AN

ORIGINAL HYPOTHESIS

OF THE

ORIGIN OF LIFE.

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By Mrs.M.A.Moore-Bentley.

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INTRODUCTION.

In this annunciation of a new Hypothesis of the Origin of Life and the Evolution of Intellect, I do not attempt the reputation of the voluminous data of Biology and Psychology in general, but rather seek to build my theory upon foundations so ably and labourously laid by learned Scientists. In this brief treatise, I merely make a statement of an idea as it took shape in my own mind, making expression as simple as possible. In a following edition I may be encouraged to enlarge upon my Subject and quote from others. But I need not in this initiatory effort go out of my way to make elaborate extractions from the works of other thinkers, or fill my pages with lengthy quotations, but simply give to the World the idea, leaving time to be the arbitor of its falsity or truth. Nevertheless, in my endeavor to analyse the general hypothesis of Evolution, I have, in my researches, acquainted myself with the ideas of most writers on the subject. Both in the fields of Biology and psychology I have been a gleaner in the harvest of Thought, and owe my inspiration to the earliest and latest equally, but originality is divine and is of Devine inspiration. Here I claim absolute originality of idea if not theory, therefore, in a measure, I refute many of the theories of the evolution of Life, and the evolution of Intellect, and bring forward a new Hypothesis.



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CHAPTER I

A NEW HYPOTHESIS OF THE ORIGIN OF LIFE.

Let us suppose, for the sake of argument, that the origin of organic life took place in the tropical marshes of the East, say, upon the swampy inlits of the Red Sea, or in the marshes of the Euphrates or Tigres, or upon some sunken Continent now unknown. That these bitumenous marshes teemed with fermentative matter of a vegital nature. That these fermentative aggregates abounded in phosphorescent properties, and that the betumen made the filmy masses sensitive to the impression of light. Suppose that beneath the Sensitive film of these bladders there collected atoms of elementary gases agitating and attracting atoms of relational sympathy and causing a degree of molecular energy in the protoplasmic aggregates of the . bubbly mass. The chemical properties making it so bensitive to light that the bubblefilm focussing the protoplasmic aggregate became an optical lens deflecting solar rays, and reflecting images of its refraction.

Now, for the sake of hypothetical argument, let us suppose that this phenomina took place at the time of a solar eclypse. That during this eclypse of the sun these chemical aggregates collecting in a lens _ : formed mass became an optical camera.

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For during the period of total darkness a flash of electric or phosphorescent light caused the bubble to effect an exposure and a photographic image of the sun's darkened orb was result. That the impression became fixed upon the optical bubble causing a dark spot upon its inner surface. Suppose that this dark spot deflecting the light controlled the propoplasm in a circular form, and that the chemical action of refracted light upon the mass attracted relational energy. Let us suppose that during this fixing and developing process the elements of sympathy and repulsion being controlled by focal power kept the aggregate in continual circulation generative of heat. That combustion and assimilation became rhymical through energy being controlled upon a circular form. That when the sun emerged from the eclypsing body the filmy butble settled with a focussed mass of elementary atoms active with attractive and repulsive energy, generative of force and by its agitation upon a limited space became creative of heat. Moreover that this optic organism received persistent stimulus by its photographic power, focus and imagetransmission ever agitating its inner aggregated protoplasm and attracting relational elementary atoms. Shadow-forms of neighbouring environment constantly refracting the lightcause adaptive sense in the corpuscles of protoplasm through effecting a contracting and expanding of atoms. Solar energy thus controls molecular energy, contraction and expansion evolve organic sense, sympathising the independent elements into a quickened organism of

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determined shape, sensible of its environing shapes and forms. The magnetic power of the electrons of light energise relational atoms and cause organic energy. And that this persistent and intense concentrated energy absorbed and expelled relational environment, having affinity with its elementary units. Furthermore, that the agitation caused by the shadow-forms of relational environment became an intense and persistent stimulus, for the color-waves contracting and expanding the protoplasmic cells were stimulative of continual adaptation to pressure of reflected form. The contraction and expansion of the cells of protoplasm by the color-pressure ever upsetting the equilibrium of balance determinant of form caused gemmations of future adjustment. These gemmations were the incipiency of Thus the persistency and concensense-organs. tration of energy and the power of incipient circular form evolve vital organs essential to the maintenance of equilibrium of balance. Hence as persistent stimulus caused persistent adaptation more and more complex became, the membronous mass within the determined form. Adaptation would first serve Incipiency. The power to adjust the organism to the influence of light-impressions would draw upon Experience. The elements for fixing images as those that had fixed the original sunspot would be enlisted in the adaptive service of the organism. If following images of light-impression had not the power of their parent revertant, film-gemmation of adantation would germinate having power of reflecting atoms of light in their chromatic shape of incipiency.

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But Incipiency would seek Experience in its work so we must look for complexity in original form first. In evolving organs of reflection the organism would repeat itself. First, there would be a perfecting of original construction of the spherical organism in its adaption to light impressions, Senses of touch would be optical in the initial stages of evolution.

Energy seeking a line of traction would be controlled by incipient form. A positive image of the original sunspot, therefore, may have occured within the sphere of optical organism sensated by relational form dominating circular energy of atoms of reflection. Thus the twin-lens would share the work of the reflecting of environment and the preserving of the shapes of color-impressions until equilibrium was attained. The future gemmations would take the work of preserving and reflecting impressions of light when the attained equibalance was upset by fortuitous change. Diagraphical figures will demonstrate this hypothesis further.

Figure (1) illustrates the protoplasmic bubble at the phenomina of the sun's eclypse. A sensitive film, within the focus of the lens imprisoning the elements of force and matter, receives the impression of the san's image. The black spot absorbing and deflecting the rays of light agitates the atoms and stimulates circulation generative of heat and capable of causing adaptation of organism.

The organism repeats its initiative experience in its equipose, through the intensity and persistency of environing stimulus it seeks adjustment in the

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formation of a positive image of the original sunspot, and by reflex action attains equality in size and form and color. Figure three may suggest in a very crude way the evolution of sense organs of taste and smell through the organism's adaptation to the environing relational atoms of vibration effecting attraction and repulsion and contraction and expansion.

The stars suggest storage of atoms of chromatic color-shapes capable of reflecting their image-impressions corresponding with relational The asters comprising the brainenvironment. plasm are the organism's made of preserving the chromatic impressions of the images crossing the iris of the optics. When shadows refracted the light and caused the organism's internal adjustment it stored the impression in atoms of radiation ready to be reflected for the purpose of association and discrimination in future distur-However, the disturbance of the vibrabances. tion of sound were not associable with contraction and expansion caused by light impression, so new adjustments were evolved for its descrimi-And the contraction and expansion of nation. assimilation were a cause of maintaining equilibrium, hence in seeking equipose the organism's energy took the form of organs of taste and smell. But the initial stages of the organs of sensation were necessarily simply and slow in the morphic development of the optical organism.

In figure (4) the organism seeks adjustment of equilibrium in mobility, and gemmations of movement and balance take the form of propelling agaratus.

The gemmation of sense-organs has resulted through the agitation of atoms upon a loous of

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protoplasm caused by forms of light. For in the organism's association of impressions the stored atoms of ranjation have been transferred to the part effected by molecular disturbance causing This transfor of impressionlocal energy. associations has been the incipiency of brain and spine and skin, and the initiative of a nervous systom. Skin and Brain arc roflex organs of organic adaptation corresponding with the original negative and positive of optical origin. The sonse of Touch began with impressions of light and in its maintainance of equilibrium the optical organism evolved corresponding organic registers of disturbance of its equipose. A nervous system capable of organic molecular adjustment ensued.

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CHAPTER II 3.3.1.2.

AN ORIGINAL HYPOTHESIS OF MORPHOTIC GROWTH

Passing from the origin of organic life lot us now examine the principles annunciated in the genusis of organic form. Treatment of morphological development will only be original in that it supports the optical argument, but in these pages it must deal but briefly with the subject. Hence, in a way compressed treatise of so stupendous a subject as Morphorlogy I must merely hint of its innumerable biological classifications, confining my remarks to the assexual stage of morphic evolution and dealing more fully with the problem in treating psychological evolution.

It will be perceived that this theory of optical genesis of organic life somewhat supports the cellular hypothesis, but instead of cellular I would say spherical form or circular. And the assumption of this hypothesis is that the intiative stages of organic form was globulous, and its onergy circular and plemic. Therefore, assuming that the initiative stages of organic form was cellular in that it originated from globular bubbles of fermentation. Moreover, this hypothesis would assume that all life, both organic and inorganic originated from the impression of solar waves of light on sensitive matter and that all living forms may be traced to the influence of light-action imaging form in the likeness of the author of impression, refraction of solar waves by focal action upon sensitive matter. Hence, the

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authors of morphic form are Sun and Earth, and these globes are the parents of initiative form controlling incipiency in their own image, therefore, the circular shape is common to all initial And it is the attraction and stages of life. repulsion of causation in original incipiency which determines initiative form to ne globular. It is the influence of these incipiences which causes circulation of molecular matter and inci-It is the disturbance of this pient energy. circular movement of atoms which causes development. And it is the dominant of circular rhythm gaining an equilibrium after molecular disturbance which causes morphotic form. When this circular movement is restored after organic disturbance euipose makes organic movement mechanical and form becomes sterectyped in consequence. The the illustration the figures show how the original protoplasm divided in adapting itself to relational environment and relational stimulus.

Aggregates are made up of unstable elements and structural form is not sufficiently organised to preserve rhythmical action in the aggregate of united forces of repulsion and attraction, causing division. Forces outside the aggregate draw elements within until circulation reinforces its molecular strength and restores an equilibrium against which the forces of repulsion and attraction have no influence. It will take some fortuitous change to upset the circular rhythm of incipiency as shown on Figure (5).

The fortuitous shock of a floating log of word divides the organised aggregate of unites and the adaptation of inner to outer relations causes individuality of morphic shape. Inner character and outer form are somewhat differentiated

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in the new individual group.

By relational sympathy, molecular and atomic, the aggregates of the protoplasm are again drawn together and the rounion of simi foreign organisms cause irritation frictional and fermentative, in the newly united mass provoking gemmaticn of new cellular structure. The law adaptation controls morphical shape governed of by incipient instinct. The new organism will have a tendency to divide upon a less and less intensity of shock, and difference of environment, iona-stimulus and climat will assist differentiation, for with each new adaptation there occurs a clight difference in aggregative form. But it will take something more than natural causation to create a new individual in cellular genus.

