

THE  
FUNDAMENTAL PRINCIPLES  
OF  
SCIENCE.

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Three Original Essays

BY

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## INTRODUCTORY.

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### MAN AND WOMAN COUNTERPARTS—A DUAL UNIT.

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BY LEON HYNEMAN.

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There is no subject that has engaged the human mind, past or present, concerning which so much ignorance has been displayed as that of woman's true position in the economy of being and her true status in the world of humanity. No subject upon which the human faculties can be employed, can compare in importance to that under consideration in the elimination of all that is good and true, noble and great in human life and action. The true position of woman and her true relation to her counterpart, man, has never been recognized in a great measure, because of the illogical and absurd statements contained in the Genesis of Moses, which without any consideration, has been accepted by Science and the Church as a true revelation direct from the Unknown. And for the same reason, authors and writers, the press, ministers and orators without examination have treated the subject altogether from a theological view based upon Bible testimony.

Those who believe in a Supreme ignore omniscience in believing that man was created *first*, and that not until after he was formed did God discover that he needed a helpmate. If mediæval and modern Science had examined the subject unbiased, as it should have done, and closely studied the open volume of Nature's revelations in earnest pursuit of truth, the absurdity of the Mosaic Genesis would have been apparent centuries ago. It is true that geology and kindred sciences have clearly disproved the statements of Moses in regard to the genesis of creation, but the genesis of the human race is still accepted by many who have thrown off the shackles of superstition as established truth.

Theology has so confined the range of thought that the great principle ramifying throughout Nature has either escaped observation, or fear of invalidating biblical testimony has controlled, and hence the cause of the general misdirection of mankind on this most vital and other important subjects.

We unhesitatingly assert there is no such thing as a pure *single* in the infinite universe. Chemists claim a certain number of primaries, that is, singles, because the intelligence is wanting to separate or reduce the elements by analysis. But observation will convince and prove that there is neither principle, force nor element existing, and cannot be, that is not *dual*, no concretion, aggregation of matter, no formation, gaseous, fluid, solid, that is not outwrought of the dual—the sexual, or male and female principle.

Throughout the phenomenal universe the sexual principle is manifested from the primal elements in affinity, combining through all the several kingdoms, and progressively unfolding until the ultimate, the human, is reached. As phenomenal nature is illustrative of the mode of divine government, and the manner of God's economy in eliminating Nature's phenomena and reproducing them, so the Supreme manifests *that the sexual principle exists in Divine Being*. Man is only the counterpart of his companion woman, the two forming *one*, a dual unit.

If the Mosaic Genesis were true, and God did not foresee that the counterpart of man was necessary to multiply the human kind, he could not have intended primarily to populate the world. And it is preposterous, irrational to believe that Omniscience was obliged, after discovering the mistake, to divest the man of a portion of his physical structure, and create the man's counterpart out of his rib, as Moses represents. Yet this Oriental myth is taken in all its details as gospel truth.

The primal thought in the divine mind, in unfolding the universe, was to create a being, with capacities, qualities and properties, capable of intellectual expansion, circumscribed, limited, yet so adapted that the finite semblance was to be a coöperator in beautifying the earth, in advancing civilization in uses promotive of mankind's ease, comfort and happiness, and ultimate progression to higher spheres of life.

In investigating the laws and phenomena of Nature, it will be seen that there is a perfect *unity and uniformity* in divine manifestation, the sexual principle ruling throughout in various modes, adapted to the infinite variety of forms. The constitutional characteristics of woman are as necessary counterparts to man's constitutional characteristics as the form is to his, to fulfill their proper functions in the universe. Man, isolated without his counterpart, would be devoid of all those feelings which animate the conscious human being, devoid of affection, sympathy, emotions, impulses, energy, would possess less animation, less motive power than the animal.

The Supreme Intelligence, in the divine economy, could not have designed such a being to coöperate in the wise purpose of unfolding the universe. If woman was formed subsequent to man, because God discovered that she was necessary to him as a helpmate, it would prove deficiency, in judgment, which no one will admit. But there was no such error of judgment; the entire plan of Nature, in all its details, from the commencement throughout, was present to Omniscience; and, according to the *unity and uniformity* of phenomenal



unfolding, the *man and woman must have come upon the stage of being at the same time.* They could not have come separately, at intervals.

The whole universe both seen and unseen, is perfect, and Nature bound by the strong hand of Law, from which it cannot turn aside, cannot err. In the divine economy, according to immutable law, *no child is born without its counterpart.* The equality of the sexes is ever maintained; there can be no preponderance of either male or female. The statistics of births, if correctly taken, would prove in the general result an equal number, or approximately so, of each sex. The statistics of births, however, as in all other human affairs, to show true results, should be taken for equal periods, say a decade, and cover the extent of a country. Recent information from Japan, where an enumeration of the people was had, it is reported among a population of 33,110,825, *the males and females are about equal in numbers*, and such would be the results in every country. But a separate register of births confined to the sexes is wanted, as well as a census of the population, as there are disturbing causes, such as war, to affect the results. The birth register should be accurate to show any excess of either sex, and to ascertain the cause or causes of apparent variation in this phenomenal department.

We have no doubt the equality of the sexes is ever maintained; that Nature is strictly in harmony with the forces controlling the Universe; that on the birth of a male child a corresponding female is born somewhere in Nature's vast empire. Nature cannot err, but ever is in unison with law. The equalities of the sexes sustain the harmonies of the universe, the principle to support and maintain it. There is no such thing as chance, nor accident. Inevitable, immutable law ever reigns throughout the entire universe. The belief in the Mosaic Genesis and the theological dogmas founded thereon has been most detrimental to the progress and harmony of the human family, in considering woman as inferior to man, as the weaker vessel, the first to sin, and depreciating the sex in many ways.

Hand-in-hand, man and woman came upon the stage of being together, and in the good time coming, when theology and sectarian creeds, consequent upon progressive intelligence, will be ignored, and a higher appreciation of woman rules and her proper rights as the equal of man are accorded her, then a more exalted and sublime moral status will govern mankind, and hand-in-hand man and woman will move in unison, and peace and good will on earth be no longer the unsolvable enigma of the past.

Within a few years the car of progress has rolled on swiftly in the partial enfranchisement of woman and investiture of privileges which had been denied her. But progressive enlightenment, culture and force of energy and character developed in woman, have had the effect of liberating her, in a degree, from the thralldom of ages of domineering man. And, in the highest domain of science, the wide field of literature, as author, lecturer, teacher, she has proved herself the equal of man, as well as her competency and greater integrity in many public and official employments to which duty has called her.

Such has been the progress of women in the enlightenment and

faithful discharge of every duty entrusted to them, and the development of their faculties, as to alarm some shallow-minded professors, who closed the doors of their colleges against them—some petty political tricksters in office, who denied them places in educational departments to which they were elected, and even judges decided against them, not because they were not competent and did not possess the intelligence and every requisite qualification, but simply because—and only because—they were not of the masculine gender. Such despotism, intolerance and ignorance are a disgrace to the age and century in which we live. Men generally whose minds do not soar above the physical plane, have no comprehension of the capabilities and innate powers of woman, owing to their early indoctrination in creedal tenets.

Nature proclaims woman and man not only the equal of each other, but as one, a dual unit, a bisexual entity. The constitutional principles existing in each, are the complement of the other, to perfect the finite representative of the Supreme. And without the complement of each necessary to both, neither woman nor man alone could fulfill the purpose of unfolding the universe.

We hold that the innate nature of man and woman correlatively correspond to the divine principles existing in the Most High. It is not in the distinct physical organisms alone that man and woman are the counterparts of each other, but in their mental, moral and spiritual attributes they combine in a finite degree the divine elements of the intelligence in whose semblance they were formed.

