perfect cannot be perfected. As we contemplate in reverence, as we Know, and Love, and Act in the Name of God, and for the order and welfare of that great Family, of which We are a Part and He is the Head, We become *hallowed* in this *hallowing*. Our desecration of Him is *our own* degradation. An impure or bloody *god* will have impure or bloody worshippers, so that “the more any one honors such *gods*, the worse he makes himself.” And the more a man *worships*, or conforms his life to the *belief* of an Impersonal Nature (atheism), the more is he likely to act as if life was a mere game of cunning and skill, or of personal advantage—in some form—to be extracted from the other members of society. The more clearly he can reach the idea of a personal, wise, loving, and mighty God, and see that these qualities, attributes, require order in nature, and rightness in the moral life, and the adjustment and exercise of these very qualities in himself, he *hallows himself* in this ascription of HALLOWEDNESS to this Personal God. All material forms or symbols but limit such conception of God. Therefore,

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above [from the imagination or fancy], or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them, for I, the Lord thy God, am a jealous God, and visit the sins of the Fathers upon the Children unto the third and fourth generation of them

that hate me; And show Mercy unto thousands *in them*, that LOVE me, and Keep my Commandments.

BE—A word representative of eternal self-existence, as also of change of state, condition, or quality. It is neither past, present, nor future, and yet involves them; and there, always and forever, is the present duty which calls forth the manifestation of our *filial love* in our intellectual recognition, and in these our constant activities, in the changing states and vicissitudes of life.

THY—A further pronoun of Personality, standing over in *objective* position, yet in intimate *correlations* with us. It is we, his children, each, his Child, in our *subjective* identities of personal self-consciousness, and He, the Personal Father, in such, his *objective* BEING, to whom correlative qualities or essence of nature can be appropriately and reciprocatingly applied.

NAME,—The visible and audible sign and acknowledgment of his Invisible Being. "Thou shalt not make to thyself any graven image." "I am that I am;" and no visible image can represent me. The *body* of man will represent the animal nature I have given him, as distinctive from that of the animal, yet in virtue of which he is only Man. The Spiritual Nature, by which both these natures in himself are governed, is not representable or conceivable in *form*, in any form by man,—and this is Man's true Personality. If man, therefore, in this, the highest portion

of his nature, is not representable nor conceivable *in form* by man, much less is God. But man must have a central Thought,—a point of convergence for all his faculties of contemplation, love, and expression, and these are embodied in a NAME for his reverent use, so that he may always know Him and study Him; as a Child, the Father by what he says, and by what he does; and as the Child so grows to the image of the Father in their finite limitations, so may the children of God rise above the lowliness of their natures, in the worthy Contemplation of God. We can only reverence and love as we know and appreciate somewhat to reverence and love. Knowledge, intelligence, nay, it is only Wisdom—our *logos*—which is the mediation on the human side,—“renewed in knowledge,” and “wise unto salvation.” Love in this Wisdom, the only element in our nature by which we can become attached in wisdom (or to aught else), and follow its *light*, is in this, our sanctification,—our devotedness to it, and so the impelling, the inducing cause to our actualization of it into life. “Show me thy faith without thy works, and I will show thee my faith by my works;”—faith is therefore a composite of intelligence which knows God, and of love which impels to action, for his order in the system of life. They are the elements of *Reciprocation*. This devotedness, devotion cannot be, in its highest realization, to an abstract, impersonal Reason, not to an empty, causeless Wisdom,—even if man can conceive Wisdom without Personality!?, but, as in ourselves, Wisdom is self-conscious, so is it the personal, omniscient

Self-consciousness we shall know,—do know in our cognition of the wisdom manifested in the objective universe, and in and by our own self-conscious Reciprocation. Therefore,

Thou shalt not take the *name* of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his NAME in vain.

THY—The dominating, ruling,—the possessive Personality appears and reappears.

KINGDOM—A realm of Mind—of Spirit, where Intelligence, Love, and in these, purity of Action and Conduct, is the very order of the government—if that may be called government, where all is contemporaneous and harmonious; where the Intelligence is unclouded, and this intelligent Love is the motive-inducement to Obedience.

COME,—This is one of the terrible words of this simple prayer. Come! How come? By stripping us, each one of us, of all the gratifications of our animal, bodily enjoyments, and our merely human passions, desires, and pursuits. Certainly of all such excesses of them as destroy the balance, and the government and use of our Moral Powers, and convert the earth into a sty of indulgences, a den of determinate villanies, or make it a holocaust of persecutions. Lust, gluttony, pride, avarice, ambition, envy, malice, the fierce fanaticisms, the plotting and relentless jesuitries, and

the long, dark catalogue are not of this kingdom. Come! Such coming which strips humanity to the severe and sublime knowledge of God—to the genial, holy, and aspiring love of and to the Father in *this* Heaven, and for the Family on earth, and the doing of his Will in that Knowledge and Love, is terrible to human nature. Yet is it glorious when it has *come*,—when it shall *COME*.

THY—The Mighty Presence is still in the words. A Terrible Presence moves in this kingdom of Knowledge, and Love, and Power, which sweeps these Gratifications from the Heart, and gives such knowledge and power in the love of purity, by the self-conscious Aspiration of the Spirit, and not in the indulgence of the animal instincts, and the human passions and desires; but which, in the harmonies of life, under these diviner Laws, become the ministrations for the Higher Life.

WILL—What is Will? Taken in its connections as here used, it is a complex or double *idea and fact*. It is the Will of God as it is to be performed, executed, reduced to practical fact in this life by the Will of Man. So far, then, there is an “image and likeness” between God and Man. There is a Will in God, and there is a Will in Man; and the heavenly Will is to be represented and *actualized* in and by the human Will, in and through the evil complexities of this life. What then is Will? It is not mere simple Power in God or in Man, for this would

be neither wise nor loving in itself. It would not be Wise to order the Plan, or to speak as man can only speak, administer the government of the kingdom of heaven, or by man to order the processes of things on earth, so as in any or some form to respond to the heavenly order. It would not be the *loving*, in and of itself, so as to have Reciprocation in the orders of heaven, nor between God and Man, nor between man and man on earth. It would not be merely knowledge or Intelligence, even if Omniscient, for this would want Power to act, to create, preserve, maintain and promote the ongoing order of the universe, and the unfolding history of man. It would want Love, the very Moral Essence of the Divine Nature, and the very element of all that is pure and holy in the nature and life which is in Man. It is the very, the essential element in God by which Man is redeemed ; it is the very, the essential element in Man by which he ascends, yet not without Intelligence and the Actualization of these in Duties, towards God and His Family on earth, and is redeemed. The Will then is that order and *co-ordination* of those Powers of the heavenly kingdom in which Wisdom, Love, and Power are *co-ordinates* of the Divine Mind—his BEING, and the essential *powers* of his government—and they are the elements of Man's Reciprocation, by which he unfolds to and attains towards the Divine Will.

BE—Again, the indefinite but the actual and positive expression of that *Eternal Now* which is in the

being of God, and ever and always requiring the intelligent acknowledgment of Love in Duty,—our duties actualized in Love,—the Love which leads to *appreciative* knowledge of this Will in its rich fulness, and Man's obedience to it and in it,—the Obedience which is given, not from Law, not from Fear, not from any selfish purpose, but in Love. It is no longer servile ; it is the harmony of consentaneous action in the unfoldment and exercise of these Powers.

DONE—What a Paradox! Always doing, never done ; never done in completeness of doing, either in purpose or effect, yet always done in this very incompleteness *of doing*. Always doing, never perfectly ;—always done by some—never perfectly done by any. Never doing in the full knowledge and love of God, but done in striving in the integrity of life to do. In a life constituted as is that of man, the special direction, the self-intendency of his powers must be to his *daily* and temporal activities, in their craving and constant incitements to action,—yet to escape from or mould into a system of Moral Life these passions and appetencies, and so attain this Higher Life, there must be the knowledge and conviction of a Law and Power *above* the Self to vindicate their own order, and of a Law and Power within the Self by which this upward self-intendency shall also be guided, directed, and controlled to this Higher Life.

Time, Place, and Means for the educative unfoldment of these Moral Powers, and the preservation of the associative Unity, by which all such are assim-

lating and moving forward, are necessary. Full individual culture and education in any department of life, or any successful approach to them, cannot be attained and exercised in beneficial action by any one in a state of isolation, of separation from all others. To attain any degree of intellectual culture or moral improvement, regular portions of time must be abstracted from these *daily* wants and temporal activities. Place must be assigned, and Means must be used. There must be a regularity in the assignment of Time and Place, and in the Use of Means for any worthy and successful attainment of these higher cultures. Otherwise there is no attainment, or that which is attained is lost. Otherwise nothing is successfully done. Thieves, murderers, prostitutes, the profligate, the vile, and the vicious associate together, and in these their *natural* combinations and conspiracies against society, their powers and their means of Evil are accumulated. They can only be met and conquered, or taken up into the moral assimilations of life, and thus society be saved and redeemed by the moral coherences of the just and good. Hence the necessity for the Temple-Worship, and all those Associations for the improved and improving welfare of the Race. Hence and therefore,

Remember that Thou keep holy the Seventh Day. SIX DAYS SHALT THOU LABOR, and do all that Thou hast to do;—but the Seventh Day is the Sabbath to the Lord, thy God. In it Thou shalt do no manner of work, Thou, and thy Son, and thy Daughter,

thy Man-servant, and thy Maid-servant, and the Stranger that is within thy gates.

ON—This fleeting, changeful, transitory,—and *transitional* abode of Existence. Here, now, in this state of existence, where all the facts and causes of nature, and the trials and disquietudes of each life are placed at Man's disposal, to do or not to do, to suffer and rejoice in solemn awe, or repine in human feebleness—to use, misuse, or abuse these powers of nature, and the powers—the passions, the affections, and intellects of others, but in so doing, to characterize and fix our Souls in mental habitudes, and so monumentalize our own very powers in these acts, in the *mouldable* organizations, thus visibly mouldable in the action and reactions of Mind and Mind, and Mind and Matter.

EARTH—In the Beginning, God created the heavens and the Earth. The *heavens* here are the stellar and other planetary systems; the Earth is man's *place* of habitation and action. It is the *where* and *when*, where we exist in our *subjective* personal Identities. It furnishes the time, place, and means of our own self-conscious identification—our separate personal existences, in and by which each one has the personal knowledge of his individual existence as separate and distinct from Him who is *here*, yet everywhere in all the heavens. But we are only *here*, but with the self-consciousness of individuality and the self-consciousness of *correlations* in every depart-

ment of our existence, in body, soul, and spirit, to all around us; and that while these unite in each one of us to make us man or woman, yet that these correlations of the body, of the soul, and of the spirit, are different each from the other. By the Body, each is more or less animal; by the Soul, each is more or less human as the denizen of this Earth; by the Spirit, each aspires to another and higher mode of existence, "where there is no marriage, nor giving in marriage." In the self-consciousness of this local, personal, transitory isolation, in this separation man escapes from Pantheism. In this self-consciousness of his spiritual powers, and this isolation and separation to himself, yet always aspiring from this *transitional* condition, he escapes from Materialism. He knows that he is more than dust; he feels the conviction that he is something other than a mere human organization fitted to this changing and changeful earth. In this complexure of facts and causes around him, which he can use, abuse, or misuse on a sense of self-conscious Responsibility, he finds the moral necessity of unfolding in intelligence *and* wisdom, of purifying his love, and in this his sanctified devotedness, actuating, executing his Duties—yet only in Wisdom and Love.

AS—A conjunction of similitude, likeness, or identity. Even *as* it is. An assurance of possibility, a hope of approximate probability. It is not a hopeless work. It has in it the earnest of a struggle, and the expectation,—the assurance of attainment.

IT—The demonstrative pronoun, and is always definite in its use. It, the Will which rules in Heaven, in virtue of its Wisdom, Love, and Power, and maintains the divine order, to be *represented* in approximate but actual life on earth, in virtue of these *representative* powers in Man.

IS—Again the omnipresent and the everlasting is—the I Am. The Primal and the Final order of his Kingdom.

IN—Within—the positive, the intrinsic condition, state, and action ;—the very nature, and essence, and mode of action of the order in Heaven as it is to be actuated and actualized on the Earth, by these human powers, as they are prepared in this Purification.

HEAVEN ;—Those, there and here, who are in Reciprocation and harmony with God—heaven. In an educative unfoldment, the order and discipline of the Family are essential. Infantile Vagrancy, the world over, is the school of turpitude and crime. So is the family without order, dependence, discipline, and that education which ripens moral obedience into moral harmony and consentaneousness of moral action—for without these latter it is so far a vagabond vagrancy. In a family where the discipline and culture is without nurture and admonition in the *fear* of the Lord, there, there is a sharp worldliness, a casuistry of conscience in dealing with the self, a jesuitry of conduct in acting ostensibly on one motive which may be publicly avowed, while the conduct

from another motive, which must be clandestine, where the semblance of piety is for external manifestation, and guile is to conceal the real purposes of the heart. In all such places the true vitality of domestic life will be wanting, in the perversion of these moral sentiments, or in that glaring defect in which the Parents do not stand, in a very certain and definite manner, as Mediator between God and the Children. The well-ordered family is the *surest* road to honorable respect in this life, as it is the preparation of that *intrinsic character* which at the end of life seems,—is ripened and ready to start into a higher plane of life. As the Duty of the Parents, to and in themselves, begins and is habitualized in the sabbatic observances, in their regular, successive, and orderly times, places, and means, so these can only be continued from generation to generation, and always unfolding with the culture of the ages, in the subordination and this sanctitude of the Household. Therefore,

Honor thy Father and thy Mother; that thy days may be long in the Land which the Lord thy God giveth Thee.

GIVE—We can receive. From infancy to age we receive the Gifts of his bounty in various forms, though we disregard, pervert, or throw them away. So children receive from the earthly Parent, and their use of the gifts represent their native qualities of mind and their cultures. If we receive as *unasked*

gifts, and thoughtlessly or viciously use them, then they are the mere gratifications and instruments of our animalistic natures. If we use them with only thought for our human purposes, then are they but the gratifications and instruments of the earthy, perishable human life, yet leaving the moral perversions, in the conditions of the soul which such use produces. Their values, their uses begin in them and end in them. If they are gifts without a *service*, there is no education of the life, no unfoldment of the intellectual powers in the effort to obtain, in the proper mode to use, retain, defend, or, in turn, to give or employ in intellectual or moral use. "Six Days shalt Thou Labor." It is the struggle in obtaining, retaining, using, and even abusing property, and the rights of property, and so with the other various facts and efforts of life, which give vigor, capacity, and versatility; while in these, there are many changes, vicissitudes, failures of hopes, emptiness of fruitions or successes, friendships poisoned into hostilities, hostilities changed into concerts of action, wrenching the affections, and subduing the passions, and showing that the attainment of desires are but "ashes of the Dead Sea fruit," which poison the lips, or pall upon the heart, and that the gratifications of passion revert in calamities, in disappointment of the passion gratified, and frequently, as a matter of interest and changed feeling, is the very fact that we would not do, and *now* would have undone, and so with the holy ministrations of life, unfold the Moral Life. As we ask as children, we receive as children, and the men-

tal and moral reciprocations are instituted, and in a habitude of life, become established and infibred into life. It is not a selfish reciprocity,—so much earthly or even moral or pious good for so much prayer or praise. God is no dealer of small wares, and yet we cannot receive *wisely, profitably* without asking and using, as grateful and duteous children of a common parent ask, receive, and use. In the very operation and exercise of our powers, we receive in the increased capacity to receive, and in the desire to use, in the very terms and accompanying exercise of Moral Powers;—the disrespectful, the unworthy, and ungrateful must and will take the reward of these, their own qualities and conduct,—either in the denial of their sordid requests, or in their own conversion of the benefits into the corruptions and misuses of life. The Father gives to his Children, and to each as his Child, for these moral reciprocations: the moral perversion of the gifts is the responsibility of the donee.

US—The common Brotherhood of the SOLIDARIO race, possessing the same spiritual Identities from the same Common Father. The Commands of the Decalogue which imposed personal duties and obligations on each towards his neighbor and the stranger, as an imperative discipline, have ripened into love of God, and the Prayer for All,—and true Prayer is only the earnest and forerunner of the active, the actual beneficence of life.

THIS—Now, always, at all times, and ever-renewing,—always giving,—always receiving.

DAY—And the Evening and the Morning were the first day. Day melts into night, and night into day, and both make the day, and it is always an ongoing of time. And time is truly measured by our desires and activities. It is clouded and gloomed by our evil passions, or brightened and glowing with our goodness. There are no breaks and disjointings of time, and nations rise, and fall, and disappear, but the human race continues from day to day in perennial succession, and from day to day the Father is in Heaven, and the Children of his Family on earth to intone the Universal, the never-ending Prayer. It is always and always. It is the unrolling record on which we write—as we do write—our lives.

OUR—No separation, no breaks, no disjointings of this solidaric unity of the Race. We are all afloat in one bottom. All may pray; all receive; all use or misuse. The *use* is the personal responsibility.

DAILY—Day by day. Keeping the Mind,—the self-consciousness in its complement of Moral Powers, in regular, habitual, and orderly communication with the highest conceptions of Deity, in the fulness of his Power, which moulds the smallest atom, and sways the ponderous infinitude of all the worlds, and has arranged and endowed with their forces all the lines of causes for their effects; and with his Wisdom, which is “poured over all his works” and uprises in the Personalities of man; and with his Love, in which Man alone, of all his creatures on

earth, can consciously know and self-consciously *reciprocate*.

BREAD;—Not any particular kind of food. Not food simply, but the sustenance and comfort of our earthly existence, for on these is dependent the exercise of our Moral Powers.

AND—Here a *cumulative* conjunction. He gives our life and subsistence. This is not all we need. This is but starvation of the Spirit, and in their misuse the degradation and contamination of life. He gives subsistence to those who best use their faculties to obtain it, *and* he gives the faculties by which it is obtained. And he gives the higher faculties for higher attainment. He gives further in this direction, only as these faculties are wisely, holily exercised. The conjunction is cumulative, and leads to, *and* introduces the higher gifts in the moral reciprocations which run throughout.

FORGIVE—Again and alway it is Reciprocation. The Child and the Father. The Prodigal turning from the husks of his animalistic (swinish) life, and his service to the mere human master for the Wages of earthly existence, which starved his Moral Life, for the deep love, the unfailing affection of the Father, which becomes more open, reciprocate, and perennial in this conscious change of mind (*Metanoia*), and this unclouded attainment of Knowledge and Love in the Child, and so his appreciation of the

Father. Exertion—Duty actualized, is the condition precedent for the attainment of higher spiritual life *and its* subsistence, as exertion is the general law or condition for obtaining the Bread of our physical life.

OUR—Again and always the Universal Love intones its deepest notes of affection and mutuality in the deepest and direst indulgences of our Passions, and the intensest perversions of our inordinate affections and desires. In the Decalogue, the Commands are all personal and individual, and reach every one in his individuality;—"Thou shalt," and "Thou shalt not." Here and throughout it is the recognition and the unceasing education of the Affections to the exercise of the fraternal, humanizing, and spiritualizing elements of harmony for the welfare of the Family of Man.

TRESPASSES—The mutuality of Wrongs. The Man or Woman who have never done the things they ought not to have done, and have never left undone the things they ought to have done, never has and probably never will exist on this earth. The long education of Humanity, from the imperative injunctions of the Decalogue to the self-conscious, and free and flowing sympathies of this Prayer, and thence till now, grows out of the very mutuality of these Trespasses, and the necessity for conciliations and of mutual reciprocations of kindnesses and mercies, to fill, to complement all the Moral Powers of

our nature, and save the world from becoming a web of wiles, a *woof* of corruptions, weaving their tissues for garments stained in crime and dyed in blood. Trespasses!—they all grow out of malignant passions or impure or perverted desires, and in this Mutuality of Wrongs, who is “he that is without sin among you, that he shall cast a stone?” Therefore the Preventive Law :

Thou shalt do no Murder.

Thou shalt not commit Adultery.

Thou shalt not Steal.

~ Thou shalt not bear False Witness against thy Neighbor.

Thou shalt not Covet thy neighbor's house ; Thou shalt not Covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his,—

For in all these there is trespass, or that condition of mind which, if not restrained by the fear of the human retaliations in public law or private vengeance, or by the fear of God, or *removed* by the love for God, will lead to trespass—to every conceivable trespass, and bring their term of Retribution—in some form.

AS—No longer a proposition of likeness or identity. It is a contrast of Difference, which searches

every one into the core and centre of his existence. It measures and menaces every passion, affection, and thought. As man can be injured and injure in so many ways, can he refrain from injuring, and can he forgive in each and all and every instance? How keenly it cuts and divides, or rives and shatters the whole nature of man—as Man.

WE—Each and every one of US. The unity of the race—the unity in trespass—the unity and perpetuity in Wrong, in the gratifications of these animal and human elements in man. To purify man and elevate society, the necessity and obligation of Forgiveness runs through the whole intercourse of man with man. *This is moral Unity in the End.*

FORGIVE—Restore to full reciprocation, amity, friendship—Love. It is what we here ask; it is what the *complement* of our nature requires, in the full integrity of our Moral Powers. It is here that the Feelings of the human *heart* are most sternly tried; it is here that the Subtleties of the human *head* are most acute, casuistical, and most self-deceptive. It is so in the *theologicum odium* and in daily experience and knowledge of life. It is here that the crucifixion of human nature to the moral life is completed. Let us do the best we can, yet preserve that fair measure of educative justice which promotes the welfare of the race in the administration of that order which is free from malignancy, fanaticism, or bigotry.

THOSE—No man lives who has not given and received offence. None who have not given cause and *just* cause of offence, as this life is constituted. If so, why should the injured forgive? Simply because no one can punish his own offence without an undue measure of personal vindictiveness, it may be in personal weakness of intelligence, or power, or both. It is impossible for man to fix the standard, and mete out the proper punishment. In his hands, save in the wise and loving parent, it is simply punishment—not Reformation. In the nobler and purer culture of life, he who is injured is more ready to forgive than he who injures. The malignancy or perversion which injures is the malignancy or perversion which prevents and precludes the Trespasser from forgiving. In Forgiving, man educates humanity to forbearance, and the eventual mercy and charity which alone can reorganize a life of moral reciprocations, conciliate civil discords, and promote national unities, and find and practicalize the law for the moral unity of the Race.

WHO—Life is a complex of personal amenities and charities—of injuries, hostilities, and retaliations. Think of a world of human retaliations, and you have a den of passions and villanies, in which “the hypocrite, the viper, and the fool,” are the active and the remorseless agents.

TRESPASS—Neglect, slight, injury to person, or property, or reputation, in all the grades and forms

of society, modes of business, and conduct of human affairs. And this is constantly taking place, not only in the act itself, but in the want of due appreciation by each one of his own position, or right, or feelings. In numberless instances because only one or a few of many can be selected, attended to, or obliged. Man cannot weigh man in the even balance in social or civil life, and distribute to him impartially or justly. The Divine Father can alone adjust the balance, weigh the trespasses, and in his own good time, cancel the discords and make the conciliations.

AGAINST—One towards another, and each one in some form towards Many. In the aggregate of each life as a mutuality for forgiveness, the offences of the Many against the One is counterbalanced by his trespasses against Many. Where this is not the case, the One is generally the most ready to forgive, for he has regard to those qualities in himself, which, whether as forgiving or forgiven, is from the Father of Life. The wise Forgiver is always a genial Giver.

US;—Aye, that is the point. The same act towards another, is frequently indifferent or right—right as we so capriciously, partially, or interestedly and falsely judge in many cases, but as against Us is foul trespass.

AND—The system is perfect. It coheres *and* hangs together throughout. Constituted as human nature is, the foregoing would be imperfect without that

which follows. The conjunction unites the parts of this System of Life, and the Future, as here brought into view and employed, tends to provide against the repetition of the past.

LEAD—Weak and imperfect, ignorant, inattentive, or wayward, and subject to surprises in passions and emotions, in the occurrences of life, we are constantly *led*. If led by passions and emotions to viciousness, why not by the cultivation and *intendment* of our moral nature to goodness in our own lives, and to the well-being of others, as they may be fairly disciplined, educated, or responded to in the moulding and efficient *charities* of life, and thus to the improvement of all. Who are our companions? What are the passions and emotions we cultivate by *intending* our mind upon them in the constant drill of coterie, party, sect, and society? Whatever is the intrinsic character of our souls, these will form habitudes and character for us, unless by self-conscious regulation we form a higher character for ourselves? What and how many are the incidents of life which may promote strife and trespasses, which may be avoided—yet enough will come which must be met—in malevolence, or just self-defence, or when practicable, in the forbearance or cultivation of the charities. The human mind is *ductile*, leadable. It is pliable, plastic, *educative*, mouldable, conformable within limits and under conditions special to each one; and it will, under certain influences, settle and harden into forms, into formalities, as distinct as the crystallizations of the

earth. See the long-continued forms of the old superstitions and modern Ritualisms, and the changes and modifications of more recent movements opening up into higher aspirations of knowledge, and broader and more comprehensive sympathies. God is no Ritualist—yet he works in forms and through forms, always rising to higher forms and manifestations of life in the geologic successions, and to broader combinations of thought and more diffusive sympathies in the history of man—from the fratricide at the first altar to Melchisedec, thence to the institution of the Law, thence to the Prayer, thence to the Reformation—and thence till now. He educates the Race to this higher knowledge, and these humanizing sympathies. His system requires and enforces the exercise and unfoldment of all the Faculties of man in the widest range of moral application. And so He educates the race, and *leads* and moulds these *ductile* powers of man. But these powers of man are more than merely ductile—*leadable*. Man, in the very nature and essence of his inner and higher life, is *directive*—is *self-directive*. The clear self-conscious apprehension of this fact, within his personal and historical limitations, is of the first as it is of the last importance to his moral life. It is the consciousness of his self-agency, and of his Free-agency within these limits as so modified by his position and culture in the historical ages, and his dependence in the order of Providence in which he appears. They are the facts and the elements of mind for his Sense of Responsibility, and in this is the fact of Responsibility,

and upon which and out of which his improvement is alone possible. If he may or may not do, he is responsible to such extent. If he may not *but* do, he is not; if he may or not do *but* as he is directed, arbitrarily, or by the artifice of others, he is only an instrument, and in the end a victim; and there is an end of Justice and Mercy (love) in the universe.

US—Again and again, and always, our fellowship in vice *and* in purity,—our mutuality in wrongs and in charities.

NOT—Life is full of preventive means and incidents, as it is of inducing active, procurative, and designed means. *Lead us not!* The very cry for help frightens or awes the trespasser or the tempter; or may bring relief; and in a conscious, self-possessed life, in this culture of our nature, nerves and gives vigor to the moral fortitude.

INTO—Into the haunts of vice,—among the base, the impure, the treacherous, the vain, the arrogant, the sycophantic, the hypocritic, the slanderous, the selfish, the scheming, the designing, the corrupt, the wicked, the powerful—all who use their powers as the human nature, in its assoiled condition, directs.

TEMPTATION;—A great fact of life has been greatly overlooked. In all the Temptations to which man is or may be subjected there is a corresponding, a *correlate* quality in some other thing or person, in

nature or life, which responds precisely to the temptation in us and gratifies it. This temptation in us is the particular sense, the gratification of which induces or impels us to seek it. This is the fact and the law of all instincts, as it is so also in all the artificial appetites. This is manifest in all the *sensual* gratifications, and the fact and law of this *reciprocity* is equally certain in all. And reciprocity is the fact and the law of our highest æsthetic, as of our purest and noblest moral life and culture. The tiger to flesh, the ox to grass, man and woman, the avaricious to property in manifold forms, the imperious to power and place, the vain to admiration, the vile to the vile, the pure to the pure. The law of the indwelling quality—of the *subjective* sense of gratification in the self to the *objective* quality in the thing in nature or the quality in others (as to us), runs through the whole of our nature and of nature. All the vanities, follies, ambitions, passions and appetences, and vices, have their specific and ample objects for their gratification. The Moral Life uprises through these. How? By a subjective sense of moral gratification in the self, which too is capable of repressment or unfoldment. Here there is Aspiration, a moral reciprocity—a subjective indwelling power which uprises through all this complexity of the human and animal nature, thus inwoven in our constitutions as human creatures, and induces, impels us to aspire to this higher attractiveness—*attraction* of life. It has its objective point in a moral consummation of life. Reciprocity plainly, visibly, de-

monstrably, in all the laws of life in action and reaction, runs through the whole. By it man passes through these lower forms of life, and in his highest reaches of life finds this reciprocity still on a summit above him, as he found it in the actual gradations of his ascent—always just above him. Turn the Mind's face upward—*Metanoia**—to this realm of

* Vinet, in his *Outlines of Theology*, 171, says, "The advantage possessed by the *new man* is not exactly receiving a new soul. It is not with an absolutely new soul that he loves what he loved not before. New in one sense it doubtless is, but in what sense? *In that his affections have taken a new direction; in that order has re-established itself in his ideas:* that he has *set* his heart where his treasure lies. He loves, he desires other objects indeed, but love is still love, desire still desire; the affections of the Spirit and the affections of [for] the world have two *contrary* objects, but that is all the difference between them. *Conversion is the movement which turns the soul from one side to the other, from the dark and gloomy west towards the east from which light breaks.*" Look further into this in the value of the Greek language, which in its rich fullness and definite use of terms, was preparatory to the writing and perpetual communication of the Gospel Truth. John and Paul had both studied it well. In that language *nous* was mind, the mind of man, and *Nous* was the Supreme Creative Intelligence. Jesus said, Thou shalt love the Lord with all—thy *mind*;—the Greek word *here* used is *dianoia*. Browne, the translator of Aristotle's Nicomachean Ethics, says this word "properly means the movement of the intellect (*nous—dianoia*) onward in the investigation of truth."

Dianoia is therefore the whole Mind seeking, learning, and knowing Truth. It is not the passive Mind receiving instruction and blindly submitting to direction and hardening and fossilizing into cant, ritualisms, and forms. It is the *active* mind, ever moving forward into the investigation of truth and attaining higher knowledge and love, by leaving the rudiments, the "principles," and going "on unto perfection." Heb. 6: 1, 2. It is a progressive, an

higher life, and not down into the fleshly, and to these human solicitations. Change the *direction* of the Mind from this downward self-seeking in indulgences in these lower gratifications, to upward contemplations and the enjoyments of the higher moral activities. The earth, in many of its forms, will be at greater distance below, but the Heaven above will be brighter and serener.

Come! How come! Thus it comes; it is a glory when it comes,—when it shall *come*.

BUT—A conjunction, which here maintains the unity of Thought, and the concentration of all the wishes, hopes, desires of the Mind to escape from the Lower Life.

DELIVER—Guard us from the coming, and set us free from the present and surrounding conditions

active and vitalizing life. So look at *metanoia* derived from the same roots of language, and translated by the Romanist, *do penance*, and by the Protestant, *repentance*. It is from *meta* a preposition of *change*, and *nous*, mind,—“to revolve in the mind, to consider, attend to, ponder, understand, comprehend.” These are its proper legitimate meanings, and correspond precisely with the view of Vinet. Man in his lower *natural* condition has his mind’s *face* turned to his animalistic gratifications and his human schemes and purposes, and by the *metanoia* the Mind’s face is turned upwards, seeking good and doing good, and *thus* doing penance—thus in the great law of compensation, which runs through all nature and life, making compensation. It is the clear, sharp edge of discrimination cutting clean down between those who would move forward with the whole Family of Man “on unto perfection,” and those who would bind it in the iron formularies of Ritualism.

in their incitements to wrong, injustice, and improper or unnecessary injury to others, and from their inflictions upon us. And in the moral education necessary for these discriminations, and this line of conduct, we will be *delivered* from many of the physical, social, and civil evils which beset the pathways of life.