Figure (7) suggests the phenominal character of the fortuitous shock in the photographic impression of the sun's image upon the bubble of protoplasm. This organic shock breaks up the automic rhythm of natural causation by the shock of heat contraction upon a focal locus of aggregatos elements and gases. Contraction and expansion were the lines of adaptation and the formation of celloidal corpuscles to control the atomic contraction caused by the chromatic pressure was the work of the unite affected. The lens-form of this optical organism made the light-waves environment of adaptation, and the color impression of objects, crossing the iris called for adaptation in the colp lection of prismatical colloids and protein, or light-proof matter. Hence in the structure of this new organism there were confined in a circular form elements of energy, atoms of magnetive power in the electrons of light, causing vacuumcells and colloidal films sensitive to light-pressure

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And frements of processes of adaptation collected proteids for structural form. And colloids for reflective purposes.

In figure (8) let us suppose that environment of chromatic pressure, in the color-waves, when focussed and refracted upon the optical form of the organism, upset its equilibrium and was the cause of organic development creative of morphotic That the organism sets out upon a new conform. quest of natural causation, adaptation to new environment demanding new structure. The persistency and intensity of the incipient shock must be modified if the organism is to exist. The organism draws upon organic experience in its ancient power of shrink and expansion evolved by the phenomena of light and darkness. It evolves sense-tissue, for upon the altro-violet rays causing painful shrinking and the yellow and green pleasurable expansion organs of sensation were eventually evolved. Structural form, therefore, would take the trend of cospuscles of reflection or nucli of brain-growth Organs of sensation and modifying would ensue. membrane, such as skin, would evolve. This hypothesis would suggest that the wave-like texture of the skin upon the organs of touch in highly intellectually developed animals found its origin in this incipiency of sensation - the influence of solar-waves upon a locus of sensitive matter.

Therefore, let us assume that controlled by the law of adaptation to environment organic form thus found its origin. And that in the course of its evolution organic life found fortuitous change the cause of its differentiation of type. Fortuitous change breaking up automatic action caused organic shape, and the preservation of automatic action stereotyped form.

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We may assume that there were in the initial development of morphotic form isolated grapes of less and less relational origin, the offspring of which were of conflicting hereditory descent, the influence of environment checking morphological growth and the phenomenem of pleasure and pain controlling morphic structure.

The cause of the propergative adaptation in the organic aggregate was the dominancy of the phenomena of pleasure, the latter having found its origin in molecular expansion. In the effecting of molecular development pain and pleasure both take part, the former effecting muscular growth and the latter nervous tissue, these phenomina found their origin in contraction and expansion as has been explained.

Propagative and morphotic gemmations found their incipiency by the same causation. Each were a form of organic adaptation. Assexual propagation was the aggregate's reunion of relational yet semi-antogonistic groups of protoplasm. It was the contraction and expansion of foreign and relational elements which caused both morphotic and propagative expansion. But why the law of "Natural Selection" has taken leading part in the perfecting of form is because the persistency of termous shock effecting morphic growth was expansive of cerebrum and spinal development. And the latter was the line of intellectual evo-"Natural Selection", therefore, is a lution. form of morphic adaptation evolved from the sympathetic relationship of molecular aggregates controlled by contraction and expansion or pleasure and pain. Concrete stimuli of pleasure and pain evoked in the form of prey and pursuer, pursuer evoking the organic shock of molecular

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contraction and prey the shock of expansion. And it was the intensity and persistency of either of these influences which caused variation of form and morphotic growth. It was circular energy and balance seeking equilibrium of atoms that effected gemmation or growth prey and persuer being the stimuli of molecular energy and the bias of shape. Organic form is morphotically finished when the stimuli of pleasure and pain is equal in bias of molecular circulation. Or when prey and pursuer became equal in their ability of attack and escape organic form became stereotyped in its organic shape. This hypothesis of organic life through light-focus and sensitive matter assumes that the sunspot was the origin of vertebrata. And that it was adaptation to light-impression which evolved nervous energy in the form of cerebrum and spinal cord peculiar to the vertebrate.

The proceeding diagraphical figures suggest the morphic growth of the optical organism. Figure (1) the sunspot of origin of organism.

Figure (2) Reflex action developes its impression on the opposite of globular form. And seeks to restore its equilibrium, causing circulation of moleculas upon its circular locus.

Figure (3) Equilibriun is restored and the molecular energy is rhythmatical.

Figure (4) Objects crossing the iris cause refraction of light in image-impressions thrown upon the retinal **form** of the organism's globular matter ready for association with environment.

Figure (5) The phenomena of pleasure and pain are stimulus of morphotic shape, pleasure

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dominating in the differentiation of form through sexual adaptation.

With the evolution of nervous energy came nervous capacity and with nervous capacity organic form.

The phenomenon of Sex would find its origin in organic mobility and will be treated seperately, the business of this chapter being only to point out the connection between forms of morphotic adaptation. That organic adaptation was the initiator of the phenomenon of Sex might find elaborate demonstration, but I will quote the late great thinker, Herbert Spencer, upon the subject.-

"Hence, in propagation as the activities increase, in proportion as by more varied complexity, rapid and vigorous action an animal gains power to cope with surrounding dangers it must lose power to propagate ." progress in bulk, complexity, or activity involves retrogression in fertility. " Hence, we perceive that propagation is but a factor in the mechanism of adaptation. When the organism has become automatic, and organic equilibrium is in the pendulum stage of action, action and reaction at a rhythmatical measure through circular movement, then further morphological development is impossible, fortuitous change must break up the automaton.

Hence, I shall deal further with the subject of morphic incipiency in the proceeding chapter which will be a very brief treatment of the problem of propagation as viewed from the standpoint of this new hypothesis.

But before closing this chapter, I would endeavor to impress upon the student that it



is the persistency and intensity of molecular stimulus and the quality of the latter in effecting expansion or contraction of cellular structure which alters form morphotically. And only as mobility and motivity are factors in promoting molecular stimulus are they determinants. And in the consideration of the Spenserion theory that motivity evolved nervous energy this hypothesis would allow the motivity theory a leading part in the catogory of molecular stimulus. That the persistence of molecular stimulus through the medium of sexual relational sympathy can cause differentiation is bormeout in the case of domestic animals under artificial Take, for example, the cow, under selection. the stimulus of artificial selection complexity in molecular development has taken the form of lacteal fluids to the decrease of bulk or vice versa. And it is when molecular equilibrium is gained that the animal loses the sexual power of propagation, showing that the latter was a molecular effort to obtain equilibrium of atomic energy in its original rhythm of circular incipiency. Therefore, persistence in artificial stimulus of molecular energy involves differentiation and the limit of stimulus is stereotyped form, including loss of propagative power, the latter being a form of molecular adaptation. And molecular energy will, in maintainance of organic existence, seek stimulus of greatest bias. To the highly bred cow food will be the greatost stimulus, its bias taking precedency of sexual and maternal instincts, sexual instinct only governing the economic result of appetite in an increased milkflow. In artificial sexual selection, therefore.

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we have the control of this economic result. In the highly bred horse we have the same example. Organic economy seeks equilibrium in speed or bulk and by artificial selection may be controlled to the highest limit. Speed or muscular strength are the stimulus of greater bias and the loss of propagative instinct will prove that the limit of morphotic expansion and contraction has reached its climar. The exercise on the course is more pleasurable to the race-horse than the manger, whilst to the bulky draught-horse the manger has the bias of organic stimulus. In the highly bred layinghen we have an example of morphic limit attained through sexual selection. The bird of abnormal egg yield finds food and warmth the stimulus of greatest bias, the result of which is an entire loss of maternal instincts. the hen cannot brood, propagation must depend on artificial incubation. Organic equilibrium is reached by abnormal gemmation, organic contraction and expansion is rythmical in its incipient energy, further shock will end in desolution of organic aggregates in the form of a hen.

Morphological growth, therefore, when examined antologically, is organic maintainance of incipient form, and the stimulus of organic energy is the molecular bias of pleasure or pain, or cellular instinct of expansion and contraction. It is the check or increase of molecular gemmations that develops organic growth, and it is the persistency or intensity which causes its differentiation. But the difference of incipient interferences with incipient balance causing differentiation of form must be treated under the classification of psychology. Proceeding chapters will endeavor to show the affects of the stimulus of pleasure and pain, for it is the intensity or persistency of inherent bias of these phenomena which evolves both nervous tissue and physical structure. And why sexual selection has been so dominant a factor in determining form is because the phenomena of the instinct of pleasure originate from molecular expansion and as organic bias it, therefore predominates over the counter stimulus of pain.

A further treatise will show how closely related are sexual sympathy and intellectual development. How human intellectual capacity has found its incipiency in sexual sympathy. And why the psychological stimulus of the aesthetic sense effects intellectual growth. Like physical stimulus psychological stimulus has its organic limit and the straining of limit effects capacity and storeotypes mental differentiation into fixed type, mentally as physically. The physical automation and mental autpmation are effected by the same means, the difference being inner and outer stimulus.

A proceeding treatise of the problem will show the effect of Religious Belief on the evolution of mind, or the inner pressure of molecular energy, caused by abstract thrught or ideal images seeking development and disturbing melecular balance. How it is the disturbance of psychological balance that effects growth of intellectual capacity through hereditary transmission. Or that the stimulus of the beauty of spiritual ideal takes the place of aesthetic stimulus when the latter has reached its organic limit, carry-

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ing on the evolution of intellect.

We may assume that the variety of form was promoted by the dominancy of pain in the early stage of morphic growth or contractive shock upsetting incipient organic equilibrium. And as the capacity for modification increased through the storage of impressions of relational environment, and the faculty to classify and associate them. But that it was affected by sex-adaptation modifying the morphic shock necessary to volt the organism out of rhythmatical balance creative of individuality in form or shape of organised aggregate type giving place to variation, and mould of physical structure to differentiation in psychological instincts.

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CHAPTER III

AN ORIGINAL HYPOTHESIS OF PRICESS

OF PROPAGATION.

In our endeavor to analyse the evolution of intellect, we need a clearer conception of the phenominon of organic reproduction, and I am of the opinion that we shall find it is closely related to the growth of the former. That reproduction, asa law of adaptation, is sensible to fortuitous change, and in this hypothesis I hope to make clear that it is fortuitous change upsetting the rhythmical balance of organic equilibrium that is the line of mental development, as it also is the line of physical development. Therefore, for the sake of lucidity we will again resort to those illustrations of incipiency indicative of organic development.

The mass of protoplasm divides by the fortuitous eventtof a collision with floating wood. By the law of adaptation shape is differentiated and new type is formed different in character.