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## I. THE LAW OF UNFOLDMENT.

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If matter were a permanent substance, then theories of scientists and materialists of the origin of Nature's phenomena might possess some value. But matter is not in its *esse* a permanent substance, even in its most concrete form. Science has for ages attempted to solve the question, What is matter? but always from a materialistic view, and therefore without arriving at a solution of the question. Scientists should no longer confine themselves, as they have heretofore done, to a mere material view of the subject, but extend their inquiries into the higher domain to ascertain what is the basis of universal materiality.

Nature in all of its phenomenal manifestations, illustrates to the unbiased investigator the mode and manner of material formations, and also illustrates the order of original productions, and all in harmony with universal law. Nature is the sphere in which law operates. Nature's laws are ever operative in phenomenal production, from the atom, the molecule, through all the Kingdoms of Nature and all planetary systems; and uniform as universal — not subject to change. Unity and uniformity are therefore the rule in all phenomenal manifestation throughout infinite space. All principles, forces, laws, etc., are dual, as positive and negative, attraction and repulsion, centrifugal and centripetal, etc., forces, are comparative terms for human uses, but are in reality one; or to a clearer understanding, as the sexes, male and female, are a bisexual unit. The laws resolve into one unific, universal mode of manifestation, however diverse they may seem in the ever-varying and infinite phenomenal changes, to the finite being. And we affirm that all objective materiality has its basis in *one dual unit primal element*.

Throughout the entire universe of mind and matter, the dual unit principle is that by which all phenomenal productions, forms, etc., are



outwrought, in all the evolutions of changes, in the elimination of all progression, mental and physical. In the material world the one dual element forms the base of all outwrought forms from their inception and throughout their growth, of the grossest and most cohesive, to the most refined, the human; and in the etherial realm, in the primal aggregation and continuous evolution of nebular matter, to the formation of planets and suns in their respective systems. The aggregation into homogeneous forms of whatever kind consist in molecular attraction forming within bodies, expanding them in mathematical precision in obedience to and in harmony with immutable and universal law. All bodies have their growth in molecule formation. Molecules are formed of the primal element. We observe the growth of a child, an apple, etc., not from accretion on the surface, but from formation of molecules within, expanding bodies outward.

Prescient wisdom is manifest in the simplicity and economy in all of Nature's works; the uniformity, regularity, perfection, ease, and noiseless movements, either in the slow process of phenomenal production, growth of material bodies, or the rapid flight of planetary bodies in their ceaseless course with swiftness incomprehensible to the finite mind. The simplicity and economy of infinite intelligence throughout the vast machinery of the universe, we have in part illustrated. It will be observed that there is no mystery, no complexity, in the formation of material phenomena, as a grain of sand and a planet are each formed of the universal primal element, the same as all substances in the universe.

We have no conception of a universal *chaos* having primarily existed, as scientists believe and have declared. We can not conceive that there could possibly have been such a condition. In the early formation of this world, after the crust of the earth and the atmospheric conditions had become capable of sustaining vegetable and animal life, the condition of matter was yet crude and immature, so that the phenomena of the virgin earth in these kingdoms developed to a monstrous size; and that would be in harmony with the law of natural and gradual progression. And in subsequent ages after the conditions had become refined to a sufficient degree, the human appeared, yet in a partial, undeveloped state.

In the unfoldment of the system of nature, there appears to have been primarily in view the production of a being endowed with conscious perceptions, and capabilities and possibilities of progressive developments in experiences, and acquiring knowledge in the wide field of action in which he would ultimately be placed. That being, the *human*, was to be the perfection and ultimate of nature's productions in the physical world, the finale and limitation of nature's unfoldments. The dual unit principle was eliminated throughout infinite space, coeval with *force, motion, law, light*, and with *life* as the grand principles to evolve nature's phenomena. These are *primal dualities*, and were all brought into action through the unfoldment of the universal system of material nature, which was to eventuate in progressive unfolding and development of the intelligent human. These principles at once became active throughout the entire universe — *active, never to cease, never to*



be at rest for a single moment throughout infinite space, throughout the eternal ages. As the human was to be a coworker in progressive civilization, to which his faculties and form were adapted, the phenomenal productions of nature, in their progressive unfolding through the lower kingdoms, were in their constitutional form and functions prophetic of the coming intelligent being, man. The primal principles in their incessant action in the course of ages through the void space, caused the elimination of ether in the most refined form of materiality, *the primal element, the foundation and base of all matter*. The primal principles and the primal element are all invisible, and are only known by their effects. The primal element, in the course and evolution of ages, were in accord with and in obedience to law, and continuous unintermitted action of the primal principles, began to change into constituent atomic substances, and these into molecule forms, consisting of the one base however, *the primal element*, of which all molecules are formed. The molecules forming *within* forms seemingly change, as attracted to the separate parts of the form, and become, chemically speaking, homogeneous with the constituents of each distinctive part. It is thus that all bodies in nature grow and mature, yet all structural bodies consist throughout of the *one primal element*.

The world of observation is most generally confined absolutely to the external of things, hence materialists seek no further, and admit only that there is a force in nature. Scientists generally confine themselves in their investigations to what they can see, feel, weigh, and scalpel operations, and never attempt to seek the causes through which the phenomena has existence, notwithstanding the unity and uniformity which nature displays in all of its manifestations. All things are germinal—the pebble and planet, as well as all bodies in the several kingdoms of nature, and within the germ resides all that each form will ever be in its outgrowth. The germ cannot be sensed, neither the mode of growth, which is by the invisible primal element forming molecules as germination commences, and continues until the form matures, and on until decay and decomposition, when the form resolves into its original primal element, or goes into other forms. Indeed, we may ask, what do we see? We only perceive the result or effects of nature's manifestations; all else is invisible to sensuous observation. We perceive no principles, no force, no motion, no law, no light, no germ of life, nor aggregation of molecules in growth of forms; but their effects are visible.

Some years ago Clinton Roosevelt, in a paper read before the American Association on "The paradoxes of the atomic Theory of Chemists" denied the existence of the sixty odd elements or kinds of atoms as claimed by chemists, and declared that he was for repelling the atomic theory altogether.

In a former series of essays on "The Phenomena of Matter", we have distinctly and positively stated there was no such thing in nature as an absolute *single*; that chemical science was at fault inasmuch as its savans had not the knowledge to reduce the sixty odd elementaries or primaries—that there could be no *single* primary—that all things in the universe were *dual*, as positive and negative, or bisexual, and

that the universe of materiality was unfolded in all of its variety of phenomena of *one dual primal element*, the basis of all outwrought matter.

There can be but one primal element, dual, in nature, which is the basis of all materiality in whatever form matter, substance, exists, as all nature demonstrates.

The *primal element* is diffused throughout the universe. It possesses in its dual nature *force* to unfold all forms—is the vitalizing principle in all germs, causing germination and growth. All things are germinal—planets, suns, and all of nature's phenomena. There is a perfect unity and uniformity in nature's unfoldments, which is conclusive of the *simplicity* and *economy* of the bringing into being the material universe. The primal object was the production of the conscious human—man and woman, a dual unit. It was clear that all of nature had to be unfolded to produce that being; that the human had to be developed through all lower formations, and that only in the evolution of ages and completion of nature's unfoldments, the conditions, physical, atmospheric, etc. were fitted for the human to live and subsist on this planet.