Now take the three terms, LEAD, TEMPTATION, and DELIVER together, in connection with your hourly and daily experience as they constantly present themselves to and in your own self-consciousness, and with your own observation around you, and in history. Even include your observation of all animate life. You experience in yourself, and you observe in others, that there are certain passions, of an outward, explosive tendency to action, as anger, wrath, indignation, etc. The natural tendency of these passions,—states of mind, as some would call them,—is to wounding words or wounding deeds, hurled and projected forth through the tongue or the hand. In like manner you experience and observe certain Emotions. They are desires, wishes, hopes; affections, fears, for something you love,—love in great variety of these Feelings. They continually crave, appetize, attract, and so impel, or tend to impel you to seek their gratifications in some object or end, which will appease, satisfy the particular feeling or longing. In infancy and the lower forms of life, these soliciting, appetizing feelings are paramount, and they are most constantly directed toward some external object, as food, luxuries, rich colors, and such things of various

kinds. They tempt; but *the sense*, the appetizing feeling of the *temptation* is in yourself, and your knowledge or belief that the object which you crave has qualities, in and by which it will relieve, gratify this sense of appetizing in this or these attractive senses, with their special and various gratifications. To seek and obtain these, you put forth your powers of acting—of actuation. A little further on you devise, you think the mode, the means, the time, and place of acting for and securing these objects, which will give these various senses or feelings, their several gratifications which you so love. You are now a Thinker, a Lover, and a Doer,—it may be in low or infantile forms of all of them. In the same processes of experience and observation, you find that there are many tempting objects, either for one of these senses, say the appetite, or for several of these senses, and all are craving for their gratification; but you and others cannot always get or enjoy them all at one time or place, or probably only one or a few of them at all,—and that you must and may choose between some of them. You do choose, you do elect between them. Look in further, and you find that you and all, in the early life, choose that which at the time is the strongest natural appetency (wish or appetite), seeking gratification. As any one is gratified, other *feelings* for gratification in other things which you love* will make their appearance, and so around the

* This use of the word "love" is of profound significance, whether viewed psychologically, and indicating that all our senses—loves

circle of these passions and emotions. This is the *natural* state of man. As you are *led* by these objects of *Temptation* to constant indulgence, you increase your own will-full-ness in indulgence, until their excesses teach you that there are Penalties connected with each and all of them. Discipline has commenced, and Fear teaches Prudence, or the *fear* of direct discipline in the Family, or by the State or Society, in some, induces restraint upon these appetites or passions. . . . A step higher above *these* temptations, thus connected with objects of gratification in nature, you find and observe other Passions and Emotions, which repel you from or connect you with Persons in life, and that they are in many forms connected with those lower passions and emotions. You seek naturally participation, that is Reciprocation with persons, or you avoid or repel others. Culture begins. The individuals fall into classes. Kind seeks kind; the low to the low; the vile to the base; the pure and the exalted reciprocate. The antagonisms, the repulsions of individuals, classes, and nations, are founded. As also their qualified and limited Reciprocations. They find or make their own limitations

of gratification—and our moral emotions come out of the same *root* of origin, or viewed in reference to the primitive formation and growth of language, and moral sentiments, and ideas. In Genesis, 27 : 4, Isaac, the Patriarch, says, “Make me *savoury* meat, such as I *love*”—*ahab*. One hundred and seventy years afterwards, according to the chronology, God, in the Commandments, Exodus 20 : 6, says, “Showing mercy unto thousands of them that *love* me (*ahab*) and keep my commandments.” It is the same original word in both instances.

in these attractions and repulsions, as guided and directed by their Understandings or Reason. At every step, forms of life and differences of character appear, in classes, sects, and nations. Each is bound and stationary in his own class, *only* as he cultivates and unfolds his intellectual powers, and sees and *appreciates* a higher *good* above him, or above his class, to which he may aspire and hope to reach. If he is not at the lowest, he may fall to the lowest by following, by being *led* by these low indulgences. As he rises, each class will part with or receive him, as he overcomes the conditions of the one, and attains the culture of the other, in some form, mode, and means;—not otherwise. The solicitations, the conditions, the Temptations of both classes, cling to the rising man, as he seeks *deliverance* from the lower condition in a higher ascent. If the division of classes is based merely on these differences of forms in which these passions and emotions are pursued, indulged, and gratified, they all live in the region of animal and human indulgences, however they are æsthetically cultivated, gorgeously apparelled, or fastidiously concealed in the conventionalities of life. You *lead or are led* in the round of these Temptations. There are certainly pleasures, enjoyments in these forms of life, for these are the Temptations. If you war on these in any form, be sure that the Passions and Emotions connected with them will war on you,—in the very antagonisms which they produce, both in your own inner self-consciousness and in society. This will be so, while in the classes themselves, they war on

each other in their ambitions, graspings, jealousies, envyings, in the whole range of emulations, strifes, plottings, counterplottings, and conflicts which they produce. . . . In the FAMILY, who best can provide and administer for the gratification of the lower wants—in Daily Bread, including all the bodily comforts? Who provide for, and guide, and control the manifold and conflicting wants of the different members of the *family* in these other and higher wants, desires, and passions, which have become, which constantly become a part of the family-life, and so discipline and educate the whole of its members, that they shall in their succession take their proper places in the succession? The FATHER, by his unfolded and attained Prudence and Sagacity, as he has derived them from his Experience and Observation, as he has passed through, and in some measure escaped from the prurient and overswaying incitements of these forms of existence, and looks rather to his Family, than to himself. It is the Fact, as it is the Law of life. How reach into a higher life than these earthly forms of individual and family existence, and in which all these lower forms shall be moulded in such a system of life, that they shall or may impart mutual reciprocations of enjoyment, of forbearance, kindness, in which sympathy, in the highest or higher spiritual association, is the bond of present union, and the pledge and a means of further progress and higher enjoyment? The Father in his Wisdom and the Mother in her Love, as they have passed through all these lower forms, and have in some measure attained

that Wisdom and Love which the Father in Heaven has "poured over all his works." All the way through it is *Temptation*, and it is *Leading* in all the line of the ascent—and it is DELIVERANCE. . . . All the way through, the Family gains from society, and they give—they must give to it, in some form or other—in vileness or in goodness. There is no isolation—no separate life for the individual or the family. The *correlations* to society increase with the numbers of the family, and the future of the family is ever present in the present condition of the family, and points forward, and requires the *prophetic* pre-vision of the Ruler of the Household. Without this, in the probable contingencies of life, his whole life, as that of his family, is a domestic, social, civil, and moral failure. He gains from society, and he must give to society at large, for he and the family are involved in its general economy or contingencies. Yet the parent must so act and thus give as to maintain, enforce, and sanctify the honor and respect of his Children. Break this by the unworthiness of the Parent, or the misconduct of the Children, and the cohesions of the Family are torn asunder. This is frequently produced or consummated by want of respect, or of filial obedience, not unfrequently introduced or increased by those extraneous members of society, with different cultures, or other designs, or *controlling* agencies. If this is occasioned by pursuing the grosser indulgences of life, the family, the society is or will become, in its general prevalence, the sty of vulgar or brutal indulgences, or the conflict of vile desires and emotions. . . .

If the parental authority is surrendered to, or *usurped* by others, the Child is the instrument of the Usurper, and the Honor and Respect of the Parent is so far gone, the family is so far dissolved, and society is so far disorganized, and the game of equivocation, deceit, and circumvention is instituted, or open conflict is the result, and in the pernicious misuse of the Family feelings and failings, when such a state of things becomes systematic, the Usurper, in whatever form he presents himself, gains power in the use of such instruments, and he reaps the benefits of dissension. The only Deliverance is in the higher culture which preserves and enforces the Honor and Integrity of the Household. . . . The family multiplies; it mingles with and melts into society. Here it finds other modes of culture, in sects, parties, clubs, associations, and other institutions. Here, again, as in the family, the elements which compose our natures, are and ever have been found to be *mouldable* in degrees, as in the family are farther moulded, and appear in these different forms which society so presents. Tribes without families are the lowest forms of life. It is only in the Honor and Integrity of the Household that the Family and Society are kept pure and uncontaminate. As these are degraded, or perverted by individual excesses, or systematic designs and indoctrinations, the corruption of families, and the confusions of society appear. It is history; it is individual experience; it is the observation of the Wise. The Deliverance is only from the Father of All Life, in the Sanctification of life in the Family on Earth.

US—Here, in all goodness and in the largest charity of our respective individual natures, it is ever and always us. In thought, feeling, and act, it is man breathing forth the fulness of his Spirit for the universal man. Elsewhere in human life it is I, I, I—the constant unintermitting Egoism of the deadly selfishness. The interminable and ever-repeated forms of me and mine are blotted from this Prayer of and for universal Life.

FROM—Apart, separation ; away from trespasses, offences, and their defilement. The Spirit stands for the moment in the integrity of its moral powers. The child may learn to walk ; it may reach the hill-top ; it may scale the mountain. The Aspiration is from Defilement, and in moral habitudes will be ever and always upwards.

EVIL ;—This word has a complex or double meaning. It means injury, loss, undue inconvenience from external causes ; and it means the internal *subjective* condition of our nature which *leads* or prompts us to wrong, and makes us the slaves of indulgences and passions. Both meanings are here included : the mental moral condition that would do wrong, as well as those injuries and disturbances to our persons, estates, and characters, which would prevent their proper and moral use in life. A prayer for blessings implies *our purpose* in their moral uses.

FOR—Because ; it is so ; it is the fact or cause

that unites and binds all together in the moral system of the whole.

THINE—Again Our *personal* acknowledgment of His *Personality*.

IS—The ever-beginning, the ever-recurring, and never-ending fact in the successions of human life, yet in the eternal is of the Almighty.

THE—The definite article; the very and thine own.

KINGDOM,—The universe of all created things, moving, living, and unfolding in the order of his Intelligence and Power and Beneficence.

AND—*And* the Kingdom is conjoined to and supported by the vigor, strength of the *Living Forces* of its movements by

THE—definite and definitive Power, which

POWER,—rules and governs in actual potency in all the departments of this Physical and Moral kingdom, united and interlacing as they do in a unitive system of the whole.

AND—to these is conjoined and spread over all

THE—actual, positive, *appreciable*

GLORY,—which is the supremacy of a great fact and law of order, in the consummation of Wisdom and Love. The onward, ever-rolling movement of nature and life is, in its grand system, a limitation of action, and its moral intellectual grandeur consists in this very limitation. Think it, if you dare think it, of an almighty lawlessness of Power;—and power is everywhere. In its co-ordinated energies it is orderly swaying the stars and the planets, and furnishing and moving forth the orders of nature, and in its excess of action is tending to earthquakes and hurricanes, or to pest or famine—or, in its human use, slaughtering millions in battle-fields. Then turn with grateful heart and unfolding knowledge to that Wisdom and Love which are liminary, are co-ordinate as powers, of all Power, and which in God's own time pours the Glory of their Order over nature and into the unfoldings of History—then strive as best you may for that unfoldment of your own appreciative Wisdom and Love, which in this Reciproca-tion will make you a Child of God, doing the Will of the Father on Earth, Forgiven and Forgiving of Trespases, and so substituting Love for Law. When these things shall Come, then the Family on Earth will keep holy the great Sabbath of their rest, and the Kingdom, and the Power, and the Glory will be

FOREVER AND EVER.—*Sæcula Sæculorum*; through all ages and forms of existence and BEING.

Amen, Amen.
Verily, Verily.

The absolute Verily that this is Truth. It is the solemn assurance to those who have advanced so far that they have a consciousness of Aspiration, though it may not be wholly clear and unclouded, that there is a Spirit in them struggling to the Light, to the Truth of a Higher Life and to some higher Love, and for which they may and are to Act. Those who must believe from these dim intimations and presentiments of this, their *responsive*, though not fully deployed moral nature, accept the assurance on Faith (*Pistis*), as concurrent to and supplying (gratifying) this very *want*—this mystical element—in their natures, thus growing up to light and self-conscious love. While there are others who, seeing physical causes uniting and producing physical effects, with positive certainty of results; and physical and *moral* causes *uniting* and producing their effects with like positive certainty of results, as in the inebriate, the glutton, the worldling, the dissolute, and the profligate of every class and kind where the *effects* of these combinations of causes are *charactered* in absolute certainty; and who further see moral causes uniting and producing their positive effects with like certainty of results in the contrasts between good men and bad, the good becoming better and the bad worse, and that the Evil of life is *only positively relieved by moral causes*, and who look into life and see that these are efficient causes, and to them the Amen is the self-conscious conviction, not simply of the Faith which sometimes stumbles and occasionally falls, but of the Knowledge (*Gnosis*)—the Scientific Belief—that these things are

verily, verily so. It is no longer to them the Command, the Law, though the Commandments still subsist in *higher* obligation.

Thou shalt Love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind—(*dianoia*).

Love cannot be *commanded*, except in a discipline of life which demonstrates that the Command is *given* in Love, and thus evokes and evolves the *love* in the commanded. In the very constitution of the human life Love is an element of spontaneity and of unfoldment. It is our knowledge of individual life; and the child which loves the household, in time loves the husband and the wife, and in turn loves the children, and loves (it is still the same element of love) the prosperity and honor and respect of the world which may cluster around this family; and it is only love in a higher Intelligence which can take them up into the sanctitude of the eternal household of Love. Yet it is the very element out of which Fear and Awe originate. "In the Fear of the Lord is the beginning of Wisdom." We fear only for that which we love, and a little further on we fear that which we love, lest we offend. Fear and awe in the simplest form is the sense of contrast between our impotency and weakness, and the powers in nature or the known powers in life which can injure, punish, or destroy. Fear and Awe, in this mental and moral unfolding, where their system is seen as

disciplinary and educative, may ripen into Reverence and Love. And now, after the general Mind of portions of the Races has ripened, mentalized, been *led* through a long historical education by preparative movements of the Hebrew and Japhetic minds, as of other races, it is OUR FATHER in reverence and love—in reverent love. A Family without reverence and love—a reverent love for Parents—is a family of degraded passions, selfish feelings, venal purposes, and low and vulgar views of their moral position, duties, and destiny—even for this life. As are the Reciprocations between Parents and Children, so is the Family. So in the Family of Man as the facts and the law of their intercourse is the vile medley of base and malignant passions, of mere selfish and mercenary interests, and cunning jesuitries of circumvention,—and where there is no recognition of the Personal Father in Heaven to adjust the Trespasses and to discipline and educate to the Charities of life,—then is life but a Gaming-house of fraud, duplicity and vile success, or an Aceldama—a field of blood in its confusions and retaliations. Reverse the Picture, in the law, “That there is Peace on Earth and Good-Will to Man,” and it is the Household and the Family of God. So it is seen that it is the continual direction (*metanoia*) of the Mind—the powers of the Heart and the Soul and the Spirit, in a continuous intendency (*dianoia*) of this Spirit, up, and forever up, to the kingdom of Power and Glory. The Commands of the Decalogue become merged in the Love and Harmonies of the catholic, all-embracing Prayer—yet are

they, the Command given in Love and the Prayer reciprocated from Love, but One. It is the Tryst of Conciliation.

Hear also, and again, and ever, what the Giver of Life saith:

Thou shalt Love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. This is the First and the Great Commandment. And the Second is *Like* unto it. Thou shalt Love thy Neighbor as thyself.

And now, in the culture of the ages, in the fuller sympathies of unfolded charities, in the moral utilization of the powers of nature for the welfare of man, in laws wisely and judiciously legislated and executed in the conciliations of Peace and Order, for the Present and Future, the response well might be, will be, in the Final Conciliation,

On these Two Commandments hang all Laws and Prophecies.

Amen and Amen.

CONCLUSION.

Rufus. Well, somehow, I am inclined to *feel*, for I can hardly say I think, that there must be some element in nature, other than mere physical force or its modifications, to account for the distinctions of Sensibility, Sensitivity, and Thought.

Cerinus. And I am inclined to think that there is a more intimate connection between Mind, exhibiting these qualities of Sensibility, Sensitivity and Thought on the one hand, and Matter on the other, exhibiting the same qualities in different forms of diffraction, and different modes of manifestation or embodiment, yet without the self-consciousness which characterizes autopsic man, for otherwise I can get no mediation between these segregated minds, between Mind and Mind through Matter, nor for Mind over Matter, but I *feel* that as I lower Mind into the forms of Matter, somehow, Mind is degraded.

Glaucus. So far, my friends, you have passed the *gulf*. You, Rufus, by passing over from one side; you, Cerinus, by going over from the other. Where you met and passed, you cannot, perhaps, say, any more than *old friends*, who are reconciled *foes*, can say how they became conciliated, but in a true reconciliation, wonder at the cause of their difference. As each of you passed, again you face in opposite direc-

tions, and Truth being a perfect circle, you will meet, but it will be at a point in the circle in which you will escape from the solitude of thought, in its isolated systems, to the mutualities of your nobler sympathies, melting and moulding all into the harmonies of the diviner life. You will contribute to the solace of each other; the one, in the utilization of the powers of nature and the enlargement of intellectual thought, and the other, in the diffusion of moral sympathies and their higher combinations in intellectual modes of thought; and both in the reconstruction of the system of society, in which all shall be more harmoniously exercised—*actualized*.

The conflict of systems, as systems, is reducible to these propositions. *a.* The Material Powers are, in a sense, to be *mentalized*, that God may be seen in his own omnipresence to every part and operation of nature. It can be the only law of his Omnipresence. *b.* The mental powers are to be found as essential powers—*forces* of life, yet so that matter can be subsumed, as in some manner under it, for the uses of the moral system of Humanity. The conflict has been conducted from the purely intellectual standpoint, always terminating in some system of Idealism—abstract thought—Rationalism, on the one side, ending without Forces in the final conception or affirmation of God; and on the other, with only physical forces which generate thought, until the materialist (Carl Vogt and Moleschott) affirm “thought is a secretion of the brain, as urine is of the kidneys. Without phosphorus there is no thought.” The one

overlooks the stabilitation and correlations of matter, in those attributes of matter which mould and prepare it for the uses of mind; the other overlooks mind in its higher correlations with the Primal Mind, on the one side, which so endowed matter in its attributes, and the derivative Mind in man, which, on this side, self-ultroneously uses, misuses, and abuses these attributes of matter.

To give some idea of these currents of speculation as they influence the present modes of thought, as seen in the Focus of Converging Lights, and which is but a compend of all speculation, yet in their exhaustive and exhausted conclusions: One hundred and fifty years ago, Baruch Spinoza, a Jew, appeared at Amsterdam, whither his parents had fled from the almost universal persecution of the times. "In his life there was mirrored the unclouded clearness, and exalted serenity of the perfected sage. Abstemious in habits, satisfied with little, the master of his passions, never intemperately sad nor joyous, gentle and benevolent, with a character of singular excellence and purity, he faithfully illustrated in his life, the doctrines of his philosophy." SCHWEGLER, *Hist. of Phil.*, 185; LEWES, *Biograph. Dict.*, 456-470. Novalis called him "the God-intoxicated man." He started from the conception, or rather affirmation that there was but one substance, which he called God—"only one infinite substance, that excludes from itself all determination or negation, and is named God or nature," and to which nothing can be ascribed, except Thought and Extension. This is the En-soph of the Jewish Cabala,

the "unconditioned" of Hamilton and Mansel, the Homogeneity of Spencer, the Conservation of Force of the Scientists, the Monophysite—the one essence (although he does not use the term which yet runs through all the Papal theology) of Cortes, in which "all things are in God, in the profound manner *in which effects are in their causes*," and which Weninger affirms, when he says there are not three persons, but three "relations" in God; thus abandoning the old creed of Athanasius, and substituting for it the indefinite generality of *relations*—each seeking the primal source of all things. Philosophy *seeks* to become definite; the theology of the schools cleaves to the indefinite and the general. Philosophy did not see that Thought, in its most hidden and recondite forms, is essentially, by its intrinsic co-ordination, modified by Love,—and that its activity could only be manifested by objective actuation or creation. Theology, always distrusting Thought, tended to lose itself in Mysticism. In the *resumé* of the great struggle of the centuries, it is seen that all were contemplating but different parts of the great web and woof of the Forces of the Universe. Spinoza was accursed under the terrible Anathema Maranatha of the Jewish synagogue, who, themselves were accursed under the Maranatha of the dominant hierarchy of Europe, who in turn, are under the ban and *protest* of human reason, in the great fulness of its deployment of Thought and Sympathies; yet Germany to-day honors Spinoza as the great thinker of the world. His fault as a thinker, a builder of system, was that *he was*

too logical to be true. He omitted the co-ordinate elements essential to the modification of Thought, and *their* objective manifestation in the actuality of Creation. Religion was and is based mainly on this mystical element of Love, without which there are no natural or moral sympathies in nature and human life, without which there is no self-dedication to truth, without which there is no *sanctification* of life, by this dedication of life to Truth in God,—yet in its human environment so subject to extreme exaltations, so subject to introversions and malversations in bigotries, fanaticisms, delusions, or in the direful concentrations of casuistical and jesuitical purposes. It, therefore, when it abandons the self-poised self-consciousness of Jesus, in that *equation* of Light, and Love, and moral Action, which makes him the luminous point *of nature and of history*, must work its way through persecutions of fire and blood, and confiscations and imprisonments, to the clearer Intellectual Thought which harmonizes all things in its grand empire over the domain of life.

The African looks to his *fetich*, the children of Japhet *anthropomorphized* or *apotheosized* the powers of nature, the Egyptian groped after *Emph*, *Phtha*, and *Eicton*, and covered the statue of Isis with a symbolic vail, the early Greek speculated on his *principium* or *Arke*, the Alexandrian philosophers sought their *hyper-kosmion*, the Jew his *Haen-Soph*, Spinoza his Infinite Substance, Hamilton his Unconditioned, Spencer his Homogeneity, the Scientist his Force, Cortes his Monophysite, Weninger his “three rela-

tions,"—these representative minds of the race but typify or express the common element in man, which must, in some form, *reach up*. And only once in all the long and eventful history of the race, did there appear a calm, serene, genial, self-poised but earnest Self-consciousness, which, in all its manifestations, avoided all myth, all mystery, all speculation, all dialectic, all question of science, all wealth, all power, all distinction, except that which recognized him as the embodiment of the Truth and Love which he proclaimed—and *reached down* to man, as if he was the Son of God, and the Brother of Man, and that he held the key and the torch to the inner chambers of the Temple of Life. . . . In the outer world you find or seek your intellectual life in the pursuit of these problems of Science, and find its employment in the prudential action of life; but you can never get rid of the *mystical Love* which haunts you through all the chambers of the heart and brain, in those sympathies which bind you in so many forms to your race. As you turn in and intend your powers to your own purification, you find that it is only in the proper exercise of these sympathies, in a love of Purity, that you find the solace of this Love. Nature comes to you first, but always in the garb of these sympathies, in the care, solicitude, and love of the household; knowledge, next in succession, and you plunge into nature to understand it, or use it for your various loves of gratification, and you in some measure find yourself in your actualities in life, but you increase the circle of your sympathies in friendships, domestic ties, par-

ties, sects, etc. As you wisely seek purification in higher reaches of moral life, in self-dedication in the love of Truth, you find the Moral System for Humanity, and you find the element of *this* life in this intrinsic love. Material nature is given to you in concrete and external forms; the omnipresent love can only be given to you in a moral life—a moral intusceptiveness of this Love, as in and of the Primal Being. Find this, if possible, in all these involutions of mythes and mazes of speculation, and your *love* of Science, but always by finding it in your own self-consciousness,—and then go into the self-consciousness of Jesus, and see what reaches of Moral Life are still above you and beyond, and that in the solidaric unity of the race, in that law and fact of unity which prevails in the moral life of man, there are correlations for the final harmony of all in and under God.

'Tis where the Truth is One in Trine,
'Tis where the Three is each divine,
That Thought, and Love, and Act may join.

In the demonstrations which have been made, it becomes certain that there are distinct planes of *causes*, each having its own peculiar independency of existence and action, yet all with immediate or mediate correlations to every other plane. The Primal Cause moved the prime forces into atomic preparations, different in their kinds (the sixty-four chemic elements), yet with manifest and necessary correlations to and with each other. In these facts they are *mouldable* to and in all the subsequent economies of the universal

system. They are the very *material* for the Morphic Power. Mineralogy, Metallurgy, Botany, the Natural History of Animals, came in, in their organic forms, in the successions,—economically dependent on these mouldable atomic preparations. In all the planes of causes, their interactions—the phenomena of the respective planes in themselves, depend on the special law and functionalized forces of each particular plane, by which it is so limited, segregated, and set apart in its plane of kind or species. The atoms act on each other by the chemic laws. Minerals form into their definite crystals by the special law-forces which so mould them into their respective forms. Vegetables are moulded from the atoms by the *autonomic* forces of their germs or seeds, and so perpetuate their kinds. The animals herd together in virtue of their separate *norms* and facts of instinct. Man, in the same law of system, on his higher plane of existence, finds his associative attractions and repulsions, and his broader field of intellectual vision and moral activities. Yet in the very fact that these atoms are mouldable in so many forms in the vast combinations of these their intrinsic correlations, *varieties* in all the planes are not only possible, but are the provision from these very causes, in the very order of the system which superimposes upon them the differences of the planes of these existences. So in human life the like order prevails, and hence the vast variety of the human family. As the planes are separate and designate in their respective forms of forces, so in the plane of human life there is separa-

tion and designation from all the lower planes, and by which man is man. In the plane of human life, while there is therefore provision in these causes for the varieties which prevail, there are also the elements of identification which lie at the base of this plane, and give it its law of unity, and its fact of consubstantiality, by and through which men specifically and specially act, interact, and blend with each other as such human creatures. These are the elements by which each one is in the image and likeness of the Creator of all, and in virtue of which these are positive causations as between themselves, by which they so specifically act and interact with each other as human creatures, in their intellectual and moral mutualities and antagonisms, and by which they possess the "sense of Aspiration—*possibly* of Inspiration." These are the elements of their intellectual and moral associations, and of that aspiration which appears in the early superstitions and all cultures of religion. The identification runs through the whole human family from the beginning, through all successions and all diversifications of personal types and religious faiths. In these elements of identification is, must be found that solidaric life which unites them in one consubstantial and homogeneous whole, by which they so act, interact, and blend, just as in the lower planes of animate life and nature there are powers, as differentiate forces, by which they are as they are in their several species and kinds, and by which they act and react on each other. In this higher life of man these higher elements of humanity act and react in the

degradations and culture of individuals and of races, yet as modified by the organizations in more immediate correlations with the atomic preparations. It is its own system of intellectual and moral Cause and Effect. It is a system of intellectual and moral Causation, and the human family in all its integers are but parts of the system, and susceptible to the influences of these causes in this plane of life. The solidarity is complete and universal, in the presence of that intellectual power (light, logos, reason, wisdom), which runs through all, in connection with that associative and so reciprocative, and that active, actuating element, found in the system of all things, and self-conscious in man. Those who dislike the term solidarity must accept the fact of Consubstantiality. Again repeat, that it is a system of intellectual and moral cause and effect, and such, it is the action of cause and effect, yet in the higher plane of their manifestation. As in the geologic eras there were preparative assimilations for the later and higher organizations, so in the historical procession there were preparations of intellectual and moral assimilations—from the Genesis to Melchisedec, to Moses, to Jesus; from India or Asia, in some part, to Greece and Rome, and to Holland and England, thence to America. The consubstantiality of the race, therefore, is an element subject to the action and reaction of these their special and higher forms of intellectual and moral forces, as it is also through the organizations connected with it, dependent on the causes in the other planes. These causes, like all other causes, must be

brought into appositions and oppositions to produce their effects. The lower the condition of any portion of human nature, the further is it removed by this want of intellectual and moral assimilation from the higher, and from the Highest, which is its ultimate objective point of Aspiration. Observe that it is a fact and law of causation, and that to each one in his allowed circle, it is the fact and law of his own self-cause, by which he determinates his life to degeneration, or to æsthetic, or to moral culture, and so acts upon others. But he is in this wise subject to the influences of like causes around him. He not only acts on others, but others act on him. By the very terms and demonstrations of Science, the forces are universal and omnipresent; the forces are connected with our self-consciousness in its limitation of personal identity, and are its ministers and servants; in the omnipresence of these forces they are connected with the Supreme Self-consciousness in "the boundless, uniform sensorium of Deity" working in forms, in power, in order, in the physical and moral system in this world, yea in the boundlessness. This higher moral cause, thus omnipresent, all-pervading, and reciprocative in moral intelligence, may act on all. It belongs to the action and reaction of all the planes of causes, as modified by the Supreme Self-consciousness and the human self-consciousness. God is in his supreme self-consciousness; man is in his *objective*, limited self-consciousness. The lower down he is in the coarse animalistic or human organizations, the further he is removed from that Supreme height.

The greater is the gulf of separation. The nearer a self-consciousness in human form is to God—that is, the higher and purer it is in this moral intelligence and activity, the more universal, pervading, reciprocal, and *causative* it must be, and is as a Norm-Source of Moral Power. This is so of essential, intellectual, and the moral necessity of thought—of our thinking; and the facts of life correspond to the law of the thought. All began in God; all must end in God. God is all and in all. He is the source of the threefold light, working in all its organizations; he is the source of the trifold Light of Intelligence and Love, and in these, of the Moral Activities of the historical procession of Humanity. In this limitation of planetary masses, in the identification of individual self-consciousnesses moving and acting on these masses, yet in the omnipresence of these forces in all space, God is ever-present to all things. The law and demonstration which make him the Creator, must find him the Preserver in the universal system, and so present to every atom, and to every self-consciousness, yet in the order of his system. God is in his supreme self-consciousness—man in his objective limitation of self-consciousness. No plane of causes, in and of itself, rises above its own plane, yet the plane of human life has been unfolding in the historical procession in higher reaches of moral intelligence and diffusive sympathies, yet ever in the presence of traceable causations, the search for which, in so many forms, constitutes the Philosophy of History. The causations are traceable; their origins obscure or constantly

contradictory of the generalizations of Science. Why was Socrates not one of his wretched and outcast judges? Why was not Jesus a Barabbas? The generalizations of Science fail here, for God is in immediate correlation with humanity, yet in his double system of operating on the deific side, and leaving a large field of *contingent* action (philosophic contingency) for man. As God descends towards man; as man in the exercise of his own ultroneous Self-Cause approaches towards God, the separation is conciliated, the gulf is passed, yet and so in the action of intellectual and moral causations—in God and in man—in virtue of the solidaric correlations, by which man is in the image and likeness of God. Jesus, representative of this highest Self-consciousness, stood in the historical focus for collecting all the parallel and divergent beams and pencils of the Light, as it was broken in the diffractions of humanity, and so for converging them for their identification as from that Source, and thus for *radiating* it in new organizations in the successions of history. It is the Bridge across the Gulf. The line of Procession is a long and weary pilgrimage, and it can only be securely and successfully travelled in the threefold Light of wisdom, love, and activity. The chaos of history, like the progression of the geologic ages ending in autopsic man, is moving forward to the moral organization of society. . . . The first pages of history (Moses and Berosus, *ante*, p. 132) open up with the declaration of the identification, or immediate correlation of man with God. This can only be in virtue of wisdom

and love in moral activity in man, and these are now seen as actual causations. God is, subjectively, over all—man is in objective limitations—away from God. Moral causations must act upon this solidaric element to bring man to a higher, appreciative knowledge, and life of moral action, in which he may be recognized, even by the denizens of this earth, as a higher and purer man, and nearer to perfection—nearer to God. The higher a man is in this moral nature, the nearer he is to perfection, in the concessions of all orders of men, Scientists and others. He who can *transcend* the ideal (?) or the real picture given of Jesus, earth has no further lesson to teach him, either by the “equation of forces” by the Scientists, or by the asceticism of the Stoics, of whatever school. But until then, the unfolding perfection of his life must come from those intellectual and moral forces which gave to *this* form of humanity the highest self-consciousness, presentative of that Higher, from which He and all came. In thus reaching to God in this “brotherhood” in Jesus, we too become the Sons of God, in this kinship of the higher nature. The *norm-idea* of image and likeness, from its vail of deep involution in the *unanalyzed* declaration of Genesis, and in the early condition of the human race, is unfolding to the actualized reality in the demonstrative analysis of science and the consummations of history.

Power is; Wisdom is; Love is; these in finite correlations are found in the solidaric personality of man;—these in absolute and co-ordinate infinity is

God. These trine elements have been found in man; they are found in God. There must be identities of cause (two causes must co-act to produce any effect), which produce or manifest them in both, or there must be direct image and likeness in the solidaric element of humanity to God—the Prime Cause. The same elements are found in all the planes of causes, in various forms of diffractions and modifications. The attraction, repulsion, and polarity of the atoms; the diverse forms of crystals; the forms and sexuality of plants; the kinds and diversification of instinct, in which there is the blind intelligence in each instinct which directs it to its object of gratification, and the power to accomplish the end; and the self-consciousness of these powers in man point to the one or the other of these conclusions. Let us form what conception or ideation we may of *That* which ruled the prime forces into atomic preparations; here are the planes, and the diversifications in all the planes, in all the differentiations. Here is the great fact of differentiation, in forms, in quantities, in qualities, in substance, and in functions of action. Man is in like manner in limitation, in quantity, in qualities, in substance, and functions of action, and he is therefore not in identity with the universal life which in these functionalized modes of existence, appearing ordinately after long successions, insouls and oversouls all things. Man is therefore but a class in these classes of Differentiation. But the trine elements are found in him, in representative image and likeness in self-consciousness, and so is nearer to

the Norm-Powers which ruled the whole into existence. There are three methods of verification for these three hypostases as positive powers or forces. *a.* Synthetically or philosophically. *b.* Analytically or scientifically. *c.* Historically. . . . *a.* Synthetically, then, Power as omnipotent is the complement of all force as mere force. From the atom to a system of worlds, the various modes of force are but diffractions of power, whose synonym is Omnipotence. No force is gained, no force is lost. Power, simply as power, does not give or convey the idea of knowledge, of sensitivity—of wisdom. Therefore, Omniscience as the form-giving, the correlating, the giver of correlations, the ruler of these forms, quantities, qualities, and functions into system, is the synonym of that co-ordinate, hypostatic, and intellective power which rules all things into the system of all things. As omniscient, it is not simply the all-knowing, but the forecasting Norm-Power which works in infinitude, in space, and in the perpetuity of time. Power and Wisdom of themselves, will not give gratifications in and for use; will not give enjoyments in mere activity, or in mere knowledge. The absolute Love alone can furnish a base for all the gratifications, enjoyments, and love of truth, and love of activity for the pursuit of the ends of action, which must always find a love at the end of all pursuits of knowledge or activities, and of both. . . . Always in some form, a love is implicated for the end or object of pursuit. *b.* Analytically; Power unexercised, unactualized, is a mere potentiality; that is, is power in inactivity.