We may assume that the chromatic forms of light and shade falling upon the different localities on the newly organised group caused the cells to collect colloidal substance of an adaptive nature. And with the perpetuation of stimulus, the accumulation of cells of reflection, contractile in their circular energy. (Convex lenses form).

Th cifgures show how these lately divided groups are seeking equipose in the gemmation of

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new cells fresh gemmaticns slightly differentiating in colleidal structure. (Figure 15)

Isclated colonies form different organisation, and though adapted to peculiar environment are controlled by incipient form. These relational groups are again drawn together, through the affinity of sympathetic elements. And the blending of foreign yet semi-relational agencies cause agitation of atoms resulting in molecular expansion with gases of fermentation forming films and bubbles of radiation, or incipient corpuscles of the blood. (See figure 16).

Figure (17) indicates the formation of new protoplasmic bubbles or cells with the organism's effort to restore nascent circulation. And this eval shape organ is the originator of the ovum. The incipient form of embryo.

Here we have the incipiency of organic propagation - the impress of self seeking nascent form for its incipient groove of energy.

Therefore, the shock of compact with environing matter caused morphic growth and the shock of compact with relational form caused propagative growth. With the former these was a dominancy of contractile energy and with the latter a dominancy of expansive energy. With the foreign compact the bias of antagonism was from without and with the relational compact the bias of antagonism was from within.

The energy is the same in morphic and procreative form, the difference being incipiency of compact. But it took fortuitous change in phenemenal light pressure to make the marked difference between morphic and procreative molecular energy. We have seen that in either case the initiative was the same. And the business of this chapter is to

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SNOW the relation netween procreation and the growth of intellectual capacity. That the quickening energy of the origin of life is the quickening energy of life begotten by propagative compact. Nevertheless the bias of initiative difference caused the result. The bias was expansion and future deduction will show that it was molecular expansion effected by the pressure of light which caused the growth of membrance And dilation, being classified of sensation. with graduation and modification in the initial stages of organic experience was the origin of sensuous feeling which evolved intellect.

The bias effecting the growth of nervous capacity, not briginating within the pole of natural causation, is of a psychological order, and therefore controls evolution of intellect, through the persistency of molecular pressure from within causing atomic energy to seek perpetual adjustment. The bias, and all dominant circulator of radiated atoms, is pleasure. Form, foetal and otherwise, is perfect when balance of antogonistic elements causes automatic That is the reason why the ovum is not action. round but oval. Its foetal energy is to achieve circular rhythm, meanwhile it grooves the form of chromatic impression, associated with the incipiency of self-impression. When the energy promoted by propagation has attained the limit of equity individuality ensues. And a new organism is as equal to the parent as external environment will permit, in future existence it will be governed by the bias of nascent organic experience transmitted, perhaps, from countless pro-For each incipient shock causing phegenetors. nominal organic disturbance is memorised in cel-

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lular films of sensation. It is those nascent memories finding stimulus which is the cause of degenoration, desease and death.

Figure (18) gives the idea of the propagative incipiency of the sunspot. The sun's darkened globe imaged on the sensitive film of the protoplasmic bubble causes a locus of atomic activity twofold in its nature of incipiency, that is, it may be classed as genesis propagulum or morphotic genesis in that it is the origin of warmblooded organisms. The proteids or plasma radiated and emergised by the contraction and delation of electrons and molecules of relational energy.

The intensity and persistency of the shock of solar impression and the phenominally foreigness of light-environment to the plasm of originality made this morphic shock the propagative moulder of all psychological form, and the parent of psychological character.

Upon the focussed impression the fixing solutions shrunk and dilated the plasm. Serum and plasm divided and united, and filmed and bubbled, in circular energy until the imprisoned mass waxed warm and redened with radiation. Germations of modifying membrane was drawn over the contractile Colloids heaped upon the iris of refraclocus. tion during the period of expansive darkness forming lens and iris of greater refractibility. Other objects of environment falling upon this lens caused the gemmation of an adaptative film and These phenomina have been explained in lens. the chapter of origin.

The incipient form of reproductive impression was the twin optic and in reproductive energy incipiency controls development.

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Moreover, the impression of Self in the propagation of a twin optic was the origin of selfconsciousness, and therefore was the origin of psychological capacity. And in future Chapters on psychological development the relation between sexual stimulus and self-consciousness will be more fully explained. Furthermore, organic reflexaction found its origin in this incipient power of reflective impression.

However, in the order of classification, we will deal with its procreative initiative character more exclusively. Procreation began with this power of self-impression but it was somewhat controlled by pre-organic forms of adaptation. The development of foetal energy will be dealt with, however, in the following chapter.

In its initiative, procreative adaptations of the optical erganism of the origin of vertebrate would retain this spherical groove of incipient energy. Experiences of its early development may be examined from the procreative viewpoint. Therefore, with the new impression of self-compact there would be a repeating of experience in the organism's endoaver to adaptation. Hence we will again examine its forms of morphic adaptation treating them as possible adaptations in the organism's process of evolving procreative powers.

First the adaptation would take the form of collecting modifying membrane, colloids and proteids would gather upon the initiative film of self- improssion as shown in figure (19).

Reflex-action causes circulation of the corpuscles of protoplasm which are radiated and heated by molecular energy. Fibrin is gemmated and collected upon the locality of impression forming

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a film, colloids of refraction are heaped around the iris of reflection until it is a camera like its origin or parent.

In figure (200) we see that objects of imaged environment prossing the lens causing molecular disturbance causes the organism to evolve capacity of descrimination. More films of sonsation are evolved and capacity for reflecting them and magnifying them in their order of association with pleasure or pain. The unstable corpucles of molecular circulation form more fibrin of contractile energy and vertebra begins to evolve.

Figure (21) shows reflex-action in process for with each magnification of an image of contractile energy fibrin is massed upon the location of reflection evolving a spinal column and its protective case.

I would suggest by these figures that with the domination of contractile energy (and there with the evolution of appetite) came the growth And with the development of viscera cf viscora. the incroase of motional feeling. And with the increase of emotional feeling the sexual appetite. And with the increase of sexual appetite increase of reflective capacity or the origin of intel-Elementary affinities drawing relational loct. stimulus was the origin of organic appotite, the bias of the association of pleasure governing the latter. And as propagatory agitation advancod in organic evolution the atoms of procreative energy became more and more unstable through the nature of stimulus being persistent and intense. For the organic instinct of propagation found stimulus in the pleasure of mobility. This theory of evolution would give propagatory appetite

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the first place in its stimulus of mobility and organic locumotion.

The evolution of locomotive appendages would greatly intensify the psychological shocks of pain and pleasure. Propagatory energy organised all organic shocks of expansion and magnified them to energise corebro-spinal growth. This will be onlarged upon in future psychological treatment of the problem of corebrum.

Movement, therefore, is a dominant factor in the evolution of sexual propagation as it also was a dominant factor in the evolution of morphic growth. Doubtless, locomotive appendages and relational appetite were responsible for the origin of sex. But it was the intensity and persistency of the stimulus of sexual associations which co-ordinated types of vertobrata. The genus of verto-brata sexual in its propagatory instincts.

Laws of motivity and adaptation have controllod sexual instinct in its reproductive power, so that the organism govorned thus has evolved distinct sexual affinities together with distinct sexual organs, hence the phenominal power of sexual selections.

Locomotive appendages having seperated relational pairs, the fittist in survival developed a keen sexual instinct of relational affinity, and sexual instinct having incipient bias on its side became the greatest stimulus of mobility, causing the organism to physically adopt itself to every environment, its molecular agitation excooding that of every other stimulus. For in the experience of vertebrate food-seeking has been more or less accompanied

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with pain, the latter checking heridity in the storing of unstable fluids effecting emotion.

We may suppose that sexual type became distinct in storeotyped form as each affinitive genus reached its adaptative limit and molecular equilibrium. And as has already been suggested we may suppose, in this argument, that cellular contact with the solar-organism evolved, in early cosmis evolution, the innumerable variety of organic type. In the modified solar heat of early cosmic evolution procreative adaptation would effect morphotic variation through the affinity caused by the molecular law of expansion and contraction. And with the evolution of procreative instinct came the phenomena of Sex.

Vertebrate, being more energised through its relation to solar energy, would have more of the male instinct of sexual mobility and aggression and in the evolution of sex, we may suppose, that there were passive types, with less power of mobility and greater power of sympathetic attraction, and that during the period of assexual development unions active and passive eventuated in the evolution of male and female. And in further analysis of the organic problem of propagation we must bear in mind this relationship that it has with the incipient erganism of solar energy, for this hypothesis assumes that the origin of organic sonsation was selar impression, the optic nervo being the initiative of nervous evolution, the organism having had to adapt to the pressure of deflected light. And it is the organic association of propagatory adaptation with medification of sensation that made it organise stimulus of sonsuous graduations, such as color, music, smoothness, and lines reverse of acute

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anglos, conceives as form. It was the persistency of this sexual energy seeking stimulus in relational sensation that evolved the aesthetic sense. And it was when the stimulus and nervous capacity arrived at an equilibrium that organic intellect storootyped, and sexual affinity became fixed.

Vertebrate was the trunkline of nervous energy, caused by solar relationship, hence, sexual intensity became as persistent as it was intense focussing organic energy on the locus of mental dovelopment. The gemmation of a spinal cord was erganic correspondence with sensuous environment. In organic development, the sense of touch classified light and matter, and self. And propagation was the reproduction of form biased by this instinct of graduation. And we shall find embryonic gemmation follows the experience of nascent energy, beginning with incipient form it is onorgised by its relational line of morphic shocks, the latest touch of self controlling organic shape. Mon individuality is complete the embryonic form will be in the likeness of its parent.

It is scientifically observed that the featus of the higher vortebrata in its embryonic development passes through all the morphic forms of its line of evolution. Showing that nascent memory and incipient instinct are the energisers of its organic vitality. We will trace these organic incipiences in our analysis of embryonic growth together with the nature of organic agitation which dominates sexual union.

The difference of reproduction in organic types is the difference of intensity and persistency of energising stimulus. And the difference

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between reproduction of solar-organisms and prosolar is this difference of intense and persistent stimulus of focussed and stored energy. And it is incipient experience of organic adaptation which governs this organic energy and makes it sock adjustment in division, it is individuality of type which governs the form of the division, and it is the experience of the individual organism which governs the character of the psychological organism of propagatory division, or embryo.