It must be obvious to the common mind that without the human the universe would be a futile, valueless creation. We can see that all of nature's forces and powers unfolded in phenomenal productions were necessary to bring the human into being and to cause the conditions required to expand his faculties and capacities to enable him to progress in knowledge, to unfold his possibilities, to enlarge his sphere of action, and to improve his condition. The woman and man constitute, in the divine economy, one *individuality*, and must have come upon the stage of being together—*coeval*, *coequal*, a dual unit. The dual unit human, in the constitutional principles of organization, comprehend all the constitutional principles of nature's prior phenomena, always remembering that the primal element is the basis of all organic and inorganic formations.

Molecules are formed in the interior of bodies, and all growth is from the interior; hence the process of growth is not sensed through the physical organs. In fact we see nothing with the optic organs, only the effects, the outward display of phenomena, the manifestation of things. The *uniformity* of phenomenal manifestations are clearly apparent, and science ought, instead of seeking primaries, which do not exist only in theories of chemists to turn their attention to investigating the great principle and cause observable in the unity and uniformity of phenomena manifestations. All principles have their basis in one grand unific dual principle as all truths have their basis in one grand fundamental dual unit truth—as all the phenomena outwrought of nature is of the dual primal element.

## II. MATTER AND SPIRIT.

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Science has for centuries endeavored to answer the question of its own *savans*, "What is matter?" but to numerous scientists it has remained an inexplicable mystery, because, confined in their range of thought to the Mosaic Genesis, their faculties have been employed to interpret nature so as to constrain its laws and phenomenal manifestations in order to make them accord with biblical testimony. Mankind generally have been so completely creed-bound that they have overlooked Omnipresence in the universe, the visible teachings, and the way and mode of manifestation to the children of the race.

There is nothing more clear to the intelligent and unbiased mind, than that nature is everlastingly revealing to the conscious, reasoning faculties, and demonstrating to the sensuous vision, *what matter is*. If the tree, rock or animal possessed consciousness, could speak, they could not in clearer language answer the question than they have ever done to intelligent, reasoning man. The child, from birth to mature life, in mute expression *tells*—in growth of bone and muscle, in all its outgrowth of body and limbs *more than what matter is*; aye, the *modus operandi* of the *primordial unfoldment of nature*.

It is known to scientists that organic structures are formed of molecules, which, by force of attraction, aggregate and build up the organism. Organisms are composed of various constituents. The molecules are formed of elemental principles, which are invisible, and which by chemical affinity are attracted to and arrange themselves with mathematical precision in the several organs and different parts of the body. We here clearly indicate what matter is. But the scientist will not allow himself to recognize nature's teachings, because he *cannot see* with his physical vision the elemental principles form molecules, and, according to affinity and attraction, become com-



ponent parts of the body. Neither will he seek to learn the laws, ever uniform and universal, visible in the growth of bodies, although he does know that all things grow from the germ until they reach nature's limits.

Nature's phenomenal manifestations are ever illustrative of the grand primal unfoldment. Nothing dies. All things *change* throughout its entire domain. There is no such thing as absolute rest. Change incessant and unintermitted rules throughout the universe. Bodies decay, change forms, the molecules separate into their original elements, form again into other molecules to enter into other bodies. Thus nature is ever renewing, matter ever changing into other forms, and ever the same matter changed into its primal elements. There is nothing lost in all the interminable changes, all of which goes to prove the co-relation of all things in the universe. Thus the mineral, vegetable and animal are all related to the human—the same elemental principles constituting their constituent elements—and all are formed of invisible elemental principles.

A philosopher conceived a grand apprehension in saying that if the world was reduced to its original elements the whole could be compressed within the shell of an egg. Matter, in its essence, is consequently and constitutionally composed of elemental principles.

There is no departure from the unity and uniformity of nature's laws in all of the varied phenomenal manifestations. The molecules form and become embodied in structures in obedience to universal law. Formed of elemental principles, which by nature's chemistry assimilate not only with the constituents of the different parts of bodies, but with the different classes of structures. There is a regular gradation in phenomenal nature, ascending from the monad through all the several kingdoms to the human; and in the rising scale there is always a nearer approach to the ultimate, prophesying the approach to the human, the representative of and co-operator in promoting progressive civilization.

The human, therefore, possesses all the qualities, properties and attributes of all below him. Thus in the physical form the human is a child of nature, and consequently the physical body is subject to the limitations of nature, in common with all objective materiality. The unity and uniformity of nature's unfolding of material phenomena conclusively prove that the human was the object to be attained. It needs no argument to prove that worlds, without the intelligent, conscious human, would be a useless creation. It is therefore manifest that it was necessary to produce the conditions in order that the human could subsist and exercise his faculties, so as to unfold the possibilities of his nature, the divine attributes that he had been endowed with.

The molecules, as we have seen, resolve into their original elements on the cessation of the vital force, the life element of physical structures. The life is in the germ, the germ attracts the elemental principles which form into molecules. It is urged that in the germ resides the life, the vitalizing element, *the soul*, in which inheres the spirit and essence of all structural formations. All of nature's formations,

it is believed, have a soul and spirit form, without which there can be no growth, no reproduction. The spirit body is essential to the soul to manifest through. There could be no animation—material or physical—no mental, moral nor spiritual elicitation of the soul without the spirit body. The soul and spirit form are incorruptible and survive the demise and disintegration of physical structures.

Mere animation, vitality, is *not life per se*. Life is a divine element, emanating from the Supreme, and must be distinguished from the animal activities, which are only the *manifestations of life*. Wants, wishes, desires, inclinations, emotions, impulses, any excitement for mere sensual gratification, inordinate passion feelings, activities of animal instincts, cravings and indulgences of the physical man, are all only the *manifestations of life*. The *true life* exists in the human soul; and such actions only resulting from the judgment, reason, moral sense, those which the interior faculties and the consciousness approve and commend, are the activities of the true life. The distinction between the true life and manifestation of life can be readily recognized if the interior perceptions are directed to the operating and influencing causes of action. The perceptions in the former case will be clear, lucid and produce a calm, peaceful state of mind, and harmony of thought and feeling. In the latter case the mental and physical will be distracted, confused, disturbed, and excited: inharmonious conditions will reign throughout the whole system. The natural movements of the elements, growth and movements of the lower kingdoms, are manifestations of life, progressing through the mineral, vegetable and animal toward the true life of the conscious human.

All things are germinal. Material structures have their limitations in nature, they cannot improve, and are bound strictly by law; they exist and grow in harmony with nature's conditions. The soul not bound by nature's limitations, possessing eternal life and capacities to unfold progressively, it *knows no death*, and unfolds its possibilities, as the conditions are in harmony with law. The mission of the soul is to unfold its individuality. There is no such thing as annihilation in any sense. All of man's actions, every word spoken, the mode and manner and mood of mind, the impulse, emotion, motive and cause are all indelibly and ineffaceably imprinted upon the consciousness. There is no blotting out, no erasure of any of the mental or physical activities of the human kind, as every adult man and woman may know if they will attentively observe their thoughts which will occasionally loom up, often uncalled.

Science will not admit that the intelligent principle in man—the soul—has a continued conscious existence after disrobed of its mortal body. It only accepts that which is tangible to the senses, that which can be seen, felt, weighed, analyzed. Scientists are mainly of the materialistic school, and deny the existence of a future life. But are they consistent? They acknowledge there are *forces* in the universe. They cannot tell what these forces are, and only explain their effects—these they see with sensuous vision but the force they do not and cannot see. There is no original principle in nature that can be sensed, yet their existence scientists are obliged to acknowledge. The in-



consistency of science and scientists will be apparent when we assert that *all primal forces and principles are material substance*. Thought is a substance, as we have already indicated, and the most powerful of all substances; yet that which unfolds thought, *the cause*, that never dies but lives on forever, is ignored because not visible to microscopic action.