As it goes into action, it manifests power,—force. It does some act, or it moulds or makes some thing—many things. A self-consciousness, then standing over from it, begins to form some knowledge of Power from its effects. This is more or less definite, as the action of the Power itself is more or less definite. The first conception, the *induction* is that of Power. As the definite acts of Power take form in this thing and in that, as these are definitely suitable in themselves for their own ends of action, and as they are adapted in vast numbers and orders of things, each to the other, and the whole to some partial or more general system, the form-giving and correlating power is seen to be wise, and with a hypostatic control over its co-ordinate powers. The Wisdom as power thus to rule and control into system, must be inducted as the intellective, the normalative power. So Omniscience is *inducted*. In the succession of orders, existences appear with sensation, and in this with the sense of various gratifications, and with objects in nature suited to the craving and enjoyment of these senses of gratification, and the *use*, the wherefore, in the multitude of these uses of everything appears, and it is ever found in the enjoyment, the love of something. The Primal Love for gratifications and enjoyments, for animal, human, and moral uses, is thus also *inducted*, and in the sense of Aspiration man reaches up to the Absolute Love, even as he finds higher reciprocations among his fellow-men in higher and purer loves. *c.* Historically; the Japhetic race began in its early involution, in the worship of the great Powers of

Nature. Nature was not deified into one God, but into many gods. All the grand or great powers of nature had each its representative in the Pantheon of this people. In the long process of their historical deployment, they dimly reached forth to a Supreme Intelligence, to rule the order of the universe, and to control the spasmodic and intermittent action of their lesser gods of this nature. In these processes, Venus, the goddess of Love, known by many names, arose out of the foam of the sea, that prolific source of multitudinous life. The double face and form of Love, that which leads to all licentiousness and profligacy of life, and that which directs to honor and worthy deeds, and the love of the gods, appears in the Symposium of Plato—one of the richest productions of the philosophic mind. As the conceptions of this Love became more full and definite, their systems of Morality were improved and enlarged. . . . In the Hebrew race, Genesis opened with Elohim, the Almighty Power; it trembled in the presence of El Shaddai, the Almighty; it became mute with awe, and dared not pronounce the name Jehovah, Jah; it bowed in submissive humility before Ehje, Tzebaoth, and Eljon—all more or less expressive of Power. In the Bible history, Power is the element of government, and the dispenser of reward and punishment. Yet the reference to his wisdom is distinct and impressive, while his love is always special, circumscribed, and chiefly inferential. God is here pre-eminently the Almighty One—the God of Power. He is the hypostatic power of actual creation and of personal

government. The code of Law is hard, burdensome, imperative, and bloody—yet attempering as the conceptions of Wisdom and Love, gained in fulness and clearness. When the nationality of Israel perished in the great revolution and overthrow of nations which came upon the world, a divine light of intelligence flashed up out of its ruins to illumine, and warm, and cheer humanity. The “word” which conveyed it was simple, unique, comprehensive, all-comprehending. It was the Light of Humanity,—the hypostatic element of that Wisdom which lighted up and showed the pathway by which man could ascend to God, by rehabilitating the earth in the purity and peace of Paradisiacal Love. It was not a light of Science, but simply of moral life, without which the earth is a “great field of blood,” and art, science, and literature have no intrinsic moral value for man, and no consecration for human use in his higher love of a moral life. It was so calm, so serene, so comprehensive and universal, that his blind and dumb followers could not comprehend it. They lied, and swore, and deserted him in his hour of extremity,—for as yet the Light, the Knowledge, the Wisdom had no consecration in Love. It is here that the Logos, the Word, the Intellective Power, as the fuller expression of this second hypostatic essence in God, had its manifestation. Jesus was presentative of this hypostatic power, in that moral aspect by which man alone can know and reach up to the Father of all. When these men, who had acted so faithlessly, received the benefaction of Love in the Pentecostal afflatus (called

Grace in Theology), the foundations of a new order of life was laid in light and love. The old temple of Jerusalem, builded of stone, and wholly unfit for and incongruous to a universal system embracing humanity, was overthrown by rude pagan *power*. The newer temple is building in the hearts of the people, in that universality of knowledge and love which acknowledges no sectarian limitations as of permanent value, no local centre where arbitrary power or dogmatic error forestalls and limits the intelligence of the race, and devitalizes its love in ceremonial forms. Its foundations were laid in the endurance and beneficence of Love, and in the *light* (*logos*) of Heaven. The injunction to David was, in solemn verity, fulfilled by these faithful builders. "The word of the Lord came to me saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight." The solemn temple to Truth and Love in the hearts of the people, could not have been builded, it cannot be preserved by *brute force*, in any of its many forms; and whenever injured or destroyed, can only be repaired or reconstructed in the patient sympathies of a self-sacrificing love, and in the application of a normal and constructive intelligence. . . . O go your way into his gates with thanksgiving, and into his courts with praise. Enter into this Temple of Life with the key of Wisdom and the torch of Love, in the beneficence of thy deeds, and thou shalt find the All-mighty, the All-wise, and the All-loving God.

In the omnipresence of forces is the determinate presence of the Omnipresent Self-consciousness. In the unity of the universe is the coherence of all its parts. In this coherence of all the parts, down through forms and atoms or molecules to the forces which made all in the infinite space, is the dependence of all on *that* which is, thus, the omnipresent life of the whole. Precisely as any parts are affected, so far, the whole is affected. Man works with the Forces which so affect the whole, and is, so, in the Omnipresence. What he thinks, or loves, or does, more fully, what he thinks and loves and does is so present to the Ruler of the whole. The subjective powers which he exercises, the objective powers by which he actuates and actualizes them, are but causations in limitation, lying in the bosom of the Infinite Cause. Man gives back to God what he received from him—but as modified by his own self-consciousness, good and evil. It cannot be otherwise. The law of the whole movement is coherence and dependence, yet in forms of limitation, and of man in his segregated self-consciousness, touching by this very law of unity, which, on the side of his physical nature, unites him to nature in its bonds of cause and effect, on the side of self-consciousness with the omnipresent Self-consciousness. So he is within the law of its cognition and government, under the system of order which embraces all. The omnipresent God embraces all, rules all, and “in him we live and move and have our being,” the Invisible things of Him being seen by the visible. Man is the self-

conscious copula in the actual syllogism of nature. As he turns to nature he finds nature; as he turns to God he finds God as the premise and beginning of all things, and he finds man demonstrating his life and ever reaching out, in his correlate, reciprocate, and associative activities, to higher wisdom and love, and so grasping at the complemental fullness of the Godhood. Power is, Wisdom is, Love is; these in the limitations of finite self-consciousness, is Man;—in infinite ubiquity, is God; and the Mystical Love is the bridge across the, otherwise, Impassable Gulf.



THE MEDIATION.

THE Religion of Humanity, in its manifold forms of creeds, rituals, and divisions, in the present state of Positive Science and Speculative Philosophy, is directly between two colliding and attritive elements of action, and so acting that they do not materially injure each other, but grind and disintegrate all which comes between them. From the process, the pure Bread of Life will give nourishment, and sustain the vitality in the Heart of Humanity. The one, Positive Science will eliminate the Facts and Laws of Nature, so that all forms of Religion must recognize and accept these facts and laws ; the other, Speculative Philosophy goes up, as far, and as well as it may, into the *prime condition* before creation (the beginning of the *concrete*), to determine the Essence, or at least the laws (the attributes) of the Essence, for the facts, and the laws of the subsequent concrete,—for the creation. As the Concrete, in the facts and laws of Positive Science are rightly determined (as in the Astronomy of Galileo), and as the Intelligible in God, the attributes of the Prime, is rightly determined, the adventitious and the human in the creeds, differences and hostilities of all forms of Religion will be cancelled and annulled, and the True Religion of Humanity be vindicated in the Conflict of the Ages. The End is their Conciliation : the conciliation is the End. It is ever and alway a seeking, and so a worship in a self-conscious, or unconscious subordination to the Prime. If the Positivist shall look into the mountain, only to see what it contains, he may point out the height from which others may look into heaven ; if the Idealist, from his “castle in the air,” shall send forth some brilliancy of thought, he may move the great *nerve* of Light which pervades the universe, like that which brings the light from Herschel’s nebula to the earth, yet demonstrates that it exists still beyond.

IDEALISM+REALISM: INSUBSTANTIATION.

THE SCIENCE OF KNOWLEDGE

AND

THE SCIENCE OF THE INNER LIFE.

THERE are three distinct realms of Mental Contemplation: *a*, Intuition, or Mathematics in its matthesis; *b*, Ideation, or Intellectual Philosophy, Rationalism, Idealism; *c*, Intusception, or the combination of Intellectual, Moral, and Active Powers, by which we seek, can only find the Inner Life in all things, and Know the Truth and Love the Truth and Do or Act the Truth, in fulness of *the* Life.

Take up the whole field of actual quantities as they may be limited and partitioned off in the subdivisions of geometrical or arithmetical proportions, in the concrete or in pure science, and at once a science is founded, which at the base is positive, absolute, and certain—3 and 5 are 8; the sides of a square or of an equilateral triangle are equal, and so in the axioms and all the details of the Mathesis. This *kind* of Truth is given in Intuition. All, who see it at all, see it alike. They see the elements, and alike see the combinations and the results. They cannot see it otherwise. They see it as an eternal

Insistence. It was so before matter was made. They see it as always so *insisting*, whether they affirm or deny the being of God, or the eternity of matter, or that matter was made. It antedates, in contemplation and in our knowledge of the atomic concrete, all modes of systematic manifestation from God, and all movements of natural forces in such combinations, and so all mathematical and proportionate quantities of matter, in suns, stars, planets, comets, or otherwise. It is something without subsistence or causality, in and of itself, but is certain, absolute as true, and of which the mind can form no conception or contemplation of its genesis or beginning, even as a mental product of the Divine Mind ; but only that when matter came into its actual conditions *for* limitations and proportions, it then became applicable, was applied, in its insistency, to this matter, thus quantitated ; and when the forces were supplied in their respective portions, was qualitated, so far, and, so, limited and proportioned for measurement and weight, and so far for action and reaction. This Insistent Truth, when seen, is seen absolutely, positively, necessarily, in that necessity in which a Knowing Power knows because of its cognitive nature,—as repulsion is repulsion because it repels, as attraction is attraction because it attracts, and so because it is the essence of this Knower to know. This knowing is properly, here, Intuition,—immediate beholding, when the circumstances and conditions of *our* beholding are in normal order.

Matter exists in quantities. It also exists in forms

other than in geometrical combinations for measurement and weight, and with qualities of various kinds, and with functions for various offices and diverse economies. These have had a beginning in time. So Scripture affirms; so Geology and Chemistry determine. These forms, qualities, and functions, do not, in any way, come out of or be derived from the mathesis. They are not measured or weighed by it. They are not made in disregard of it, but in consistency with it, and with large contingencies of proportions and power of action and reaction which cannot be submitted to the mathematical tests. They are productions, by definite limitations, of adequate and appropriate forms, and by impressment of perpetuative autonomies in the germs of plants and animals, which take up the atomic particles and mould them according to these forms, kind after each kind. There is a Norm-Power, just now be it what it may, in the universe, which differentiates in the atoms which gives the qualitating forms in these autonomies, which give new qualities, forms, and functions, to the prepared atoms, as they are appropriated, respectively, by this plant-germ, or that, this animal-germ, or that, in germ and in growing and actual life. These are not seen as positive, absolute, and necessary, but as conditioned and limited, adaptive and adapted to their respective planes and orders of life and action. The former is insistent, and, in the sense indicated, independent of Being and Existence as such. This second kind of the True is various, varying and contingent, in the sense of adaptiveness.

It might have been, or it might not have been, or have been otherwise. In actual history and experiment, they are undergoing various modifications, without loss of original type. They came in in their orders in geology. They disappeared. New successions took their place; and the fact of adaptations pervade the series and the successions. What these *forms* for figures, qualities, functions, classes, and species were, before their actual appearance in these concrete forms, are inconceivable, except as an Idealism which preceded their existence, their beginning in this actual time and space, and which in their actual production provided for their adjustment in their specific details of forms, qualities, functions, instincts, &c., and these in reference to their classes and species, and the whole to the system of the whole. Wholly different, in substantial fact, from the forms of the mathesis, yet they appear in a sense subordinate to it, for they are to live and grow and move, and use and be used on the earth, in subordination to its laws, but with their own inherent and appropriate differences. This whole realm of the True is given or comes to us some other *how* than by this direct, positive, absolute, necessary Intuition. It ever and always involves the idea of Causality, to us, both in the mental process and in the objectivation into actual concrete form. This Idealism is the *object* of our Ideation. We go above the symbols in the Concrete to the divinely contingent *idea*, which came into "objectivation" with the concrete, which embodied it. In this Idealism we get the transcen-

dental forms, qualities, functions, &c., of the made, the objectivated things and their system in Nature. Objectivation is the Americanized word substituted by German writers for the more familiar word, creation.

Intuition is a pure Intellectual act. Forty-seven and sixteen are sixty-three, as all other propositions, processes and results of the mathesis is a dry, intellectual proceeding, yet they may involve the history of lives with the vicissitudes of national revolution and individual sufferings and sorrows. Ideation is an intellectual act, but it is more. The field of Intellectual Contemplation is not exhausted by Intuition. In Intuition only mathematical forms and proportions in weight and measure, and as represented or representable by their diagrams or by numbers, are included. There is dependence in the whole of its processes on the elementary digits or signs, in the sense that they may be added one to the other, or subtracted one from the other, and the certain result be declared ; but there is no dependence in system in virtue of any element of life, or force or efficient coherence running through and binding and moving it in system. It is not in any way a production of mind: it is a simple beholding, cognition by mind—the Knower. The actual forms of vegetal and animal life could not come from or out of this dead, lifeless, causeless, mathematical and abstract insistency. These are in nature and life. They have their beginnings and endings, and new beginnings in newer successions in geology and in history. They

had their beginning, their beginnings, and they are in this broken chain, or in an order of succession in which the orders are separated by distinct differences of kinds and in distinct characteristics of the successions, yet always the evidence of preparation and the presence of system in and through the whole. It is at the end of these successions that the Ego in the Selfhood of man appears. This Self knows. But he also thinks. He knows that he knows. This he does not know, self-consciously, until after he thinks. His knowing that he knows, must in some way become objective to this, his proper knowing Self, so as to know that he knows. So long as his knowing is pure Intuition (which we may suppose, but which in fact cannot be so, for *he* must begin in the objective concrete to get this pure mathesis), his knowledge would be only of this empty, causeless, mathematical formulæ, and so without objective content. So long as his knowing is a pure Idealism (which, also, we may suppose, but which in fact cannot be so, for he must begin in the formed and formal concrete, in the various forms of matter, its qualities, plant life and animal life, with their qualities, instincts, &c., to get the pure Idealism), it is but a lifeless, causeless abstraction of thought, without essential powers for forces, vitalities and actual correlations in system. But he starts with and from positive powers of life. Supposing that Logic applies to this order of thought, this idealism (a most fallacious supposition, as we shall see), then what is in the conclusion, in this manifestation of the actual in nature

and life, must have been in the Prime, as predicate, and the predicate must contain something other than the mere causeless mathesis, and something other than pure abstract Idealism for these contents and their correlates in nature, and which always accompany knowing and thinking, and mould and modify them, and are moulded and modified by it. On any method of Positive Science which may be adopted, the sum of the forces in the end is the sum of the forces in the beginning. But this does not exclude the modification of these forces, in these successions, by a Prime Knower as a Norm-Power. So long as a *knowing* is a pure Idealism, it has, in this, no ground of efficiency. His knowing must in some way be or become objective to him to know that he knows. Otherwise it is but a *subjective* flowing or presence of this abstract idealism, without causal efficiency in it, and there is no objective subsistency, no unitary co-ordinate by or from which the knower can turn back upon himself and know that he knows. It is reverie. It is the *nieban*, the eternal contemplation of the Bhuddist Theosophy—contemplating an eternal abstraction or nihility of Idealism. In abstract Idealism there is no objective—a subjectively-objective somewhat to know; there is no transit or mediation to an objective somewhat of any kind, either in the Divine Mind or for actualization in nature and life. There must be an objective something, attribute or essence, in the self or out of the self for the knower to know, and there must be a subjective essence for the ground, the *esse* of the knower. In

plainer language, the knower must be a somewhat which knows; the objective must be a somewhat—a co-ordinate subjective hypostasis—to be known. There must be self-retorsion, for self-knowing is, in some way, an objective position over from the self for this self-knowing. This is not only inconceivable, but is contradictory in a homogeneous, identical unity of substance, subsistence, essence, *esse*, without *attributes*—which are, in well-considered thought, only names for positive, essential co-ordinations. It is impossible, it is unthinkable in any law or thought of cause and effect, to go up from the stand-point of existence, of this phenomenal to such abstract or positive unit in the *esse*, the Prime. It is not impossible so to go up to a *co-ordinate* unity in the Prime, as we shall see. It is impossible to start from any view-point in Idealism, from a unit of Identity in the Prime, and arrive at the phenomenal diversity in existence. (See Cortes, Weninger, Craik, Lewis, &c., *ante*.) Existence in diversity is given us in manifoldness, in multifariousness. This manifoldness appears, in part, in the diversities in the human race, and in the individualization of their integers; yet it is only a plane of diversifications, dependent on one side, with all nature below its plane; but on the other side aspiring, capable of aspiration to higher unfoldment of life,—and, so, contains the ground of self-conscious aspiration, precisely as in the Knower there must be the ground or *esse* of the knowing. There must be a ground or *esse* of the *ontologic* known, and God, the Prime Knower, thus

knows himself in his co-ordinate essential Love. Knowing is capable of limitation and expansion in individual forms of the knowers. In infinite knowledge there is no other conceivable limitation than that all which is or may be known is known; and that which may not be, cannot be; and this knower may know—knows that it cannot be, and that it may not be—*e. g.*, 9 and 8 are 17, are all known, and it is known that 9 and 8 cannot be 19. This is of the limitation of the mathesis. There is another limitation. We know that we know; we know that we love, and that loving is not knowing, but that it is in and of a knower, and that it is a known. Here is a well-defined negative, that love is not knowledge. Here is a well-defined positive, that knowledge is, and that love is, and that they co-ordinate each other. This love, in its lowest forms, appears in some mere conscious gratification; in a higher form, in a use for gratification; that in a higher, there is an intense serene of self-enjoyment in knowledge, in the contemplation of the idealist; and that the highest enjoyment would be the Ideation and the *execution* of a wise plan of knowledge and love for the exaltation, the redemption of all kindred, with us, in the consubstantiality, the solidarity of our spirithood. But Love, of itself, cannot know knowing. We know action, actuation, our actuation, our self-objectivation; and we know that it is not knowing; and we know that is not loving, however intimately it blends and unites with these,—however blindly and fatuously it may act without knowledge,—how-

ever fatuously and fanatically it may act under impulses of zeal, always involving a love in some form with knowledge, but without competent knowledge. Activity, the nude power of objectivation, of itself, cannot know. The knower knows; the finite knower may come to know himself by these subjectively-objective sides of his Selfhood. He is in full self-consciousness in the fulness of this knowledge. *Cogito ergo sum* ; think, what, of what, why, wherefore? and knowledge and love and actuation are evolved from the fruitful problem. Love and the power of actuation for its motive-end, are the mirrors which reflect back to *my know* its selfhood, yet in their unitary concordance. Do not be misled by the metaphor of the mirror, but find in the universal co-ordination of nature the unity of self-consciousness in knowing, loving, and doing. In the selfhood of man they correlate each other; in the Infinite they infinitely co-ordinate: "with *open face* beholding, as in a glass, the glory of the Lord." In absolute love and in an infinite power of activity, the Omniscient Knower may know—knows himself. If there are other *attributes*, essential powers, which are not reducible to these three and three-in-one for the all-mighty, all-loving, all-knowing God, then wisely and categorically determine them, and from them determine your theology and your philosophy, and, in both these, the Science of Knowledge and the Science of the Inner Life. If there are not, then these give the complemental elements for the primal Idealism of Theology and of Philosophy, to be legit-

imated and justified in their ultimate realization in this objectivated system of the universe—in the finality of the historical movement of the self-conscious man.

There is another negative, yet always implying the Positive. There is a negative which *limits* bodies to their positive forms and powers of action. This is the negative “space” of science and philosophy for finite distances and limited activities. It is in the fact and the law of Limitation. There is no such negative space for God, for power and order pervade the infinitude. All things are positively in this, in their definite limitations, yet with their negative side to it, in their positive limitations; and these limitations are in the actual system of an adaptive, adapted and legislated idealism of law for types, successions, action and reactions, in correlations of action for causes and effects. There is the figure of an object; as long as we contemplate that which is within the limits of the figure we contemplate the positive, the containing limits, and, in actual existence, the concrete form;—when the attention is turned to the limit of the form, and what may or may not be without the form, it is negative—negative so far to all which is not contained in the form, but is positive as to the form and to all contained in the form, so far. The negative side of the form is simply this limitation of the form or thing. In the actual positing of the form or figure and its content is the positive limitation, which is a virtual negative of and for that particular thing beyond its own limits

of figure and action, and within these limits is the endowment of its special existence. There can be no law without limitations. There can be no conception, no intelligible idealism for the Unconditioned coming into law,—in any way being the subject or the source of law. Not so, in this co-ordinateness of hypostatic powers. As we trace down these planes of existence, thus appearing in their limitations, they converge into the chemic plasticities, common to the physical organization of the planes; the chemic plasticities converge into the three positive forces of Attraction, Repulsion, and Polarity. The next step is into the Prime. Here then is the first step out into the Secondary, the phenomenal Existence. This first step is the preparation of atoms, for masses in planetary systems. As yet and so far there is no formal, modal or systematic application of the mathesis in its form, in any form in a concrete system of geometric movement,—unless at the first these atoms were posited with some regard to the planetary order and dependence in system which they were subsequently to occupy. The appearance of masses, in solidification or in nebulous diffusion, in such order, is the commencement of the actual, the objectivated concrete system of the mathesis. Yet the atomic preparations must precede them, without the applied mathesis, in a plenum, or in nebulous disorder, or in the very order of their subsequent solidification and action. Superimposed upon these atomic elements, moving in their astronomic masses, are the *mórfhic norms* for crystals, for plants, for animals, men, and

all in actual coherence of system, yet in these, their independent limitations of individualization, classes and system of the whole. The whole is a unity, in the sense indicated, objectified into these limitations, and thus there is a designate power of determination and limitation to get the individualization and their functions in the limitation of and subordination to the whole. Here is the precurrent power of self-determination for the Idealism on which the Concrete is limited, quantitated, qualitated, and functionalized. This is the Divine Ideal. Here is the Norm Power of the Universe. This Ideative Truth, thus objective to us, thus subjective in the Divine, is objectified down into the differentiations,—the diversities in diverse quantities and qualities of atoms, which in turn are subjected to the qualitative functions of the autonomic germs which limit the kinds to their kinds. In the order of time and in the series of organizations the processes are the product of the norm power of Ideas,—the form-giving, the quantitating, qualitating, and objectifying manifestations, in limitation, insulation, and, in the selfhood of man, his individualization from the Prime. The form-giving Power appears in all the successions; the form-giving power is an actual, an essential part of the selfhood of man, in his individualization and in his individuality. It is man's norm-power. As he *normalates* from himself, from himself he impresses nature, other selves and the organic life in his own human organization. As he does so, he self-monumentalizes, normalates his own psychic powers. He insub-

stantiates the very nature he pursues into the very life of his actual existence. God creates by and from his very norm-power; man impresses physical nature and moulds his own constitutional life around him from the similar self-power in himself; but he only reaches up in the spirit of his Aspiration as he apprehends this Divine Idealism, thus in and from the co-ordinations of the Primal Being, and so as the Father of his own Soul and Spirit.

All the way down, there is repulsion,—a projectile force tending to go off from the self-centre of all things, yet always a tendency to unite to something other. This is so in the atoms by which they tend to pass off, as it were, from themselves, and tend to unite with others, in the combinations of nature and life. It is action, activity everywhere; and in the whole, it is infinite activity, yet under these limitations of insulation and individualization, and all under the limitation of universal system. The Idealism is therefore infinite, and in these facets of insulation and individualization is special and particular. The Science of Knowledge is the science of an Infinite Idealism; the Science of Life is the science of its particulars as objectified into concrete forms, physical forces, functions of vitality, and in correlate powers of self-conscious autopsic man with open face beholding in this glass of the universe the glory of the Lord,—yet he does so from his own like powers.

The Repulsion and the Attraction, as physical forces, neutralize each other, if equal; if unequal, the

greater is or becomes, in an infinite series, the dominant power. It is therefore a necessity of thought, as stringent as the knowing in the intuition of the mathesis, for the order and coherence of their action, that these powers are subordinate to or co-ordinate with the Norm-Power, the Power which, from this Idealism, rules them, and with its own intrinsic power gives the phenomenal quantities, qualities, forms, and functions in insulated and individualized existences, and all in system. In the separateness—not separatedness—of the co-ordinations in the Prime is the foundation of the Subjective and the Objective. Their obliteration, in a homogeneous Identity, is the absolute Identity of Subject and Object, the Infinite Substance, of Spinoza; the necessitarian idea that “all things are in God as effects are in causes,” of Cortes; the pantheism of all speculative Idealists; the Identity of Force, of all Materialists. The Idealism is found in the forms, planes, classes in planes, and in the divinely contingent system of all things, in the respective differences of world-systems, and in the universal system. The Realism is found in that Real which preceded the atomic preparations, which prepared the atomic preparations in their diversities, the limitations in masses of these atoms for the diversified star-systems (as various as the forms of the flowers on earth, until the heavens is called, with the approval of Humboldt, The Garden of the Lord), and which, from its intrinsic Norm-Power, gave the forms and distinctive vitalities to plants and animals and man,

and to these germ-powers of qualitating all below them. In man there is this Idealism and this Realism, and both in his objectivated and insulated individualization. He represents the Norm-Powers of the Prime, and it is in and by these he can go up from his own selfhood to the Godhood. It is only thus that he can go. In Idealism it is only knowledge, a knowledge of infinite form as embracing ideal quantities, qualities, &c., and their action, yet to be, in system. In Realism it is the positive and determinate power of limitation, in the endowment of functionalized forms and forces in the actual, objectified concrete in these repulsions and attractions in their diversifications under the norm, the rule, the law-power of the Almighty-Worker, as a normal, positive power working in forms and system. In this it can be seen that the knowledge, the Idealism is in the Prime as Knower; that the Attraction is in each thing in itself and for itself, and so as to aid by its inner and outer attractions in making, and to maintain the working efficiency of each thing and of the whole system; and thus to bind and limit, yet in bounds and limits to give play to the repulsion, the projectile, and to the objectivated whole—as creative result. These powers are seen as infinite, both in the Idealism and in the *reality of powers*;—for they reach out from our own centre of actual observation towards infinitude, proclaiming their infinity. They are seen as absolute, for they accomplish the work of this infinite system. They are seen as Omniscient, for the idealism of the system

extends with this infinitude, and the preparation of the atoms conforms to all the successions in time and space.

Knowledge is simply knowing. . This implies the Knower and the Known. Knowledge in the Knower is dry intellectual cognition. There is no *use* in this dry knowledge. There is no motive in objectivating, actualizing, using it. None, either in the Prime Knower, nor for the source of use in the instincts of animals, the consciousness of mere men living and acting in the concrete and for the concrete—the worldliness of men, nor for the self-conscious man aspiring to union of knowledge with goodness. Consciousness is knowledge so far. Self-consciousness is self-knowledge, only attainable by the self-consciousness of some objectivity—in the self or out of the self. Try and form a thought, a concept of knowledge without an object of some kind, and at once the necessity of the objective appears, either in a self-co-ordinate or in an *ab extra* objective (from without the self), which modifies the subjective knower, and so is knowledge, so far. Without a content, an essence, an *esse* in this knower, there is no ground for the modification from the known to the knower. With an objective, *ab extra*, from without the knower, there is an eternal duality in separatedness. In this there is no mediation from the known to the knower,—from the knower to the known, except it may be that of an infinite objectivity—an infinite antagonism. In a co-ordination of Attributes as essential powers, there are subjectively-objective Powers of

contemplation and action. In this objectivity the Self has or may attain its in-for-itself object of knowledge—a motive-knowledge which tends or may tend to actualization—to determinate objectivation. LIVING FORCES, c. iv. This knowledge in-for-itself, if an abstract Idealism, is a power without power. If it is a Norm-Power simply—that is, a power which may create or fashion forms and figures (without subjective motive and without objective end¹), it is a dry, intellective power, and there is no in-for-itself motive-knowledge, and there is no foundation for the sensitivity of the animate orders, for the emotional nature; for individual morality, nor for the law of communities, or the international law of states. These all depend on sensitivity—in many forms of love. Without this there is no element in the universe from which these should or could come and appear in the history of man. There is no source, nor reason in dry cause and effect for the sensitivity in the entire field of animate nature, nor the self-consciousness of sensibility, sensitivity, and the aspiration of man, nor for these as the concomitants of the self-consciously degrading man. Idealism, if it gives a ground for the *ideal*, as such, can only give an emanation of such idealism,—a dry, jejune, and mechanical Rationalism.

Understand this Germanic expression of “in-for-itself knowledge,” even at the risk of giving it a broader meaning and a deeper vitality. Knowing is subjective, that is, it is something in the Knower which carries with it the power to know. The

knowledge must, in some way, be objective, in some sense. In a universal identity the subjective and the objective are both lost in the universal sameness. In a universal oneness, sameness, there is nothing to know. A universal Identity prevailing everywhere in infinity has no subjective and objective sides, no appositions nor oppositions, no form-giving powers for the self-moulding in Pantheism, nor for creative production or objectivation in nature. In a co-ordination of powers there may be a unitary correspondence of powers, and the Identity of Subject and Object in their diverse unity will come out, to the Contemplative Mind, in a diverse Subjective and Objective from their unitary co-ordination, as palpably as thinking or knowing, and self-consciously loving and self-consciously acting come out of the self-consciousness of such contemplating mind. In this co-ordination there is the inner knowledge of subject and object by which the Supreme Self knows, or the finite self may know himself. In this Idealism of the Prime we find the Omniscience of God. In the ground or essence which knows we have the Realism of the Knower. In the co-ordinate hypostasis of that Love with which all nature and life is infecundated, is that ground or essence for the reflex objective or the direct knowing in this co-ordinate unity by which the self-knowledge in the Prime is both subjective and objective. Here is the true in-for-itself *source* of knowledge, and, in the actualization of creation, a motive-knowledge and essential powers. In this actuality of creation is the objectivation as an essential

power in the Prime, and is found working in all the manifestations of that essential kind in the creation. Here is a triplicity of co-ordination, and it is a unity of co-ordinate hypostatic powers.

An (this) in-for-itself knowledge in some intrinsic objective, yet, so, subjective co-ordinate, will bring into clear apprehension this in-for-itself essence or power, and for the duality which appears in all nature and comes out in the inner and deeper core of the self-consciousness in man;—not in that duality of which Paul speaks when he says, “I am delighted with the law of God according to the inward man, but I see another law in my members,” but that deeper duality which comes out of the first branch of his remark, and which definitely gives a *knowledge* of the law, and a *delight* in (a love of) the law according to the *inward man*. That this knowledge, in its accord with this in-for-itself co-ordinate hypostasis, should objectivate in actualization in creation, gives the activity in the divine self-consciousness which is always moving in freedom from forms, in disintegrations and dissolutions of existences, yet always moves on into other forms, from the divine idealism, which prevail everywhere and in all things, and were introduced and superimposed in the geologic successions, and which appear in the unfoldings of history; and it gives that activity in the human self-consciousness which is always striving for its emancipation from forms to higher forms, and so to the comprehension of all forms in the divine idealism, and which Freedom appears in the mental unfoldings of history, ob-

jectivating, in that history, the work and the Aspiration of man. He only is free whom the Truth makes free, in these actualizations of these, his intrinsic powers of his inner life. We cannot reach the full Prime with Intellectualism, idealism alone. We cannot reach it at all without it. We cannot reach it with Love alone—attraction, in any form of conception or contemplation, for it is blind and is not complementary of the Prime, which in any fulness of Idealism must give its own subjective idealism and its motive-knowledge, and which so appears in nature and in history. Neither, nor both of these give *objectivation* from the Prime, and as this power appears in the insulations and individualizations of nature and life. Repulsion, and as a projectile power, is constant in nature and life. It is in the self-consciousness of man, in its tendency to overtiness, to breaking loose from form and from attraction, but is always caught up into higher form and higher aspiration in the presence of his own ideation and in the omnipresence of the divine Idealism in the concrete system of the universe and unfoldings of the moral system which suffuses all, and is moving forward in the historical evolution and deployment,—when he does not sink into the “slough of despond,” or into the mire of his lower gratifications. In the divine Self-consciousness these, in co-ordination, give the Intellectual and Moral order of the Prime—the Divine Morality. The finite efforts of man in himself, of men in their domestic, social, civil and political correlations, to return to, to reach up, to aspire to this

intrinsic harmony of unity of their deepest, inmost nature, gives the human morality, in its law and in the facts of nature, life and history. As each aspires and reaches up, he finds in the unfoldings which widen all around him, that it is but a return to and grasping of the universal idealism and the concordance of his own *realism* to the divine Reality.