Therefore, as the organic experience of an individual type enlarged its capacity for association of aesthetic impressions so intellectual capacity evolved, sexual appetite agitating organisation of mental stimulus. For, as in the experience of the original organism, graduations were preserved in image shapes, color and form being associated with expansion and attraction, so intellectual capacity is a storage of associations of impressions. Frocreative power is the capacity to transfer these impressions of adaptative stimulus to the embryonic division. In our next chapter we will dwell upon this problem of reflective transfer.

The distinguishing feature of organic capacity is this power of storage of images of reflection. Hence, the distinguishing difference between organic and inorganic is energy. Organic life has more relational affinity with the electrons of light. A plant contracts in darkness because of the lack of warmth, but an animal delates because of its stored energy Reproduction is the stored image of environment of sexual touch and the capacity of division by reflective trans-for of the character

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of the object of sexual touch. The ova-film is the incipient method of the transfer of experience of self-impression in the character of sexual touch.

Birth and death are closely allied in that they are but images of organic experience, transferred in the order of organic adaptation. And the reason why death is unknown amongst forms of pro-photograph energy is because this sensation of focal impression of adaptation is lacking. It is the dominancy of the contractive image in the idea of limit which brings on senile decay. It was evolved by instincts of racial survival.

Decease, also, is the transfer of images of contraction to localities of the organism creative of toxemia and causing paralysis of the muscles and stagnation of circulation.

When the evolution of intellect reaches its limit of self-consciousness organic vitality will dominate and these images of its ancient adjustment will be controlled. Longevity will be indtfinite as an idea. And desease will be a factor of decay no more.

Other problems of productive form such as the phenomena of self-fortalising genus known as bivalvular organisms find solution in the arguments set forth in this treatise of process of production. In lateral branches of organic growth organisms attained their circular limit by persistency and intensity of stimulus. Doubtless lateral forms were steretyped in early cosmic evolution. The stimuli of self production by contractile division and that by solar-contractile energy are biased by cosmic causation. Control of stimuli is control of adaptation, and control of udaptation is control of

form and control of form is the creation of type. Type becomes fixed when its cycle of melecular energy is rythmical in its pangenetic impression.

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CHAPTER IV

AN ORIGINAL HYPOTHESIS OF THE CAUSE OF

INCIPIENCY AND DEVELOPMENT OF THE

FOETAL ORGANISM.

The subject of embryology has had exhaustive treatment by learned and expert contempary evolutionists with whom I am mostly in agreement, therefore, in this brief annunciation of a new biological idea I need not go over old ground, but rather follow the newly broken.

This hypothesis supposes that the protozoa of organisms of deflective solar-energy united with original organisms, and thus the law of adaptation resulted in multiplication of spocies. The difference between incipient stimulus of propagatory division and morphic shock has been dealt with. The difference between morphic and reproductive molecular energy has been illustrated because of its relation to the initial development of foctal form. Also, in the light of this light- theory we have illustrated the cause of organic automatic action. Solar stimulus, being intense and persistent, maintained psychological dovolopment and resulted in cranial and spinal development, assisted by the evolution of sex, and prevented the morphic storcotyping of automatic organic adaption. It was those inner gemmations of adaptative

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energy that resulted in corobrum capacity. Intelligence was the capacity for association of pleasure and pain. And organic descrimination evolved organic division to be in the form of Foetal Growth. And we shall find that foetal development follows the law of incipient experience. Foetal process is gemmation by solar deflection and organic capacity for the transmission of solar energy. Morphic experience is stimulated upon a circular form with persistent intensity, checked by the automatic bias of the source of foetal energy resulting in foetal automatic action.

Therefore, enbryonic development is the subject with which we are dealing, analysing it with relation to evolution and thence to trace its incipiency of movement. We have found that nascent experience was that which governed the energy of new development. and that it was the agitation of foreign elements and sympathetic attractions of relational affinities that caused propagative incipiency through sexual union.

Let us suppose, then, that these incipioncies of molecular agitation take place after sexual union, excluding our analysis to vortebrata. Assuming that from organic incipiency the organism, deflecting-light waves, controlled foetal evolution, let us examine the nature of adaptation in relation to pangenic propagation. Starting with the idea that propagative genmations were sensitive to refracted light-pressure. Under the law of survival the parent organism encased its prepagatory division in pretective shell, as originally it had encased its light-transmitting-globules.

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Doubtless, expolled ova found its origin when the focundity of organisms controlled racial survival when the specie was less complex in psychological structure. In many species the eggs are still laid in great numbers, and hatched in warm waters, warm sands, or sun warmed foliage, and in heaps of formenting matter. The female herring is a boat of eggs from head to tail in breeding season. She deposits her millions in warm waters of the shores of her watery habitation. Whilst the Australian wild turkey lays her oggs in a social ostically propared bed of rotton vogitation. Tho associated females heap their oggs up in the form of a wedding-cake and covering it over with fermenting rubbish they leave the rost to nature, not even returning when the young are batched. The young turk oy has to scratch for itself from start to finish. but not to dogross.

When the combat between prey and preyed upon was won by numbers these species evolved the habit of expellings shell, protected ova to save exhaustion of parental vitality necessary in internal incubation, Doubtless, it was the evolution of organic mobility that originated and maintained the habit of incubation within the body of the organism. But the persistent intensity of stimulus required in the development of psychological embryonic growth ordered its internal incubation. We will biologically examine the embryonic movement of foctal life in its expelled form first, and view it in the light of light-pressure. Taking for our study a hon's ogg.

The shape is oval, following in the expo-

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rience of its organic incipiency in the union of two focal groups of energy.

Take an egg and boil it hard and peel off the shell, then the membraneous skin and you find a dent at the end- the air space - and the white colloidal substance removed reveals the yolks which are spherical in form. Examine the contents of the fresh raw egg under a magnifying glass and you find the white is light reflective and that the yellow is light-resistive. The germ-spot is seen upon the fertalised egg without the aid of a glass, but so light-resisting is its protective proteids that examination is difficult with a powerful microscope. But magnetic sympathy has drawn all stimulus within

Figure (24) shows the fully developed egg having received the impression of sexual compact upon the sensitive film of the foetal incipiency. The sexual impression is transferred from the brain of the hen to the film upon the yolk before the colloids are massed upon it including the male stimulus of magnetical influence.

The first instance of sexual impact was the cause of a mental image of the object of touch causing organic adjustment in the order of evolutionary habit of propagatory adaptation.

The second cause of molecular disturbance was the sensation of the semen in the \vec{v} given channel. Irritation within the locality of the ova caused a reflection of the image of the object of sexual compact to be transferred to the film of ripe ovum. And, governed by organic instincts of survival of the fittists, all relational stimulus necessary for development inclusive of the male contribution is forthwith

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enclosed within the membranous skin and completed with a shell before expulsion. The yellow pigment of the light-resisting protein prevents the stimulus of light-affecting the image of sexual impression. For the white of the egg surrounding the yolk is extremely sensitive to light, and clinging to the poles of the encased ovum are attached projecting masses of figment of light refraction which by their prismatical action set up reflex action upon the focussed spot by chusing its molecular atoms to shrink and delate under the influence of the color-pressure of solar light. First, there is reflex action between the atoms of male contribution and atoms of solar relationship, causing molecular congestion to arrange itself polemically in endeaver to gain spherical equipose. Sonse organs first develop upon the foetal impression following adaptative experience of the origin of life, but controlled by the image of sexual touch. As in the order of morphic incipiency the sense organs of sight gemmate in order of adaptive procedency. Then reflexaction is complete between the foctal optics the colloidal matter of the figments at ovum poles is drawn in as organic stimulus. With the process of roflex action the molecular of the yolk became more and more unstable and circulated upon the locality in most need of shelter and development, lastly protecting the viscera in its work of nervous circulation. Following figures serve to illustrate further the foetal growth of the chick.

Figure (25). The feetal spet expands through the agitation of light and warmth and

molecular agitations are creative of organic heat. The refraction of deflected light gauses the contraction and expansion of atoms of affinity. The magnetised atoms on the focussed impression of sexual transmission agitate circulation upon the locality, but circulation follows organic incipiency only governed by the latest form of its morphic adaptation.

Figure (26) shows the dominance of morphic equilibrium in the maintainance of incipient balance. Under the stimulus of heat molecular energy seeks to restore balance in the embryonic circle and follows its initiative experience. Heat in hitching is but nascent instinct responding to incipient stimulus in the same way as food placed under the newly hatched chick's beak causes responsive action- mascent instinct responding to incipient stimulus. The stimulus of warmth in incubation has originated from the basic law of repulsion and attraction of molecular affinities. In the circular space of the yclk there is imprisoned energy controlled in its movement by focal magnetism . And these atoms of focal magnetism control development in the image and form of transmitted impression, causing gemmations to magnify atoms with every additional atom of stimuli in light and warmth. Light, warmth and air are first principles in foetal growth and its molecular energy seeks but to maintain its initiative balance following organic morphic move-Morphic shocks transmitted through countmont. less generations of hereditary instinct cause its energy to eddy and flow in corpuscular gemmations of habit-grooved forms only to be dominated by the latest. But the bird-family having

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experienced few morphic shocks in its heredity journey we see little morphic movement in its embryonic development.

Therefore, as incubation proceeds the prismatical property of the white is absorbed by the brain, and embryonic optics destribute the unstable atoms of pigment to cover development.

Figure (27) shows the balance in morphic movement is restored. And that magnetic dominance has controlled circulation in the form of astral development which are the rudementary nucli of embryonic **spt**ical nerves. Morphic adaptation controlling molecular movement forms bubbles of reflection to collect colloids and pigment, and gemmations of optical energy result, under the super-government of magnetism, eyes control the stimulus cf magnetised atoms of sexual impression.

The yolk is unstable and readily covers development where magnified atoms collect relational matter and energy. Shown in figure (28). The organs of self consciousness are equal in their power of reflecting light upon the relational atoms of sexual impression, the latter, by their power of magnetic attraction, under the stimulus of light and heat delate and contract. Oxygenised protoplasm is in formation red dominating the yellow pigment, caused through the access of air to the globulus vacuums and the radiation of focal energy.

Figure (29) shows how the embryo, controlled by the focussed impression of sexual sensation is developing shape by the phenomena of magnetic attraction. Genmations of relational energy have been magnified and stimulated

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by focussed impression of original deflection. Focussed energy upon the negative lens of deflection is in reflex action with the positive lens. Molecular movement is energised and seeks to maintain its incipient balance, controlled by the latest morphic shape i.e. the parental.

Drawing on experience, an organism is in development after the pattern of its parents. Radiated corpuscles are covering the magnets of inner circulation whilst they control the shape of vital organs.