In all ages and in every land the evidence has been clear that human beings who had passed through their earthly life yet *lived, possessed of all their faculties*. And why not? Because they are not visible to our physical senses? This is a world of objective materiality, and yet with our material vision and all artificial appliances, we have not yet learned to know what the occult forces are, primordial principles, nor the germs of life. It ought to be understood that the interior principle of no one thing can be perceived by the visual organs. As all things have an interior, the soul, so the atmosphere of all plants have an interior, which may be called the land of souls, of spiritual existences. Neither the interior of atmospheres nor the spirit beings existing therein can be seen with mortal eyes. Should science then deny that spiritual beings, the souls of mortals who have passed away, exist in spirit life? Is the soul of man of less value than the molecule or elemental principles? No. As man dies, so the conscious *esse* passes into spirit life with all its acquirements, good and evil. The passing out of mortal life, called death, is only a necessary incident in the soul's eternal progress through the spirit spheres. There is in reality no death. What dies? Nothing dies in the common understanding of the word. It is change, change always and ever. As all things in the universe are correlated, so spirit and matter are correlated, and the spirit sphere with the mundane sphere.

Life is the primordial principle. It is manifested throughout nature, advancing progressively to its complement, the conscious human, in whom, being the complement of the principle, it is indestructible, eternal. As nature ever claims its own, so the material body returns to nature's vast laboratory, and the soul and spirit form naturally gravitate to the spirit sphere and join those with whom they are in affinity.



### III. THE DUALISTIC PRINCIPLE UNFOLDED IN THE ECONOMY OF SEX.

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The uniformity, regularity and order of nature's phenomenal manifestations are clearly observable to the intelligent, inquiring mind. The forces of the Universe, cause and effect, are ever in harmony with *immutable* laws. The phenomenal manifestations of Nature are visible symbols illustrating to the whole of humanity the all-important lessons of love and wisdom, the laws of life, of the unfoldment of matter and mind. They illustrate, to the clear, logical reasoner, the mode and manner of the *primal genesis* of elemental principles, the elimination of Nature's forces, of material formation, the gradual process of progressive advancement to higher life and higher forms ultimating in the human being, in whom are blended the constituent principles, elements, essences, qualities and properties of all lower life. Nature manifests that its material productions are built up of elemental principles combining according to affinity. There is no departure from this universal principle. Nature is restricted, in its manifestations, to the law of natural affinity in which inheres the force which attracts the elemental principles in forming objective materiality. There is a manifestation of intelligence in the force attracting and drawing such elemental principles in proper portions, as if instinctive, to form each and all combinations. In the evolutionary scale of ascending phenomena, the intelligence increases progressively through vegetable and animal forms until it reaches the human. The *finite being*, in efforts to arrive at a knowledge of original formation of objective materiality, must reason from analogy of that which is constantly displayed to his physical senses in the growth of vegetable,

animal and human forms. He must reason from the immaterial to the material, the subjective to the objective.

As observed, material forms are outwrought of elemental principles. These we understand to be the primal unfoldment in the order of that which comprehends Nature in its universal significance of production, decay, change, in resolvability to elemental principles, again to build up new forms, ever being produced to sustain Nature's life. Back of the elemental principles, and the law of affinity in which inheres the attractive force, the finite mind, in its present state of unfoldment in the mundane sphere, cannot penetrate. The elemental principles are *dualistic*, as a single, simple individuality *does not nor cannot exist* in any form, material or immaterial. The unity and uniformity of Nature's unfoldments from the primal elemental principles were continuous, step by step, in graduated germinous order, through immaterial and material life and forms, to the fulfillment of its powers in the production of the human being, man and woman forming *one*. The atom, grain of sand, mineral, vegetable, animal forms, worlds and suns, were formed, of elemental principles combining according to affinity. The elemental principles *are the basis of all Nature's productions*. As a grain of sand was formed, so worlds were and are being formed of nebulous matter, which is constantly aggregating immaterial elements, and forming, according to their germ-life or soul-principle, worlds, planets and suns. The intelligent invisible power, the ever ceaseless active force constantly demonstrates the unity and uniformity of universal phenomenal manifestation.

All things are germinal. Within the germ is the vital force, the spirit life, the soul. These unfold the germ through all its outgrowth on to maturity, through inevitable decay and final dissolution. Thus worlds and suns, and all materiality, according to their germ-life, pass away in and through the infinite eternities. As the human organism dies, so suns and worlds and all material phenomena die, according to the limitations of Nature in each germ-form. All things, organic and inorganic, are of germinal unfoldment. There is perfect unity and harmony of design and aim in all of the manifestations in producing through germ-forms the varied phenomena throughout the Universe. The germ contains the sexual principle, and is manifested in all materiality. Affinity is its primal, the lowest manifestation of the sexual principle in the combination of, so considered, inorganic matter. It is more clearly developed in the vegetable and animal kingdoms, and has its highest and most perfect manifestation in the human. If the sexual principle did not exist, there could be no reproduction, nothing could or would be. The principle is Universal, and must exist in the UNFOLDER OF THE UNIVERSE.

- In the order of unfoldment, *man and woman must have appeared together—must have come on the stage of being at the same time. Neither could have had priority. There could have been no interval of time between their appearance in the uniform, progressive unfoldment of organized forms.* To maintain otherwise is impugning the prescient wisdom of God, denying the unity and uniformity of divine manifestation so clearly visible to the logical, reasoning mind, and assuming that there



was neither system nor order in the unfoldment of the universe. The Mosaic revelation according to the accepted version of the Bible, is therefore, in its Genesis statements, in contravention of the unity of manifestation, of the perfect order of unfoldment, and the efficient judgment of Infinite Wisdom. The inconsistency of the Mosaic Genesis has long been apparent to intelligent, unbiased thinkers, but it has never been considered, even by scientific minds, that the statement that man was created first, and woman afterwards, could not be true; that it was contrary to uniform manifestation—a deviation from a universal principle, the universal law of unfoldment. Man and woman, in their entire make-up of physical and spiritual being, constitute one individuality—a dual unit. The separate forms and functions of each are a necessity, in the economy of the universe, to maintain the life of Nature, and clearly demonstrate that they came into being at the same time. It is an illogical absurdity to believe otherwise. Nature makes no such mistakes as it would have been if, in its primal unfoldment of organized forms, it had unfolded an incomplete form, incapable of fulfilling life's functions without its counterpart. Man and woman, in their dual constitution and elemental constituents of organisms, are a necessity to each other to develop their interior natures. All that was necessary to their future life was in the conditions which brought them into being. The magnetic and vital emanations flowing from each to the other are requisite to the harmonization and blending of their individualities in their progressive development through mundane and spirit-spheres toward the perfection of the dual unit. In the order of Nature and divine unfoldment, the counterpart of each man and woman must exist. There can be no departure from a universal principle. There can be no preponderance of either, no isolated man or woman in the economy of the supreme government. *God* works according to, and never deviates nor departs from, principle or prescient wisdom; which would not have been the case if man had appeared upon the stage of being before woman.