To exercise this human intuition, the sense of Touch is necessary as a preparative step. Touch gives extension and the limits of extension, and in such forms, to give division of extension and proportion. In these operations, it is aided by the educated sight. It also gives motions. Without the sense of touch, educating through concrete forms, unfolding the finite knower, there can be no intuition of the mathesis. If there is a Sense of Weight (Hamilton) as distinct from Touch proper, it will give quantities of weight, and like the limit of extension, their proportions. Here, and in the knowledge of motion, is the origin of knowledge of Forces as a part of the applied mathesis, and of our ideation for the movement powers of all nature and life. The Intuition is greatly aided by the sense of Sight and Hearing, in various actual and educative modes ; and without these, will not be developed or deployed beyond the very lowest condition. LIVING FORCES, c. i, §§ 35-36 ; iii, 29 ; iv, v. To give Ideation, in part, the sense of touch is aided by sight, to get form in greater variety, in smaller or greater proportions, and at greater distances, and by sign or symbolic language. Sight, also, gives colors and motions, and a mean of observing the actions and

reactions in nature and life. The taste gives certain qualities of bodies. So Smell ; so Hearing, for the instruction by sounds, and the cultivation of æsthetic sympathies, melting and moulding our humanities into social union, or in a Jubilee of Peace make a Nation feel the harmony of conciliation, or in a grand and lofty Fugue of Creation make all susceptible natures feel that creation itself is a solemn movement of music on which God "stamped an image of himself, a sovereign of the world," and by which man may "raise a mortal to the skies, or draw an angel down." These senses, as also other sensitivities in the body, consulting Medical Science, give or may give correlations which subsist between them and all those objectivities in nature which minister to them or injure them, and which we call qualities in objects, but which are correspondences from the underlying powers, for both,—for the special qualities in the various organs which may be affected, and for the qualities in the various medical and other objects which so specially affect special organs or portions of the system. The knowledge which they give is only that of the immediate quality in the object which so affects the special organic function which was employed in the observation, or was passively, as it were, affected by it, and thus evoked the attention to it, as in touch, sight, taste, diseases, &c. But there is a higher knowledge requisite. So far life is purely in the concrete. It is simply a life of sensations. The knowledge of the Passions in their various aspects ; of the Emotions, in their various aspects ;

of the Intellective Power, in its various aspects, follow, and man is, still, in the region of the understanding. Here it is seen that these passions, emotions, yea, and the appetites of the lower nature of man, in their combinations with the various aspects of the intellective power, are all parts of the moral system of our humanity. They are essential elements in this system. They are positive moralities in themselves and educating to higher moralities. Morality is inconceivable without them, in this, our state and system of existence. Judgment of likeness and difference is necessary to classify all the facts. This implies memory of the facts as they impressed the respective organisms and produced their various sensations, or as these grew or manifest out of these inner appetites, passions, and emotions. This memory recalls the image of the sensation (called "Imaginate," by Mansel, *Pro. Log.*, 25, n. 1). The actual sensation is not recalled, but this Imagine is reproduced, in which the organ primarily affected is revibrated, as in sight, in cases of clear recall, the image is reproduced on the retina. We are now leaving the concrete and dealing with Imaginates. Then come Concepts. First to the child, it was the dog Buff, its own dear friend; then there are many dogs—and the general picture of "dog in the brain," stands for all dogs. This is the Concept. We are further away from the concrete. So we get abstractions, general notions or opinions, or abstract intelligibles. So we ascend from the concrete to the mathesis; so from the forms, quantities and qualities of

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nature and life to the transcendental. Many of these primary sensations from external nature, different in themselves, are produced from one and the same object; as in the bell we have extension, weight, hardness, form, color, and sound; as in the metallic triangle there are the same, but in a difference; as in the soft petals of the rose there are extension, less proportionate weight and hardness, more tracery of form, more and various colors and pleasant odors. So in the inner constitution of his humanity he finds these passions, emotions, and forms of intellectual power, as they arise up out of his psychic organization and out of that inner selfhood of his existence. The Knower *learns* all these. He analyzes; he classifies; he gets his thirty-six chemic elements; and in these he uniformly gets attraction, repulsion, and polarity, and constantly gets designate form. It is in the identity of these forces that he finds the eternity of their Conservation. It is in these qualities, superinduced in their successions, as thus *learned*, he finds their correlations. But in thus finding them in their correlations and tracing them back to their Conservation, he finds that they had a physical beginning in the objectivation of the Concrete. So he stands at their beginning and is present at the work of Creation. By Ideation, that power by which he goes back of the symbols of creation to their ideals, that power by which he forms his own pictures in the brain, and those powers by which he forms, fashions, and gives them stabilitation, permanence, use, and gains gratification in so doing, he stands face to

face in open face, before the glass of the universe, and he finds his own intrinsic powers *reflected* everywhere; and through the whole he finds these same intrinsic powers shining down through the preparations of the primary atoms and in the successions,—as the successive lenses of the telescope do not magnify the distant stars, but yet give no conjectural but positive light and relative distances. There is a *knowing* in the operation which is certain, and in all there is the exercise of a reasonable reason. He has passed from the region of the Understanding, catching and dealing with the outer forms and correlations of all things, in to the inner life, moving all things. So, he stands at the beginning and finds the Prime, giving forms for all these successions, quantitating these forms, qualitating the successions in new forms and qualities, plants qualitating “protoplasms” from the mineral; animals qualitating “protoplasms” from the plants; rude plant-life, from the rude minerals of the Azoic Age, making preparations for rude animal-life; in the successions higher forms of plant-life make preparations for higher forms of animal-life—but always the vegetal protoplasmic preparation precedes the animal. The system is intellectually, *reasonably* coherent. It is an intellectual system, but it is crowned with a Moral System. But the Moral System is in itself, and in the ages is becoming openly respondent to the prime idealism where the All is Wisdom and Love and Power. In the self-consciousness of his own intrinsic Selfhood he gains the prime Idealism and the ground of Realism, in this very

objectivation from the Real. The ideative system is completed and complemented from this objectivated concrete, in the idea of the Central Triplicity thus found in co-ordinate unity.

Accompanying these mental operations, and growing out of them, in these facts of individual development and self-conscious deployment of the inner, intrinsic powers of the Selfhood, are the facts and Method of Intusceptive Knowledge,—intusceptively knowing and living the life so found in this knowing. The self gains the knowledge of forms by consciously knowing forms. He gains the knowledge of producing forms, by self-consciously observing his own power of producing forms and modifying other forms. This method, in its processes, gives him the objectivation of forms and action for motive ends. He gains system by observing the relations of time and space, and, in these, the correlations between all objective sources and means of knowing, as they exist and manifest from these objects of knowledge, by going from the sensations communicated into the self to the various and manifold objects, with their respective qualities which produce these sensations, and by giving from his own Norm-Power, as it acts for its final motive-end in Truth and Goodness, the coherence to the whole. Life begins in the family. The mental, moral condition of the surrounding members, together with their other qualities, act upon the new-comer,—but he must have the inner subjective *somewhat*, in some form of Consubstantiality, to be so acted upon. The Love

reaches out through the sensuous, and it reaches in through the sensuous. If it stops here, it has no further development. If it stops here by limitation of the knowing power, by physical limitation of organism, or imposed limitation of school or creed, it can have no further deployment. If it is perverted or misdirected into the purely sensuous forms of life, it is limited in these forms. As it is separated and turned away from the divine idealism, it remains in the concrete, in the limitations of this nether sphere. As it is a cultivation and direction in pure Intellectualism, there is desiccation and devitalization, or not an unfoldment of the full life, and the end is a dry, hard rationalism and ritualism. The new-comer is in these complexities. As are the individual, social, and historical conditionings, so will, measurably, be the state, order, or condition of these surrounding members, and as each has self-consciously modified his condition; and so will be, in a general way, the state or condition of the new-comer. He may be expected to partake, more or less, of his paternity or his maternity, or of both, in these conditionings, for he is in an historical procession, and dependent, as the whole system of life and history depends somewhat on the contingencies, as causes in physical nature. Under equal and ordinary circumstances, the qualities manifested by the ancestral and surrounding members, will act upon and affect the surroundings of the embryo of this coming and growing man. He soon learns to go in to his father, mother, brothers, sisters, playmates for the affection,

the anger, the passion, the honor, and the intellectual and moral qualities exhibited by them. So far as he intuscepts them and responds to them in these qualities, he insubstantiates their lives into his life. He unfolds or grows to their likeness. He intuscepts them, as he has these powers for intusception in himself, thus connected in all which is common to himself with them. The higher the self-consciousness of wisdom, and pure love, and pure conduct is which is presented to him, the more he may intuscept and the higher unfolding of his own life he may attain. *It is his Mediation for a higher life.* If they have qualities which he has not (and which is dependent somewhat on the contingent and gestative causes surrounding his humanity), so far he cannot intuscept, realize them, know them. He may, in a sense, apprehend them; he cannot comprehend them in their other or greater fulness of life. As he has higher forms of these qualities than are in his immediate ancestry and these surroundings, these powers can or may be further *developed* by surrounding circumstances, or he may become self-conscious of them, and *deploy* them into fuller manifestation. Here is the Self, retorsively, from within, reacting on all, moulding all things in physical nature, and shaping his own life into some system of life. "Renewed in knowledge," he ascends to higher life, and moulds his actual life accordingly. He is passing through the concrete. In the family, in society, in the state, in the knowledge of nationalities, and in his intercourse in and on these dependencies in their

cohering interests (always involving some love), he reaches to broader views and moral sympathies of harmony, or of their antagonisms, and in these very antagonisms he gains the moral necessity of higher moral unity, and these, keeping pace with an intellectual unfoldment, he grasps at the full system and life for humanity. In this weary progress, the way has been gloomed with darkness and rayed by rich gleams of effulgence, from the various vicissitudes and educative influences of life. The passions have been brought into play so as to bring the self in antagonism to every thought and feeling possible to his condition; in like manner the emotional nature; and, on and on, as he advances and unfolds, order and system dawn still further on his mind. He has reached the *flammantia mœnia mundi*; the flaming bounds of time and space, in the hard, concrete walls of physical nature, inclose him—without thought, Love or Power of determinate activity on the other side to provide for his existence in all its vast and wonderful surroundings, and, on this side, in himself, to reciprocate to that on the other? Nay, in his progress, these have been the very elements of his progress, and their unfoldment the evidence of the progress. What lies beyond? Eternal matter, with its coherence of physical forces as such, without this great system of omniscient Idealism, or the Creative God in the infinite and absolute Realism of his Wisdom and Love, and this power of objective creation, presentative of these three physical powers, and these representative of his wisdom, love, and power!

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He is in the *transcendental*. It is a byword of literary opprobrium, used by those who dare not, or cannot, or will not go up into this region, but who are always more or less in it, to find the Wisdom, Love, and Power which is moving through all creation. Affirm God as the creator of the worlds, and you are in the transcendental. Affirm attributes in him for this creation or his providence, from whatever source, Revelation or Philosophy, and you must affirm them as essential powers, or as ideal nihilities. Affirm Wisdom in God, and you have only gone up from the wisdom manifested in and through this concrete to this his transcendental Wisdom, and this only, and so far as you interpret that wisdom, by and from the wisdom which is in yourself. And so you find Love and Power. Looking upon the formless chaos in the beginning, and the successions of diversities in order since, and looking to your own use of physical nature, your own selection and control of physical cause and effect, by your own daily forecastings of conduct, or your own corrections of error and mistake, but finding that all nature is perfect in its very imperfectness, and in this very imperfectness working to higher results in geology and history, you affirm this wisdom as of the essential nature of the norm power in the Prime, which could, which has, in this very manifoldness, impressed it in and on this concrete. You affirm, you cannot but affirm, that there is a ground, an essence, an esse in this Prime which is essentially wise, and so essentially with the objectivate powers of executing his wisdom. You

have found in all nature an attractive element, in all animate nature an attracting element binding kind to kind, and different kinds, under circumstances, to each other, and in the deepest core of self-consciousness a sense of love, of attachment, of attraction, which began in infancy with your infantile knowledge, and it is now a love of knowledge and for the uses of knowledge. As limited to this life, it is only a knowledge and use of knowledge for this life,—but this love, in its widening sympathies, connects you with others, in this use of knowledge. You are already an *actor* in virtue of love. You are bound in bonds which can be neither broken, circumvented, or set aside, but with terrible penalties,—on the one side by asceticism, emasculating you of the true moralities which educate and train you in the very life of these moralities, and, on the other, in the unsanctified use of your animal gratifications. In the very constitution of your inner life you are a knower, a lover, and an actor, and, without either of these, you are a fragmentary creature, and, with either of them, in perversion, a monster. You cannot break or set aside the system. It is in and through these surroundings, that the self passes into the Inner Life. He starts with knowing; in the unfoldings of this love he knows the Lover to be the knower; he knows the actor to be the knower and the lover, and he knows that, as he unfolds all these powers in conscious self-activities, that he becomes more self-conscious of these powers, and that he has infibred, and, in a direct efficiency, insubstantiated them in

his powers of execution ; and he has gone up through all these subjective and objective processes into the transcendental, and has Wisdom, and Love, and Power, in the very Realism of the Prime, and these objectivated in the phenomenal, the actual, the concrete, the created. He has intuscepted the Father of all. In the vicissitudes of history and life, in the surroundings which hedge us all in and limit, yet with powers of expansion and growth, we develop to that point at which, on self-conscious responsibility, we must deploy our lives. We must *norm-ate* the life,—shape and mould it in the self-consciousness of a Moral system. It is not by sinking or dropping, but by passing through, unfolding from, and perfecting in the moralities of this concrete, to which we are thus ordained, that we reach the “Intelligible” of Plato, “The Science of Knowledge” of the German Speculative Philosophy, and the fuller and complementary system of Christian Philosophy,—under the suggestive criticisms of Science and Philosophy. This has given to most of the latter class of thinkers, a transcendental idealism, under many forms and names. Knowing, as the first knowledge, the prime idealism, must be in and by something which knows. The Prime Knower is thus postulated, even as in physical nature *cause* is postulated, or, if the Scientist prefer the term, is inducted from effect,—as in animate nature, instinctive effects are inducted from instinctive causes,—*as intellectual and moral cause is not inducted, but is directly and immediately known in and by our own self-*

consciousness, in a knowledge differently derived, but as positive as that of the mathesis. The product, the effect of intellectual and moral cause, we know from our own self-consciousness ; and all such products we ascribe in equal positiveness of knowledge to self-consciousness. It is as rigid as the Inductive Science. The range of application of this knowledge is broad or narrow, as the powers of the individual giving forth the facts are broad or narrow, and the capacity of him who knows, to gather this knowledge is broad or narrow. An infinite breadth of these powers, and an absolute Conservation of them through all time and succession, require the conception or affirmation of Infinite and Absolute Powers.—SEMPER-DEUS, Pros. Views.

But there are successions in phenomena, and the knowledge is only a successional knowledge, unless the most remote phenomena in the succession, and the intermediate phenomena in the succession, in their detail, are known from the Beginning in the Prime Knowledge which embraced them in its all-knowledge—as “the law of all angles is known in the law of any angle,” as put by the German thinkers. This is the mathesis, the doctrine of mathematical knowledge as absolute for all mathematical truth, and which, as heretofore shown, is eternally insistent. But there is succession in the concrete from the chaos,—from the Prime into the atoms. This concrete, in manifold forms in the geometry of the heavens, is subordinated to the insistent forms of this truth. So far there is no law, in the sense of governing powers; the mathesis is

not made, is not in any form legislated for the concrete, but the concrete is adapted, adjusted, in manifold forms, to it, but which in itself is wholly changeless, wholly causeless, and only causal in the content of substance and forces supplied and adjusted to it. The other has no absolute, necessary insistence, and is only reasonable, modifiable, adaptive in and for systems of economies dependent on a divine contingency, which ordered substances, forms, quantities, qualities, and in their correlations, their causes and effects for this planet or that, this plant or animal or that, as the prepared germs for their diversities in kind were superimposed, and so for other planets, for this form of star-system or that, this form of the variously formed nebulae or that. The *if* of contingent or alternative reasoning in human processes applies here. *If* the sun had been smaller, the dependent planets would have been smaller. *If* there had been two, or three or four suns (and such there are), then subsidiary arrangements of their systems would follow. If this planet had been otherwise formed, the successions would have been different or modified. If a different organization of the race, their moralities would have been different, so far. Where there is no incitement to kill, there is no murder; no concupiscence, there is no adultery; and where these and other passions and emotions and appetites are not, there are no human virtues; and we are assured there is a state of existence where "there is no marriage nor giving in marriage." There is no logical necessity for the existence of lion,

cat, mouse, dog, or man, nor do they come out of the mathesis. Their existence, their forms, qualities, and natures depend on other than logical deductions or scientific inductions. Their system can only be legitimated in an idealism which finds them as fit, proper, and reasonable in the very system of the Actual; it can only be justified in some result worthy the essential nature we have found in the Prime. And these must be there in their fulness; the pleroma of their infiniteness and absoluteness. As we see it, we grasp only the segment of a great circle, but thus can determine, with confiding certainty, the sweep of its stupendous arc. By Idealism we strip the concrete from the form, not only in its figure, but in its secondary or successive qualities in all the latter, and made things which come in in their successions, and we get back to the Norm-Power and its co-ordinate powers in BEING, for the reasonable and divine contingencies of creation. And we get this some other *how* than by Logic, for they are not in logical succession, nor are the diversities of planes nor orders of plant and animal life in a logical succession of scientific sequences of cause and effect. But they are in *this* contingently reasonable and adaptive succession, yet in such wise as to demonstrate the dependence of the whole and the universality of the system as a divine idealism, in which the parts are in such concordance with each other, and accord with the system as a moving and unfolding fulfilment from this divine prophecy. We are in the presence of the Creative God, objectivat-

ing from his infinite idealism, on the very method of the Speculative Philosophy, but with broader and complemental elements of contemplation. We are in the presence of the Creative God, with his positive powers and moral purpose on the very method of Inductive Science, when it shall take the key of self-consciousness and the light of love, and pass down through the labyrinthine successions to the atomic preparations, and induct into the Prime the Essential Powers competent and necessary to provide for all these successions, and as they are now found in the record of Science. In the insulations and limitations of substance, forms, quantities, qualities, and functions, in these successions, and in the astronomical systems of the heavens, there is a purpose in the limitations to get the very and determinate limitations, and institute and preserve their correlative actions; and they appear in the objectivated forms, in these limitations of the diversely functionalized concrete. So limited in purpose and so appearing in use, they were not only in the Prime Knowledge as Idealism, but are of the motive-purpose—this in-for-itself knowledge of the Prime Being. Form is only a mean in limitation to an end; forms in limitations, in quantities and qualities to operate in system, is a mean to a motive end. The Prime has been speculatively and inductively attained.

As stated, there are successions in the concrete, from the Prime. This concrete, in manifold forms, is subjected in the square and compass and scales, to this mathesis or insistent truth, and this in manifold

forms and by the limitation of masses, so as in every star-system to make a special system, with its subordinate modifications of these forces, acting specifically on the surface of each body constituting these astronomical systems. There is no logic or mathesis, or arbitrary law or power, as such, why three several finite lines, in differing threes, should not make different triangles, or why a curve protracted equally distant from the centre should not make a circle, but the selection of a particular triangle or curve for a particular purpose gives, not only a knowledge of the triangle and the curve, but a knowledge of *the use*,—and the use gives the purpose. The why, the purpose of the triangle or curve is determined, not from the triangle or curve (or other mathematical form) itself, but from the concomitant circumstances, here noways dependent on logic or mathesis, and when these cannot be wholly obtained, then from the surrounding circumstances; and a mind of insight never fails to determine that the form was determinately made, and frequently why it was made,—for what use, purpose, motive, gratification,—love. So in all the forms. But more clearly and determinately is this recognition made as the functions of use are incorporated in and surround the made thing. So the vast multiplications of these forms, other than those reducible to the mathesis, sparkle and shine from within, in these their multiplication of functionalized qualities and uses. The ideative *forms* (LIVING FORCES, i, § 24) for subsistence to fill and answer the subsequent economies of system, figure

in limitations of quantities, in diversifications of qualities, in varieties of functions, and all, for diverse causes and effects, in their insulations of planes, classes, orders, species, and man in his individualization, are in an adaptive knowledge and concurrent power, adaptive, and in their objectivation adapted, on this divine contingency, to the system. This adaptation is not from a logical or mathematical sequence, but is from a preordering wisdom, as reasonable and proper for these contingencies, but as and from the final and absolute Wisdom of the Prime Knower. SEMPER-DEUS, c. vi, §§ 1, 2, 12; LIV. FORCES, c. iv. The Science of Knowledge, and the philosophy of the facts in the elements found in nature and in the essential powers found in the Prime, give purpose. Purpose in these contingencies is choice; choice is gratification; and gratification is intrinsic Love.

There is duality in all gratification,—a subjective and objective, precisely as in knowledge, as in the Science of Knowledge, the subjective knower must, in some *how*, objectively know himself. In this duality of gratification as found in the objectivated, there is found the interposition of strife, of difference, of separation, of repulsion—of negation, by the removal of which the duality is overcome, but not destroyed,—the conciliation is joined and articulated in nature and act specifically under and in specific form; and in mind the highest knowledge of mind is the unitary Actuation of a Wise Love.

Negation is here seen, not as an empty, causeless negative, a mere void and emptiness of anything

positive, as in a former instance, but as a positive cause. In Mind, positive cause is, I will, Thou shalt; negative cause is, I will not, Thou shalt not; yet infolding positive cause in this self-determination and self-restraint, or compulsive restraint of action. It is self-law and it is self-power. In the objectivated it is limitation and law. In practical morality, the Thou shalt is always for a moral end; the Thou shalt not is for an immediate negative end, but for an ulterior moral end—the perfection of the individual by the attainment of higher knowledge for a purer end of love, as a personal aspiration. The highest knowledge is of and in the Prime; so this inner end of action, in this in-for-itself love, is the end and law of man's action. The higher divine love precedes and guides and commands in Wisdom, and as man proceeds in his unfoldment he finds *the* Love, the *ought* which he should follow; and when he finds it fully he follows it in this *love* in his essential life. There are no human moralities without life, and these are all bound up in some form of knowledge and love and action. There are no human virtues without the negative antagonisms for their manifestation, and their growth and culture. These are not without the centrality of the individual self-consciousness. There are moralities of love in marriage, in property, in reputation, therefore thou shalt neither murder, covet nor steal, nor bear false witness; for I, the Divine Love, in the council of my Wisdom, have instituted these things, and all these in their consequences and due observances, lead, from and

through these complexities of the concrete, to the Wisdom and Love which formed all things. Negation is a positive element in nature, life, and in God. In him it is self-determinateness in the co-ordination of these powers. LIVING FORCES, c. iv. It is a limit between God, nature, and man. It is the limit of self-law, as it is thus the limit of the objective act, in fact, in the *factum*. It is the final act of the deific objectivation—creation. There is a law-force in limitation; there is a law-force in action; and these are necessarily subjective and objective, and find their link of regulative action in the norm-power of the self, and their link of co-ordination in the Norm-Power of the Universe. As the Science of Knowledge is taken up into the Absolute by the German Speculatists and their followers in America, and by the use of abstract mathematics, a narrow and insufficient transcendental Idealism is founded, it must still be found as a knowing in or with God. So when, in like manner, the Ideative Truth is taken from the concrete orders, the concrete falls back into this primitive chaos, determined alike by Scripture, Science, and all human traditions, and thence into the atoms as resultants of forces, as determined by chemistry and reason,—and thence into the unconditioned, actually, of or for existence;—and then, from thence again, to return back into the successions of existence, the Science of Knowledge by the Ideative process must find this other than logical or mathematical knowledge, which has its necessary eternity of insistence, while this other was only a

rational, reasonable prevision for the order of things which was to come—which did come; but in the complemental Intusception of all these powers in and by his own self-consciousness, he finds these positive powers in their *unitary separateness*, and as something other than pure Idealism. Whatever *faults* men may find with some of the detail! the system is there, in its superposition of orders and in correlation throughout. The divine ideal is co-ordinated with positive power to objectify these orders in the concrete, and in the diverse limitations, and in the system of these limitations He has placed an individualized Self-consciousness, which can break and limit and change and alter, but not destroy his manifold chains of causes and effects, with which God has surrounded and hedged in all things; and man can do these things on the direction of his own understanding or reason, and for the gratification of his own love of various kinds, but through these aspire to higher Wisdom and Love, and a broader field of activity. Again the duality appears in its subjective motive in God, and in its objectified form in man. It is love. As love in this objective position in man, in its denudation, depuration, exaltation from and above the concrete environments of the animalistic and human organisms with which it is surrounded and implicated, and so attains its full and perfect self-consciousness, it is in harmony, conciliation of its own intrinsic love with this motive essence, in-for-itself purpose of the Prime. It is Reciprocation—in the certainty of the *attributes* of these

Moral Forces. Love cancels the Negation. In self-conscious creatures, as man and woman, or men, in wise combinations of goodness, unite to objectify their love in deed, in activities from love, the Conciliations of a Moral Order is superinduced upon and insubstantiated into their individual lives, and gives volume of these higher powers to the great current of the historical successions of the race. The negative power, Thou shalt not, is co-ordinated to the positive power Thou shalt, and Love and Wisdom shall rule the repulsive projectility of the human nature into harmonious and consentaneous action. This is the Prime in the Beginning; it is the Finality in the end. Omega—Alpha, “which was, which is, and which was to Be.” The Trine Co-ordinations—hypostatic powers—are thus all found, in the rigid method of the Transcendental Idealism, only that the apex of the whole moving series is a positive transcendental Realism; they are found in the rigid method of Inductive Science, only that the apex of the whole moving series, from beyond the atomic preparations, are Inductive Powers, other than nude physical forces, as *they* induct them from the battery, the crucible, and the spectroscope. We are in the presence of the Prime in the self-consciousness of that wisdom and love and power which we find in our own essential powers, and trace in all the operations of nature and life, and we find that Prime, whose ontologic subsistence is the God of Wisdom, of Love and Power—and in these is the God of Creation. As He so worked and impressed these in

and on nature and life, and *insubstantiated* the universe, so must man work to gain, unfold and *insubstantiate* the powers of his own selfhood on his *soul*, and so into life, and unfold from himself the image and likeness from his Father. By intuscepting Him in the fulness of this solemn and sublime simplicity of this infinite and absolute co-ordination of Powers, the like may grow to fuller likeness. Again we have reached the *Metanoia*—the intendment of the Self, in the self-consciousness of these self-powers to the higher and purer life with God;—and again we have reached the *Dianoia*—Thou shalt *love* the Lord thy God, with all thy heart, and all thy soul, and all thy Mind—*dianoia*, for it is the Mind, in this its normal manifestation and aspiration in knowledge and love and deeds in action, which unfolds *the* life, and so insubstantiates the moral order in humanity.. As the Archetypal Mind creates, so this selfhood moulds and forms and insubstantiates the New Life in the Heart and in the Soul, and so Heart, Soul, and Mind, in Conciliation will be the Conciliation.

INSUBSTANTIATION.

The philosophy of Body, Soul, and Spirit, does not end here. In the physical beginning was the atomic chaos. Chaos existed, yet containing in it the very and just preparations and elements of order. This physical order came in in successions as the assimilations of the atomic preparations were perfected in

the eras, for the more perfect successions which supervened, were superimposed in their orders. The lowest forms of plant-life prepared the "protoplasms," the assimilations of the lowest forms of animal life. Higher forms of plant-life came, and higher forms of animal life accompanied and followed them. There were beginnings and destructions of species in both, in these successions. The new forms of plant-life and animal life, when they appeared in these successions, appeared in their full, rounded, completeness, of the type which they maintained during the whole of such geologic period. There is a law and fact of physical conservation of type, and a fact of designate and determinate *exposition* in these new beginnings, as in the differences of orders, classes, and species, in their unconnected families, and in these unarticulated periods of such orders. The assimilations kept onward in these new powers of assimilation thus introduced, yet maintaining the primal law that the vegetal powers precede the animal. These assimilations kept on for the preparation of man. And so subsidiary were these preparations for the human organization, and so universal are the correlations between these preparatives and this human organization, that it may be affirmed, as a general truth, that they all have their correspondences in the human system, as we shall see. The history of man presents its corresponding facts and law. In Moral Life there was chaos, confusion, disorder, yet containing in it the elements and the preparations of moral order. There are the moral assimilations in the preparative men-

talization of the race,—of the races. Man in the epochs of his great history but exhibits the periodic (as it were) assimilations of the powers introduced at the beginning of each era, yet dependent on the previous preparations. As these are exhausted he becomes stationary, formal, dogmatic, and ritual. He so remains until a new efflux carries him to a new and higher life, and which, in life, are as distinctive as the successions in geology; Melchisedec, Moses, Jesus, and in another line, India, Egypt, Greece, Rome: in the one line the movement is observable in grand individuals embodying the moving power; in the other, it appears only in grand nationalities deploying a power of natural development. The successions in geology could not rise higher than the new forms of life, which were introduced to give the new qualitative assimilations for the succeeding order of life. Africa has lain abased in fetichism through all ages; China has remained stationary, or nearly so, with no great or genial influx of life; the migrations of the Japhetic race have slowly developed by the education of these, their historical circumstances, but never reached beyond a mere rationalism in the surroundings of a sensuous life. So the great Melchisedec was necessary to the grander Moses, as he was the preparation for the complemental Jesus. Here we have the full Mediation to the knowledge, and love, and moral activity which takes us up to God. In the full moral intusception of God, by this life-method, in the realization of these powers in each self, we reach up to the Father of All. Here

is the "renewal in knowledge," the unfoldment of love, and in these the upward direction—metanoia—of the self, and in their actualization from our selfhood a new birth in ourselves—a new moral creation of society from thence. It is our insubstantiation in the actual Moral Order, in virtue of that qualitative power bestowed upon us and derived through his life-method,—written not with ink, but with the Spirit of the Living God ; not in tables of stone, but in the fleshy tables of the heart. The ministration of the Law, giving its knowledge, is seen as glorious as the preparative condition of that which is more glorious,—the glory of knowledge and of love. If that iron law of knowledge, which was done away (to those who reached and reach the love), but which laid the foundations of civilization and order, was and is glorious, so much more glorious is that new order, wherever found, which has supervened in this fuller exaltation of life. So with "open face," in this fulness of our self-consciousness, we, not by mathematical *deduction*, nor by scientific *induction*, however much these may aid, but by this very intusceptive self-consciousness, may behold "in a glass the glory of the Lord, and are changed into the same image from glory to glory, as of the Lord, the Spirit." 2 Cor. iii.

From the Norm-Powers of the Prime we have found the Insubstantiation of the universe; from the Life-Method we now possess, let us find the *insubstantiation* of the fulness of life in our lives, and so

into the rehabilitation of society. Let us recast the argument.

God is in rapport with the universe; man is in rapport with the universe and with God. He is an individualized Self-consciousness in the midst of the universal complexity. There are correlations from him out to all nature; there are correlations from all nature in to him. Look into this beautiful and mysterious organization. You may become so familiar with it that you may think you know all about it, and may talk *glibly* about bones, muscles, flesh, arterial and nervous systems, and of the chemic elements which compose them, and of nerve-force, until you think you have the very secret of the Maker. Break through or away from these outer correlations which you apprehend by the Understanding, into the higher region of Insight, and you will find mysteries more defined and more inscrutable than were the first wonders of your early ignorance. Yet there is much that is definite and knowable; much that is reducible to certainty in the coherences of "intelligible thought," which is necessary to found system; much, very much which is only understandable, intelligible, in an appreciable moral system of thought. But in all, the *how* of exposition from the Divine, of these inner acting powers in all things, and the *how* of their action in nature and life, presents its firm, unscalable wall. How is attraction so attraction; how, repulsion is repulsion; how is the morphic power in nature? How and why the self-consciousness of man and his

morphic powers, his sense of responsibility, his power of self-restraint and of self-election in conduct and self-direction of conduct? Man is in the universal complexity and kindred to all. In plants there are the central germinal forces in the seed, special and peculiar to the plant, to form and perpetuate its kind. So in the animals. So in man. The seed-life, not as individual seeds, but as this germinative power, was in the first plants, the first animals of their respective kinds; so in the first man was all his race, not the individual seed for every single man since. SEMPER-DEUS, i, § 1, c, d. Man is in this chain of perpetuation. There is a power, powers in the plant, by which it takes up from nature and forms its actual form, and distributes the elements to root, stock or trunk, leaves, fruit. And these are modifiable by the circumstances in nature and by the direct culture of man. So in the animals in their higher plane. So in man. This is man's physical, bodily or somatic life—the *soma* of St. Paul. In this body-life, so far, are incorporated all those passions, appetites and emotions which he has in common or of directly similar kind with animals. And these, as in the culture of plants, in the improvement of and in the regular and habitual control of animals, and their subordination and the use of their powers by man, are all mouldable. There are forces, powers, in the various substances of food, in air, light and water, which by the new powers which belong to the seed-germ are taken up, assimilated by it, directed and moulded to its peculiar form of life.

This autonomic power in the seed is a blindly-wise, an unconsciously intelligential power, so to work in this its own form, and for an end of use in the general economy,—so to mould this form of beauty or horror or ugliness, or use for animal life. The power is intelligential but unconscious. In the animal the same process is apparent. The morphic germ moulds the elements into the form and functions of its animate life, but man, taking possession of its consciousness, these powers are further mouldable by the higher powers of man in and to his various uses. In man there is the precisely correspondent condition, only in the presence of higher susceptibilities and of the higher form of life, which make him distinctively man. All men who are in this low condition are more or less mouldable, are more or less subject to the biologic, mesmeric, and pseudo-spiritual influences. This is the region of ancient sorcery, modern pseudo-spiritualism, insanities, hallucinations, visions, of epidemic madnnesses, fanaticisms, hysterias, and political and mere priestly manipulations of society. Man has his distinctive organic germ or autonomic power, which makes and marks him as man, and distinguishes him from all the other planes of life; yet in his whole organization he includes, in some form, all the others, and is the medium of his communication with them all, and by which he is, so far, a denizen of this particular planet. As it so distinguishes him from all the others, and had no place in the geologic successions until his own distinctive appearance on the planet,

it is something which did not belong to the previous orders, and is therefore his own distinctive organism of identity as a human form. This is his psychic organization—the Soul—the *psuke* of St. Paul. Over both this Soma and Psuke, this animalistic and psychic or soul-life, presides the true self-consciousness—the Pneuma of St. Paul. 1 Thess. v. 23. Destroy the arm or other member of the body, or the organ of communication to it from within, and there can be no manifestation of self-consciousness, so far. So far there can be no communication, either way. Disorder the Brain, and the same consequences follow. There is therefore no Psuke, soul, by which man is man for this earth *and* Spirit for another state of existence! All the moral powers of action pass from the Brain to the different members of the Body for their control or action through them; and all sensibilities and sensitivities from the external world and the bodily organization pass in through the nerves to the brain. In the conclusion that those agents which act upon the nervous system and so constantly affect the brain, the Pneuma, the Spirit is radically changed and altered, then there is no Spirit—no Pneuma as a radical and immortal identity of Self-consciousness, and it is but the result of organization, for disorder deranges and disorganization destroys. But in the presence of a Psuke, the Soul, which gives the human constitutional life and provides this intermediary agent (from and by the seed-life, the autonomy of man) for its connection with the Body and the external world, all the phe-

nomena of our lives become understandable and appreciable. The Body may become diseased, injured or destroyed, yet in disease or injury the Psuke may retain integrity to act over or in some measure independent of this feeble, diseased or injured body. As disease or injury may reach to and affect the brain, it may be affected in like manner, by its implication with the general organization. The proper bodily organization may be uninjured, but if the Brain is disordered, the body will execute no activities dependent on its functional powers for giving direction to the Body. When the brain is so disordered as to be beyond the control of the self-conscious Self, that this Self cannot control and direct it, the instrumentality of the Self-consciousness by which it demonstrates itself is so far incapable of use. Relieve the Brain, and the Self is there in its presiding autopsy. The self by self-conscious exertion controls the brain and prevents falling in certain diseased conditions. There is Body, Soul, and Spirit. This Body is composed of the elements which compose nature, and they maintain their correlations to their native origins, yet subject to the vital powers endowed upon the *morphic* form of life: they come; they go; they are modified in their action in the human system by the animal organisms and orgasms within; they are modified by and to the action of the man when he acts as but man; again and in another form this animal and this man are modified by the clear autopsic self-consciousness of intellectual and moral life. It is here that the fierce Duality

between the Soul and the Spirit, so constantly observable in life, becomes apparent—transparent. The man may measurably mould his animal nature to the demands or the dictates of a prudential life; but when this autopsic Self, in his new birth to his higher unfolding from this self-centre of conscious identity, comes to the task of moulding Soul and Body that they be “preserved blameless,” then the subjective self-consciousness of the Spirit, and the objective yet intimate correlation of Soul, are as cognizable as any two diversities in nature. In the supremacy of the Spirit, controlling, moulding and shaping soul and body, they become the form, the feature, and the expression of this inner life. This modification, so moulding the whole organization from and by this exposition of the Spirit within, may be properly and wisely called Insubstantiation, even as Deity, by the *exposition* of his Powers, insubstantiated the universe, and placed man in it for the deployment and exercise of all his own powers in a moral system. So must man, by this very power of exposition and of modification over his own soul and body, and by the qualities in him which affect and influence others and act upon society, insubstantiate the Moral Order of Society.