When organic action becomes rythmatical in circulation by the full development of vital organs then outer stimulus operates and causes an organic effort to affect adjustment. The embryo revolves bodily within the shell, and energised by exterior stimulus picks at its prison-wall until it liberates itself from its bondage.

The nicely adjusted mechanism of the newly hatchod chick soon gains equilibrium and shows its individuality by well-balanced locomotion and quick response to food stimuli. The reflection of the image of food stimulates nascent memory, associating it with the organs of taste and smell. Afferent nerves respond to efforent, and the chick automatically picks up food, swallows and digests it finding it as relationally stimulating as the contents of the egg. It is organic adaptation to environment. The new organism lately known as the embryo is in perfect correspondence with environment. And to alter the form of such would require fortuitous change of a persistent and intense The latest morphic and propagative naturo. shock will govern shape to it's uttermost limit

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of absorbative capacity for stimulus. Pleasure and and pain will preside over organic stimulus in the organism's correspondence with natural environment. and contraction dominating expansion, death will end life in theform of the organic automation of a bird.

Mammalia is more persistant in incipient organic intensity than other vertebrata and this psychological bias distinguishes its embryonic development. It is this psychological complexity which makes the maternal sympathy so great that the embryo is retained in the matrix during development, and it is the psychological complexity which causes the young of mammalia to be so helploss at birth.

I deal with the phenomena of maternal sympathy in my treatment of the Growth of intellect.

As an illustrative example of embryonic development in mammulia we will take the whale, Therefore, assuming that the sensitive unstable corpuscles of the female whale's soxual organs have been energised by sexual contact, examination of the process of energy is illustrative. Upon the efforent nerves transmitting the sensation of male contact to the brain an optical or visual image of the author of sonsation was impressed upon the storage-films of cerebral capacity. And upon the semen reaching the original passage where the ripe ovum was ready to pass into the uterus there occured a second sensation which the female brain associated with the first. Upon the occurence of the second sonsation the image of sexual touch was transmitted from the brain to the locality of the ripe The ovum being a sensitive film, that is, ovum.

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sensitive to the impression of light, the image was deflected, causing a positive image on the ovum-film corresponding with its negative on the bram-film. As a picture may be reflected into the dark recess of a cave so the atoms of light are reflected by way of the spinal channel. The process of molecular reflection of images of refraction will be explained later.

The visual conception of the image of sexual impression is in magnetic sympathy with its reflected image on the ovum film and reflex action of nervous energy causes the evum to pass immediately into the utorus which closes, leaving the sensatised film of the ocum to develop in necessary darkness. But before the impressed ovum passed into the utorus the atoms of magnetic relationship, in the spermatazoon were drawn within the locus of visually- impressed For when the color-form was reflected film. on the ovum-film the radiated atoms of spermatoid were attracted to the most congested spot of contraction. In sexual conception the experience of the origin of life is repeated in all the details of its molecular incipioncy and follows morphic development. The embryo begins at the morphic beginning but governed and controlled by the pattern of the authors of its improssion-form. This shape, caused by light, is the "determinant" of its individual form. Controlling first the spermatoid as the nucli of magnotic atoms.

Figure (30; is a rude illustration of the psychological process of reflection between the negative and positive images. Supposing the spinal cord to be an apparatus of revolving mirrors of color-reflection, grouping impression into an image. These magnetic atoms attracting relational atoms cause delation and contraction

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of corpuscular stimulus. "Macflex action" is set up between the brain of the parent and the brain of the footus acting and reacting with every sensation caused in the latter's development. The impressed ovum passing into the uterus attaches itself to the side, and the womb being an organ of little sonsibility the nervous sonsation is contored in the ovum. and the light-conducting mucus-mombrane in which the ovum is embedded receives the atoms of refraction stimulative of foctal energy. This reflex enorgy is conveyed through the medium of spinal cord and mucus-membrane, acting together as prism and light. Deflection, refraction and reflection is stimulative of molocular energy. Color-pressure corresponding with pleasure and pain causes organic aduptation. Unlike expelled ova the enwombed foctus is persistently and intensely stimulated, its psychological dovelopment domanding that it should be. For as reflex action prolongs molocular agitation on the ovum-imago, relational energy is drawn from the parent-organism concentrating gemmation upon the brainfocussed impression upon the evum-film. And although nescent instinct interfores with development visual conception controls footal shape. Moreover, by this psychological reflection nascent instincts are modified in their association with the charactor of the author of embryonic improssion. For instincts are transmitted from the brain of the parent to the brain of the foctus and heredity bias of animal instinct is thus reflected. Hence, the new individual will be born in the likeness and with the instinctive habits of its parents.

Pursuing the cause and development of

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foctal life let us now analyse the psychological side of its energy. The highest type of intellectual development of the genus of mammalis is the human being. Hence the human foctus is the apex of embryonic organic development.

In the ambryonic development, as in other mammalia, incubation takes place within the body. But the stimulus of organic energy is more intense in its atomic pressure of light and according to bulk longer in its persistence of agitation.

In its embryonic incipioncy it is corebral growth which distinguishes the footal energy in the human being. And it is the transmission of mental energy which distinguishes the process of human footal development. It is the nervous complexity and not embryonic bulk which causes development to be prolonged. And it is psychological development not having attained adaptative equilibrium which causes the human infant's lack of mechanical power so long after birth.

Psychological complexity is dealt with in proceeding chapters from the viewpoint of this hypothesis of light for it would maintain that the whole mechanism of brain, spinal-cord and mucus-membrane, including skin and viscera are an organic apparatus for the association of optical impressions. That this organic mechanism has evolved from the adaptation of the original organ of ray deflection. And the psychological difference between lower enimals and human beings is the capacity of the latter to associate optical impressions. Therefore, the difference between human and other mammalia in embryonic development is this capacity

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for transmission of associated light-impressions of hereditary psychological characteristics. But not until the hypothesis of light-impression is fully assimilated can an explanation of this phenomena of transmission be understood. And I endeavor to further explain the psychological process in my treatise on the growth of nervous energy.

In human beings, according to the hypothesis, the process of conception is the same as that which has been explained, but the organic nervous sympathy is of that nature which can transmit psychological characteristics that cannot be classed as morphic instinct, but have evolved by the stimulus of spiritual-ideal.

As in other females, the brain at conception receives a visual impression of the author of sexual compact, an image of the environment of propagatory division is stored in the brain globulus of association ready for adaptation. And upon the semen reaching the vaginal channel and meeting the secretions of irritation in the locality of the ovum there occurs sensation which effects the transmission of the image of The visual conception is reflecsexual touch. ted through the spinal channel upon the ovum's sensitive film, the "efferent" norves associating the first with the second propagatory sensation. The leveloped ovum immediately passes into the uterus upon receiving the impression of conception, the orifice closes through the contraction of vaginal muscles. No light is admitted only that transmitted through the spinal column, and no sensation in the uterus is felt except that connected with the ovum, the latter attaching itself to the side directly in touch with corebral reflection. The

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attraction of magnified atoms inclusive of spermatcid effect molocular movement in the ovum, the reflection of refracted light causing contraction and expansion of corpusclos. The embryonic spot dolates, there is magnetic sympathy between the parent brain and the embryonic impression sotting up " roflex action" or refloction and defloction. With each molocular disturbance within the embryonic circle there is a transmission and deflection of refracted light. Visual associations of the author of conception are unconsciously transmitted. Cerebral impressions of association are transferred to developing brain of the footus. Impressions of charactor, especially in relation to the father, are impressed by the mother, and involuntary transmitted to the developing brain of the footal organism in the form of associated images adaptative to solf impression and solf-Upon psychological stimulus the realisation. child will express these latent impressions, in actions or words they will govern egoistic solf-impressions.

Where the mother is ignorant of the character of the father or of too egotistical a temperament to receive psychological impressions egoistical imagination of an involuntary nature does the work of embryonic corebral development. And I should think that this would account in some instances for failure in the hereditary transmission of gonius. Phenomena of the sort will be dealt with in order of arrangement of classification.

Sex-sympathy in the psychological form of lovo, causes the human mother's mind to be a reflex of the mind of the object of her sexual

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passion and impressions of character of the author of sexual impression are unconsciously imprinted upon the mind of the footal develop-Whilst admiration controles her idea of mont. the author of her offspring she will transmit the highest ideal her imagination is capable of conceiving. For the object of her emotion is associated with all that, in her idea good and true and beautiful. And the higher her intellect, the greater the stimulus of sensations of admiration or disgust. Disgust follows disappointment when imaginary perceptions are falsified, character as conceived, is transferred either bad or good, for the transmission is involuntary. Unconsciously and involuntary these panaramas are visually transferred from brain to brain.

• • • •

Impressions of refracted light are reflected upon the optically formed nebular of braincells after being deflected by the embryonic optics. These atoms of radiation attract relational energy and the unimpressed globulus of the foctal brain arrange themselves in order of association. A cerebrum is thus formed or nucleus of light-refraction storage, prism and film, a perfect apparatus for magnifying and magneting atoms of light-pressure.

Thus the unstable atoms of relational affinity are attracted and controlled upon a given groove, forming an image. The shrunk and delation of corpuscles ever prometing circulation in its rythmical energy, an automaton is created, and the new organism seeks to maintain its equilibrium. When born, nascent memories will help it to adapt to environing pressure from without. The human ego is thus equipped

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with psychological impressions which may control countless associations in the descrimination of pleasure and pain. And the nice adjustment of such associations is intelligence. Self-consciousness is the faculty for associating environment with nascently transmitted impression. The greatest stimulus of mental energy will be the struggle between altruistic and agotistic ideals in their descrimination as effecting good or evil to self. And the embryonic organism well equipped with a strong bias towards altruistic ideal will develop the greater intellectual capacity to its offspring, absolutely.

The egotistic brain can only transmit capacity for morphic adjustment.

The unconscious assimilation of character by the mother will affect the ombryonic bias. The new infant will show latent intellect by its notice of celor and discrimination of objects and the sound of voices.

Individuality or genious will be observed in the mind being aggitated by altruistic ideals in its associations of things beautiful. And according as the mind of genius wins its mental combats between good and evil so will be its ability to pass on its mental capacity.

A diagraphic illustration, accompanies this troatise, showing ombryonic development in the human fectus is seen on the following page.

Needless to add that in the present age of organic development propagation is independent of optical desorders. Correspondence with environment is effected through organs of touch other than the eye. Blindness only

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affects the egoes individual experience, and does in no wise affect embryonic development.

Figure (1) Focussed light develops magnified atoms upon propagative image. Magnetic atoms of spermatozoon are in reflex action with relation solar atoms.