Mankind have been misdirected and confined in their range of thought through priestcraft domination and their assumption of divine prerogatives; and scientists generally with a few recent notable exceptions, have been influenced by the teachings of the church, in considering—if not in fact, yet in principle—the Bible as a divine revelation; therefore trammelled in their investigations, fearing to transcend the expressed will of God as interpreted by a priesthood, who assume to be the heaven appointed instruments to teach the true meaning of this so-called Holy Book. And science has ever been at fault, in consequence of that influence, in its investigations, in overlooking the great principle, the primal law through which phenomenal Nature was outwrought—the *sexual principle*, which is so clearly manifested to the conscious perceptions of universal humanity in all organic and inorganic formations. In the past unenlightened ages, the Mosaic Genesis was the accepted belief, as being a communication from God to Moses, and therefore a true revelation of the mode and manner in which the system of the universe and phenomenal Nature were unfolded. In this enlightened age, notwithstanding the fallacy of that



revelation has in many ways been conclusively proven, yet many scientific minds are still enchained to old theological views coming down through the past, founded on the mythic revelation as interpreted by the church and the assumed teachers of religion.

If there be one thing more clear than another in phenomenal nature in its universal infinite unfoldments, it is the sexual principle, which forms the germs of suns, planets, worlds, and all existing things and objects, in, on and around them. It is the principle of production of animate and inanimate nature, of material and immaterial formation. In the past period of human life, man, because he was physically stronger than woman with less affection and sympathy than the brute animal, made her his slave, compelled her to be subservient to his inclinations, his passions, his will; and instead of a companion, a help-mate, his other self, used her as a drudge, a menial, a being inferior to himself. When the Mosaic Genesis appeared, it was assumed there was divine authority for the inferiority of woman; that she was intended purposely for the gratification of man's animal nature, to be entirely subservient to his will, and contribute to his enjoyments. In the codes of faith, in synagogue services, in prayers to the Divine Being, a life hereafter was denied her: the gates of Heaven were closed against woman; it was considered she did not possess a divine nature; had no soul; was only an animal adapted to man's uses and pleasure. Since the day of King James's translation of the Bible, the followers of Jesus have in spirit made no advances in their consideration of woman, notwithstanding the reproof, "he who is without sin, let him cast the first stone;" and, notwithstanding the loud and boastful pretences of bishops, priests and black-coated clergy generally of being in closer relation to God than other men, and of their immaculate purity and sanctity, yet claim according to the book they call *holy* to be superior to woman and deny her privileges which they themselves enjoy. In all civilized lands woman is denied her rights as the co-equal of man, and the exercise of privileges in which she has as deep an interest as her assumed lord and master; nay, greater interest, because concerning and affecting her personal welfare. Equal education is denied her; avenues of remunerative support are as a rule closed to woman, notwithstanding she may have superior capacities, greater ability and higher moral integrity than her chosen counterpart. It is the same influence extending throughout the social system of priestcraft teaching "through woman's fall men sinned all." The Oriental fable, taken from the Magi of chaldaea, was translated to accord with the views of the libertines employed by King James for that work. Why should God interdict the eating of the fruit of that particular tree which gave to humanity knowledge of good and evil? Did God design to keep mankind in ignorance of what was good and what evil? If so, it was most fortunate for the race that Eve did disobey the injunction and gratified the instincts of her superior nature. The book was translated in the interest of the church to accord with the views of the saintly Paul to hold woman in subjection to give a tyrannous dominion to the priest hood. The design of that translation was to cast odium upon woman as the first who sinned, and the

unbiased reader of the story can have no other thought than supreme contempt for the male God in directing the attention of Adam and Eve to the Tree of Knowledge, and enjoining them not to eat of the fruit, knowing at the same time that the temptation was too great for human nature to resist.

Men have ever assumed to be the lords of creation, and that they alone were formed in God's likeness. And in this enlightened age the belief is still widely entertained by cultured and uncultured men, and also women, showing the extent of influence of priestly rule and domination in scattering broadcast throughout the world the book upon which the faith, the creeds and dogmas of all the sects in Christendom is based. And not alone the Book, but tracts constantly issuing from the press, and ventilations from pulpits at all seasons, are instrumentalities employed by the clergy and religionists of every mode of faith to trammel and confine the mind to gain influence in support of the priesthood, the creeds professed, and their propagation. In the Bible revelations God is of the male gender, a man, and the pronoun he, him, his, are used to designate his particular sex. The story of Moses wanting to see the person of God is accepted in all gravity and seriousness by Bible readers and church going people generally, but is never used as a text by the clergy. It was a laudable curiosity on the part of Moses to wish to see the face and form of his invisible friend and adviser.

The story relates that God promised to gratify Moses and appointed a place for the interview. But to the great disappointment of Moses, God only showed him his "*back parts*," so that Moses was no wiser than he was before concerning the sexual organ of Deity. In this age of free thought and progressive enlightenment, and consequent growth of tolerance, the old idea of a male God is generally entertained, and so deep rooted is that belief that writers almost universally use the male pronouns in referring to Deity. And out of this belief founded on Bible testimony, the idea of woman's inferiority is very generally believed, as the conduct of man in social life and the jurisprudence of governments evidence. Even in this free land, the freest on the earth, the exercise of rights most important to woman are denied her, proving how deeply the old theological ideas are grounded in the hearts and minds of men, citizens of a free democratic republic. The name of a free democratic republic would seem to be a cutting sarcasm in view of the intolerant, unenlightened, debasing conduct of man toward woman. In old republican Massachusetts in the enlightened "hub," the great city of Boston, women of refined culture—students of medical science—were denied, in furtherance of pursuing their studies, access to the *woman wards* of the hospitals. The conduct of men in this progressive century toward woman in questions of vital interest to her and to the race, is a shame and a disgrace to our boasted civilization, our boasted advancement in knowledge and scientific culture. Yet in every direction, women are to be found, who under the most discouraging circumstances, have overcome obstacles of almost insurmountable difficulty against the ridicule, derision and satire of vain, ignorant, domineering, mulish man in pantaloons, and have become the



peers of classic, cultured man in the domain of science, in the highest range of thought, in the widest scope of progressive intellectual requirements. These, however few in number, prove that in the unfoldment of the intellectual powers, the highest possibilities exist in woman, and that she possesses equal capacities to her assumed superior, man, and that it is only necessary to give woman the opportunities to acquire knowledge according to her natural inclinations, to let her have perfect freedom to unfold her intellectual faculties and choice of pursuits in the direction her interior perceptions incline. But the great obstacle to woman's progressive education and freedom in choice of pursuits in civil life, science and art, is to be traced directly to the baneful teachings and influences of the Church through its ministers and the press, claiming the infallibility of the Bible. Because of that belief so widely spread, it is believed that Eve, the supposed mother of mankind, was formed of a rib taken from the side of Adam whilst he was asleep, therefore woman is called the weaker vessel, being made out of the uniform course of Nature, outside of universal law, of phenomenal unfoldment. Were the original females of animals and plants formed contrary to the uniform mode of phenomenal productions? Were they formed out of a portion of the body of the males? The questions show the absurdity of the Mosaic statements, likewise the unscientific and inconsistent view of the originals of man and woman coming into being separately at different times and in a different manner. The chicken, male and female, produce the egg, the egg the chicken, but the egg cannot be produced by either male or female separately, therefore to form the egg, male and female must have been formed together, that is, the originals must have appeared at the same time. The same with the animal and human, male and female being *one*, the counterpart of each other, a dual unit. Priestcraft, theology, the Church, religionists of all creeds, clinging to the Oriental mythoplasm of the serpent seducing Eve, formed the theory written in verse: "In woman's fall men sinned all." That is, the serpent influenced Eve to eat of the forbidden fruit, therefore woman was the first to sin, the first to transgress, in theological language "to fall from grace."