Such is the coherence of the whole order of nature and life, that there is action and reaction from the preparation of the primitive and diversified atoms through to the self-consciousness of man. There are sympathies of action and reaction between animals, between animals and men, and man takes possession

of the consciousness of animals and converts their powers to his uses. There are like sympathies and powers of control between the animal in man and that distinctive power in man by which he is in communication, on the one side, with this lower nature in himself and his life in nature and humanity, and on the other side with his open face of self-consciousness, aspiring for himself and for his solidaric humanity to the higher life. And he uses the animal in himself, and the animal and the human in man and woman, by this power over their respective qualities. He does so use. As others are nearer to the lower organizations, or surrender their consciousness, or betray their own self-consciousness to his purposes and uses, the more easily and readily may they be used, and their terrible powers be malversated into furors, fanaticisms, bigotries, jesuitries, and all evil manifestations. It is the pseudo-spiritualism of all malversated, misdirected and perverted life. Their avoidance and suppression can only be in the exaltation of the selfhood above these arts of the charlatans, who make life a sty of indulgences, a den of villanies, or a bloody field of intolerance and persecution.

The great importance of the distinction between Body, Soul, and Spirit, will become more constantly manifest, both as a matter of science and of morals, in the light of the facts of Mental Latency or Unconscious Cerebration. Hamilton devotes chapter xviii, *Metaphysics*, to the subject of Mental Latency, or that there are operations of the Brain carried on,

independent of the Self-consciousness, which may present their phenomena of Thought and Feeling to the Self,—when the self may retorsively rule over and regulate them, or, as in manias, hysterias, veneries, etc., surrender to their currents. So, CARPENTER, *Hum. Phys.*, §§ 652–662, treats of the same subject under the name of Unconscious Cerebration, and arrives at the same conclusion. *Id.*, §§ 459–466, 577, 712, 723, Ed. 1868, on Sensory Ganglia. There is then the Self in its distinct subjective and regulative capacity, and there are Thought and Feeling in their distinct objective origin, and regulated or regulatable conditions,—the very norm-power which pervades nature—the soul of man to the spirit of man. In science it is important to ascertain clearly the facts and the source or origin of Spontaneous Thought and Sentiment, or Feeling, and the separate Identity of the Self standing over from them, observing them as they arise and invoke, or provoke his attention to them, his regulation of them, putting in order, reducing them to system by suppressing some, by unfolding others, and thus by regulating all. In morals, it is of equal or greater importance; for, while in mental science this is the practical direction of mind as an intellectual rule of self-unfolding and self-government, in morals it involves this, yet, with reference to all the responsibilities of life. . . . There is the goat, the glutton, and the tiger; when either of these exercises that peculiar quality of organization which is attributed to each as its characteristic, no sane or wise man thinks of

saying that it is either Deity or Devil in immediate personal agency (pantheistic presence), inflaming these respective instincts, and so inducing or impelling their action. So in all instincts. In the animalistic, the somatic organization of man, these same instinctive qualities are inwoven, in greater and less degree, in individuals, and with their other surrounding qualities, and these, in some of higher, and, in others, of lower characteristics. These latter constitute the manhood of man. When the instinctive qualities of the somatic organization incite to their action, it is but the action of their respective special instinctive forces, demanding or urging to their respective gratifications. There is surely no pantheism here, unless all is pantheism. But there is the self-conscious self standing over, in his quasi independency, to act with or over them, and for their regulative control. . . In this higher region of this complexure of lives, these *nismath hayim*, there are in the daily incidents of life, but more remarkably clear and sharply defined on the couch when seeking sleep, and it will not, cannot come, these thoughts and feelings which come unbidden, remain in very despite of every wish and effort to control them, and will obtrude when most unwelcome, and we would suppress them, and we mentally watch their unrolling panorama, or would turn from them in very weariness of their importunity or moral judgment of their incongruity or impropriety. Yet, there they are. There they remain. There are the presentations of these thoughts and feelings, and there is the

self-conscious self standing over in distinct relief from them, opposing, or regulating, or surrendering to their current of action. These psychic powers of the soul are in distinct manifestation. The Science becomes more clear, but the mystery deepens. Whence these thoughts, with their corresponding emotions, and this Self, with its august power of modified control and regulation? * It is your power and your duty, both as a law of mental culture and order, and of moral discipline, to regulate and mould into a system of the human, prudential life, these animalistic, somatic organic powers; so more clearly to regulate both, the somatic and these psychic powers (desires of the mind?) in the order and moral discipline of this higher life of the self-consciousness. Here is the source of the hallucinations, monomanias, visions, hysterias, ecstasies, etc. They are in

* Since the preparation of this matter, "Living Questions" (1869), by the author of *The Plan of Salvation*, has fallen into my hands; page 109 he says: "The logos of mind, the *mental exercises* [?] or ideas, is not the same as the conscious I in the soul of man. Thought is born of man's conscious nature, as the light is born of the sun. But, in moral things there is something in the nature that stands back of thought, and judges of its character and fitness. I see my thoughts and judge them. The I that sees and judges of the product of the mind, is as separate from the thought, in one sense, as the subject is from the object." "Reason is an absolute unity. Love is an absolute unity. Will [the Actuating power, the Conation of Hamilton] is an absolute unity. These are the same in themselves and the same in all moral being. They are separable from each other, and yet united in one consciousness. Human reason, love, and [this] will are finite, and they may be perverted in finite things, but they are the same in their nature, whether they inhere in a finite or in an infinite being." *Id.*, p. 108.

the organic functions of the soul. Their regulation and subordination to moral system is in the greater or less clearness of the autopsic, spiritual self-hood, wherein theology may see that "the words they are spirit," and that, while the flesh profiteth nothing for the quickening of the spirit, yet it is *this* "renewal of knowledge," which gives the mastery over the whole. LIFE becomes manifest by this unfoldment of spiritual life, and it must be inworked, insubstantiated in the *mentalization* of the race; η μὲν Ὑπερ, ever upwards.

The established law of science is, that no two particles or bodies of matter come into immediate contact with each other, but that the force of Repulsion is interposed and keeps them separate, and that Attraction makes the cohesion or combination of these particles thus subject to the separating Repulsion—as also in greater bodies; and this necessitates to our thought a third force or Power for giving them form, forms, all forms, and their different systems of life. So all the phenomena of nature and life depend on Forces. Surely, then, there are special combinations or differentiation of Forces by which the atoms,—from which the minute Galionella, in their separate differences of kind, were made. Surely there is a separate combination of Forces, a centre of special forces, by which Plants of all kinds, each kind in its kind, do grow and perpetuate the kind; and surely these forces in the seeds do depend upon and act on the forces in the particles of soil, in the water, in the air, and in the sunlight, and all on that infinite Sensibility which extends from

the sun to the earth, and from star to star, and through the telegraphic wire around the earth, and in the earth. Surely the Sensibility which exists in all the animate creatures of the earth, in all their varied and separated forms, are in like manner dependent, that is, act and react, on the special forces in the earth, in the plants, in the air, the water, and light, yet each has its own special centre and combination of Forces, by which it is this animal or that of its kind ; yet, when the atoms, of which Plants and animals are composed, are set free from the vital conditions or forms of force which so make each as it is, they are ready at once, by the sensibility of the forces which made them as atoms, to enter into new combinations. Surely the sensibility in the physical organization of man, is that power in the organization by which all accidents of disease, injury, stimulants, medical reagents, and whatever affects it also affects the consciousness of man, and through which the self-conscious man reacts upon and uses his physical powers, acts upon nature, and upon persons and animals. In this personal Self-consciousness and this sensibility in the human organization, this entire dependence of nature becomes appreciable, understandable, and we can give a meaning and life to the language of the great historian, when, speaking of the Crusades, he said, a nerve of infinite sensibility was struck, which *vibrated* over Europe ; as, so, in all the great migrations of nations, in all the grand movements of history, or great upheavals of society ; as, so, in the lesser movements of society ; as, so, in the

action and reaction of individuals—when the conditions are provided or exist for their reciprocities or antagonisms. In the individuality and isolation of each separate thing, existing in its separate and distinct nature, like a man or body placed on the glass insulating stool in electrical experiments, their separate identities are manifested and preserved, their action and reaction on and from the forces in nature, and their reciprocations and hostilities with and among each other, and their dependence on the Universal Life are seen. The Omnipresent Life is in all and over all, giving specific identities to all things, and personal Self-hood to Man alone, and is ruling all things in His system of the whole. Surely, "God is All and in all."

The same thought in another form. Some bodies are magnetic, have a sensibility (not sensitivity), in the sense of being *attractile and attracted*; others have a diamagnetic sensibility, in the sense of being *repellant and repelled*. These bodies, being so, when placed between the poles (the opposite ends) of a horseshoe magnet, or electro-magnet connected with a galvanic battery, some are at once drawn to the opposite or *axial* ends, $N = S$, as iron, nickel, cobalt, oxygen-gas, etc., and others, as water, zinc, gold, bismuth, phosphorus, etc., are repelled from these positions at right angles, that is, *equatorially* from them, $E = W$. It will appear that both forms of these forces are at work in all the manifestations.

These attractive and repulsive powers of sensibility, in some form of these combined forces, pervade all

nature (pp. 35, 52, 97, 112-15, 182, 248-269). In the modifications of these forces at work, they assume manifold positions and forms, in their various combinations of these more or less magnetic and diamagnetic properties, thus at work in all, but always in such limitations of forms and under such circumstances as indicate the presence of a third force, polarity, and this, in the great system of nature, *conditioned* into the planes and orders of atomic, crystal, vegetal, and animal organizations, and in a coherence of order. SILLIM., *Physics*, § 920; *Id.*, *Chem.*, §§ 166, 218; PORTER'S *Id.*, 243; YOUNG, *Id.*, §§ 166-7; QUACKENB., *Nat. Phil.*, §§ 930, 874. Here it is seen that the *root powers* of each thing is common to all, but that there are differentiations of the powers, to make each of its kind, what it is in kind, and of their various kinds,—atoms, crystals, plants, animals.

A step higher in this line of observation, and it is seen that there are correlations, correspondence, between the planes of nature and of life, and the different parts of the human organization, until, in their action and the reactions, the fact and the law of their correspondence, is the foundation of Physiological, Psychological, Medical, and Moral sciences, and that they depend and hang together in this common unity.

There is a measurable "velocity of nerve-force," as it passes from the brain to the extremities, and *e converso*, which is greatly less than that of the telegraph, as demonstrated by the "chronoscope" of Pouillet, and the "myograph" in the hands of Helmholtz. In

the individualization of these powers in the human frame, they are subject to atmospheric, climatic, sporadic, endemic, and epidemic causes. There are the five senses: the ear for hearing, and there are the sounds of nature and life for the ear; and modulations of all these sounds for the musical organization, deeper within; the eye, and there are forms and colors for its seeing, and modifications of these, for and by deeper organizations within, of the various artisans and artists, and those who appreciate their skill and labors; the touch (almost an eye in the hand, the blind), which responds in many ways to all the movements in nature, and to the intensest gratifications of the animal life, and the thrills of joy and ecstasy from the intellectual and moral nature, and is, in many ways, the very servant and agent of the self-directive Self; and who will draw the line where the distinctions of Taste, from the material objects of nature, pass from the tongue to the consciousness within, and the nice discriminations and combinations of sound, sight, touch, smell, and taste, which minister to all the pleasures and pains of life, pass from the Self-consciousness, in its own definite modulations, into external manifestation, and unfold in intellectual and moral combinations of life and character; yet there they are in their distinctions, and their actual inter-correlations. There are emetics, cathartics, diuretics, diaphoretics, alteratives, nutritives, etc., acting specifically on special portions of the organizations; and emmenagogues and abortives, acting specifically on female functions; and

there is correspondence between these functions in all these organisms and these preparations in nature, by and through which they thus interact, through the nervous and arterial instrumentalities of the human body. So there are sedatives and stimulants, which act upon the mental or psychological organization, and modify it, and by which the Mind, the Self, is more or less directly influenced to action, and in action; and there is the self-retorsive, self-directive power of the Self-consciousness, in its insulated, individualized limitation, acting from intellectual and moral considerations over all—each in *his* prescribed condition of dependent action, and allowed circle of independence of action. Throughout, there is system in coherence of order, due, and mediately attributable to an omniscient Mind, which as Mind, is also Power, which ordered and orders all in system, in this demonstrable omnipresence of the Trine Powers which pervade the Infinitude. Man in his insulation, his individualization, can only see or feel—can only know and love within the limits of his individualized Selfhood; but he, using these powers in combination, can act beyond himself—from Boston to San Francisco;—the Omniscient Eye—an omnipresent Consciousness sees and knows at all points, and in the omnipresence of these Powers, is the Infinite Power—the Norm-Power of the Universe. Realizing this, Man feels and *knows* that he is a Presence in the presence of the Omnipresence—an individualized self-consciousness in the bosom of the Infinite Self-consciousness (pp. 52, 110–132, 173–4).

On the outside, from the stand-point of mere external view, nature and life are not understandable. To see causes, in nature and life, working before the mind's eye, image a man before the eye, as full as the imagnate of a deceased friend, or the mental effigy of the sculptor. Watch it, in this mental condition, and see the flesh dissolve from it, as you have seen sickness dissolve the flesh, until the veins and arteries are alone left, throbbing and pulsating, and the blood circulating,—and there are the forces, sending from the heart to the brain, and to other parts, and returning it back. You cannot actually see these forces; you know they are there. Turn to the nervous systems; pursue the same process, and the same result follows. The forces are there, in their forms of instincts in animals, and in instincts and psychic powers in man. The process becomes a little more hidden, and a great deal more open and manifest, as you go in and see their action. Now, we go into the brain. Observe the love, the intellectivity, and the actuative power, as they self-consciously and retorsively, on ultraneous selection of mode, means, time, and place for overt, demonstrate actuation, on a choice of alternatives between gratifications of some kind, come out,—go over into action; and you are in the presence of forces as determinate, and as essential to effects, as in the unconscious formation of bone, the flow of blood, and the action of nervous sensibility and sensitivity, and they are in actual correlation and correspondence with the whole. As this self-conscious self, within,

and from the brain, loves, thinks, and acts, in this direction or that, for this liminary form of faith, or that broad and catholic combination of moral powers, or in the exercise of this mode of combativeness, destructiveness, or impressment of moral or religious ideas by physical force, or genial direction of human sympathies, so will the currents and action of all the forces within be modified; and if directed on or through the passional nature, there will be that natural result of cause and effect in this complication of bad passions, base emotions, and hallucinations, which must, per force, produce conflicts, revolutions, and bloodshed,—the cutting off of the human monsters, by this very law of reactions,—before there can be a return to order in society, wherever enough of culture and goodness is left to secure such a result to the revolutions. The moral compensations are increasing, in the movements of history.

Man loves the lowest forms of faith in which his infancy has been nurtured, with all these passions and affections gathering around it in this concrete-growth of life; and the struggle to rise to higher truth, is the laceration and breaking up of these habits of thought, and feeling, and actuation, which have thus become enfibred in his nature,—and, in an actual and sorrowful sense, the fact of nerves torn up by the roots is realized. As these expanding, or fossilizing influences, mould the individual life, so do they appear generally, and with greater significance, in national characteristics. They are the

streakings of that dawn which breaks ever on the uprising nations, or they are the shadows and the gloom that darken the deep fissures of civilized communities where ignorance and vice generate in squalor and want, and cover a land sinking to destruction—as they are the pall and the winding-sheet of dead nations, whose monuments of desolation are over the earth.

To these facts and conclusions add those which are common to the knowledge and observation of all. Shame affects the cheek, awe the scalp, indignation the chest; anger the muscular system, especially the shoulder-blades and arms; fear the lower bowels, terror the whole frame; and the continued effect of these causes leave their visible demarcations in and on the system. And man, in his time and place in history, gathers his cognitions, his ideations, his religious opinions, his faith; and these are thus written in and on his form. In the horrid ceremonies of his superstition, in the paganism of his forms of worship, in the formularies of his creeds, which fetter his head and fanaticize his heart; in the teachings, which arouse his hopes of reward and his fear of punishment; in the associations and indoctrinations of sects, which make him have a human, earthly love for his own, and a *divine* hatred for others—all of the strongest and intensest feelings of his nature are aroused and brought into continual action; and they channel their effects, in like manner as all these causes and effects have been brought into review, in his organic constitution. Around his faith—such

are the historical and daily observable facts, and such are now the facts of established science—around his faith, whether it is Obseeism, in any of its forms of snake-worship, Polytheism in any of its forms of superstition (with or without human sacrifices), or an imperfect Christianity with pagan ceremonies, or Monotheism with its ritual of burdensome formalities,—around this faith, low down or higher up, these passions and appetencies cluster and swelter, and appetite and impel. This faith, of whatever particular form, moulds and intensifies those powers which are most naturally allied to its doctrines; and the lower the form of faith, the viler and the fiercer are the passions which are its natural allies. If it teaches fatalism, its followers are bold and reckless; if human sacrifices, they are bloody and remorseless; if the worship of Venus, they are lascivious and voluptuous; if the union of Church and State, then it has the commingling, in a common purpose, of perpetual power, of a spiritual despotism, a temporal selfishness, and a secular tyranny.

God, in his general economies, works by causes and effects, and, within his limitations, leaves man to work by his own self-causes, and to reach up and ascend to the knowledge and love of his deific foreplan, moving, working, and unfolding in the ages. And the mentalization of the races, is growth by geotic and historical causes, and the self-culture by and from man's own self-cause. There is a law of nature and a law of culture running through all. The muscular and other developments of the animal

• races under the control of man, are changed by his mode of training, using, and breeding them; the excision of the calf and the colt changes their qualities, and their forms, and appearance; their instincts are altered by genial and sympathetic culture, or degraded and made vicious. Observe the natures of these kinds, which are in the hands of man everywhere—the horse, the dog—and those animals made, more or less, the companions of man. The lion can be tamed, and the tiger can be mollified, and the serpent-charmer can take the deadliest reptile to his bosom; and the mutualities of sympathies and antagonisms between man and man, and race and race, make kindly and morally social relations between them, or hostilities, feuds, and desolations—the dove and the serpent of the human kinds. There is a change and alteration. Change and alteration, and their corresponding effects, run throughout the great cycles of history. It is the very law of diversification of the forces, running up from the plutonic rocks to the post-tertiary period, and the installation of man on his theatre of action. It is the law of progress, from the west central plateaus of Asia, through Syria, Egypt, Europe, to the American shores of the Atlantic, and across to the Pacific, and around the world; and it is the fact of reactionary mind operating upon each through these agencies. This law of action and reaction, of change and alteration, affects the chemical changes in the human system. It is the settled and conclusive fact of physiology. CARP., *Hum. Phys.*, § 629, says: “We have

seen that in those actions of the nervous system, as of other parts of the body, in which the will is not concerned, we have simply to consider the two elements, of which we take account in all scientific inquiry, namely, the force that operates, and the organized structure on and through which it operates. In other words, the dynamical agency [the forces at work], and the material conditions. . . . A mere inorganic substance reacts in precisely the same mode to mechanical, chemical, electrical, or other agencies, however frequently these are brought to bear upon it, provided it has been restored to its original condition. Thus, water may be turned into steam, the steam condensed into water, and the water raised into steam again, any number of times, without the slightest variation in the effects of the heat and the cold, which are the efficient causes of the change. But *every kind of activity, peculiar to a living body, involves (as has been repeatedly shown), a change of structure ; and the formation of the newly-generated tissue receives such an influence from the condition under which it originates, that all its SUBSEQUENT activity displays their IMPRESS.* The readiness with which particular *habits* of thought are formed, varies greatly in different individuals, and at different periods of life. As a general rule, it is far greater during the period of growth and development, than after the system has come to full maturity ; and remembering that those new functional relations between other parts of the nervous system, which give rise to secondarily automatic [instinctive] movements, or ac-

quired instincts [habits], are formed during the same period, it seems fair to surmise, that the *substance of the cerebrum grows to the conditions under which it is habitually exercised*. Hence, as its subsequent nutrition (according to the general laws of assimilation, § 346), takes place on the same plan, we can understand the well-known force of early associations, and the obstinate persistence of early habits of thought." Whoever will read his § 801, on the energy and rapidity of muscular contraction, and knows that these are almost uniformly produced by what he calls the will, will not except these from the general law, but will affirm, that in cases of this kind *especially*, the activity involves "a change of structure, and the formation of newly-generated tissue,"—the blacksmith's arm. There is, throughout, a change of structure, and a formation of newly-generated tissue, conforming the old organisms to the new modifications within.

The constant and steady "influences of particular conditions of the mind, in exciting, suspending, or modifying various secretions," and therefore altering the texture and conformation of their correspondent parts of the human system, are becoming, are well-settled facts of physiological science. The commonest intellect can see that if the venereal orgasm is withheld, the organ will in time lose much, if not all of its vitality. Fishes are blind where they have no *use* for eyes; children, born in the catacombs of Paris, where the mothers are removed from the light, and have insufficient and unwholesome food,

are born blind, or maimed or distorted, in great numbers. The faculties are improved, which are generally, and, under healthful conditions, most used—the tact of the watchmaker's hand and eye, and the strength of the porter and the blacksmith. The lachrymal secretion which is continually being formed, to a small extent for the purpose of bathing the eye, is poured out, with injurious ingredients, in great abundance, under the excitement of emotions, either of joy, tenderness, or grief. The flow of saliva is stimulated by the sight, the smell, the taste, and by the thought of food. It is certain that the indulgence of melancholy and jealousy, produces a decidedly morbid effect, by impairing the healthy nutrition of the gastric fluid. The odoriferous secretion of the skin, which is much more powerful in some individuals than in others, is increased under the influence of certain mental emotions, as fear or bashfulness, and commonly also by sexual desire. The sexual secretions themselves are strongly increased by the condition of the mind. When the mind is frequently and strongly directed towards objects of passion, these secretions are increased to a degree which may cause them to be a very injurious drain on the powers of the system; while, on the other hand, the active employment of the mental and bodily powers on other objects, has a tendency to render less active, or even to check altogether, the processes by which they are elaborated. The secretions of milk, in the nursing female, are often suddenly augmented by the sight of the infant, or even by the

thought of it in its absence; and the irritation of the nipple, produced by the suction of the infant, in combination with a strong desire to furnish milk, has been effectual in producing the secretion in girls and old women, and even in men. A fretful temper lessens the quantity of milk, and makes it thin and serous, producing intestinal fever and griping in the child. So, fits of anger, grief, anxiety of mind, fear, terror, produce serious disturbances in this important part of the female and infantile economies; and there is even evidence that this secretion may acquire "an actual poisonous character, under the influence of violent mental excitement," producing sudden death of the infant. The processes of nutrition are affected in like manner, as the observant dyspeptic or invalid can witness; and there is abundant evidence, that sudden and violent excitement, of depressing emotions, especially terror, may produce severe, and even fatal disturbances of the organic functions, strongly resembling those of sedative poisoning. So, the influence of the state of *expectant attention*, remarkably modifies the processes of nutrition and secretion, and operates for evil and for benefit in the economies of the system, depending on its character. CARP., *Hum. Phys.*, § 832-838. Thus the aggregate of life is made up of the native conditions of the tribal autonomies, the action of the cerebrie functions, the geotic and moral influences of life and society, the historical position, and the conscious self-regulation of the individual.

Such are the facts and conclusions of physiology;

and they show the intimate correlations which subsist between body, soul, and spirit. Ruskin, the accomplished art writer, has caught the same general truth from his view-point of nature, life, and art. He says: "The operation of the mind upon the body, and the evidence of it thereon, may be considered under three heads. First, the intellectual powers upon the features, in the fine cutting and chiselling of them, and removal from them of signs of sensuality and sloth, by which they are blunted and deadened, and substitution of energy and intensity for vacancy and insipidity; and by the keenness given to the eye, and fine moulding and development given to the brow. The second point to be considered, in the influence of mind over the body, is the mode of operation, and conjunction of the moral feelings on and with the intellectual powers, and their conjoint influence on the bodily form. Now, the operation of the *right* moral feelings on the intellectual, is always for the good of the latter, for it is not possible that selfishness should reason rightly in any respect, but must be blind in its estimation of the worthiness of all things; neither anger, for that overpowers the reason; neither sensuality, for that overgrows and chokes it; neither agitation, for that has no time to compare things together; neither enmity, for that must be unjust; neither cunning and deceit, for that which is voluntarily untrue will soon be unwittingly so. But the great reasoners are self-command and trust, unagitated and deep-looking love and faith. . . . For there is not any virtue, the exercise of which, even

momentarily, will not impress a new fairness upon the features—neither on them only, but on the whole body, the intelligence and the moral faculties have operation; for even all the movements and gestures, however slight, are different in their modes, according to the mind that governs them; and on the gentleness and decision of just feeling, there follows a grace of action, and through *continuance* of this, a grace of form. The third point to be considered, with respect to the corporeal expression of mental character, is, that there is a certain period of the soul-culture when it begins to interfere with some of the characters of typical beauty [the artist's type of beauty?] belonging to the bodily frame,—the stirring of the intellect wearing down the flesh, and a moral enthusiasm burning its way out to heaven, through the emaciation of the earthen vessel; and that there is, in this indication of *subduing* of the mortal by the immortal part, an ideal glory, of perhaps a purer and higher range than that of the more perfect material form. Those signs of evil which are commonly most manifest on the human features, are roughly discernible into these four kinds,—the signs of pride, of sensuality, of fear, and of cruelty.”

The human organization is a system of life, in which the developed functions of the respective parts, infolded in the primary autonomy, are brought into form and use by the unfolding of the forces thus imbedded in the germ; and, in return, they contribute to the uses of the general system out of which they thus grow and tend to maintain. It is an or-

ganization for assimilation, circulation, nutrition, and defecation. The food, in proper quantity and quality, must be received into the stomach. Assimilation here begins. It is then converted into chyme, chyle, blood, in succession, through different forms of organisms, each performing its specific function in the processes of assimilation. This food is always some combination of some of the thirty-six chemic elements common to nature, and by assimilative preparation, also entering into the vegetal and animal organizations. It can be readily apprehended, that as the form and quality of the food is unsuited to assimilate, that the circulation will be defective or impeded, nutrition will not be supplied, or will be imperfect, or will not be properly distributed, and that defecation will not be healthily carried on. All writers on physiology enumerate certain conditions of physiological structure as modifying the organic character of the general system, and as affecting mental action and manifestation, which they term Temperaments. With great uniformity, these are recognized as the sanguineous, the bilious or choleric, the phlegmatic or lymphatic, and the melancholic. These, in turn, are affected by age, disease, climate, and local causes. As the stomach shall furnish *gastric juice*, as the liver shall throw in *bile*, the pancreas the *pancreatic juice*, the glands of Brunner the *succus entericus*, all, with other causes, essential to assimilation, circulation, nutrition, and defecation, it may be seen how much the diversities of human life and character are modified and determined by these

varieties of organic causes and functions, and by extraneous influences. In the human system, "thousands of tons of blood are annually driven through the heart, and the general system," modified by these causes at work; and the brain, "but one-thirtieth of the weight of the body, receives from one-fifth to one-tenth of all the blood driven from the heart, to maintain its normal waste and repair." As special organs and functions of the brain are large or small, and active or inert, so will be their demand from this general source of supply; and as are the organic means of communicating this nutrition to the various organs, so will be the conditions and activities of these cerebral and visceral functions. Change in any one of these large cerebral or viscéral organs, modifies the whole system, and the nutrition will be modified or diverted accordingly. In like manner, will the action of the brain be affected by these direct and constantly active causes. The fact is established, of a common production of forces from the food, air, water, and light, taken into the system, and there assimilated, and which is distributed by the special organs of the system, each acting under its special functional power, to the various uses of life—for the growth of the ganglionic parts of the body, for the supply of the instincts (as seen in venery), and for the action of the cerebral functions. Take away nutrition, and they all cease in their functions. Change the direction of this supply by sudden and extraordinary exertions, or by habitual mental, and moral, or immoral direction, and the physical char-

acter of the body, and the mental manifestations, are correspondingly changed. It is a visible fact of life, in men and animals, as in emasculated colts, pigs, calves, eunuchs, etc., which shows that these forces may be diverted and changed by the actual destruction of the organs, and so by their modification. This actual destruction, or change of the parts by mechanical means, modifies the structure of the animal, as may be seen in the subsequent growth of their outer forms; as it also changes the qualities of the tissues of their flesh, as may be tested in using them as food,—the rooster, the boar, the bull. It is further seen in the science of physiology; it is the observation of daily life, that these forces may be altered in their directions, changed in their actual qualities, turned into poisons, injurious to or destructive of life, or converted into mental and moral uses, by the conscious direction of the self to a higher form of life. Thus it is seen that the self-conscious moral direction of these forces, thus changeable and ever changing, may be made the elements of depurating and forming, around this conscious self, a higher form of organic life; while to affirm that it is the spirit which is changed and altered, is to affirm that this spirit is but a modification of forces, which make it simply—life. It would then be a mere organic life, a result of organization, and not the enduring personality of the man as a conscious self, retorsively, from on the inner side of this organization, acting upon it, and moulding these powers, and unfolding, through these organic veils, to the cogni-

tion and love of a higher life. But these organic functions in the body of man, in his instincts and psychic powers, are the necessary and essential elements of his growth in mental and moral life. All of his knowledge, and all of his virtue, grow out of, or rather, through these. They are the foundations, and the elemental activities of his individual, domestic, social, political, and moral life. No one of these forms of life are conceivable without them. Drop any one of these organic powers of life, and so far man is a moral monster in the society of the world. To such extent he can have no true knowledge of life, nor sympathies with his race. The true life of the individual, and of humanity, is a growth, through all its loves, to a higher love, in an unfolding mentalization, which only grows out of these successions, and comprehends them, and thus sanctifies them in this unfolded wisdom and love.

It has been believed that joy, when intense, proves a more frequent cause of insanity than grief. But the heart and the brain are not the only organs which suffer under the ascendancy of the exciting emotions; for the spinal cord, and all the nerves proceeding from it, as well as from the brain, partake of the excitement; so that there is not a function of the body whose actions are not influenced by the state of the moral feelings [and *e converso*]. The tumult of the system, by which the brain and the heart are so much disturbed, may diffuse itself wherever blood circulates, or nerves convey sensation. . . . "All gross excesses debase an intelligent and moral being, and

by their frequent repetition perfectly enslave him.” “But, whilst excesses of joy, and the perversity that seeks it from pernicious sources, are so disastrous to mind and body, it is quite the reverse when experienced lawfully, and in moderation. It sustains the nervous energy and the power of the heart; gives celerity to muscular action; aids digestion, secretion, and assimilation; actuates to industry and beneficence; gives elasticity and expansion to the mind, and strengthens the memory.” W. COOKE, M.D., *Mind and Emotions*, pp. 256–9.

Here all is change, transmutation. The vital powers are seen resolving into new forms, as one part or one set of functions are brought into play by surrounding circumstances, or as they are determinately put into action by the direct *intendment* of the self, as in physical labor, mental exertion, or exercise of moral sympathies. Life, as a mere component of vital activities, is therefore but a composition and resolution of forces; and the spirit, as an immortal entity, for any intellectual and moral system of the universé, must be found in some indestructible personal identity as self-cause.

In the animals, the gratification seems specially, if not exclusively, instinctive, and begins and ends without any discriminations other than those which may be accounted for in the nature of their instincts combined into one form of organic life. If the instinct directs to grass, the intelligence inwoven in the instinct, the intelligential functions of the instinct which takes it to grass, would give some *knowledge*

of the object,—the grass; so throughout the instincts. In man, the gratification is in one organ; the intellectivity, which cognizes and determines time, and place, and means, and elects to do or not to do, for the gratification is in other organs, and necessarily, so that there may be action, reaction, and independency of the intellectivity to do or not to do, and on suspension of action to choose time; and for the same reasons, the power of acting, of actuation, is in separate organs, to be called into action or withheld from action, until the determination of the intellectivity is made. Thus the separateness of the sense of gratification is found in their separate organs, as sexual desire, hunger, taste, and the independence of the intellectivity, in its organic forms; and so for the subordinateness and specific directions of the actuative powers; and for their inter-correlations and inter-dependence. Thus it is seen again and always that the economies of the human organization are so arranged that a portion of its life is under the influence of the animalistic instincts, that another portion belongs to its province as man, but that the whole is or may be brought, more and less, for good and for ill, under the mastery of the independent autopsic self. And this autopsic self, from this own self-centre of cause, originates his own powers of direction, and comes down, as it were, from that self-centre, and masters the tyrants in the flesh, and moulds the human powers, and gives the whole man his true character. And this character, in the law that “the substance of the cerebrum

grows to the conditions under which it is habitually exercised," is changing, changing ever, under the individual and historical influences of his position in life. Thus it is, that the conscious spirit has his indwelling in this organization, and through, and over it, and on it, demonstrates his characterizing effects. As this conscious self ascends and perfects this life, he sends down those cleansing and depuratory forces, which defecate, strengthen, and unfold the moral life; or he may surrender himself a victim to the increasing and overgrowing depravity of the organisms, charged with the animalistic and human organic forces, yet in the very lessons of life which he learns, prepare his retribution. Not only so, but as these powers may be controlled and modified in this manner, so they may be intensified and strengthened by the concurring forces of the conscious self, superadding these conscious powers to these orgasms, and again "the substance of the brain grows to the conditions under which it is habitually exercised," and which are or may be imparted to the generations which follow. Thus it is, that historical revolutions are as necessary to break the solidification of society, to introduce new changes in the forms of life, as in the geologic successions.