Figure (2). Incipient form is the determinant controlling circulation of radiated molecular energy. But visual reflection will dominate in the control of concrete shape.

Figure (3). Propagative determinant seeking molecular balance causes reflex-action between parent-brain and foetal impression, and the magnified atoms of conception attracting relational stimulus develop embryonic form.

Figure (4) Propagative determinant maintains equilibrium and governs circulation, and the embryonic organism follows circulation in its movements. Complexity increases chromatic contraction resulting in nervous development.

Figure (5).Footal form is controlling molecular energy and by reflex action maintaining parental image.

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CHAPTER V

NEW IDEAS CONCERNING INDIVIDUALITY.

As I have already stated, in building a new hypothesis of organic evolution upon foundations already laid, I need not elaborate upon the composition of organic matter, nor upon the nature of each incipient shock which caused organic adaptation to change morphic form, nor yet upon each individual commanding sexual selection to the distinguishment of variation of species.

Neither need I, in this maiden treatise of a new hypothesis elaborate upon the several organic branches of the morphical-tree of organic evolution, but consistently confine my argument to the new treatment of cause, culling a few illustrations as examples of the morphical notches of the trunk-line of the tree of variation. Hence, students and my layreador in search of fuller treatment of the subject of variation will find it in the works of Wallace, Darwin, Herbert Spencer and in the elaborate treatment of contempory evolutionists.

Proceeding, then, in our analysis of the light-doctrine with regard to its effecting individuality; let us conduct analyses by the selection of several distinct types, beginning with the lowest in vertebrata and tracing nervous energy up to anthropic mammalia.

The purport of inquiry is the establishment of the hypothesis of molecular energy with its relation to solar energy. And the basic difference of evolutionary deduction between my theory and that of others is the latter which I hope to more or less crudely to express.

I maintain that the incipiency of nervous energy, like Minerva, sprang full armed into being, contraction and expansion of focussod atoms of light upon a locus of protoplasm evolved the phenomena of pleasure and pain, and the latter evolved physical instinct, animal intellect and mind of human development.

Just as the laws of physical phenomena are repulsion and attraction, so are the laws of psychological phenomena repulsion and attraction. And the stimulus of relational matter is the energising power of magnetic atoms.

And the cause of mobility is the bias of organised matter and energy for relational environment. And it is the upsetting of circular locus of incipient impression that is the cause of morphic individuality. And it was the bias of pleasure which caused intellectual individuality and the evolution of corebrum growth. Therefore, omitting the variation which took place during the colloidal period of organic type when sense-organs of reflection were in process of gemmation, let us seek illustration in organic equipose in its farther advanced stages. Pursuing the trunkline of organic energy in the genus of aquatic vertebrate, let us suppose that the organs of mobility in the fish are the distinguishing feature in individuality.

That the pleasure of balancing and moving in pursute of relational affinities promoted the evolution of pleasure and pain. Contact with repelling forces increased thesense of pain, and attraction, through the expansion and absorbtion of relational affinities, in-

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croased the sense of pleasure.

Moreover the the bias of pleasure made sexual affinity evolve increased mobility. And with increased mobility increased nervous That the reason of sexual sympathy capacity. becoming so dominant a factor in the evolution of nervous complexity was its intensity and persistency of the stimulus of sclar energy. Sexual sympathy having on its side the bias of pleasure, all relational associations of aesthetic stimulus. or pleasurable graduations, became associa-The radiation of emotional fluid increased ted. the organic complexity and evolved viscora, raypigmented fluid to cover localities of reflected energy evelved mammalia.

Motivoly was stimulated by sexual stimulus for movement was more or less associated with pain and as a persistent stimulus it would fail in the times of plenty were it not for the persistency of emotional energy associated with pleasure. When in pursute of prey or escaping from enemy the flush of emeticnal energy breaking up habit was intense as persistent. And individuality was arrived at when motor appendages became storectyped by adaptation or habit. And as species rose in the scale of the fittest involving emotional energy so stimulus regulated individuality.

The ontological argument is then that emotional-feeling must receive other stimulus than that of morphic shock, the reason being that the emotional energy involved in escape and pursute being more or less without persistency through pain dominating as stimulus of motivity. On the other hand, the emotional feeling excited by sexual affinity involved persistency and by rela-

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tional associations became as intenso as it was persistent. Sexual sympathy focussed radiated fluid, holding it in check at the bidding of emotional feeling. Therefore, we may assume that the factor controlling emotional feeling evolved a creature with mammary glands known as mammalia. And that the trunk-line of radiated individuality was maintained in the specie called the whale family.

The poculiar function marking individuality may have developed by sexual sympathy taking the form of parental attachment caused by the intenso stimulus of relational feeling.

The bias of relational environment operating within the organism caused retention of propagative division, organic instinct being aided by survival of the fittest. The sympathetic whale concealed her ova in her own bedy, relational stimulus being abundant within. Habit would increase secretions in the evolution of footal development. And the mammary glands may have systemed by the attached young sucking the glutineus slime upon the parents body and finding nutriment in it. For with viscera-complexity there would be organic complexity, causing more or less physical incapacity in the new born animal.

Therefore, relational sympathy would ovolve an individual with propagatory functions peculiar to the animal species beginning with the adaptation of enwombed ova and mammary glands. At birth, the parent attaching her young to her own body. Obvious it was the result of the intense and persistent stimulus of sexual sympathy which evolved parental affection.

Then, in the way of doduction, let us sup-

pose that from the whale-genus there evolved a specie like the Walrus. That by habits of motivity the progenitors of this individual genus developed climatic instinct and partly abandoned their habits of aquatic environment. That they evolved web feet through slipping off iceborgs. And constantly finding themsolvos carried to warmer spas upon their floating habitations, and environed by sun and air they survived only by individuals evolving hair. The hair would be an adaptation to refract the contracting rays of sclar light making the painful shrink of the fish's skin more gradual, until, at length, nervous instinct categorised it amongst pleasurable sensation. Let us assume. that, controlled by the law of contraction and expansion, there evolved several individuals. having more instincts of solar incipiency which abandoned arctic environment and fellowing affinitive bias found themselves in a semi tropical climat. That they adapted organic adjustment and there avolved amphibious habits. For example, say like the beaver. That aided by the bias of solar environment sexual sympathy controlled nervous energy, and redents flourished in the order of survival.

Suppose, again, that these rodents, from the affect of foreign stimulus causing organic expansion through the bias of solar relation, abandoned aquatic diet and evolved herbivorous habits. And from there these evolved individuals of quadrupede having carnivorous instincts. The carnivorous instinct may have evolved through the animal eating her "aft-or-birth" at the time of delivery of young. The dow, though a herbivorous animal, cats her aft-orbirth. By so doing

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the mother is able to sustain strength whilst protecting her helpless offspring until organic equilibrium is gained by the latter. Obviously, necessity evolved habit in this peculiar departure from natural instinct.

It was the morphic shock caused by herbivorous animal having to escape from their carniverous neighbours which evolved " the useful appendages" in the shape of forearms. In escaping from the enemy the quadrupede had to use its forelimbs for climbing trees.

Therefore, we may assume that an individuality of species distinguishes themselves in the form of the monkey or maget, better known as the "Australian bear". The latter is distinct in its faculty of emotional feeling of a psychological order. When robbed of her young the mother grieves in the human way of shedding tears and crying mournfully for a long time. This animal is herbivorous. It is capable of being domesticated, showing great affection to those who give it kind attention.

According to biological data, we are now reaching the top notch of the tree of variation (excepting the fossil). Of course, as far as the problem of ascent is concerned this classification may come ridiculously short of the mark, and be criticised as untenable, anyway it will serve the purpose. For, as Herbert Spencer says, it is in these useful appendages we shall discover the missing link in anthropical ascent.

In this rude sketch of individuality we have emphasised the basic laws controlling ascent in intellectual evolution, or growth of emotional feeling, which is the stimulus of

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the growth of intellect. For in the subject of individuality I wish to forshadow the reasoning that it is sexual sympathy which is the dominative factor in the determinant of intellectual capacity.

We have found that sexual sympathy dominates in the evolution of motivity because of the demand for persistency in stimulus effocting mobility. And that it focusses emotional feeling in the organisation of intellectual association. For although the useful appendages were evolved in the service of organic stimulus of form yet emotional feeling dominated in persistence of intellectual stimulus, for forearme were useful in wars of sexual selection. And sexual adaptation being intense, and persistency involved growth of viscera and nervous capacity. Furthermore, sexual selection controlled the morphic development of the anthropic pecularity of forearms, for it was sexual stimulus which dominated their intellectual usefulness. Further investigation will show that it was not climbing cocoanut trees that evolved human arms, but the intellectual capacity which releaved them of physical strain, and preserved them for intelligent purposes. The sensitive hand became the focus of touch, co-operating with the eye in organic organisation of associated ideas.

Therefore, we must seek the stimulus of intellectual capacity in other fields than in the development of arms, save that they were the means of obtaining stimulus.

Hence, the solution of the problem of the gap between human capacity and that of anthropic intelligence must be sought in stimulus. Before we proceed to investigation of

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cerebral individuality let us, as the lawyers say, " take a review of our finding."

We have found, in this hypothesis of radiation, that sexual affinity dominated motivity, and dominated morphic adaptative variation, and dominated the visceral secretions of organic complexity, thus making sexual sympathy the dominant factor in the evolution of emotional feeling. Thus it was directly responsible for the individuality of visceral secretions effecting sex. inclusive of the lactical glands. Hence, we shall find how dominant a factor sexually-evolved visceral secretions are in effecting the individuality which distinguishes man from the anthropoed. What dominancy these had in evolution of moral feeling, for we shall find by further analysis that as individuality of form was controlled by the habitude of environment so individuality of circulation was controlled by sexual affinity.

In artificial selection of breeding-pairs or propagatory plants we have an example of the focus of circulation controlled by sexual affinity, proving that it is the conservation of affinity that controls circulation. Ontologically analysing our data, it is the atoms of solar light dominating in their magnetic power of focussing affinitive fluids, for the construction of form or for impelling movement.

It was the circulation of atoms of energy in the organism's association of environment which made and controlled the fluid called blood, for the formation of blood was the organism's effort to adaptation in maintaining its circular locus. Hence, by the association of magnetic bias sex dominates cerebral adaptation, its

power of magnetic persistency making it the dominant stimulus.