And, according to the Word, the Holy Book, woman was cursed by God, and, down through the misty past, from the time brute force was the rule of right, and because of his superior strength of sinew, bone and muscle, man debased and degraded his counterpart, woman, as if she was an inferior being, created solely to subserve his every purpose; and although, in the course of ages, her condition has been considerably modified in a higher appreciation of her refined nature, yet the influence of God's curse, according to the fallacious relation of Moses, and as taught in all theologies, still enchains the mind of man, in the most advanced nations, so that woman is considered, in law and in the social scale, a lower grade of humanity, wanting in judgment, and not possessing the capacity of self independent government. But those who believe in the infallibility of the Pentateuch—that it is a true revelation from God direct to Moses—there is nothing too absurd for their credulous minds to accept. The entire Genesis of Moses was



made up of the crude thoughts, the eliminations of the immature minds of a long past, pre-Mosaic age. It is most marvelous, incredibly strange, that, in this age of light and progression, the sects of all creeds of the civilized world claim the contents of the Bible to be a special revelation from God, hold the book in reverence, consider it, with all its inconsistencies, fallacies, demoralizing tendencies, and the corruptions and hatreds it has engendered in the world, the Word of God, the Holy Bible; and on the belief in that book, the clergy, through a dogmatic assumption of superiority by divine favor, have exercised such powerful influence over the minds of the masses, that the nineteenth century, in civilization and progressive enlightenment, is where the ninth century should have been. They (the clergy), through their teachings, have instigated the most bloody wars, perpetrated the most cruel and horrid barbarities wherever their influence extended, devised the most fiendish instrumentalities of torture, infused a hostile feeling, arraying man against his brother man, and all in the name of God and religion, to compel mankind to accept their dogmas and creeds, and surrender their own private judgment. But, of all the evils growing out of the pretended revelations of the Bible, none were of so widespread injury in their influences in the world of humanity, none so detrimental to the progressive advancement of the race, so debasing in their consequences, so demoralizing in their tendencies, as the inconsistent, unnatural statement of Eve's formation out of a rib from the body of Adam; not alone from the absurdity of the communication coming from God, and the other equally mythic statement of Eve's temptation and fall, upon which are founded, first, the assumed inferiority of woman, and, second, the dogma of "original sin," on which the Christian theology embraced in the gospels and the creeds of all differing sects and religions are based.

In the social scale, the evidences at this day are seen in every movement made by woman to place herself side by side with man in the affairs of government and civil life, to coöperate with independent judgment, as having an interest equal with man in the community and State; but her efforts are ignored, her attempts unheeded, all upon the assumed hypothesis of her inferiority, based upon Bible testimony. The right of private judgment is denied woman; the aim to better the conditions of her sister woman is ridiculed; her efforts in individual and associative capacity to rise out of the thralldom of dependence are thwarted in every possible way. Woman has no real independence as an intelligent human being, has not equal rights, in a true sense, in law nor in social life, only such as flippant gallantry offers; yet she is amenable to law, subject to law, and must contribute to support government in which she has no voice, nor choice in the selection of those who shall legislate or execute judicial and administrative offices. But, more than all these deprivations, man may violate the laws of his own being, may commit excesses, be licentious, lewd, unchaste, and even, by the grossest deception, with solemn promises and vows to God, betray unsuspecting innocence, and yet lose no caste in society, receive no censure, no rebuke, be not damaged

in character nor reputation in the social circle—whilst we hold that the premeditated taking of human life is not, in its ultimate, an offence so heinous, a crime so decidedly diabolical, so monstrously wicked, and for which the betrayer should receive the highest punishment the laws inflict, and be banished forever from communing with his kind.

But what of the victim of man's confidence—the woman he has betrayed? What of the tempted and deceived? Oh fallen woman!—forsaken by her betrayer, shunned by society, the doors of relatives, friends, companions closed against her, an outcast, a wanderer, she ekes out her mortal life in misery and want, until, disrobed of her mortality, she passes into spirit-life, where loved ones gone before, tender, merciful and kind, raise her out of the slough of despair, care for and comfort her, and bring her to a conscious perception of the higher and true life to which she has passed. Is it woman alone who has fallen? So the Bible and theology teach, and mankind act in accordance therewith. The fallen angels are all represented as women. Are there no fallen men? *A fallen woman evidences a fallen man*; yet the sensualist, the libertine, the seducer moves in society without distinction, is courted by both men and women, because he is in the form of a man, and is not a woman.

The plain statement that, whilst betrayed woman is tabooed the society of men and women, and her betrayer is welcomed everywhere as if without stain, proves how deep and wide have been the influences of the church in molding public sentiment wherever the appointed ministers of so-called religion have ventilated the doctrines of their pretended divine revelations. Why should woman alone suffer the stigma of having departed from the path of virtue? There is no doubt—and the statement cannot in truth be questioned or controverted—that *the departure of woman from the path of virtue was solely and exclusively caused by man, either by brute force or by continued and persistent deception and lying promises*. Man has ever been the betrayer, man the seducer of woman; and he alone should suffer the stigma of guilt, and be excluded from society wherever known. We make the bold declaration, *there never was an instance where woman who had not known man made the first advances to sexual intercourse*. Woman is by nature chaste; and during her virgin life, no thought, no feeling of sexual passion enters within the pure casket until she comes in social communion with the opposite sex; and even then, in every act and every expression, she manifests her instinctive sense of purity in heavenly, childlike innocence. There are no words in any language expressive of the *fiend* who, to gratify his animal desires, pursues his object with utter disregard of consequences, until he finally accomplishes his purpose, and effects the ruin of the object of his base, vile passions. Women generally have stronger will-power and executive force to control the feelings and inclinations than men; hence, in civilized lands, there are comparatively few who yield to the tempting voice of the seducer. Of these, however, the greatest number, because of a vicious social system, in consequence of poverty and want, are induced to enter houses of prostitution to sustain life by gratifying the animal desires of low, vulgar men. If it were not for the



innate purity of woman, and strong will-force to control and subordinate her animal nature, the most stringent laws would be ineffective to prevent the general demoralization of mankind, and cause humanity to be too impotent and inane to keep up even an imperfect civilization.

In the economy of Nature, the generative functions eliminate the life-force through germ-forms. Life is in the germ. The generative powers of the human are Nature's highest functions. The human and germ-form generated complete the complement of Nature's powers. The germ embraces all the elements and essences in the highest refinement Nature is capable of. Germ-forms only differ according to the conditions in which they are produced. The constituents of the form in the germ will be according to the gross or refined characteristics of the parents. The germ and life will be according to the conditions of the inner status of man and woman at the time of copulation. Indiscriminate as well as excessive intercourse of either male or female, or both, will cause inharmony of life and nature in the being generated. Those who enter the conjugal relation ought to understand that Nature tolerates no excesses nor indiscriminate indulgence of its highest and most sacred powers. The evil results in shortening the lease of life through consequent diseases and suffering are not confined to parents alone, but the effects will continue through succeeding generations. The magnetic and electric elements of life become vitiated through promiscuous intercourse, and are manifested in impure thoughts and lustful desires, eventuating in a decrease of mental and physical powers and early decay. There can be no real enjoyment which will bear future reflections, no true happiness outflowing from the inner, divine entity, in the undue indulgence of the animal desires. The marital relation ought to be preserved pure. Each should be unpolluted—their virginity unstained. Youthful pollution mars the entire physical life, nor do the consequences terminate with the dissolution of the body. Nature will not permit the life giving principle to be polluted, the sexual organs to be abused, the vital essences of elemental principles to be depreciated by any manner of indiscretion. Faintly, insensibly, at the first emotion of desire an alarm is given throughout the entire organization; the nervous system is stirred; the soul echoes through every avenue in silent whispers from the inner temple, *Beware!* In youth, the God within is ever vigilant, and speaks in tones comprehended by the consciousness in approval or disapproval of intent and design. No wrong or indiscretion is permitted but Nature first cautions through the sensorium, *BEWARE!* The God within is ever admonitory, but constant unheeding of the warning voice causes the animal nature to overshadow the internal, spiritual nature, so that the monitions cannot be heard.