The conscious moral self is enthroned in the nobility of his majestic powers, and in no metaphorical or abstract theological free agency, may preside in actual, positive potency, as he attains his position in the historical order. In this presidency, man intellectualizes his conduct; he is conscious of his love of

order, justice, rightness, the right; and from this centre he projects his deeds into life. He is above the lower and the subsidiary organisms, yet uses them in the conscious possession and exercise of these his own intrinsic powers. The triplicity stands revealed. In all the movements of this conscious triplicate Self, out into nature and life, he moves by his actuating power, and when delivered to the arm, or any organ of motion, this power is called muscular force; and when further communicated to a substance in nature, as a weapon, or the pen in the hand, it is called physical force. The name is changed, but the force is the same. This actuating power, in every normal act, is directed, as to form, time, etc., by the intellectual power, and the letter is made, the book is written, and the goodness or the crime is shaped by that intellective force, from these organic passions or this purer will, before or at the time it is delivered over to the objectifying power of the Self. And both the actuation and the thought are thus set over into life for some gratification,—in this higher region of life alone striving for a higher order, a purer justice, a holier life of love. Now, by the law which runs throughout, from the initiate causations creating matter and forces, and providing their actions and reactions in the various planes of forces, and these, retorsively, subjected to the conscious powers as forces in the Self, and all accompanied with changes, changes and modifications of substance and form, we see in all the actions of this conscious Self, in, over, and through the organic instrumentalities thus

placed at his disposal, that they are forces executing in effects, and that they involve, as the law of their action, "changes of structure and the formation of newly generated tissue," and thus, from time to time, man moulds and chisels his own statue.

a. The Actuous force projects the arm. The alterative and characterizing notation of this force is from the Self outwardly. It is through and at the end of the arm ; it is at the end of the chisel or pen, and it leaves its effects in art and on nature. But there is, in consequence, a modification of the organic structure from the self-centre outwardly. This is not distinguishable in a single stroke of the arm, but becomes very apparent in the constant use of the mallet and the pen, and it is traceable in the manipulations of both, as in the use of all instrumentalities. They leave their legible and manifold versatilities in the capacity and ease with which the psychical and muscular organisms respond to the movements of the autopsic Self. It may be said, that the increased muscularity of the arm resulting from the use of the mallet, is from the flow of blood occasioned by the exertion. And so it is, but it is the *nisus*, the energizing of the Self, which occasions the increased flow of blood. It is the actuous force which first passes along, and the vivifying blood follows. It is something more than the flow of blood, for an increased flow of blood may take place in disease and produce disease, while the increased flow under normal conditions, is the sign and the means of health,—a change of structure, and the produc-

tion of newly generated tissue. In the instances of the nicer arts, where there is no increase of muscularity, what is it that gives the tact and versatility, as in the etching-tool and pen? what, that makes the ends of the fingers the eyes of the blind! There is a modification by the actuous force, accompanied with the intellectual power and the love of art, of excellence, of success, of form, or a necessity to the blind, or of goodness and duty. The notation is along the whole line of the fibres concerned in the movement, and the brain itself is modified and strengthened and made versatile in its capacity for action. Shells expand around the soft pulp which lives and moves within. In the animal, this change is animal life; in man, it is human life; in the spirit, it is unfolded spiritual power.

b. These facts not only illustrate the philosophy of these notations, but give important information on the dietetics of the soul, and the healthful and moral management of the instinctive organs. The strength of these passions and affections is increased by indulgence. The moral forces which should control them, instead of exercising a salutary restraint, are, more or less consciously, added to and injected into the organs, and the violence of their action increased accordingly. The instinctive and human powers are increased, until their cumulated importunance may call upon the entire system for supply, and the system be exhausted for the gratification, and the victim in his ruin becomes a symbol, the base representative of one who was capable of being

a high, actuous, intellectual and loving Personality, but who has surrendered all these great powers to an instinctive sensual passion, and betrayed the evangelism of his love. When these forces are not expended in these lower gratifications, which "increase the appetite by that on which it feeds," but are compressed and directed on a single object or pursuit, subject of thinking or desire of the mind, then the one passion, in the combination and intensification of the forces, swallows up all the others, and what is called mental, psychical disease occurs, and the influences continued, monomania, ascetic jesuitry, or idiotic masturbation, may result. When the conscious autopsy brings himself to the work of subordinating the instincts and the cultivation of the psychic powers within for objects lying within the plane of human life, the product will be merely the accomplished artist, the subtle casuist, the acute logician, the formal moralist, the dry theological speculator, the ambitious prelate, the inexorable inquisitor. But when the Self, in the supremacy and serene self-possession of his own unfolded trinomial powers, in the conscious appreciation of the fact that he occupies a position of duty and of responsibility in the great order of life, which is moving, guiding, governing, and unfolding humanity and itself in all, and that there is a full tide of reciprocity flowing through all, and to reciprocate in the end, in which he is a part of all, and the all is for the end, then he will be the noblest of them all, for he will include them all in the fulness of his higher life.

So in the intellective processes there are, unmistakably, notations in and upon the organisms. In addition to what has been said, the thinker at all accustomed to these operations, and who has observed life, knows how one faculty of the intellective organization may be cultivated at the expense of others. He knows how wholly evanescent and irreclaimable are many thoughts which come and go; but if he has seized and retained them, examined them with care, given them the *nisus* of his cognitive power, and *then stored them away* by positive impressment, their recall is more certain and definite. When they have passed from the self, in the registry of his outward telegraphing, and they are delivered over into completed acts, they are readily recalled by the deed, the symbol, the written form *revibrating* the registration which has been made. When the registration is on the sense only, and the cognitive registration is not made, there is no consciousness nor memory of the fact, the thought, as in reverie, etc.,—the clock is not heard, the reverie is irrecalable, the somnambulist, in most cases, is unconscious.

c. "Keep thy heart with all diligence, for out of it are the issues of life." Here it is seen, and all who have made any advance in life know, that it is not sufficient that the *head* alone should comprehend the law of duty, the formula of right, the definition of justice, the demonstration of the power and wisdom and love of God. It is not sufficient if the intellectivity alone apprehends it,—it must sink down into the heart as it were. It must be embraced, function-

alized, infecundated by the affections, by the love. Those least acquainted with the details of psychical science or physiology, or have made the most passing observation of life, know that various passions and affections produce their various and correlate effects on various respondent parts of the system,—the wear and tear of life, the change of structure and the production of new tissue, as these passions and affections temporarily or permanently engrave their characteristic effects on the features, and in many instances leave their impress upon the whole system. The artist will furnish unmistakable pictures of anguish, grief, remorse, pity, joy, hope, and everywhere patience sits on a monument smiling at grief. These affections are generally recognized under the generic term of Feelings. In common language, a man speaks of his feelings, and discriminates them against his animalistic instincts, as against his will,—his doing power and the thinking of his head. The Feelings are called acute, depressing, harrowing, elevating, morbid, etc., and are divided into every phase of emotion, for which an emotional adjective has welled up from the depths of the human consciousness, or which it could borrow from physical nature, to denote their effects in and upon the organization. They always imply a positive, acting force, and they compound into melancholy pleasure, malignant joy, fiendish love; and the strifes of private life, and still more the madness of civil war, and the demoniac fanaticisms of religious hatreds, give them a horrible significance.

The Self translates into language of his own normalative production or appropriation the notations made upon the various viscera—the handwriting on the walls of the heart, and which record his crime and his goodness.

Thus it is seen, and close observation in daily intercourse will present it in constant and diversified illustrations, that in man, the psychic organization is endowed with various functionalized organs, with their special functions. The instinctive and homologous cunning of the fox is represented by an instinctive cunning in man, yet to be by him consciously or unconsciously exercised in the mere means of his animal or his human success, or in that composite of conscious conduct where there is the cunning of the serpent and the harmlessness of the dove. So the ferocity of the tiger, the gluttony of the sloth or the serpent, the social affection of the birds, fishes, and beasts, etc., inwoven in their natures, have their direct representatives in man, yet in great differences and variety. But while this is so, there is a distinct, controlling self-centre of autopsic powers, which may reign over and in some sense govern those instincts or orgasms. The fox is cunning, not because he wants to be so, as the exercise of a self-conscious power within him, but because he cannot help it. It is the law-force of his nature. The improved man consciously or self-consciously mobilizes this instinctive quality within and restrains and directs it by a superior force. So throughout. In practical daily, tribal, and national life, the cunning of men is played off

on each other; so their ferocity, their combativeness, their acquisitiveness, etc. And so long as the game of life is the game of these antagonisms, the law of life will be or approach the characteristics of the animal. And there is no escape from the ever-recurring law of cause and effect, to prevent such a state of society from its doom, but to go higher up. Go into the abodes of men, and there observe the solicitude, the brooding care of the earthly prudent parent watching his children, especially his sons, arriving at the age of puberty, to save them from themselves, to get them over that period in which the animalistic passions are first pouring their impelling orgasms through the veins, and more and less affecting the whole nature of these unfolding sons of men, and to carry them over into the prudential conduct, which will fit them for the business and society of life. And then go into that other abode, where prudence is not neglected, but the deep, calm, quiet earnestness is in constant watchfulness to take the children of love over into the higher life, where there is an immortal unfolding for the ages and the life of Jehovah, and it will appear, it will come to you as a new and profound knowledge of the ways of God, that in virtue of the very essences of the spiritual life infolded in the nature of all men, which appears wherever we touch it in life or ascend and think it in God, there are bonds of sympathy and union. You will see that in the lower life, thieves, drunkards, murderers, prostitutes, etc., herd together, and the exercise of one passion, appetite, or low cunning

unfolds and exercises the respondent natures in the others, but that the depuration and self-devotion of one or more tends to communicate depuration and self-devotion to and in the others, and as each ascends he suppresses the respondent, the baser sympathies of the lower natures.

Thus the confusions of evil times are more confounded when monstrous falsehoods and imputed villanies produce among the guilty the very effects, the characteristics they impute to others; yet in the conflict and the self-contrast there is or may be an ascent for both. These dispositions are engraved in the actual life in the evident law of change of structure by the substance of the brain growing to the conditions in which it is habitually used. And thus is seen the necessity for the toil and the sorrows and the disappointments of life, and the constant presence of higher hopes and holy ideations to mingle their influences with these causes, and thus break up the animal and the human within, that the Self may and shall unfold his own spiritual Self-hood, "that *ye put off*, according to the former conversation [the associative sympathies], the old man which is corrupt according to the deceitful lusts, and be *renewed* in the *Spirit of your Mind*." As the law and the forces of the entire organization proceed from the foetal heart and brain in the mother's womb, so the law and the forces of the unfolding life come from the reason, the intellectivity of the race, yet in consociation with the love of a holy life. Thus it is seen, that in the great law of progress, in the individual life unfolding, and

by its diffusive mentalization becoming a tribal and national progress, there is a New Birth of struggle, and so frequently of agony, in that period of life when the individual passes through the passions and desires of puberty into the clearer intellectual light and higher conduct of manhood, and tribes are emerging from barbarism into civilization. And so, there is a New Birth, a holier unfoldment of knowledge and life, when the individual breaks, it may be with many struggles, from the fetters of both, into that still higher plane of existence, when and where he sees his unfolding life reaching to an immortal life, where the animal passions and the human pursuits have no place, and he is in Form and Faith—now a veracious knowledge—a son of God.

In this connection, be it carefully observed again, that the pursuit of the insistent truth—whether it is Laplace building up the Mechanics of the Universe, Mirabeau constructing his System of Nature, or the Physicists, everywhere, demonstrating the material persistence and correlations of forces—is, in itself, that of a clear, calm, unemotional, intellectual process. But it may be accompanied with various incidental emotions as contingent to it, and depending much upon the personal of each self conducting the investigation, and such as characterize the various combinations of organic character in each. The procedure may be accompanied with emotion, as love of the practical use, love of fame, etc. And, in like manner, it may be seen that Rationalism, when conducted in its partial and truncated manner, *a poste-*

riori may investigate the science of morality in much the same manner, and as an unemotional, intellectual process, as d'Holbach in his *Academical Questions*, Hobbes in his *Leviathan*, constructing an artificial morality for society, Bentham in his *Legislation of Utility*, Godwin in his great work on *Political Justice*, etc., etc.; the Stoics, the Cynics of the old Greek school, and Mill, and Owen, and the French Encyclopedists of modern times. But this science of morality cannot be wholly separated from the cognition that it is connected with and for the government and use of conscious autopsic agents, and cannot be freed from human sympathies, in all their forms of passions, appetites, desires, and hopes, and the well-being of man. It has, more or less, the coldness and abstraction of the mathematical formula in it. It has no sanction except human prudence; it has no vindictory authority except human government and state despotism; it has no love for the law of an unfolding movement, which runs through the system for the sake of the end, and *its* end perishes here with the individual and the race. Nor will it have aught else in it, unless and until it ideatively ascends with a holy love into the *a priori* condition, to the divine ideas. And then, all things are seen in their correlations to a personality that governs, and personalities that are governed by their intellective cognition of some system, more or less imperfect or perfect, which unfolds in the sympathies and reciprocation of a love breaking through the storms of blood, flecked with light in the intermediary progression, and pointing

forward to the full day. The conscious autopsy, gathering, from all his sources of cognition, his correlations to the creative deity, and passing through the *modal*, the appointed statutory morality of this planetary life, to the absolute and positive immutable morality of God, underlying his whole movement into creation as furnishing the nature of his actuation, and his covenant to the solidaric humanity, he feels and learns his need of conformity in himself, and from himself, and with all others, ascends and moulds his life to principle, in the comprehensiveness of a love which embraces all, and toils for all. In this way the self reaches the intusception of a love, intelligence, and power in him who has surrounded man with these correlations, and in these correlations has provided for an expanding growth, and an ascent toward Him, in the majesty of his might, and in the wise order and love of his righteousness. In these provisions for growth and advancement, by self-culture, is the necessity for the disciplinary education of life, and the life of humanity, in the unfolding ages, which changes at various periods in the history of individuals, and of the tribes and legitimates, the Mosaic ministration, and the various nationalities and ecclesiasticisms of the earth, preparing for rejuvenescence. In this way, and again and always, when the cognition of the self is turned fully towards God, this self reaches the intusception of the love, intelligence, and power in Him who governs, and he finds, in the progress of the ages, a love for principle infolded in the movement, as a means of obeying in love him who

governs. Thus He leads to love. "But when that which was perfect is come, then that which is *in part* shall be done away; and now abide faith, hope, charity; but the greatest of these is charity." For charity, in the great fulness of its suffusion into the life, defecates the sensual, purifies the psychical elements, and in its holy beneficence crowns the life with light, the intelligence of an intellectivity undisturbed by passions, unclouded by the vices of unholy purposes ending in the mere self; and relying on his love who, serenely terrible, governs, yet unfolds in love. And to such he communicates consciously, in the everlasting Now and Here of his omniscience and omnipresence, unfolded in the order of his movement in his system, even as the atom or the sparrow was his conscious creation. And are ye not worth many sparrows?

Every Self is, therefore, to his own Self, the centre of the world. He must be conceived in his central self as a persistent life, a solidaric entity, unfolding through his organization, or else in attaining new fundamental elements in his own central life, substantially a thing of changes and *accidence*,—a mere production of the autonomy. Not only so, but as this self is a centre of self-causes, conceivable only in these essential activities, he can not borrow from Deity other causations for essential and persistent action, without the implication of positive pantheism. And this implication is more satisfactorily avoided in the conclusion that it is a spiritual entity unfolding the complement of his powers in and by his organization throughout the unfolding move-

ments of the deific plan. This Self is a centre of self-forces, and minds somewhat accustomed to discrimination, call and admit them to be forces, although they have not, by self-conscious appreciation, realized them to be positive forces. Popular phraseology is pregnant with the unconscious truth, which is constantly expressed in no metaphorical language, or, if so, is only the preparation of that language from the physical world, which, in its time, will reveal new and higher truths, as always heretofore, in the spiritual world. All persons say, force of will, strength of intellect, force of intellect, powerful emotions, strong love, intense hate, violent passions, and use diminutive terms of the like kind to express their lower or weaker forms. When the actuous force from the Self, called in this popular language the strong will, by its initiate movement on the brain, and delivered to the muscular system, moves heavy weights, it can be readily notionalized as a force when applied to man, and will be ideated as an almighty force—Elohim—when applied to Deity, building up and swaying the planetary systems, and endowing the tempest and the earthquake with their energies. When this Actuous power is seen waiting for the designs, and forms, and directions, and times, and places of actuation from the Intellectivity, and this is seen as implexing and inweaving this executive force with forecasted movements and wise correlations to certain and definite issues, as the charioteer directs the force of the horse, as the statesman or the demagogue guides the forceful passions of the

mob of life, it will be seen that the intellective force cumulates into and enlives and functionalizes this force with form-giving directions, which tunnels hills, levels mountains, and controls legions in bloody conflict and fierce charge of battle. Then ascend and see the forms, correlations, times, places, quantities, and qualities of all things in the Divine Intellectivity before they were actualized, fashioned forth into nature and the orders of nature. . . . When in the emotional movements, the blood, in spite of the reason and the *will*, bounds through the whole frame, sending their telegrams to the head, the heart, the cheek, the bowels, etc.; when Howard traverses Europe on his mission of love; when Wilberforce, with slender abilities, controls a nation by sympathy; when nations unite in a love of country, and a community of sympathy attracts man into associations of a civil, political, or religious character, and when love draws men to and from the ends of the earth,—that force, underlying all these movements and identified with all, will be felt and known to be a positively attracting force—a drawing together, as distinct and positive as that which in the magnet attracts and holds the iron; as that which holds the sun and the planets in their places; as the universal attraction of nature.


It may now be apodictically affirmed, that Vice is in the very system of creation, and that evils must result from the very *vice* of the system. LIV. FORCES, c. vii, 13, 14, 18; II, ii, *f*. Man is in this system, and always, for himself, its centre. *Id.*, iv, 19; II, iii, 10,

11; iv, 8. It is in the struggle with this vice and these evils, that he arrives at self-consciousness. Without these, there is no improvement, no progress, no unfolding life. Elsewise there are here, no means of unfolding his spiritual life and practicalizing it in intelligence and growing and self-conscious virtue. Water is necessary to life, yet water will destroy; fire will give comfort to the hearth, yet will consume the mansion; it manipulates all the arts, and is the destructive agent of the battle-fields. These are causes and effects in the very system of the universe. Instincts are essential to the perpetuation and the life of the animal races, yet the tiger will kill the doe, the saint, or the philosopher; the beaver will hoard his winter's store, and man will pile his mountains of wealth; and without these causes in effects as instincts in man, he cannot perpetuate and preserve his animal life; nay, he cannot promote his intellectual and moral life. His virtues grow out of this very vice and these evils of the system. As we ascend into the psychic organization of man as man, the same order of prearranged vice and evil appears, and from which and out of which, man is to unfold his spiritual life, and ascend to higher heights. iii, 10. The physical effects cannot come without their causes. The animal effects cannot come without their causes. So in the human life, the evolution of the higher life of man from the complexure of his instincts and psychic powers is inconceivable without all the precedent planes of causes. All are in the forecasted order of Omniscience. In the stability

and harmony of this order, as the abiding law of the universal movement, the mind escapes from the continual pantheism of all fetichisms, polytheisms, and spiritual despotisms. And these causes and effects, these instincts and psychic powers of man, are stripped of *pantheistic* satanism. They run down through the geologic eras and historical ages as parts of one system. There is no one Virtue which does not grow out of or rather thus through this system of Vice and Evil, and they are found as def-
ic ordinations in the system preparing the geologic eras, and providing for the historical successions. Temperance, chastity, prudence, patience, fortitude, love, fear, hope, mercy, justice, charity, discipline, instruction,—*education* evolves from the struggle. Sin is the subjective condition of the Self. It is the self-conscious neglect, misuse or abuse of these instrumentalities placed at the ultraneous disposal of man. Justice—Righteousness, and *rightness*, then, is simply the divine order working in the confusions and disorders (harmonious discords) of humanity. Human justice, rightness is therefore the approximate attainment of human conduct, for moving wisely and lovingly in the divine order for the purification of each Self, and the onward movement of all through these discords which unfold the hidden harmonies underlying the whole.

Nearly all things which a man may do, he must do rightfully, or wrongfully. He is concupiscent, yet there is fornication and adultery, and the human race must be continued, or the very order of the Al-

mighty must fail. If this is wrong, the whole order of God, in regard to man, is founded on wrong. Nay he has provided that the race shall not fail, and without this instinct man cannot evolve his intellectual and moral powers. It is the base of all worth and worthiness in man, for out of it grow the domestic, social, political, nay the religious virtues,—the whole moral life of humanity. Eunuchism is its deadly foe. Physically it destroys the race, morally it destroys all the virtues, growing out of the man, the family, the social life, and the state. Unlicensed indulgence tends to deep corruptions in all these particulars. It is therefore the subject of limitation, of law. On the one hand its product is pollution, always in some form. On the other hand it is the old Stoic asceticism, with all its moral monstrosities. In the aggregate of any body of men it is the malversation of their moral powers. . . . Again, man is organically combative, aggressive, and there is the whole struggle of life in the conflict of physical nature to overcome, and the wild beast and the serpent and the reptile to conquer and eradicate, and vice and evil to abate, and rights to uphold and wrong to redress. The instincts direct to these in certain particulars, and a higher determinate self-consciousness is required in others. Shall man then be an idler in actual life, or shall he be a moral combatant, using moral means in the abatement of moral vice and evil, by actuating knowledge and love into the order of society? . . . He is acquisitive; shall it be an earthly acquisitiveness, or of light and love, which as he gains he will,



in some form, radiate upon life? He is cunning; shall it be the cunning of the serpent and the Jesuit, or the broad combinations of the aspiring man, seeking the universal system of Jehovah? "Being crafty, I caught you with guile, but did I make *a gain* of you?" The law of physical and moral causes and their constant inosculation runs through all his activities, and evolves in a system of moral correlativity, to the unfoldment of which all the elements are essential. There is not a muscular power, an instinct, passion, appetite or psychic power, in man, which has not its obverse and reverse poles of action, and its moral use and abuse.

Vice and evil can now be seen as secondary causes, resulting from the actual fact of creation, and as pre-arranged in their systematic correlations in geology, in physical geography, and in the historical deployment of the nations, and as coming out of the power, wisdom, and love of God, justifying in their processions and tending to justification in the end. And the indestructible and unchanging Self, in the immortality of his nature, the solidarity of his kinhood to all other selves, is passing through and struggling with these evils of the system, and, preserving his subjective identity, unfolds his spiritual life. Nay he only unfolds it in communication and communion of ascending sympathies with all other selves in the ascent upwards and forever upwards, in the self-unfolding of the harmonies of this threefold life, in this order of the Almighty. The infinite Power, the absolute wisdom, the perfect love extends through

all the incalculable systems of worlds and the system of systems, and each must have, it is the invincible law of thought to those who can go up into these wider correlations, their new or other forms of power, of wisdom, and of love. "In my Father's house there are many mansions," and "such a one [was] caught up to the *third* heaven."

There is a subjective and objective side to and in all things. The contemplation of the inner, the subjective side, in any complement of our own powers, must always lead to a religion and a worship; the analysis, the investigation, from the objective, must always lead to a science of the objective and a philosophy for its origin. Science has travelled far,—it has gone back to the atoms, and, throughout the vast and manifold successions, it has found order coming out of previous conditions of less order, until it reaches the primitive chaos, yet the order is so apparent, so progressive, so comprehensive, and so universally inclusive, that, in a solecism of language, the Scientist proclaims the sovereignty of law. He finds Conservation, differentiation, diversities, and Correlations in this Conservation, and throughout these differentiations and diversifications, and in a solecism of thought, he proclaims System. He affirms orderly thought, a progress toward moral or human harmonies, in a system of human life—certainly in large numbers of the human family, and their earnest and sincere actuation thereof in life and history, under self-law and in system, yet he finds no thought, no co-ordinate harmonies, in the beginning, to rule the chaos

and evolve the Law and the System of the movement. Living in the Objective, he never passes through the Concrete, and never attains the subjective, the Inner Life, of the Universe. He can get no complemental Prime. He can get no Insubstantiation from the Prime to the Concrete; and he can get no insubstantiation from moral man into the moral order of humanity. As a philosopher, he is a follower of the mathesis: he only gets abstractions; a student of Logic, he only gets deductions, illations, from premises which are given to him; a Rationalist, in philosophy, he only gets an unproductive idealism; a rigid Scientist, he only gets, from effects, induction of causal Forces,—and he fails in all these to get self-consciousness, as a self-conscious Thinker, Lover, and Doer, for the application of his mathesis, for the exercise of his logic, and for the exposition of idealism to conservation of force, passing into differentiations and their correlations, and, for his own idealism, making all his pictures of the mind, and actualizing them in art, science, trade, use, and taste, and breaking up and joining together, on his own determinate intervention, the consecutive order of causes and effects, from his Inductive Forces. From his own subjective self-consciousness he insubstantiates his theories of nature and life into the mental constitution of his race,—and the harvest answers to the seed, the tilth, and the culture.

Mine has been the task, not self-imposed but obligatory, sought with all strength and earnest sincerity, but only found through weakness, to reach

up to God and find him everywhere. Omnipresent, all existences in their limitations, insulations, and individualizations, lie in the bosom of his presence. In this presence there is a law for Matter, "binding it fast in fate," and there is a law for Mind, as conscious self-cause using these causes in nature, and moving onward to the realization of an intellective moral system for humanity. SEMPER-DEUS, chs. vi, vii. This system includes not only Thought, Love, and Deed, but matter in all its forms and qualities, as their instrumentalities. With these *they* must work, but must so work from their own intrinsic nature. As they so work they demonstrate their effects in and on nature, and, in so doing, they mould, chisel and conform the organic lives around and by their essential nature. It is Insubstantiation. Ponder well the problem. It reaches up to God; it widens out to every child of humanity. It is in strict accord with observation; it is, now, the very doctrine of science; no law of nature is violated; every law of moral life has in it its fulfilment. In it there is no conflict between Science or Philosophy and Religion. Transubstantiation is miraculous; is opposed to science, to observation, and to the actual facts of experience, in certain mistakes and crimes which have been committed by the use of the materials used, and it is opposed to the belief, the faith of reasonable men, who would avoid a poisoned chalice as any other poison. Body and blood are but the atoms of organization, coming and going with every respiration and act of life. It changes to-day, to-

morrow, and always; last year they were in the field, and air and water; this year in grain and in flesh, and next year in the field; but "it is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life;" and the powers which make the organic framework of man, nor the Psuke, nor the Pneuma, can be traced by the battery, the crucible, or the eye-glass, but by words there is Wisdom and Love and Moral Power, as they touch and arouse that which is in the Soul and Spirit. Consubstantiation is an inexplicable dogma, never, in this connection, rounded out in definite thought and expression, and is now substantially obsolete, with few or no followers who seek to give it a foundation in the miraculous or the scientific. Physical agents act on physical organization, and in many instances in such manner as to prevent intellectual and moral manifestation through it, and in many instances end in intellectual and moral disorder of the brain. Intellectual, and especially the intellective moral intendment of life, acts on the physical organization, and this outer form becomes representative of the inner life, chiselling and etching it to its characterizing impressment of form, and therefore of essential powers—essential powers in this Selfhood and individualization of the man, or as the *vis a tergo* of God or Force behind him! If the Eucharist, or other rite, is considered and used *simply* as an act *in memoriam*, as any anniversary celebration, it will be considered, in time, but a mere physical and symbolic act, and will fall into desuetude, and

with many into contempt. It will be devitalized, to a great extent, of its true alterative and efficient accompaniments; but it will be life to those who have knowledge and love of truth to learn, that "the words I speak unto you, they are spirit and they are life." "Give us this day our daily bread:" bread is the sustenance of daily life; it *all* comes from the physical atoms and the processes of nature; we cannot live without it; we cannot live with *these* alone. But if we eat bread without this prayer, *intending* the Mind in it (in its *dianoia*) and wholly regardless of it, it nevertheless nourishes our physical lives by entering into the natural channels of assimilation, nutrition, and defecation, and so give the physical force necessary for the very life we actualize, even as the lamb or the beast of prey. As we use it, this way or that, in hard intellectual life, in the cunning of the serpent, the ferocity of the tiger, the ravening of the wolf, the astute *Probabilism* of Reinike the Fox (FROUDE's Reinike, Vinet's Outl. 412), etc., we insubstantiate that kind of life into and with our own life. The appetite grows upon what it feeds. As we use the physical elements of life in the activities of moral life, we divert these natural forces, we drain from their organic function or suppress their activity, and we enfibre and strengthen insubstantiate life in our soul-life. The science of Physiology as a collocation of facts is conclusive so far. The organisms of the animal are adapted to the support and the very life of the animal. So in man there is the special autonomic power in the very constitution

of his life, by which he is man and not animal. It is through this psychic constitutional life that the Spirit within holds its communications (both ways) with the lower animal portion of the organization, and so far with the external world, and with the world of Wisdom and Love. This autonomic psychic life is a perpetuative power for the preservation of the race and the moral economies which have evolved and are to evolve. The Spirit is within, and *this* is its organic instrumentality, on, over, and through which it manifests itself, makes its own *exposition*, and in action its very actualization in life. As this psychic portion, this soul of our life, is affected by the animal indulgences, or is depurated from the spirit within, so is its actual condition at every step of life, and at the end of life.* And in the strict law of cause and effect (making due allowances for the various contingencies of other causes), the effect is carried on into the personal and congenital successions. It is in this actual, practical insubstantiation, thus involving the soul, that the characteristics of the individual and the condition of society, from time to time and always, is written, recorded, self-monumentalized. Its Idealism, its mere and empty speculative theories of life or religion, without practical actualization, is the cant of society,

* The offices and functions of the Soul, this psychic portion of our LIVES—*nishmath hayim*—may be more fully brought out, by those who will study the subject of Mental Latency, in the xviii ch. HAM. *Metaphysics*, and of Unconscious Cerebration, in CARPENTER'S *Physiol.*, §§ 652-7, 712-14. SEMPER-DEUS, ch. iii, 10.

of philosophy, of religion. Its actualization in and from these elements found in the inner self-consciousness, acting on and through the complexities of life, and self-consciously realizing all the moralities involved in the individual, the family, the social, civil, and political conditions of our humanity, are but means of insubstantiation into the soul—*psuke*, that nature of the constitutional life of man by which the Spirit is connected with the fleeting, changeful, changing body.

Then why not eat the daily bread as eucharistic? Look to the whole system, not just now as a theologic one, but as a scientific and reasonable system, as this world and our humanity is constituted. Six days thou shalt labor and do all thy work, but the seventh is the Sabbath. Work is essential to physical health; overwork is destructive of physical life and of moral powers, of mental life. Work is essential to all our comforts; all work leaves no margin for their fair enjoyment, nor for mental unfolding, nor for the associations of moral sympathies, so universally seeking expression, exposition, in families, clans, tribes, nations, sects, societies. All work makes Deity the tyrant of creation; no work makes man the creature of indulgences, gives no modes of unfolding and exercising his mental powers, and affords no means for improving and testing his moralities. In the necessity for a sabbath of rest, in the necessity for time and place of associative personal intercommunion, and the diffusion of sympathies; in the necessity of these, and these for a perpetuative education

of the successions of human life, there is not the possibility of human culture without designate time, place, and the methods of instruction. In this system, extending over large spaces and including great numbers, it would be simply impossible; ordinarily it would produce an asceticism, in which men will mistake an idealism of self-righteousness, and so lose, or not gain, the practical moralities bound up with the parent and child, this child the father in his turn and the nurture of his own family, the brother and sisterhoods of the family, foundational to the wider brotherhood, and in his connections with society and the state. Simply because it would become commonplace and formal, and the life would perish, could not expand from the treadmill of routine. Because in itself it is and produces only a subjective state of the mind, surely as preparative to actual goodness toward others, but it needs more objective purpose and end. Six days thou shalt labor in the mixed conditions of this life, mingling in Fellowship with Humanity, and the rest of the Sabbath will give its higher reactions of moral power; its educative influences; and, in its universalizing sympathies, its moral cohesions for the struggles, the trials, the temptations of the week. But eat your daily bread as the gift of the Father; or eat it as the tiger rends his prey, as the serpent gorges his foul meal of some unclean animal, even as the instincts of your somatic nature shall prompt you.

Let us look in here a little more closely. We find the power of limitation and vitalization in the Prime;

we find these both in our own self-consciousness; we impose restraints upon ourselves and others, and so far give form to our own lives, and to life in others; by our thoughts, and sympathies, and deeds, we awaken the same to life in others, and so make the life we manifest a "quickeningspirit" in both, and a higher and fuller life, in richer forms of life, are attained and are impressed on this inner constitutional life, and so on the outer physical man. As we turn from the lower forms of life, in the sensuous concrete, we rise to the higher idealism of life, and, thus, into an actual Realism of life. The turning-point, *metanoia*, of this life, is, in every sense which may apply to Soul and Spirit, a New Birth. It is both a limitation by the Self-consciousness, and a new direction of the life in an *aspiring* love purpose. It is the seed-time, in which the old begins to die and the new life begins to live. In the actual, the practical life, it must be, it will be manifested, as in all things else, by a new form, which will take its outward symbol. This, here, is Baptism,—the burial of the old and the rising of the new. It is a self-dedication in this life, or a dedication in that power we have to impress, direct, and *lead* another. We have but one beginning for the natural form of life; there is but one beginning for the New Life, although it may have its dwarfs, its misshapen forms, and its suspended animations. It must have its daily bread, its struggles, its vicissitudes, its storm and sunshine, its tilth and culture, its sabbaths of calm, of meditation, of contemplation, for deeper-rootedness, higher

reaching, and fruitedness. As the self shall come to the reception (in the open face of the receptive spirit), to this communion, seeking and reaching up to God, in the impressment of that spirit-life which is embodied and set forth in form and life in the Gospel Word, there is Insubstantiation of that form and life into our life,—in the very law of Physiology.