In our analysis of embryonic development we saw (according to this theory) how sexual sympathy controlled nascent memories in their hereditary transmission. It was the transfer of focussed affinitics and their power of magnetising relational molecular atoms. Breed results when agitation retains circular rhythm, the bias being scual, equilibrium is maintained, and the organism has reached the limit of stimulus of shape or form or color.

In occupying four generations to attain molecular equilibrium it followed the evolutionary experience of organie- and inorganic genesis.

Hence, it is the limit of stimulus that seeks descrimination in our study of the evolution of intellectual capacity. And we shall perceive that there may be results in psychological individuality made possible through artificial psychical stimulus, controlled by sexual selection. Obviously the ancient hebrew formular and ritual was calculated to effect individuality. The rite of circumcision was evidently calculated to effect by evolutionary process an abnormal moral feeling in the stimulus of the sense of shame at sexual uncleaness. Moreover, the rite of baptism was obviously for the same scientific purpose, evolving moral feeling by artificially evoked nervous shock, calculated to awaken memories associated with religious belief. Marriage selection would conserve 1 roditarily these magnetic focusses of organic energy until the limit of stimulus resulted in individuality.

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Furthermore, the psychological phenomena of faith is a form of psychic individuality and if conserved by marriage selection would preserve mental stimulus to unlimited bounds of magnetising energy.

In further analyses we shall find what effected the stimulus creative of human cerebral capacity in the order of evolution, according to the hypothesis of light.

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CHAPTER VI

AN ORIGINAL IDEA OF THE ORIGIN OF

HUMAN INTELLECT.

At the present juncture of this hypothesis, I feel constrained to state that the ideas were suggested to my mind whilst analysing the ideawriting of semitics, whilst studying the semitic and caldran ideals.

Both the idea of the origin of life by protoplasmic impression, and the origin of intellect by sexual sympathy was suggested to my mind in this way. Apart from this biblical suggestion I claim to be the originator of three ideas.

Twenty-five years ago I submitted the idea of the origin of intellect in a novel to the London publishers and it was refused publication.

But not to degress from philosophical argument. In my formulation of a new hypothesis of the origin of life and of intellect I take my stand with the late Herbert Spencer in that the latter originated with organic motivity, only I widely differ in the cause of incipiency of organic motivity.

Therefore, I am emphatic in my reiteration of the principles of my hypothesis, that intellect, as nervous energy, found its incipient, shock when deflected light focussed its colorforms upon a locus of protoplasmic bubbles.

and the waves of solar strength shrank and delated it. From this original light-deflecting organism evolved the iris of organic optics and with the growth of refractive matter, as that of the brain and spinal cord, came the evolution of intellect, finding its apix of manifestations in the human cerebrum.

Therefore, cerebrum growth is the correspondence of organic form with incipient environment. Hence, we shall find that the growth of intellect is controlled by the law of adaptation. After the organism has experienced some fortuitous change the shock of which has upset organic equilibrium the visual impressions retain the vividness which associates more rapidly with other impressions of pleasure and pain forming a category resulting in intelligent action, or action obedient to orderly stimulus.

We shall trace the evolution of orderly stimulus by vivid impressions in further analysis of light-impression. It was this vividness of impression and the order of its stimulus which caused adaptation and individuality. Moreover, it was this vividness of impression, ordered in the bias of pleasant associations, which made the ape-brain more stimulated when capturing a female by the use of his long arms than climbing a cocoanut-tree.

It is true that in the line of ascent these useful tactical appendages made the animal possessing them the fittist in survival through being able to correspond with the most varied environment, and securing the most varied stimulus in the form of food. By climbing it would better escape from its focs, and procure a greater variety of stimulating feed. But

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in this experience, evolved intellect let us not lose sight of the bias of stimulus.

The origin of sensuous impression found its bias in the graduations of pleasurable expansion, and this incipient bias of pleasure made the development of useful appendages give place to the development of sympathetic viscera and brain-tissue. Concretely, then intellect is the growth of this impressionable tissue of light-refraction known as brain, spinal cord and membrane.

With each impression of environment there is an association of color-forms known as visual perception. And with each fresh experience the brain-films, or bubbles of organic cinematograph are stimulative of organic expansion. And whilst sexual sympathy dominated the expansion and controlled the blood, morphic development individualised itself in the growth of viscera, manifested in increased sexual affinity. And the difference between brute instinct and human intellect is the ability to associate ideal images with images of sensuous experience. And it is the associated order of those ideal images which marks the intellectual mind. Vividness of visual image and guickness of association of the latter is peculiar to human intelligence, therefore, this chapter is devoted to its incipiency of individuality.

The incipient shock causing change in expansive energy which resulted in the evolution of human intellect was fortuitous, as all incipiences are. And necessarily it was of nervous impression, therefore, we shall find that it was the dominancy of sexual sympathy taking advantage of some fortuitous change effecting

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organic expansion which evolved human intellect.

We will, by way of deduction, suppose that there were of the family of anthropoid a pair of individuals which were exposed to phenomenal conditions, and the latter served nature in the upsetting of the equilibrium of organic automatic action. And that the nature of this organic disturbance, though fortuitous in character, like the solar impression, was of natural causation. In the first instance let us suppose that these anthropoids were enduced to depart from natural habits and nascent instincts through being suddenly transported from cold to tropical climat, and from scanty to abundant food.

Following the Spencerian argument let us assume that this stimulus of environment would breed a race in which the female would have developed abnormal maternal instincts. Sexualsympathy would be so increased in its intensity of emotional feeling that maternal love of offspring was a marked feature. That sexual sympathy showed itself in increased lacteal fluids. and prolonged gestation. That in this genus gestation occupied a longer period than in other mammalia of the same bulk. And we may assume that the male of this genus was correspondingly biased, the latter taking the form of abnormal sexual appetite. Sexual appetite, being held in restraint by nascent instincts of race-preservation, only manifested itself in abnormal sexual ardour. Assuming, that this particular genus, by draught, or earthquake, or combined forces of such a nature, was again abituated to extreme environment. That through scarcity of food the animals took to appease hunger by a carnivorous diet, eking out the short supply

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of nuts and fruit by insects and shellfish, and finally whatevor they could catch in the way of animal ford.

Suppose that these flesh-eating apes were, by similar circumstances, again seperated from their kind, and again made to adapt themselves to extremes in abnormal environment, but that instead of a lack of food there was a great abundance. And that these creatures gorged and glutted themselves on flesh as well as on fruit and nuts and all other stimulating diet, dovouring with all the greedine cacquired by habit in stint and dearth. In this instance the climat to which they were transferred was tropical. And under the pressure of intense mole-" cular stimulus, hot climat and heating food, these already abnormally sexual individuals became intensely sensual producing offspring of distinct sexual individuality, the functions of - propagative power being the mark of differentiation.

Moreover, that these animals having no other physical exertion than sexual rivalry, being ever glutted by easily procurred food and not being harrassed by enemies, increased in sexual appetite. And that tactical appendages gave place, in morphic development to the increase of lacteal secretions and sexual fluids. Suppose that a pair of these sensualised anthropoed was seperated from their kind by phenomenal circumstances, and that the sensual male, having but one female to mate with, surbordinated the animal instinct of racepreservation to that of sexual desire. That the law of organic-preservation, so distinctive in the natural organism, and so vital to survival.

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was violated. Although propagation was not directly affected, yet indirectly the organic effort at equipose by soxual-stimulus tended to sterility rather than to prolificacy, through the bias of pleasure being on the side of maternal instinct. For, by the law of adaptation, lacteal fluids would when checked, find vent in emotional sympathy. And actions and vocal expressions would exhaust superfluous molecular energy.

Thus the organism, in its adaptation, would evolve cerebrum for the visioning of emotionally-evoked sensation known as ideas.

It is no assumption to suppose that persistence in sexual sensation, when degraded to a habit, that is merely subservient to pleasure, would generate affinitive energy.

Moreover, that such energy would evolve molecular aggregates of relational sympathy, in visceral sensitiveness, and sexual secretions. And that persistency in environment and stimulus would cause gemmation of nervous tis-For emotional feeling would express itsue. self in greater and greater complexity, vocal signs would increase to give vent to impulses of hate and love, and these ideal impressions of imagination associating with images of touch would evolve perception of self in relation to good and evil. The ideas of good and evil would take the place of pleasure and pain in mental stimulus. Impressed upon the brain-bubbles of reflection would be experienced of a mental order, perceptions of self and love would magnify relational perceptions of color and sound and form, and smotional stimulus would express their perception associable. The touch of sympathy would generate the ego, porceptions

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of self-good would magnetise added ideal assocciations and with increase of stimulus increased capacity, vividness and rapidity of association of relational stimulus would evolve self- cansciousness, the good of others effecting selfgood. Mental reflection would hold in check the increased lacteally evolved fluids, impelling vent in complexity of vocal expression, hence the visually perceived self-ajustment would be a category of associations, evolving the individual of "Moral Feeling". Hence, the line of adaptation would be emotional feeling.

In analysing the departure from organic law which marked human individuality, for biologists who theroughly study the animal kingdom in its native state know that there is a differontiation, we must avoid conventional treatment of the subject. There is a difference in sexual instinct between animal and man. Before the lower animals are artificially stimulated by the pressure of human dominancy, the male is restrained by incipient instinct from sexual relation during jestation and some time during lactation. In all the lower animals excepting anthropoed, sexual excitement is not as persistent as it is intenso. There are long periods of organic rost elapsing between the time of molecular disturbance. Persistency and intensity of molecular disturbance caused by sexual habit is not of that character which would upset equivalance of organic circulation in tactile appendages. The molecular disturbance would not act as other morphic shocks because . of the bias of stimulus. Hence, the annunciation of this hypothesis is that sexual inversion marked individuality, originating in the genus of anthropoed. That this abnormal departure

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marked the period when human intellect found its incipiency. That the "brainlobes" of cerebral growth were thus evolved, differentiation trending in that direction. And that it was cerebral distinction and not physical form which marked individuality in the early stage of human evolution.

Self consciousness is the cause of the growth of intellect, and emotional feeling is the cause of self consciousness, and the focus of lacteal fluids is the cause of emotional feeling.

We have found in this hypothical analysis, that the imaging of relational environment effecting pleasure and pain evolved organic intellect, for by visual perception the organism has been enabled to adapt itself to its environment. and fit itself for racial survival. And we have found that the organic organism bogan reproduction of self by self-impression. And that selfimpression was the same in adaptation as it was in reproduction, it was the faculty for preserving the image of the molecular disturbance. And we shall find that mental capacity is the faculty for storing the images of molecular disturbance. As the ape-brain evolved brainfilms of self-consciousness, under the impulse of associations of ideal-stimulus, so the organism made efforts at a'priori concepts. These a'priori concepts have found their persistent stimulus in faith and Religious Belief of an altruistic nature, causing nascent memories of pleasure and pain to evolve the idea of good and evil, and the imaging of God. And it was the bias of associations of ideal perception surrounding this idea of Divinity which became

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the stimulus of the growth of mind. Altruistic emotion would cause the contraction and expansion necessary for mental development.