Every male and female child has its counterpart in God's universe. In consequence of the general misdirection of the human kind, the true counterpart of either man or woman is not sought, and the conjugal relation is mostly entered into from various motives discreditable to man and woman's higher natures. The cause of this is in the



almost universal estimation in which woman is considered as inferior to the sterner sex, which unmanly and dishonorable consideration, manifested in public sentiment and in various ways, has had a potent and injurious influence on the life and nature of womankind.

Woman is by nature pure and chaste. In youthful life she manifests a higher refined nature than that of the opposite sex. Her every expression of features and movements is reflective of purity and innocence, of a soul free from impure thoughts and true to its inner divine intuition. But as womanhood approaches, she quickly perceives that her life must be subordinated to the will or whim, the assumed superior intelligence of the beings claiming to be woman's lord and master. It has always been so, even prior to the time, according to Scripture testimony, "when men began to multiply, and daughters were born unto them, and the sons of God saw the daughters of men that they were fair, and took themselves wives of all which they chose."—*Genesis*, vi: 12. These sons of God were the Priests, the teachers of theology—the Mormons of to-day. All through the holy Scriptures, the presumed word of God, a multiplicity of wives was had by holy, righteous men, and yet Christendom condemns Mormonism for its practice of allowing many wives. What the sons of God, the holy righteous men, did in the past as sanctioned by the Divine Being, is practiced to a great extent to-day covertly, because public sentiment is against it, notwithstanding Scripture evidence which favors it, and the examples of God's chosen favorites mentioned in the Holy Book. The testimony of the past is conclusive evidence that the church and the priesthood molded public opinion, and under the pretence of teaching salvation (a meaningless term) by divine commission, excited the fears and terror of the people in portraying the condition of those who are not saved, gaining thereby complete control, and holding the mind in subjection. It is only within a recent period that enlightened men and women threw off the shackles of superstition, and in accordance with their interior divine natures determined that their souls should not be in the keeping of assumed messengers of God, fallible, unprogressive humans, whose only "stock in trade" consisted in mythic revelations of miracles, and unscientific records of a long past ignorant age. The teachers of so-called religion, the church and its ministers, are in the main responsible for the misdirection of humanity and the inferior status of womankind.

Women are the natural educators of children. It is woman's proper sphere, and if educated herself and having perfect freedom and the coöperation of her counterpart, she will exert a life-long influence upon her children. They drink in with their mother's milk the elements of her kind, gentle, patient disposition, and the emanations flowing from her pure, affectionate, unselfish nature, will be outwrought in their inner being and manifested in all their life-actions. Such children are among the few upright adult men and women who are the conservators of all that is lovely, just and true, amidst a race of demoralized misdirected humanity. But the mothers are comparatively few who have been properly trained in unfolding their interior divine natures; who have not been influenced by the general depreci-

ating sentiment of woman's caste as inferior in the scale of being to man. If we read aright the past, and carefully scan the present, we will find that the aim of the clerical profession, the teachers of debased theology has always been to enslave the mind to their particular creed—to support the Church and its appointed ministers. And always the social life, the codes of jurisprudence and the morals of the people were shaped, to a great extent, to conform to the religious faith taught them. No age has been without an assumed divine revelation differing from those of preceding ones; and accordingly it would seem that God, like fallible humans, was ever and anon employed in tinkering and changing the laws for the government of the people. Thus, in all ages, the peoples of every nation have been the dupes of pretended teachers of God's laws; and in no age were people so willingly duped as are those who claim to be enlightened, in this era of advanced civilization, by assumed teachers of a prescient God's holy word revealed in a book called the Bible, filled with errors, contradictions, ancient fables and mythic traditions. Notwithstanding its absurdities, in a scientific view, and its immoral relations of the actions of God's chosen men and women, and its representation of the infinite Jehovah as governed by the low passions of hate and anger, fallible in judgment, revengeful and remorselessly cruel, yet such has been and is the influence of the clerical profession, that people professing to possess common sense accept and swallow the entire contents of the so-called holy book as if every word was written with the finger of God, and therefore must be infallible truth. It has been unfortunate to human progress, in the elevation of mind and morals, that woman in the past did not have her proper position in the social scale as the counterpart and equal of man. It is certain that in every department of life's activities, her refining influence in a healthier tone of morals and a higher appreciation of human life would have been attained. Men would not have clamored of the "frail sex," nor of "fallen women," as vulgar minds have in all past time. Prostitution, as a social evil, would not have been sanctioned—would not, in fact, exist. The condemnation of unlawful intercourse would fall upon the libertine, the hypocrite, the deceiver—man, as it should, and not upon the victim of his deceptive arts. Notwithstanding the universal stigma of "weak," or "frail," attached to women, the degree of vice and criminality among the sex will bear no comparison to the enormity of crime, pollution and immorality of the sterner sex, as the statistics and daily records of the world show.

As women have quicker aptitudes than men, if encouraged in the developement of their natural abilities, free from the depressing influences of inferiority and subordination, they will unfold their intuitive and interior perceptive powers and prove themselves, as many have, the peers of their counterparts in any range of thought in the domain of science. We are certain that in the order of events the time is approaching when the influence of woman's mental eliminations and clear intuitions will be felt in the halls of legislation, and will be acknowledged as fitting her to fill any position, even the highest in government. The Infinite Unfolder of life through Nature



and spirit forces, is ever eliminating within receptive forms progressive tendencies to higher unfolding of the spirit entity in wisdom. It is the divine order to unfold slowly, imperceptibly, progressively. In the ever-moving onward of passing time, there are states in which some individual life is illumined by the powers above with some grand truths adapted to and accepted by receptive, progressive minds, which give an impetus to the unfoldment of thought extending far and wide, and blessing the world of humanity with an increase of knowledge. We recognize eras of progress all through the past, in the elimination of some truth of science, in advancing intelligence, in reformatory and revolutionary movements; but in no time past has there been such progress in the elimination of TRUTHS communicated direct to receptive minds by intelligences from the spirit-world who have passed out of the initiatory birth of earth-life as in this present half of the nineteenth century—truths clearly proving the misdirection of mind through priestcraft, teaching of a consistent knowledge of God, of God's just and perfect laws, of the divine government, of God's prescient wisdom and infinite love manifested in infinite justice, ever and always promotive of the best good in unfolding the characteristics to the advancement to a higher life. The misdirection of the general mind is observable not alone in the teachings of false and inconsistent theologies, not one of which has a foundation in truth, but in the very general reverence in which the Bible is held, a book certainly of little value, less than an ordinary romance or novel; a book called a revelation from God to mankind, which needs to be interpreted alike to the intelligent and unlettered devotees to creeds, whose fettered minds cannot range out of the superstitious myths taught them by the assumed interpreters; and in the deference given to those said interpreters of what God meant to teach humanity, for which they receive not only *good pay*, but cause their devotees to build and support expensive structures in which to explain God's will and purposes. This has gone on for many centuries, and yet hidebound creedists, the supporters and attenders of churches and maintainers of the black-robed professors, are blind as they have always been to the logic of current events in the progress of knowledge and establishment of scientific truths, showing by the clear light of reason, the absurdity and utter falsity of Bible teachings.