There is a qualitative power in organization: the plants give new qualities to the chemic elements; the animals consume the plants, and give to them new qualities in their flesh. Not only so, the forces derived from the plants nourish and give force and vital power and the efficiency to the instincts of the animals who consume. Man is not an exception from this general law in his physical organization, but is its very and most significant embodiment. In the sum of his physical, mental, and moral powers, he is the compend of the universe. His powers are various, definite, and effective, and all nature contributes of the sum of its diversifications, in various forms, to his uses, and he uses them. Below him, organization qualitates, gives new qualities, in very virtue of the organization, to these chemic elements, taken up from food, water, air, and light. So in him. There is a flesh in fishes, another in birds, another of beasts, and one of man, in virtue of their respective organic qualitations. The flesh in man is therefore made, naturally, from the qualitative power of his somatic organization. But in him there is a new and higher power of qualitation, in the very nature, essence, powers of his inner, deeper,

spiritual nature, so connected with his psychic life, for it is now so exhumed from its cerements and surroundings, that it presents the image and likeness of the Father, and as so like to him, and with like powers to those which insubstantiated the universe—the Norm-Power in God—the norm-power in man. Chemics act on each other; plants act on chemics, and endow them with new properties in vegetal qualities; animals act on plant-life, and endow it with new properties in the animal qualities of their kinds of flesh, instinctive forces, etc. Man acts on all, first in the natural order of his organization, but higher up in his moral assimilations; and *according to his use*, he writes in legible characteristics on his brain and heart, reflected, radiated to his outer form, his modes of thought and his mode of life.

The transfiguration on the Mount is the type of that transfiguration through which we all must pass in our ascent to the Heights of Life.

But Rufus the Scientist and Cerinus the Idealist may say this is, also, a pantheism. Yea, but it is a pantheism which finds and preserves the objectivity of nature and the subjective identity of self-consciousness in man. Nay more; it finds the animalistic, the Somatic organization of man as objective to the Psychic Powers of man as man, and by and through which he rules these somatic qualities of his animalistic life into a system of life, in a law or

system of mere human life. Nay still more; it finds this Psychic Life as objective to the higher Spiritual Life of his Moral Self-consciousness, by which he is clearly discerned as standing back of and above the desires of the flesh and these desires of the mind, these thoughts and emotions which so clearly present themselves in this Mental Latency, this Unconscious Cerebration, these dreams, reveries, manias, and hallucinations, and which regulates, controls, or may regulate, suppress, or mould them into a system of higher life, on its own moral self-ultraneousness. Nay still more, and with completed definiteness, as it finds this Subjective Identity of the Self-consciousness, thus ruling these somatic and psychic movements of these lower lives, it finds the Self-consciousness brought to light in the life of Jesus in precise and definite accord with these powers and aspirations of this Spiritual life within, as it rules over and obtains and maintains its mastery over these somatic and psychic lives, and makes them the agents and instrumentalities of its own beneficence, and so of its Aspiration. Standing on this vantage-ground, the Spirit finds its own Subjectivity, and these Objectivities within and all objectivities without and around, and in the powers of its own self-regulative consciousness it insubstantiates this, its higher life, in and over these organic lives which so makes him man, the denizen of this world, but with aspiration for a fuller and nobler life. In this sphere of building up and perfecting a moral life in himself and in humanity, he stands revealed as in the image

and likeness of his Maker, the Maker of the Worlds, who insubstantiated the universe. . . . It is such a pantheism as avoids, in fundamental thought, the generalities of Cortes; it gives identification and individuality to the teachings of Lewis; it furnishes a philosophy to the piety of Craik; it harmonizes Spinoza, Moleschott, Oersted, Poynting, Agassiz, Loyola, Cortes, Lewis, Craik, and Carpenter; it gives the grand empire of Regulative Power over all these changing and shifting and phantasmagoric forms of life, but and only in the "*renewed knowledge*" given in the enlightenment of the Self-Consciousness in Jesus Christ.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty;" "Fear not, I am the first and the last;" "Holy, holy, Lord God Almighty, which was and is and is to come;" "I am Alpha and Omega, the beginning and the end." Rev. 1:8, 11, 17; 11:17; 22:13. "I the Lord, the first and with the last, I am he." Isaiah 41:4; 44:6; 48:12.

"For *the invisible things of Him*, from the creation of the world, are clearly seen, *being understood by the things that are made*, even his eternal power and Godhead." Rom. 1:20; Heb. 1:10-12; Acts 14:27; Ps. 102:25-27; 19:1-4; Prov. 8:22-30.

"For in Him we live and move and have our being." Acts 17:28; Col. 1:11-13; Heb. 1:3.

"Now there are diversities of gifts, but the same spirit. And there are differences of administration, but the same Lord. And there are diversities of

operations, but it is the same God which worketh all in all." 1 Cor. 12:4-6.

"The spirits of the prophets are subject to the prophets." 1 Cor. 14:32; Acts 15:28.

"There is one body and one spirit;" "your whole spirit, and soul, and body." "Put off the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind;" "for the spirit searcheth all things, yea, the deep things of God;" "he that is spiritual judgeth all things;" "that they might be judged according to men in the flesh, but live according to God in the spirit;" "for the flesh lusteth against the spirit, and the spirit against the flesh;" "it is the spirit that quickeneth;" "the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life;" and "the fruit of the spirit is love, joy, peace;" "that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . I in them and thou in me, that they may be made perfect in one;" "and ye are Christ's and Christ is God's;" and "when all things shall be subdued unto Him, then shall the Son, also, himself be subject unto Him that put all things under him, that God may be all and in all." Eph. 4:4; 1 Thess. 5:23; Heb. 4:12; Eph. 4:22-3; 1 Cor. 2:10, 15; Gal. 5:16, 17; Jno. 6:63; Gal. 4:22; Jno. 17:21, 23; 10:38; 14:11; 1 Cor. 3:23; 11:3; Gal. 3:28; Col. 3:3; 1 Cor. 15:28.

"And sware by him that liveth forever and ever that there should be time no longer." Rev. 10:6.

THE FELLOWSHIP OF HUMANITY.

IN preparing the Discourse which follows, a chief object was to show that the fundamental principles or Moral Powers which move all men, acting individually, or in sects, or societies, to the dissemination of Truth, and to the improvement and welfare of man in deeds of Beneficence and Charity, and their *reciprocative* capacities to receive, and, in turn, to diffuse the same, are in all, alike, differing only in some modification of form, or mode of organization. A further object was to make them *self-conscious* of these great facts; and that these Powers were, thus, at their disposal for good or for ill; and that they are sensibilities and sensitivities, which will be played upon and manipulated by others, for their views of good and ill, or that they, each one for himself, must mould them into some intellectual and moral system of life, on his own sense of responsibility; and in all these, that they may find their unity under God, and their order of Harmony as one Family of a Common Father, who regards his Children, not for the work, nor the kind of work they perform, but for *the true spirit of Wisdom and Love* with which all work is done. In these fundamental powers of man, the Consubstantiality of the Race is found; in them its nobler history has been acted and written; and in them the capacity to Know the Truth, to Love the Truth, and to Do the Truth, are both the fact and the law for the enlargement of this, their own circle of Powers, and the only means of their true Welfare and Progress; and, in this spirit, to take them back of and anterior to symbols to the Life and Truth which first made the symbols of creation; and to give to the specific symbols, hereinafter introduced, their highest physical, historical, intellectual, and moral significance,—

"Truth, embodied in a tale,
Shall enter in at lowly doors."

In this, *the objective symbols* of Creation are but the means, the alphabet of the great Education, in connection with the individual and historical vicissitudes of life, for getting back to the *Subjective Mind*, and, so, into the Living Presence of the Divine Powers, by and from which all things were created; in this, the objective symbols of all creeds, faiths, and societies, are but the outward embodiments of Truth in Principle and Conduct for informing, and, from

step to step, expanding the Subjective Mind of Man, and taking it over and up to higher and higher action, and the true Self-realization in Practical Life. Stop or rest in symbols, and you have hardened, become stationary, and may *fossilize in the objective forms and ceremonies*, even as the mineral crystal has solidified from its plastic elements, or as the bramble or tree has made its growth, and thenceforth is only fit for some *passive use*, or for the burning, or to rot for further fertilizations. The life is dead, for there is no longer growth and expansion. Immortality is a line of immortal progression as we expand toward the Infinite Fulness. In the aggregate wholeness of Existence, Man, in his correlations with Being—with God, is, to us, the Problem in that wholeness. Nature, in its dependent chains of physical cause and effect, and these in constant connections with the *sensuous* nature in man, furnishes the means of his intellectual agency and expansion, and the deployment of all his powers, not in the limitations of formal and symbolic worship, but as they furnish the means for reaching back of these to the Life and Truth in and behind them, and as they are the actual instrumentalities of our daily joys and sorrows, or the memorials of the historical struggles of Humanity, and by which we realize, to our own self-consciousness, the movements of nature, and the presence of God in his system of orders and economies. With these, the Moral Life is unfolded, yet only by grasping and gaining the *complemental* Love, the mystical element of life, which diffuses its Aspiration in the whole of life. It is ever, the Key of Knowledge and the Torch of Love—the Flame which guards the Eden of Life, yet guides the way back, and unlocks the portals to the Home of Innocence and Peace.

The discourse was delivered before a Body of Odd-Fellows,* April 26th, 1869, the Fiftieth Anniversary of the Institution in America.

May 14th, 1869.

* The term *od*, is a word for the root or conception of *prime force*. It is the special word (*od-yllic force*) for that quality, power, or force, by which man and woman, or men and men, are mutually attracted or repelled, and by which they act and react on each other in life, society, parties, sects, nations, and which is melting and moulding, in the confluences of history, into purer and nobler forms of life. The term *Od-Fellow*, may be traced by the more advanced member of the Order, to the fellowship of man in the primitive *blood* of the Race.

A GUIDE TO TRUE FELLOWSHIP.

WE are in the presence of the Lord God—all-Mighty, all-Wise, all-Loving. And we are, All, his Children, in his “image, after his likeness.”

GOD IS POWER.

The diameter of the Moon, the line through the centre of its mass, is 2165 miles ; that of the Earth is 7925.6 miles ; the distance between them is 240,000 miles ; the Earth moves in its orbit over 68,000 miles an hour ; the Moon, in its compound motion, moves much more rapidly, for it must make its orbit around the Earth, and with the Earth around the Sun. Yet the Moon has a *power* which revolves it in its regular order and sustains its movements, with an adjustment more accurate than man can give to the time-piece by which he attempts to measure the hours of a few fleeting years. The Earth is 95,298,260 miles from the Sun, and the Earth has a Power, a Force, which rolls it in its immense orbit, whose length is nearly 600,000,000 miles, in precisely 365 days, 5 hours, 48 minutes, 48 seconds, which is our year. And

this power, this Force, or the Forces at work, keeps it steady and true to the pre-established laws of its orbit, and furnishes us the alternations of day and night, of seasons, and the chronology of our history. Passing by the planet Mars, at the distance from the Sun of from 210 to 301 millions of miles, and between these limits, roll, in their respective but different orbits, the 85 Asteroids or planets of different sizes, and some of their orbits cutting each other, like the mazes of a dance, in apparently inextricable confusion, yet in such order that no confusion or actual disorder takes place. Beyond these on the outer limits of our *small* planetary system, small as compared with the universe, rolls in his immense orbit around the Sun the planet Neptune, 2,862,404,000 miles from the Sun. The diameter of the Sun is 882,000 miles ; that is, go 200,000 miles beyond the Moon from this Earth, and then double that and you have the size of the Sun. It is about a million and a half times greater than the Earth. Yet this Sun and all these planets with the attendant Comets, computed at 28,000,000, and some of them covering a space in length of 120,000,000 of miles, are moving under a *power* which is regulated and orderly as the movements of any time-piece in your pockets. The Sun turns on his own axis once in about 25 days 8 hours, and he and these attendant planets and comets are moving round a centre common to them all, as the moon revolves around us, and in an orbit which will require 18,200,000 years to accomplish the circuit, and moving at the rate of 28,800 miles per hour.

This centre is supposed to be the star Alcyone (γ Tauri) in the constellation Pleiades. Yet this partial whole, great as it is, is but as a grain of sand in the infinitude. Now look through the forty-foot Reflector of Sir John Herschel, and the light which will strike your eye from the most distant nebula which it can reach started from that point almost two millions of years ago, and travelling at the rate of more than ten millions of miles a minute, will now only reach your eye. As these Reflectors or telescopes are improved, points of light beyond, and still beyond, come into view, proclaiming suns and worlds, incomprehensibly beyond. Millions will only serve as units for their computation, and then the mind fails to embrace the whole.

There are forces in gunpowder ; there is force in water as it aids to expand the flower into growth ; there is force in a drop of water, when disengaged by appropriate means, sufficient to kill forty men ; there is power in the air—in the breeze waving the grain-fields, and giving life to nature, and in the storm ; and there is force in the earthquake ; there is force in the pulsations of the heart, in the heaving of the lungs, in the slightest act of consciousness, in the touch of the hand, in the energies which move the physical masses in the works of man ; and there is Force swaying all these immense systems of bodies in the infinitude of space, in the grandeur of their order : and God is Power. He is the All-Mighty, and these are his Works—and man self-consciously *works*.

GOD IS WISDOM.

All this infinitude of world-systems move in order and harmony. There is order in the movements of the Earth and Moon ; in the Sun and the Earth and the Moon, notwithstanding the moon passes between the earth and sun and is subjected to its great *attractive* force. There is order in the movements of the 85 Asteroids in their diverse orbits of different eccentricities and inclinations ; and there is order in the movement of the distant Neptune, rolling in his orbit two billions five hundred millions of miles beyond these, and the Attractive Force which binds Neptune to the Sun pervades all the intervening space, and the Projectile Force sends all on their lesser and greater orbits. So the Sun and all his planets and comets in their greater orbit around the star Alcyone, with numberless systems lying between the two, and others lying outside of this system, but accompanying it ; and this greater system is moving in order, in its orbit of 18,200,000 years, at an inconceivable distance a year. . . . A similar law of order applies to light. Light is a triple wave—a wave of three distinct peculiarities and motions, passing from the sun and stars to their respective planets and out in all directions into space. Throughout all this infinitude, of which we have been speaking, there is a *something* (called by chemists and philosophers, the luminiferous ether) by which these waves of light are communicated ; and notwithstanding the crossings and interlacings of these waves of

light, thus propagated from these centres of light, there is that order and harmony in the movements of light by which Astronomers gauge and measure and map the heavens, and astound us with the extent and the accuracy of their results. There is the light, and there is the Light of Mind, but we will see more of it. . . . Now take Ehrenberg's Solar Microscope, whose powers are due to that very light, and you will see a small animal (the *Galionella distans*) with a distinct shell, mouth, and digestive canal, so small that forty-one millions can be contained in one cubic inch. There is yet a smaller animal (the *Galionella ferruginea*), so small that one billion seven hundred and fifty million can be packed in the same space. Each is a perfect symmetry in its kind, made up of atoms so small, thus to be moulded into these minute forms, that the mind cannot conceive them as matter, but as points of Forces in union. Pass on from these animalcules through all the forms and successions of animals, each succession becoming more complex and more perfect, and so exhibiting Wisdom, running through all the successions, until you reach Man, in the full possession of his self-conscious powers and his self-conscious direction of his own conduct, in such measure as is accorded to each, and the light which moves in order throughout these immeasurable distances and athwart these apparent confusions, is only representative of the Wisdom—the Supreme light—which pervades and is, or may be, thus, appreciatively present to the whole. And God is wisdom—

the All-wise. "O Lord, how glorious are thy *Works*; thy *Thoughts* are very deep"—and Man, with Power and Mind, is "fearfully and wonderfully made," and wonderful and fearful are the Responsibilities of that Mind as he shall come to *feel* (love) and know his duties, to evolve moral order out of the darkness and chaos of life, by the conscious exercise of the Powers which have been placed at his disposal.

GOD IS LOVE.

Touch animate nature anywhere, everywhere, and each kind is attached, *attracted* to its kind by sympathetic affinities. In the vegetal kingdom there is male and female. The love of kind begins in the lowest kinds—in these *Galionella*! In the ocean's depths you find the male and female, and the fishes of the sea move in their great schools so thick that they frequently darken the waters. In the air, the male and female pair and build their nests, or otherwise maintain their associations and display their kindred affections, and in their seasons the air for miles, like floating clouds, is darkened with their numbers and rustling with their wings, as, *bound* by the common instinct of association, they seek their alternate homes in the North and South. On the earth, kind cleaves to kind, until in the ascent of this affinitive, *this attractive and sympathetic life*, Man forms into families, clans, tribes, states, republics, empires, sects, societies, and all forms of superstitions, or *wiser* forms of religion, beneficence, and charity. Man is the embodi-

ment of self-conscious *power*, self-conscious *wisdom*, and self-conscious *love*. He is bound in bonds of Fraternal Attractions. Love, last born into the order of time, moulds Thought and Power into the instrumentalities of human beneficence, until Man sees or may see them as Thought, Love and Deed, as Faith, Hope and Charity, as Truth, Love and Friendship, and looks up and finds that in the just and consecrated use of these, his proper powers, he is representative in "image and likeness" of the Power, Wisdom and Love of the Maker of the worlds.

GOD MADE MAN IN HIS OWN "IMAGE, AFTER HIS
OWN LIKENESS."

In the Beginning, God (Elohim) created the heavens and the earth. And the earth was without form; and darkness dwelt on the face of the deep. The Spirit of God moved thereon. And God said, "Let there be light," and light was. When he had finished the orders of his creations in plants and animals, God said, Let us make Man. Then said Creative Power, "O God, make him not, for he will be wilful and wayward, and will glory in his own little self-power, and will use that *power* for dominion and destruction, and I shall have to destroy him through all his successive generations." Creative Wisdom made answer, "O, make him not, for he will be foolish, vain, proud, selfish, and cunning, and will use the understanding which Thou must give him to make him Man, in all these forms and for these uses, and

he will be only a blot on thy creation and an imputation on our Wisdom which will be concerned in bringing him into existence." Then Love, looking through her tears of sympathy and hope and patience, exclaimed, "O God, make him; I want something to love, something to return me a deep and filial love. Eternity, without Love, is an empty, barren, and fruitless state of being. The perfect creatures of this existence, here, need not my deepest, purest love, nor my care and reciprocation. They are a love unto themselves and to each other; but not to me in that deep, filial, and returning sympathy, which a weak, blind and wayward yet loving creature will be when he shall return to his Father's home and his Mother's bosom. Make him, O God; I will watch over him with all my care, through all the dark ways he may have to travail. Wisdom will not refuse *me* her aid, and Power cannot withhold from me his assistance. When Man shall pass through the long history of his career, unfolded in the Love which I shall impart to him, enlightened in the Wisdom which he shall accumulate in his long progressive education in the activities and struggles of his existence, and by that love which shall inspire him to seek his highest intelligence and know Thee, his Father, and so exercising his Power in these holy activities he will be thy Son and his children will be thy children, and so they will be in thy image and likeness, and we shall love them; and heaven and earth shall be one family." And God said, "Let *us* make man in *our* image, after *our* likeness." And

so God formed Man of the dust of the earth and breathed into his nostrils the breath of LIVES (*lives* is the original word—his animalistic, his human, and his spiritual), and said to him, “O Man, thou art the child of Love. Thou shalt know *her* first as Mercy as thou dealest in Charity with thy Brother; but as thou returnest here thou shalt know her as Love and wilt recognize her as my Grace. Thou hast dark ways to travail, but she will watch over thee and give thee times and places for showing thy mercy and love to thy Brother; and when thou failest in this, Wisdom and Power will so order the events of thy life and history that thou wilt need ask that which thou hast denied. And when thou hast learned the lesson of Existence, thou wilt return to thy home, and the Father will receive thee and Love will embrace thee, for the Wisdom thou hast found and deeds of Mercy, from thine own innermost Love, which thou hast done.”

THE FAMILY OF MAN IN UNITY AND ORDER OF PROGRESS.

Man was born into an order in which provision has been instituted for his Intellectual and Moral Progress. This progress and the unfoldment of a Moral System is founded on the diversities which appear in the earliest traces of human history, and which continue to these times and will run on into the future. These diversities are differences of *degrees*, not differences of kinds. Adam, Cain, and

Abel, were of the closest kin, yet Adam followed not God ; Abel was a worshipper, and Cain a murderer. Shem, Japheth, and Ham, the common children of Noah, were the founders of distinct races of men. Their differences are differences of degrees and modifications ; the elements which lie at the bottom of their being, are identical in kind. The differences, so to speak, are only "skin-deep," or as modified in organization. These kinds of differences take various outside appearances, and have different historical names. As they take different outside appearance, inhabit different localities, and so are subject to the influences of different climatic causes, and are within or without the direct lines of historical progress, intellectual and moral causes tend to unite them to or to separate them from the fact and the law of Progress. There are no two men, out of the thousand million on the earth to-day, who are exactly alike in external appearance or in mental qualities, yet each can exercise human power, human thought, and may mingle in offices of human sympathy and Friendship. There is no society or institution on earth, based on Faith, Hope, and Charity, in any form of expression or conduct, which does not recognize the fact. There is no sect of religion which does not seek them as proselytes, and devote means and exertions for that end,—and with most of them to improve their intellectual and moral condition. The utilitarians of Science, in the application of the general laws, which they affirm pervade all the operations of nature, move forward to the same conclusion, and devote

their energies to the same result. The same intellectual and moral powers are *there* at work. So each one of the whole can aspire to a moral life, in and under God, in deeds of beneficence and charity, in the exercise of his greater or less power of thought, and as it is directed and moulded by his Love, whether he works in the self-conscious Aspiration for himself and others up towards the common Father of All, or is impelled by the great current of life which overrules his philosophy by his sympathies,—in all, it is Faith and Hope, and in one way and the other it is Charity. It is Truth, for we have no Faith but in that which we know or believe to be true, and in the Love of the godlike and universal Truth we deal in Friendship with the Children of our Common Father; and, as we look up and contemplate Him and reach beyond those modifications of forms, and organizations, and orders, and vicissitudes of history, and life, and catch the full current setting in to the Future, we find that He is Wisdom, Love, and Power; and in these is the source of these, our intellectual and moral powers. I appeal to or against that large class of intellectual men in the society of the world, who are now endeavoring, with so much ability and zeal, to prove that there is no God, to say whether these are not the inner and deeper elements common to our common humanity, whether they adopt the doctrine that all the tribes of men are descended from one common progenitor, as in Adam, or they are the productions of different ancestors. The elements of this kinhood and iden-

tity are there—let the external form and the inner modifications be what they may. Again I appeal to them, to say whether the estimate they form of all the individuals of their acquaintance, or from their knowledge in history, is not precisely and accurately measured by the amount of these intellectual and moral powers which these individuals exercise or may have exercised, and very little, by the accidental conditions of form, or place, or tribe, or circumstances which surround them, and by these latter only as they have overcome, acted upon, and modified them from these, their self-conscious Powers. Again, whether there is not in the whole human family, as the general law of its capacity, a susceptibility to the action of and to be moulded by intellectual and moral causes, as intellectual and moral considerations of action and conduct. When the man of science presses the energies of his life for the extension of his Principle of Utility, he appeals to the Thought, and the Affection, and the Active Powers of man for their appreciation, and for the introduction of his Science, that these very intellectual and moral powers of man shall be enlarged and shall be gratified. When the disciple of Faith contributes the wealth of his head and his heart to the dissemination of Truth and Charity among men, and these to become a Practical Benevolence, he but affirms the great Faith, the greater Truth, from any and every standpoint, that We, All, are the Children of God.

MAN CAN RESPOND TO THE POWER, WISDOM, AND LOVE OF GOD, ONLY IN HIS OWN ACTIVE POWERS, UNDER THE GUIDANCE OF WISDOM AND LOVE.

When any one enters the Lodge, the first thing he sees or may see is the representation of the Omniscient Eye. And the human eye cannot see without Light. That which the human eye clearly sees, that, so far, *he* clearly knows. Yet he learns much by actual touch—by conscious and directed tact. That Omniscient Eye, pervading all this infinitude of worlds, sees and knows, by that power of knowledge which, in us, is light, seeing and knowing. That Eye, and the omnipresent Tact, may be likened to that great Nerve of the universe, always and everywhere omnipresent, which transmits the light in its triple waves from Herschel's nebula and all intervening points of crossing waves of light, without confusion and disorder. Omnipresent, it is moved by the action of my arm,—certainly by the lights glittering around us. Light is the great agency of all the movements on the earth. It is in everything of which the earth is composed. You strike it from flint and steel; you dig the black coal from the bowels of the earth and send it to the gas-works, and the city is lighted from end to end; and that coal is from vegetable productions, which grew in rank luxuriance, long time back in the geologic periods, and, so, full of the elements of light. Water, that which, under most circumstances, extinguishes light, is, in itself, the most prolific source of light. Its

oxygen is the chief source of combustion, and its hydrogen, the burning of that hydrogen, is the chief source of flame. It is in the water of crystallization, which gives the diamond its brilliancy, which is, else, but a lump of black charcoal, and which will burn with an intense heat. All the sand and limestones of the world are hydrated masses, that is, they owe their solidification to the presence of the crystallizing water. So of crystals of their various kinds. Light pervades all nature. Without it there could be no vegetation, no animate life. Here you see that long before science, art, and accident had gathered all these facts and demonstrated these laws of nature, there was ringing and tingling through the ears of the world, the solemn declaration that God said, Let there be Light, and light was, as it was thus necessary to pervade and infecundate the chaos, and bring order out of disorder. The first fact and law of order is Light; and this in all languages, amongst "all kindreds and tongues," as they make any advance in knowledge, is the synonyme of mind, the exact word for correct Thought, for Faith, for Truth, for Wisdom. It is the Light by which you may know and understand the emblems of the Order, even as by it you may know and understand the Wisdom, the Love, and the Power of God, in his Symbols of Creation. Nay, it is more. As it is the organizing element of all worlds, all crystallizations, rock-formations, growth, preservation, and forms of organic life, *in its chemical affinities*, it furnishes the fact and the law of their cohesions, by which they are

drawn and held together in their respective forms, in their mutual affinities. The hydrogen which you burn in your gas-lamps, and which is necessary to nearly all the flames of fire which we employ in our arts and uses in life, is the most explosive and destructive element of nature. Let certain processes go wrongly at your works, and an explosion will shake the city ; let the water of the ocean, by some crack or fissure in the earth, or by the melting and corrosion of the rocks which surround the earth's central fire, pour in its current into that great furnace of molten matter, and an earthquake lays a continent in ruins, and cities send up their moans of agony. Light is the source of all that is beneficent ; it is the source of desolations. Its absence is darkness and death ; and these are the types and emblems of ignorance and vice. The transitions of nations, when they pass from the darkness of barbarism to the light of order and civilization, is always a period of convulsion. So when ignorance and vice gain or tend to gain the ascendancy in society, disorder and lawlessness are the result. Then let us aspire to God, as the flame mounts upward, in the full effulgence of his light, until its irradiations shall reach and illumine all minds, and genially inflame all the hearts of the children of men, and the great Paternal Eye shall look approvingly on the One Family of Man, moving and acting in the fulness of this threefoldness of Intellectual and Moral light,—for even in physical nature, the solar rays are light, heat, and chemical affinity,—warming, illuming, and giving

vitality, growth and vigor to vegetal and animal creations, as the organizing powers of the universe. *His Eye of Light* is over all; his Powers of light are in all.

That this Sensibility (I know no other word for its expression) which thus transmits light and produces such manifold and wonderful phenomena over the face of the earth, also pervades the earth itself, is probable, nay, in some sense, is demonstrable. Telegraphing is only in its infancy. It is not twenty years old. But a short time since a charge of gunpowder, placed two hundred miles from a small battery, not a foot square, was ignited and exploded with the certainty of a percussion cap, and in less time; a message dated two o'clock in the afternoon at London, England, was received at an office, on the banks of the Ohio River, at eleven o'clock forenoon, of the same day. But a few days ago a signal was sent from Boston to San Francisco and returned back to Boston, a circuit of eight thousand miles, having to pass through thirteen instruments, and all was done in the eight-tenths of *one second*, and if there had been one continuous wire around, it would have been instantaneous. Verily, there is a great Nerve of Sensibility pervading the boundlessness and embracing all its parts, by which the slightest vibrations may be communicated—by which, may we not add, God may be omnipresent to all his works and in all space. Truly, the language of Sir Isaac Newton, when he spoke of “the boundless uniform sensorium of Deity,” is no longer fanciful. Verily, verily, are

we in the presence of the Lord God, omnipotent, all-wise and all-loving ; and we are his children, in this omnipresence of his Triune Powers.

Truly, then, God said, Let there be Light, and light was, and he saw the Light that it was good ; and he saw everything that he had made and behold it was very good. Good, very good, as we, in his image and likeness, as we in our highest reaches of knowledge and purity shall come to know him, and so use all things. As the earth and the worlds came out of chaos and darkness only by the actual light, which introduced order, and organized in successions of order, always reaching to higher order in the production of symbols and emblems significant of the omniscient life which pervades and rules all, so we came from darkness—darkness into light, a light which presented all things in confusion and disorder, or at least in such condition that we had to learn one thing and then another, one symbol of Life, one emblem of Truth, one form of Friendship and then another. As we proceeded along this line of knowledge it widened out, and continues to widen out until we see that all things hang together in a chain of dependence—a chain composed of Three Links, and the universe is sustained by the Power and the Wisdom and the Love of God ; and we can only form the chain of a connected and noble consistency of life by Thought, Love, and Deed, linked one into the other. The simile still holds good, for it is the law of the universe and the unfolding law of our life, for each self and for Humanity. The knowledge, the instruc-

tion of infancy unfolds into a Faith, of *some kind*; and the eager eye of youth is always bent forward in Hope of some enjoyment, some gratification, some love in the future, which he may only attain by continued and progressive exertion; and in the household and the Family are laid the foundations for the Charity of life. Charity begins at home, but it widens out with your new family, your friends, your state, your nation, to all mankind in the mutualities of trade and commerce and political associations and sympathies,—with your Thought of Nature and of the Ruler of nature, to the members of your sect, to the good men everywhere, earnestly striving for the uplifting of man, and of states and nations. Its course is ever, in this progress, to higher reaches of Thought and a broader system of Truth and more comprehensive deeds of benevolence. It is the *missionary* Spirit of the world, in its thousand-fold forms. It is Friendship, Love, and Truth, which is at the base of all, and in its threefold powers moving the intellectual and moral energies of the race. Born from a world of Darkness into a world of Light, all our Passions are blind without the Light of knowledge: they impel us—project us outwardly to deeds of anger, wrath, malevolence,—slaughter, running red in blood. All our loves are blind, and without the Light of true knowledge they attract and *lead* and *bind* us to this base indulgence, to that unworthy pursuit, to this and that gratification of some *love*, which degrades, dishonors, and debases. The Central Light of man is his Intellectivity, “the Light which

lighteth every man that cometh into the world," as the Central Light of God is his Omniscience. It is his directing, shape-giving, regulating power, by which he forms and makes all things in order, from pictures in his mind, and gives system to these, to his conduct in life, to his thoughts of the system of the whole. It is only in this *light* that the great order of Jehovah could run down through the successional eras of geology and unfold in the history of the world, and arrange all things for our time and for the future coming better times, when Truth and Love and Friendship shall be the illuminating, the cohering, and the actuative Principles of Life.

LIGHT, EMBLEMATIC OF POWER, WISDOM, AND LOVE.

Light! What is Light? Any modern work on Chemistry or Natural Philosophy will teach you that it is not a simple substance, not a single thing or power. It is a Trinity of Powers. It is a compound agent composed of Red, Blue, and Yellow colors. Of these, all the shades of *color* existing on the earth and in the heavens, of which we have any knowledge, are composed and made.* Their joint union

* "The seven colors of Newton, it is believed are really composed of the *three primitive* ones, Red, Yellow, and Blue. A portion of proper white light is also found in all parts of the spectrum which cannot be separated by refraction. We may hence infer that there is a portion of each color in every part of the spectrum, that each is most intense at the points where it appears strongest. Light is most intense in the Yellow portion, and fades towards each end of the spectrum."—SILLIMAN'S *Chem.*, § 60. Brewster holds to three primaries, Red, Yellow, and Blue, the remaining

makes white, that emblem of Innocence in Infancy,—that emblem of Purity and fulness of Light at the end of life and at the gates of death, when the Passions have been subjugated and the Emotions have been properly and holily directed by that Industry (represented in the Bee-Hive) which is necessary to our own success in life, essential to the welfare of society, and without which we can have no competent accumulation of knowledge for our own perfectibility and its diffusion into life, by a wise and well-sustained course of systematic conduct. These *loves*, which distracted us in youth and in the keen pursuits of life, will become purified in that Light of Knowledge which comes to us from the far-off spheres of Heaven—always distant from us—as a Source, yet always around us, as the means of our activities. It is Love in unison with the light of Truth and their vitalizing *powers* in our conduct. It is the *three links* in the great chain of existence, which binds all things

colors being compounded of these. Herschel says, "Any three colors of the spectrum may be taken as primary, and all the other colors may be compounded from them by the addition of White," therefore they are not primary, because they require the white to complement them, and the three break up into infinite modifications. "Sunlight appears to have *three* distinct properties: 1. Brightness; 2. Heat; 3. Power of producing chemical effects. This last property is called Actinism. . . Brightness belongs particularly to Yellow; heat to Red; actinism to Violet and Indigo." QUACKENB., *Phi.*, §§ 673, 675. "Grove, by an experiment (the instruments used may be inferred from their names), by a beam of Light, produced *chemical action* in the *plate*; *electricity* in the *wires*; *heat* in the *helix*; *magnetism* in the *coil*, and *motion* in the *galvanometer needles*."—YOUNG, *Chem.*, § 408.

together, and moves them in linked order. It is Power, Wisdom, and Love in God, in that complete Unity, which makes the Light of the Omniscient Eye the emblem of his Omnipresence. In the last hour, that Light will guide us on through the shadows and darkness which, else, will fall upon us. But with it, as we look upon the Coffin, the Skull, and the Crossed-Bones, and as we feel and know that, in the discharge of our duties in life, the true Heart has been in the true Hand, we will realize the prayer of the poet, and, in the close, the emblem of the Cherubim on the Ark:

In life's closing hour, when the trembling Soul flies,
And Death stills the Heart's last emotion,
O then, may the Seraph of Mercy (Love) arise
Like a Star on Eternity's ocean.