In this present era—blest with pure sparkles of light from heaven, coming down through angel ministration to souls receptive according to their capacities to comprehend and express the golden truths eliminated, to save mankind from ancient superstitions, and deliver them from the bondage of death and its terrors inspired by false teachers of hell and damnation and of a devil possessing power to circumvent the divine purposes—it is lamentable to see the many doubting Thomases, who will not believe, will not accept the gospel of salvation, which gives happiness and joy to humanity; relieves sorrowing hearts in lapsing death, and proves continuous, never-ending life. Glorious gospel, which brings the knowledge (not a mere belief) and proof of unceasing conscious existence in actual communing with loved ones who have passed to spirit-life, and who give that



most positive and unmistakable evidence of their identity, which sincere men and women have ever looked and prayed for, but never found in any of the creedal religions!

The invisible spirit-world is embraced *within* God's universe, and is in close relation to the visible. They are not and cannot be separated. The visible is illustrative of the invisible; they are correspondences. The same laws rule in both. In this life we associate with and seek those with whom we are in affinity. It is ever the same in spirit-life. There and here we are attracted to those upon the same plane of thought and life. The law of association governs in both spheres, only in spirit-life we have a broader comprehension of the cause of human activities, and look with a more lenient eye upon the weak, ignorant, misdirected children of humanity. The world has yet to recognize that all things in the universe are governed by immutable laws—all Nature in its phenomenal manifestations, all and every act, spiritual, mental, and physical, of the human-kind. Supernaturalism is a theological deception, invented by priestcraft as a means to enslave the mind. Working upon the credulity and ignorance of weak-minded men and women, either to inspire fear or wonder in the relation of miracles, the priests have been wonderfully successful. It is a part of their trade, and, in this age of light, many cultured minds accept and believe the mythic tales of supernatural acts said to have been performed by God, the Church, and its ministers. There is nothing supernatural in the communion of spirits in the physical form with those in the spirit form. It is the same as one individual conversing with another in mundane life. The conditions must exist to bring each into *rapport* with the other. Spirit-communion is an accomplished fact, however much professors of so-called religion and self-opinioned scientists may deny and decry it.

In the divine order of progressive unfoldment, spirit-communion was first recognized in this era, through the medium of intuitive, youthful, feminine forms. The *spirit-world* rejoiced at the event, and a clear-seeing humanity hailed the advent with gladness and joy, as a jubilee portentous of the coming time, when peace and goodwill would reign on earth. It was an *immaculate conception*, an unfolding through woman's form of that glorious movement, so much deprecated by Christian teachings, of Mother Eve introducing the knowledge of good and evil in the world. The fruit of that glorious movement ripened into the knowledge—through woman's intuition—of a loving, invisible humanity, in a world of light, capable of communing intelligently to the conscious perceptions of those in this life by coming into *rapport* with them. The problems of ages, in regard to miracles, witchcraft, divinations, dreams, and correlated psychologic phenomena, are solved—nay, more, immortality, in continuous, never-ending, conscious life, is clearly proved, and no longer a matter of doubt with those who accept the light of this God-revealed gospel. Since this heaven-inspiring dispensation was inaugurated; in the wisdom of prescient judgment, the general mind has been unsettled, unhinged, drifting hither and thitherward. Governments and the people appear to be at war. Bloody and cruel wars have been fought, and, notwith-

standing the great loss of life, suffering, and attendant evils, the horizon is not yet clear that peace universal is to prevail; demoralization of every species and degree reigns rampant throughout the major part of the social system; human life appears to be of no value to many, and such is the manifest corruption prevalent everywhere that many believe the human kind are retrograding to a state of barbarism. But observant minds—those who have become indoctrinated with the teachings of the resuscitated gospels the philosophy of *pure Spiritism*—are conscious that, in the divine order, progression upward ever flows out of a corrupted and misdirected state or condition. Indeed they have the evidence, notwithstanding the general depravity visible in every direction, that the moral force has actually more than maintained its status in the constant increase of those who become convinced of the truths of *Spiritualism*, and consequently live a better life, in view of coming into close *rapprochement* with loved ones passed on to spirit-life. The fact is not apparent to the immoral, and corrupt, because they never give the subject their consideration; neither to the creedists who oppose *Spiritualism*, and therefore are willfully oblivious to its heavenward influences.

There is nothing more true than that the right will ever come uppermost, and justice will ever be done. In the new light initiated through a youthful woman's form, we have a glance at the divine mode of manifestation. In referring to prior remarks as to the causes of woman's oppression and depression in the past, and deprivation of her legitimate freedom through theologic teachings, we see that since a freer, purer, truer philosophy, a religion founded upon the immutable laws of God, has been inaugurated through progressed souls in spirit-life to bless mankind, the inner perceptive faculties of both women and men of liberal tendencies of thought have, influenced by intelligences in spirit-life, unfolded with greatly increased power. A divine energy has been developed by the sisterhood, aided by the invisible powers, which has unfolded a high degree of intellectual ability, and some of the most impressive have proved to be more than a match for some of the highest cultured scientists. That is so apparent to those who listen to their matchless eloquence and heavenly inspiration, that none but deeply prejudiced minds will question it. Throughout the whole of this free land and in all other lands, from the rostrum, voices are to be heard giving utterances to the blessed truths of *Spiritualism*, teaching humanity the true gospel of life, of immortality, and a pure natural religion, in harmony with eternal laws. And effective to a very great extent have been the instrumentalities to make known this new gospel, as without any organized system in less than a quarter of a century those who have accepted it number many millions. But theologians, religionists of every creed will give no ear to the new gospel which brings peace and happiness to mankind, and would not if Jesus himself were to appear, because his teachings would not be in accord with their creeds; their grand structures erected to explain the meaning of his plain teachings, the living of the clergy and the



systems of church organizations would offend his simplicity, and he would eschew them altogether as being no followers of his.

As woman, since the birth of the new dispensation of Spiritualism and its wide acceptance, has manifested in various ways capacities at least equal to man in many remunerative employments, and particularly in the display of high intelligence in disseminating the spiritual philosophy, in giving her hearers a higher conception of their manhood and womanhood, and leading them to a closer communion with God, the question of woman's rights has been brought prominently into notice with other much needed questions of a reformatory nature in behalf of right and justice to oppressed humanity. The right of suffrage, woman should always have enjoyed, at least in this Republic. A higher standard of morals would have been the result, a nobler manhood, a purer and truer life and a more exalted sentiment in regard to human life. And women should not only enjoy the right of suffrage, but every elective office should be open to them, we mean from the highest to the lowest, from the President down to every officer voted for; and furthermore, as advisers of the President, they should have places in the Cabinet as chiefs of departments.

However much the popular sentiment may be opposed to woman's enjoyment of such rights, we are sure she will enjoy them before the half of a century. The labor question, which concerns both men and women, has been agitated for years by laboring men without success. Their failure has resulted from, among others, two prominent causes: first, a want of perfect unity; second, not including women and taking them into their councils. Woman's rights and the labor question will both be solved in time. Justice will ever be done. The proper conditions must exist. The order of events is drifting in that direction. The two questions in some aspects have a close relation. The laboring men have not digested all that is involved in their rights. They never will be able to until the rights of their counterparts are considered with their own and are, as equals, taken into their councils. There is a superintending mind governing all movements. In the order of events the conditions for woman's enfranchisement are progressing to their fulfillment. Rational thinking men should use every effort to promote the full and complete enfranchisement of women, and none more so than the laboring classes. Whatever concerns either concerns both. Neither the disturbed condition of the human mind of society everywhere, nor the difficulties of the laboring classes will be removed, nor will the demoralization so very general be overcome, until the dual unit principle is recognized, and woman is accorded her full rights as the equal of man in the enjoyment of all rights and participation in all the interests man possesses.

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