THE INITIATION.

When the Initiate shall enter the Lodge, the first thing he will see or may see is the Omniscient Eye, although there are many things, as in actual life, to perplex and confuse him before he will see it. The chaos of his Mind will have to be reduced to some order before he will distinguish it; and to much order before he will fully, if ever, wholly *appreciate* it. There it is, calmly, quietly looking, as it were, down upon him, and as he contemplates it, if he has the elements of a true man within him, it will somehow take a life, and he will *feel* an Omniscience looking through all the chambers of his Heart, detecting every impulse of motive and gratification, and track-

ing every thought of the Brain as it forms, in connection with the *heart*, this base design, that unworthy purpose, or that exalted scheme of Love and Friendship for his Fellow-man, and as he shall or may deliver these over to the hand or tongue to be executed in actual life. He *feels* the Omnipresent God; and he feels the *life* and *light* of his Moral Being.

THE WHITE OF THE INITIATION.

The Initiate is within the Lodge. His emblematic color is White. It is here, not the emblem of Purity—purity as of Purification, but of Innocence, yea, and of his Ignorance, of the white blank sheet of his Mind on which the good and ill of his life is written and to be written. It is his emblem of his want of knowledge of the struggles and trials of life, his temptations, his falls, his resurrections, his risings to higher life. And it is emblematic of his ignorance of that higher knowledge and higher life, which will come to him in the faithful discharge of all the duties which he may learn that are imposed on him as a Child of God and a brother in the Family of Man. Here all the Colors are blended in the White, and make *white*, but he only knows it as one color. He accepts it in Faith; he unfolds and learns *its component qualities* in Fidelity; the Globe in its envelope of Clouds is given him as the scene and theatre of his exertions, and the emblem of the Hive teaches him to improve each shining hour and make life more orderly and full of *good things*, and for others as well

as himself;—for that which he collects of physical comforts and intellectual wealth, in the gladness of his springtime of life, in the freshness of his manhood, in the sterner struggle of his summer of life, will be, may be his comfort, his cheer, his solace in those dark days and darker hours which may, which must come to all, for the true Education of Life. Are there no sympathies of the family, no charities for man, no mutualities of Friendship in this life of struggles and vicissitudes; then, indeed, is life a Labor. *Life is Labor.* Be careful and not make it a labor, a mere slave-work, doing the task of a hard master, and not the cheerful obedience of a willing Son, else you may learn that life is “a far country with a mighty famine,” and that the household of paternal love is better than the task of the swineherd, where the moral degradation is yours, and the profit to the hard master is the price and the evidence of your degradation and infamy. Take then the emblematic Axe in your hand. It is the instrument of civilization and cultivation used by man. It was first made of stone; it is found among the relics of our aboriginal tribes; it is found all over Europe, giving evidence of the early condition of the human family in its rudeness and savagery. It is so universal that this condition of the race is known as the Stone-Age; then followed the axe of Bronze; then that of Iron; then the edge of steel. The forest had to be cleared, the house built, the home founded; the ship, and commerce, and the temple followed—and Friendship, Love, and Truth, found a Home

amongst Mankind. And nothing can move to-day without the Axe, in its various forms. It came in with Civilization; its uses can only end with the necessities of man, when they shall end. It is work, and struggle, and use, and progress throughout, from the beginning to the ending, in the life of Humanity, and in the manly exertions of the Individual. But observe its appropriate place. The handle is in the central link of the *triune chain*. Therefore use it, the emblem of your civilizing and humanizing activities, whatever your lot of life may be, with intelligence, in faith, in the Truth and Love of your highest knowledge—in Wisdom.

THE WHITE DEGREE.

The Initiate takes one step—a Degree. His *color* is still White, represented in the shining fleece of the Lamb, and the threefold light of the Sun. He walks not in darkness, or he stumbles and falls, it may be, hopelessly, as the Lamb before the Wolf. The dawn of light which broke on him through the rifted clouds of the earth (in his initiation), is here a brighter sunlight, which teaches him that the innocence of life is to be guarded by knowledge. It is only in light he can do anything wisely and well. That he must Know Himself—the corruptions within and the temptations without. That he is but a Lamb of the Flock. The innocence of his childhood is to be maintained by the struggles of his manhood, and that as the history of the world began with the sacrifice of the innocent in the blood of the first

Brother, so there shall be no peace for the world, until the Charity of life shall supplant the fratricidal hostilities. The beneficence and vivifying *powers* of the Sun, while they give vigor and strength to his physical nature and impart intensity, in that very vigor, to all of his animal and human nature, also give him light for the exercise of his higher faculties and nobler reaches of thought and life as he mingles in the struggles of his fellow-men. Man was not made to be alone. Alone, he is but a stray and worthless stick, or a broken rod. In a compact and well-arranged unity he may be the very *strength* which will save all from being broken and cast forth to rot in piecemeal or to kindle in fire. As One of the Bundle of Rods he is an emblem and a fact of Strength, Durability, and Common Purpose—a Purpose, composing its strength, its moral combination of Thought, and Love, and Executive Power, from the aggregate of its intelligent and dutiful members, united and acting together in Fidelity.

THE PINK DEGREE.

Another step, another Degree, and the Bow and Arrows are placed in his hands,—the emblem and the instrument of the primitive wars of all the races of men. The Axe, moulded into the tomahawk, or its pole into the war-club, crushes the brain; the rod of chastisement, in another form, sharpened and hardened by fire, or tipped with stone, or bronze, or iron, pierces the heart and proclaims the savagery of man. “The pestilence flieth as an arrow,” and

desolates houses and homes. Swift as an arrow and as true to its aim, Friendship will alleviate the horrors of war and relieve or soothe the terrors of the pestilence. When war is over, it will tend to reconstruct society, in the mutualities of kind offices and good deeds, which shall not "defer Hope" till "the Heart is made sick." When the pestilence is past, it will fill the waste places, administer comfort and relief, console the widow, and educate the orphan. The instruments of desolation become the emblems of tried and trusted Friendship, of Warning in the hour of danger, and, when replaced in their Quiver, of union, harmony, strength, and peaceful repose. The color is Pink,—Yellow and Red, significant of Intelligence and Activity. Another emblem is the Bow spanning the earth after the fury of the storm is past, and the Dove bearing the Olive-branch. It is thus the Bow of Peace, which, when the storm of war or danger has passed, throws its mellowed and mingled lights over the scenes of desolation, mingling the tear-drops of sadness with the Promise of a better day for the morrow, and the Dove comes forth from the wreck of a world destroyed, bearing the olive-branch, and it surely gives us Peace. Such is the mission of the Order. It ever works for the Reconstruction of Society. Its pathway is not marked by the desolation and the fire and the fagot of a religious fanaticism and intolerance. We reach, with higher aims and nobler means, to the Highest End, and we stand on the stone Ezel, steadfast and firm, trusting in our God.

THE ROYAL BLUE DEGREE.

Another step, into the Royal Blue Degree, and we are in the presence of Moses bearing the Tablets of the Law and the Wand of his Power. Here the aspect of the Order assumes a somewhat new form. It is stern, rigid, iron Law, without which there is no repression of crime and vice, no peace for individuals, no repose for society. With *too much* of which there are no charities and no room for the social affections and the uplifting and encouraging duties of Friendship and Mercy. The Law keeps us compact and dutiful as we pass through the Wilderness of Existence, and when the desert becomes dry and arid, and the rocks close around, and the skin shrivels, and the tongue is parched, the Wand of Power becomes the instrument of Love, and from the stricken Rock the waters gush freely forth, and we are relieved—we are saved. The iron law of the Wilderness but makes the gushing fountains of human sympathy more fresh, salutary, and invigorating. Let us understand them; the physical facts are both emblems and instrumentalities of the Moral Life. This element of Love in our nature, now showing its divine connection with the Power above us all, becomes more appreciated, and its necessity, as an element of human action and divine guidance, more intelligible, more easily understood. . . Law has always a double aspect; it acts outwardly or *objectively*, to punish, to reform, to promote order; it acts inwardly or *subjectively*, upon him who, in any form, administers the

law,—witness, justice, juror, judge, king, or president; and it may become the means and the cause of his own malignity, intolerance, and corruption, as, in these, the instrument of his prejudice and the means of the direst offence which man may commit against the good order of society, when “the Law shall perish and counsel from the Ancients, . . . and the hands of the People shall be troubled.” With these emblems are associated the Dove, the Ark, the Bow, and the Brazen Serpent. The Law has no foundation, no just authority, no Principle upon which it can be based except for the order, peace, welfare, and progress of society. The Dove is the messenger of Peace; it brought the olive-branch from the wreck of the Old World; it symbolized Love, in that newer era, when the old fossilized forms and universal corruption was sinking in desolation, and a new order was arising out of its ruins: the Bow is the Promise of Peace; it spanned the heavens in memory of a world destroyed—in promise of a world that should be restored. Here too is the Serpent. The Serpent was in Paradise; he survived, in manifold forms, the wreck of the Old World; as Civilization spreads he disappears, or the less noxious kinds only remain; as man gains Wisdom, and Love, and Moral Activity, the *serpentine* wisdom perishes from his Heart. The Serpent is the continual memorial and ever-recurring emblem of the serpentine wisdom. Think you, there is no wisdom (as this good word is constantly misused) but that which is pure, just, and merciful? Each generation is wise in its own conceit. Cun-

ning, duplicity, adroitness, selfish management, jesuitry as commonly understood, are, all, but modifications of the *serpentine* wisdom. The suggestion here is, unite the cunning of the serpent with the harmlessness of the dove. Have or attain the wisdom of the serpent, that you may *know* the Serpent; he crawls upon the earth, but the Dove is the emblem of the wing which *aspires*. Can this be done simply by looking on the Serpent set up in the wilderness of Life? Yes, and No. When the serpentine wisdom in your Heart is crucified by Truth and Love in your deeds of Duty, by which you alone can have the fuller life *and live*, the poison of the Serpent is replaced by Charity. In Light there are three Colors, Red, Blue, and Yellow; in Light there are three qualities, Heat, Affinity or Attraction, and Luminosity. Heat is the source of expansion, explosion, projectility; Affinity binds the universe together, the parts in the parts, and the parts in the whole; Luminosity pours light in and over the whole. This is the Royal Blue Degree, and Power is moulded by Wisdom and modified by efficient and active Love.

THE GREEN DEGREE.

Another step, and we are in the Degree of Remembrance, the Color of which is Green, or in other words, the Yellow and Blue are in mingled union,—Intelligence and Love. It is a season and a place of Repose and of Memory—of Review of the Past and of Hope for the Future, yet full of kind and genial

activities. Its emblems are the Horns of Plenty and the Scales of Equality and Equity, poised on the Sword of Justice. Mark them well. The Horns of Plenty are not upright, perpendicular, holding all that they contain, and holding it fast in the nice adjustment of an inveterate and self-satisfied Selfishness. They are inverted, pouring forth their Benefactions in an intelligent, well-balanced, justly directed Benevolence. It is base, always to give, only as you expect more in return. Yet all men and all actions are weighed in the Scales of an exact and even justice, whose Sword is never drawn but in the Defence of the Right,—and when the Right succeeds, is always sheathed at the call of Mercy.

THE SCARLET DEGREE.

We are now in the Scarlet Degree. Action, Action, Activity is its law of vitality, as of all vitality. Set your Light on a hill, and do not place it under a bushel. Love, without activity and action, is but an idle, useless, and passing emotion. So, it helps to fritter away your own existence, leaving it barren and unprofitable, even as a wind may blow over a barren desert, nor fruit nor flower spring up in its course to cheer the heart or gladden the eye of the new-coming travellers in the journey of existence. Or, when turned into Selfishness—Self-love, it may be as the wind, which, otherwise, is healthy, is poisoned as it blows over desert sands, and carries disease, prostration, and death, to other places and persons. As you stand in this order, the Sun, and the Moon,

and the Stars, are above you, and we have seen that they are bound in a common Law of Power and Light with your action and your destiny; the Book of Life and the rod of Aaron are before you, and the Coffin is at your feet. It is Life, Death, and Immortality. Count well your gains and losses. Bring forward your Scales and your Sword of justice; bring the Law, and see how much you have dispensed fairly and justly; how much you have neglected or turned aside, or thwarted, or corrupted, in your *serpentine* wisdom, and whether the Dove can bring back, from the World, which will be soon lost to you, the token of Peace and Love. Take up the Arrows, and see whether the points have not been inflamed, unjustly, with Passion, or poisoned with malevolence, as you placed them on the string of your Bow and winged them with fatal aim, or whether, like the spear which has been beaten into the ploughshare, and the sword into the pruning-hook, you have used them in the ministrations of a holy and consecrated Friendship, in the law of a universal Charity. Then consult your White degree, for the Innocence of your earliest childhood, and then look upon the Regalia of this degree, White trimmed with Scarlet, and ask how much of that *innocence* of childhood has survived through the temptations, trials, and corruptions of life, to descend with you into that Coffin, and whose white light of Truth, and Love, and Beneficence, in that darkened hour, shall arise, "like the Seraph of Mercy," to guide you, on the Ark of Safety, to "Eternity's ocean."

REBEKAH.

So far Man has seemingly travelled the journey alone. Yet, not alone. The Wife, the Widow, and the Orphan, have been with him. And the Order provides for and secures to Woman the Sanctification of her life in the discharge of the duties of the Degree of Rebekah, whose Colors are Pink and Green, the Pink blended of Yellow and Red—the Green of Blue and Yellow. So blended of the *prime colors*, they are the emblems of the intelligent, loving, active ministers of Charity—who are the source of our being, the solace of our existence, the comforters in death, the weepers at the grave. In the beginning God made man, and he made him for wisdom of action and for sympathies, and not to be alone. His wisdom is chiefly unfolded in the sterner struggles of life; his love is chiefly unfolded in the sympathies, the affections of Home. These sympathies grow most freely in, and cluster around, the domestic hearth. Their deepest roots spring from the Mother's heart, and their tendrils twine around the child, let him wander where he may, or err into any strange and dangerous paths of life. It is the tendril which holds him most strongly, and is frequently the strongest when its roots grow out of the Mother's Heart as she moulders in the grave. Why then should not Rebekah, who gave water to the weary servant, and joy and solace to the husband, and whose sagacity, wise in her love, secured the Blessing to the founder of Civilization, rather than to the "Red man," the "wild

man," the savage and "cunning hunter" of the chase, —she who always softens the barbarities of savage life, with kindness to the stranger, why should she not be his help-meet and participator in the holy life of his friendships, charities, and beneficence? Yet their provinces and duties are distinct, although in much are alike.

The differences between the Sexes have been provided in their organizations, which run through their whole natures, and make them as distinctive in Soul as in Body, although, in the contingencies, there are unsexed females, and emasculate men. Their provinces are different throughout. Beside the manifest differences of organization, there are more males than females; their blood is different, "that of the male being richer in solid contents, especially in corpuscles;" the pulse is different, that of females being more frequent, showing the influence of emotional organization; their average length at birth is different—18 inches 6 lines, against 18.1½; so their weight, 3.20 kilogrammes against 2.91; they arrive at puberty at different periods; the *apple* of the throat grows in males, and their voices are different; the males have larger average of intellective, the female of moral powers; the male governs by strength, cunning, or wisdom, and decision; the female influences, and leads by love and kindness. Man is for the battle-field, the ship's deck, the clearing of the forest, the coal-pits, firemen on steamboats, and enginery. Whenever danger threatens, or hard muscular labor is to be endured, he is the prepared, the

assigned, and the ready agent and instrument. Woman has no business, physically, intellectually, and morally, as a combination of character, in such scenes as the principal actor, while there are physical occasions in the very constitution of her character, in which she could not be. The physical, as the moral canon of Jehovah, is against her unsexing. Her maternal vicissitudes and conditionings impose disabilities and obligations on her physical, intellectual, and moral nature, which she cannot relieve, redeem, or discharge in the battle-field, the ship, the cabinet, the coal-pit, and a multitude of other places. Her highest obligations for the amelioration of society, under God, can be fulfilled only in the quiet, ease, comfort, and moral position, which the daily struggles, the sterner endurance, the coarser labor, and the *hardier intellectual* morality of the male sex afford her. A man may be unchaste, base as this may make him, and yet have elements of character which may measurably redeem him in society; the unchaste woman sinks in everything, except, it may be, in intellectual sharpness, which always becomes more vicious and vile in its purposes. With a larger proportion of Moral Feelings, in their perversion and exacerbation, in the very law of all reactions, she becomes the lowest fact and type of human depravity, in the corruption of her emotive nature without intellectual control. The degradation of woman is more degraded; her corruption is more corrupt; and the uniform lesson of history is, that her general corruption is the forerunner and the ac-

companiment of national dissolution and desolation. What God, in nature, has separated by physical, instinctive, and intellectual and moral causes, let not man and woman confuse together; what are so disjoined let them not confound. Nor let them join those things which, as distinct, are the harmony of character in each, and the elements of intellectual and moral cohesion for both. Yet here, as in the physical system, and throughout all the provinces of nature, provision is made for compensation, and, in many things, the one can supplement, substitute the other. The complement of each is the proper union of both. As woman confuses these distinctions, and descends from her proper sphere of moral agency, society degrades, corrupts, and the orders and duties of life are confounded. Love, the Redeemer, is strangled in the cradle of the first-born child, the moral harmonies which cluster around the family, and are thence diffused into society, become the elements of perversion, of moral contamination, even as physical corruption taints the air, or the miasm of disease floats on the breeze. In the present order of society, their intellectual and moral agencies are not put into full efficiency, and there is a dreadful waste of moral sympathies and activities expended in the *routine* follies of life. If the price of Eden was the curse of the Earth, and its tillage by man in the sweat of his brow, for all forms of labor are dependent on that of the husbandman, and so the unfoldment of all of his powers, the return can be only by the culture and use of the moral position, in the noblest sense of

moral, which that labor and these conflicts of life confer on woman, in her proper union and conjoint action with man. Either is imperfect without the other, and on their differences the domestic, social, civil, political, military, and moral institutions of society are founded. Shall I say that Incompatibility is no justification for divorce? I shall. Marriages made in early life from the impulsions of the passions, or the gratifications of taste, or, at any period from interest or convenience, and the one or the other of the parties developing into a higher life, or sinking into a lower (both of which are possible), and thereby becoming incongruous and uncongenial, present but excesses of those differences, which exist in everything and everywhere, and in practical life, no reasonable limit can be determined and fixed at which the right or the claim for divorce shall be stayed. The right will be measured by overweening or foolish sensibilities, by capricious tastes, by corrupt desires, by base calculations of interest, and by the mere wantonness of a licentious freedom. The just limit is that which was fixed by Jesus, which preserves the sanctity of the family relation, best provides for the nurture and culture of children, the moral and political repose of all the members of the community, in the dependence in and between orderly and well-recognized families, and for the improvement of society in all things. If the selfish and designing enter in the marital relations, it is but proper that society, for its own moral self-defence, should hold them to the *contract*, for society is a party to their obligations,

as it is to all crime, and all goodness, which is promotive of its welfare. In the preservation of this relation and the observation of its obligations by the higher party, in the sanctitude of life, such will unfold to still higher life, and the other, if not thereby modified, will, in most instances, not add to the temptations and corruptions of society. Respecting these differences, and knowing that the cultivation of active charities is the best preservative, and the most promotive of the moral coherences of society, the Degree of Rebekah has been instituted, in such manner as to be free from taint of suspicion, or the actual taint of abuse, except that which is incident to all institutions of society arising from special individual cases, and against which no human vigilance can wholly guard.

THE ENCAMPMENT AND THE PATRIARCH.

THE BLACK.

“Light may be absorbed and disappear altogether when it falls on a black dull surface.”—SILLIM., *Chem.*

WE have now passed from the Lodge to the Encampment. We have left the Lodge of the “red man,” the “wild man,” the “cunning hunter,” who has been trained by Law to Love and Charity, or has become an outcast and wanderer. We left him in the noontide of his manhood, in the vigor of all those powers which make him successful in life, with his family around him, and Rebekah, the sharer of

his joys, the counsellor of his charities, his truest friend in misfortune, his solace in affliction and sorrow. We are now among the Patriarchs of the Order. I have observed two classes of aged men in life; the one hardens on to the close of life, the faculties become limited and sharp in the narrow round of his selfish pursuits, the heart fossilizes or turns to human stone, and, so, he remains for awhile the sad memorial of a life, perhaps not vicious, but without any goodness; in the other, there is a wisdom not to be measured by mere-intellectual capacity, but in whom kindness of heart commands respect and reverence; the child leads him with affection, and the neighbor greets him with benediction, yet the scoffer and the selfish rude man of the world only see an old man, too feeble for the struggle with the strong, too simple for the cunning, too timid and weak-hearted to play in the game of villanies which surround him. He approaches the character of an elder Patriarch, but in the group of Patriarchs there are men of stern stuff, when danger threatens, or their rights, or homes, or altars are violated, yet who devoutly worship God, exercise hospitality, and perchance entertain angels—angels yet in human form. —

Let me now speak from a saddened experience which it has been the lot of many to undergo—of but few, in a certain sense, to enjoy. Enjoy affliction, sadness, sorrow! Yes, indeed. Look around you upon the toil and struggle of life, and you find there is enjoyment in it for nearly all. The highest, purest love can make and bear the greatest sacrifices. Suf-

fering is the history of the Love of Truth—of that which we believe to be true, and of the personal integrity which would maintain the Truth. He who seeks alone for enjoyment here, will soon find that in the gratifications of his animal instincts, in the decay of his intellect, or its perversion to mere human ends of action, and in the narrow selfishness of his nature, corrupting all his moral powers into a sensual *egoism*, he pays the most terrible penalty of life,—frequently, even for this life. As he educates himself, he educates those in immediate contact with him, in the reasonable certainty of cause and effect,—yet in them, there may be, must be, for the discipline and education of all, native qualities which no influence of his can alter, much less change or eradicate. He will learn Toleration and Mercy, yet he must still struggle to remove viciousness of life, and ignorance of Truth, and error of Opinion.

As we pass through the several stages of existence, we come to points or turns in the steep ascent where broader views and clearer light break upon our vision. Many who started with us are now so far behind, that no voice of encouragement we can utter shall so reach them that they can *understand*; others, weary, or exhausted, or indulging in some gratification, cannot, or *will not* heed. The journey becomes more lonely, in some respects more sad. But as you press on, the height before you glitters in a *golden* light, which if it is the sunset of life, is the highest point from which you can catch the sunrise of the morrow. As you look back upon the laggards behind you, you

see the mists of darkness filling the valley of life, which you now know is there charged with moral disease and death, and the deeper down the greater is the darkness, and the fouler are the elements of corruption. Tell me whether you have not come to some such points in your career of existence, you who have cultivated some Faith in God, some Hope in Immortality, some Charity for man—at least for the children of your loins, that Charity which begins at home—and, *it may be, always stays there*,—if even you have not felt that longing and yearning of the Heart to communicate some Truth, some wisdom of life which they cannot understand, and if they *seem* to understand, do not *appreciate*. You have the words of Truth, you have the symbols of Life, and they have ears, but they hear not the meaning, the *soul* that you put into the words; they have eyes, but do not see the *spirit* in the symbols of Life which you present to them. So in life, and in the Order, there are degrees in this Perception of the Wisdom, Love, and Power of God, in all the emblems of his creation and his providence in history. He is not the full, true man, who observes forms and mumbles formularies, but he who knows the Truth, and loves the Truth, and does the Truth. You can only worship and serve a *triune* God in this TRINITY of your intellectual and moral powers.

In the Encampment we return to the simplicity of the patriarchal life, not to the blank whiteness of the initiation, where the innocence is so much alike to the ignorance of Childhood, but to that simplicity which

is given by the knowledge of life, in which everything is found to have a certain value, but which is only transitory and transitional, while Faith, Hope, and Charity, abide as inwoven in the indestructible elements of the Soul. Here all the colors which attracted us in fruits, flowers, clouds, dress, fashions, in all the forms of life, and in their uncountable forms called forth our cunning or skill, and, it may be, gave strength and activity to our passions and desires, are *absorbed* and taken up, and incorporated, as it were, in Black. The Tent is the emblem of Hospitable Simplicity. It belongs to the Pastoral life, whose chief avocation is the care and the protection of the Flock, and is therefore mainly *defensive* against the wandering Robber hordes, and only aggressive against Beasts of Prey and *venomous* Serpents. It does not make war, for it has everything to lose, and nothing to gain from the wandering Robbers, and the serpentine cunning of a vicious or intolerant civilization. When it succeeds in battle it only protects its own, and has but little to gain from the man of the Battle-Axe, and the Bow and Arrows, while, as between themselves and other similar tribes, its surest guarantee of Peace is the Altar, in the Consecration of the Law. The outward form of Civilization, with its distinctions of rank, its divisions of internecine sects, its prejudices of party, its peculiarities of tribes and nations, is inimical to true hospitality—that hospitality which feeds the hungry, clothes the naked, and educates the orphan, regardless of all these distinctions and

differences. The Tent stands ever open, guarded by the Sentinel, and protected by the Spear, for, in history, the Life of Simplicity is constantly assailed in rude forms of Aggression, which regard no Law and no Charity, or by the arts and machinations of cunning and serpentine jesuitries, which subvert Law, and pervert Charity into the poison of life. Here again we meet the Law, not so much as the means of *our* government, but as the means by which we were theretofore governed, and whose observance, in the sanctitude of the Altar, was the means of our Purification, and *led* us on to the Three Pillars of Faith, Hope, and Charity, which, standing on the earth, support the Heaven of Peace above us. In these is the Righteousness of God manifest, and as we sustain these; and extend the area and the Flock of Peace, we enlarge his dominion on earth, and uphold his Everlasting Throne. While the Spear remains as the emblem of defence, the Crook is the emblem of those kindly virtues and offices by which mankind will be led "in pleasant places, by gentle waters." I say to young men, that however much they may study the language, or contemplate the emblems, there is a Life in them which they can in part, and only in part *appreciate*, and this they will do as Thought forms into Faith, Faith into clear and unclouded Truth, and Truth into Wisdom, and which can only come through the trials and vicissitudes of life, borne in Hope, and enlarged in the active duties of that life, discharged in the integrity of a Love for the Great Father of All.

THE GOLDEN RULE.

In the Golden Rule Degree, the Color is Yellow, the emblem of the highest Intelligence to which man can attain, the type of the golden Light of the Sun, who is himself but a type of the Supreme Intelligence. There stands the Altar with the Three Golden Links on its capital, and its flame *aspires* upward, ever and always in its Light, presenting that Trinity of Powers which pervades all nature—the three colors, and the three qualities of light,—the Repulsion, Attraction, and Polarity of Science,—the Thought, and the Love, and the Activity of man,—the Faith, and the Hope, and the Charity of life,—the Truth, and the Love, and the Friendship of Fraternal Alliance,—the Wisdom, and the Love, and the Power of God. The Law is here, the Memorial of the struggle we have had with our own nature and the like nature in others. The Ashes of our Humanity are but as the ashes which are left upon that Altar, whose flame aspires to Heaven.

Ponder well the history and the mission of Moses, as it may unfold to you in the Blue Degree of the Lodge, and in the Golden Degree of the Encampment. In early and mid-life, it is the Law—the Rule of your Conduct in the struggles and conflicts of life. It represses the inordinate strength of your passions and desires, and it unfolds your Wisdom to catch the true relations of men, under law, in these struggles and conflicts, and *so makes and improves society*. It is thus that man is taken from the “wild”

state into the settled forms of society and government. In the Golden Degree, the Passions have been repressed, or have become measurably exhausted, or have been trained in the mutual and humanizing influences which the Law imposes and inculcates, to a life of nobler Charity ; the trials and vicissitudes of life have taught the emptiness of all human desires—as such, and all that is left is the Future Hope for your children as a part of society, and for yourself, beyond this life. Yet the Law remains. How ? Simply as a sanctitude, a charity of life, in which you observe the Law, not from any fear of its inflictions, not as an arbitrary rule of conduct which forbids your commission of guilty offence, and so may restrain others,—but from a sense of right, a love of its holy and purifying influences on yourself, and on all. You have now the cunning of the serpent, without the serpentine wisdom, and the Peace (the Love) of the Dove broods in the vivification of a new life, over the old chaos of passions and desires in your heart. It is thus that man is taken from the formal and prudential life of repressive, yet educative Law, to the intrinsic freedom of acting out his better nature. But still from this last verge of your life you hold up the Tables of the Law,—for the generations crowd on after you, in the Wilderness of Life, through similar trials, struggles, temptations, and vicissitudes, in which they are to be *led* and educated for the final and closing scene, where Hope and Charity can, alone, avail. The first three Commands bring you into direct correlation with God, as “Our

Father who art in Heaven,"—both in Law and in Love. The next two, give you the Necessity for, and the Foundation of Worship. Disregard Sabbatical observances, and in the want of stated times for educative means, intellectual contemplation, moral associations, and holy influences, and in the desecration of *all* time in mere human gratifications, you will have confusion in government, and a degraded and disorganized society; by your own disregard of Honor—of all those elements and qualities which make the man and the parent honored in society and in the household, teach your Child not to honor his Father and his Mother, and the Family will be a scene of discords and strifes, and moral derelictions, which will impart their baleful effects all around you, and, in their general diffusion, will corrupt society, and all social institutions, and denationalize all governments, whatever their forms, but especially Republics, where goodness, or viciousness, spreads with the rapidity of popular sympathies—and again, the land of life, like the Judean hills and the Mesopotamian plains, will turn into wilderness, more barren, and fuller of evils, than its early condition; the "wild man," the "hunter," the robber, in the astute and intense education of their civilized perversions, or their fossilized *naturalness*, will be there. The remaining five, protect Life,—Thou shalt do no Murder: they protect Property,—Thou shalt not Steal,—Thou shalt not Covet: they protect Reputation,—Thou shalt not commit Adultery, that most sensitive point of purity and character, on which the honor

of the parent and child, and as between the parent and child, the mutualities of the family, the repose and the moral dignity of society, and the economies of a well-ordered state, are founded. It is the purity of Marriage which founds and cultivates all the amenities, charities, rights, and domestic, social, and civil duties of life: and Thou shalt not bear False Witness against thy Neighbor, by word nor deed,—as this may involve Life, or Property, or Reputation, or all of them,—neither by falsehood, false swearing, nor false judgment, in any of the thousand-fold forms in which we judge or act towards our fellow-men, in private, public, and official judgments and daily conduct. pp. 202-247. Law is the true unity of nature, of life, of our life, of each life; Love, under the conscious and self-approved limitations of Law, furnishes the scope of our activities, and the End of our Actuation. Press on, then, from the observance of Law, to the Love of Right, yet founded on this Law, and you will find by Truth in the End, what was found by Faith in the Beginning, “that Abel offered unto God a more excellent sacrifice than Cain,” and that the foundation of all true Fellowship is Wisdom and Love, as these guide your Actuating Power in the duties of life; and that these include Thought, Love, and Deed,—Truth, Love, and Friendship,—Faith, Hope, and Charity, as coming out of these roots of Moral Powers—a Trinity of Powers in Moral Unity. Great is the religion of Power, when we contemplate Power as it moves the nerves of the plant, or the gentlest pulsations of life, or throbs in the

thunder-storm, or heaves in the earthquake, or covers the mountain with lightnings when the Law is preparing its denunciations on impurity and guilt,—but greater is the religion of Love; for the Law is given in Love, and Power is the agent of its grandeur and its Beneficence. Great is the religion of Intelligence, building its Systems of the Universe from the Laws of Forces, even though it denies the God of Intelligence, or grasps at an implacable order of Reason, where Law, as the Representative of Eternal Justice, has no co-ordinate in Love. Greater is the Religion of Love—for true intelligence can have no joy, or pleasure in Action, or end for Actuation, except in Love. Great is Power; greater is the norm-power—the Law-Power of Thought, which, from the old, billowy, heaving, and discordant chaos, has brought forth order in geology, and is moving to higher order in history; but greater is the Religion of Love, which through all, in the crucifixions of the universal life, in the natural life of man, makes that Power, and that Thought, which thus worked through all successions, its ministering agencies of Mercy, in the redemptionary progress of man. [As the Speculative Philosopher shall go up, above the Concrete, into the Intelligible, not in his system of Idealism—the *lumen siccus Intellectus*—but in this fulness of Positive Life, he will get a new movement for Philosophy.]

THE IMPERIAL PURPLE.

We are now in the Imperial Purple Degree. The Black is tinged with other colors, thrown in from the World beyond. The Earth, as a full orb of Light is there, prophetic of the Consummation, in the final Love of God—when the Cherubim kneeling upon the Ark shall point the way to Heaven. In the morning of life, it arose from Darkness; the mists of the early day concealed its face, the storms of the midday blackened the arch above us, or scattered ruins around, or we were parched and weary with its burning heats; and the Evening of life comes with its repose and Hope. In the order which prevails throughout—in the order moving to the noon which shall arise on the midday of the World, it shall be covered with glory as with a garment of light. This we see in Hope. This we see in Faith, for Faith is a clear knowledge of the past, and anticipation of the future, as the true poet, when his inspiration comes upon him, sees the outline of the grand picture which is to take fuller form from his own mind, as all men *work to desired and forecasted* ends by intelligent means, as the prophets of old saw that all things were committed to the Power, Wisdom, and Love of God. And this full-orbed earth, reflecting the Light of all the heavens around, is now but the fulness of his own Light within, as he stands upon the last verge of life, and sees and *absorbs*, in his soul, the fulness of the Light beyond. His hand is now upon the Hourglass, and the last sands are dropping

—dropping—dropping—and the Scythe, the last emblem of the mortal's strife, in the hands of the Great Reaper, Death, gleams as he strikes.

Thou hast travailed thy dark ways; Wisdom and Power have ordered the events of thy life, and of history; thou hast learned the lesson of Existence; and the Father will receive thee, and Love will embrace thee for the Wisdom thou hast found, and the Deeds of Mercy, from thine own innermost Love, which thou hast done. This is symbolic of Life and History. The Grave is the Portal of Immortality: Actual History is the Portal of Progress.