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CHAPTER VII

GROWTH OF INTELLECT VIEWED FROM A NEW

STANDPOINT.

I base my theories of the growth of intellect upon this hypothesis of increase of sexual sympathy. The persistency of sexual excitement causes increased secretion of blood with increased heart-action, the viscera ever demanding stimulus, yet ever checking external gemmations in favor of instincts of sexual sympathy. This increasing secretion of life-fluids evolved the phenomena of emotional feeling, peculiar For in its origin, the female to human nature. of the ape-man genus would have this ever increasing life-fluid somewhat held in check by pregnancy and prolonged lactation. Hence, we find intellectual energy seeking its organic bias in maternal sympathy. Maternal sympathy is. by the law of heridity, controlled by pleasure and pain, and passed on to the male in embryonic growth, and in turn the male exhibits maternally-evolved sexual-sympathy manifesting it in amorous attentions for the female out of sexual seasons, assisting her in her maternal cares, and participating in hor maternal pleasures.

In this hypothesis we have assumed that the brain of an animal of intelligence is similar in its apparatus to a cinematograph, that it is capable of receiving impressions of associated images of organic experience and reflec-

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ting them as stimulus of action. We have assumed that the impressions of nascent memoryimpressions of past experience, are imaged on sensitive globulus and classified by magnetic sympathy of atoms, and associated with action. And what distinguishes this ape-man genus from the rest of anthropoed is the vividness of these corebral impressions. In this genus optical impressions are clear-cut and sharp transmitted with electric rapidity, and associated expreiences are orderly in their classification, and magnified in their visual reflection. Whilst in the lower anthropoed impressions of past environment are fogged, blurred and slow in transmittance, poorly reflected and poorly ordered in associations of experience, nascent impressions being mostly relied upon by the animal in its habit of adaptation. Furthermore, in this hypothesis we have assumed that increased energy is generated by the increased agitation of pleasure and pain and that the dominant molecular agitation was of the classification of pleasurable sensation. We have supposed that it is impressions transmitted by the phenomena of touch (inclusive of all the senses) that causes unstability of corpuscles, and that feeling is the organic effort to gain equal balance, or equilibrium in molecular atoms in the locality of impressions. The sense of sight apprises, and the sense of skincontact affirms of difference and quality of organic environment, the former is the negative of sensation, and the latter the positive, and negative and positive optic command afferent and efferent sensations, through reflection and magnification of atoms of light. Therefore, intol-

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ligence is this capacity to reflect and magnify and associate self with environment and by association, discrimination and classification to control conduct of action. With this multiplicity of sense-impression evolved the growth of cerebral capacity on the organ of human intelligence - the brain. The ape would develop a larger cranium, departure from normal manifesting itself first in the back of the skull relational of sexual sympathy, and later in the front relational to ideal impression and visual This growth of cranium would in reflection. its early development build its chambers on base and crown and lastly over the brows in a high forehead." When the human head is domeshaped it is indicative of mental balance in ideal impressions of an altruistic nature. Altruistic stimulus was the line of cerebral evolution originating in the brain of sexuallyevolved capacity. Mental energy was generated by concussions of pleasure and pain seeking association with self.

In order to dissectively examine our premise we will assume there was of this ape-man genus an individual with brainfilms which retained the picture of a female. And that by the superior secretive developers these images of sexual stimulus were sharp and abnormally magnified and associated with other impressions of experience with lightening rapidity. But that seeking association there is a less defined image, an ideal impression imprinted by the sensation of affection or organic relational sympathy. And it is upon this undeveloped impression that the cerebral energy is engaged. The hinder convolutions are delated and

films are shadowed by radiated fluid. Bubbles of reflective power throw the images from right to left in search of magnetic relationship, they are magnified by concussions of checked emotion and in the effort to attain equibalance the whole organism suffers agitation. Focussed images of relational affinity are reflected from corebrum to viscera, and afferent and efferent bubbles of reflection act and re-act in molecular effort to equipose. Energy is particularly located in the viscera in contra-distinction to muscular growth, or external afferent reflex action is not evoked but rather development is active in emotional fluids generative of nervous tissue culminating in emotional feeling.

Hence, molecular energy in seeking an equilibrium in organic adjustment genmates cerebral growth, and still more sensitive viscora, sensibility becomes more complex, the ape-man's cranium shows development in frontal hemisphere of cerebral capacity. Reflex-action between viscera and brain-growth causes the hind limbs to rest more upright upon the pelvic cavity, and in consequence, they are more muscular and stout, whilst the forearms are shorter with less hair on the hands and the fingers and palms more sensitive in touch. Energy directed in the line of growth of intellect has caused the ape-man to abandon exhaustion of physical force in favor of intellectual sagacity, the latter now enabling this individual to combat its foe, escape from danger, and procure food by intelligent stealth, rather than by muscular effort. His developed brainfilm apparatus enables the ape-man to compare and classify lines of least

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resistance in procuring pleasure and avoiding pain. Thus by molecular associations of idealimages, cerebral growth is the line of organic development, for as fast as one idea of untangible form is associated with tangible another arises to disturb the molecular equilibrium. Our ape-man is again perplexed, for there is a blurred impression seeking association with those of sharp decliniation, and again reflecaction is between the viscera and brain.

This time it is the feeling of tribal exultancy, which seeks association, and visual definition. Upon the ape-man's brainfilms there is a cinematographical representation of self pursuing a touted foe, and then the tribesmen's gestures and crys of praise, and the adulation of their heroic leader, and the portrayal of a grateful clan.

And the law of molecular disturbance seeks adjustment in the definition of this environment of ideal self-consciousness, therefore, reflex action is continually between brain and viscera, Ideal feelings of pride and ambition associate themselves with other idealistic images of organic classification, self-adulation, and the idea of heroism are dominating, molecular energy evolved by ideals involving family affection. Hence, the cause of the growth of intellect is this locus of refractive impression between visual organism and visceral growth, evolving the convulutions of imagination and the fountain of emotional fluids of magnification. Intellect is the atomic equilibirum

and mind is the capacity for the association of ideal impressions.

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The intensity the stimulus of altruistic

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ideals causes persistent concussions, for the organism being controlled by pleasure and pain the shrinking and expanding process generates currents of intensity. radiated molecular energy, which is hold in check for the cerebral line of traction of focussed relational stimulus in the form of ideal suggestion and thus crystalises bubble-films of reflection and refraction, psychologically known as thought. These focussed impressions of cerebral disturbanee reflect upon the viscera locality of sympathetic locus, authorising the locality of sensation, pulsation, known as feeling, and the action and re-action of molecular energy is that which culminates in the growth of intellectual capacity. But when action and reaction of radiation is exhausted in physical energy. to the suppression of ideal stimulus, it has a morphic effect only, development of bone and muscle. And when not exhausted in ideal stimulus of an- altruistic nature, nor in physical exertion, it finds vent in sexual perversion, or in invention of sensuous stimulus. Therefore, to summerise the hypothical argument, the growth of intellect is governed by the control of concussions of pleasure and pain, by the counterbalance of focussed ideal images.

Ideal stimulus commonly finds its impetus in environment of sound and color, for these being the incipient impellers of emotional instinct are ever in the rearguard of emotional feeling. The graduations of sound and that of color are relational with the graduations of light and organic expansion, hence, their classifications in the human minds category of pleasurable sensations. And it is the intensity

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of sexually-evalved sympathy which makes the human intellect appreciative of musical sounds, and harmoneous colors. Nevertheless, upon highly evolved intellects music and color have little stimulating influence of ideal inspiration, because of the dominancy of words, and the organic lack of sexual instinct. Words, in theseideal-evolved interlects, are dominant, because they have for generations acted as the photographic developers of ideas and the fixers of ideal associations. Words evolve vivid mental associations of those doep impressions, known as memory. Words aid concepts, or conception of ideal images, by the sympathy they evoke, with the feelings which provoke their utterance.

To illustrate the influence of verbal expression upon the growth of intellect, let us suppose that the ape-man in his earliest associations of feeling and environment, uttered the vecal sound of "la", and it was comprehended by his sympathetic mate as expressive of the idea of love. The word would vivify associations of relational impression, fixing them in the memory as often as it was heard, and thus impolling communicative emotional feeling.

Say that the original vocabulary of the man-ape was the expression of words involving the amotions of love, and hate, and joy, and fear, say " la " meant love, and that " gurr " meant hate, and " hiss" fear, and "goc" joy. The expression of these vocal sounds would evoke ideal impressions of an entirely abstract nature, involving in their association, images of concrete environment, provokeative of communicative ideas. Worded expression would thus be evolved. Words would rapidly

stimulate cerebral growth, by awakening feeling of past experience, and these associations of feeling would eventually evolve mind by the fixing of altruistic ideals causetive of cerebral reflex action, known as reflection. Moreover, words would, in their stimulus of perception evolve reason and Will. A'priori concepts would expand the mental capacity. The ape-man would reflect upon two possible courses of action, and would avoid pain, and seek pleasure, by deliberation, rather than by instinct. Words of ideal stimulus would strengthen otherwise faltering resolution, and power of will would thus The physical bias of ideal stimulus evolve. would govern will-power, through hereditary transmission of moral instinct. Organic adaptation would take the morphic form of cerebral growth in its correspondence with its intellectual en-Individuality would trend in the line vironment. of mental phenomena. High-ideals would be the environment of intellectual stimulus, and cerobral growth would be the organism's form of adaptation, as human intellect evolved. And as physical organic growth was hereditarily conserved by sexual affinity, in nascent impression, so would cerebral development be conserved by the maternal transmittance of ideal stimulus. And this is the scientific explanation why the semitic religious formular forbade inter-marriage with peoples of lower ethical and political ideals, Hebrew religion being based on psychological involving sugenic principles.

Corebral impressions, when conserved by maternal impression, evolves growth of mind. Thus conserved and transmitted, the concussion of physical pleasure and pain, generated by the

mental conflict with lower minds and high ideals ever energises fresh currents of thought, through molecular agitation seeking equipose. Reflection and meditation checking mechanical action, the organic counterbalance is cerebral growth to the loss of action. Hence, with the incipiency of worded utterance, the tumult of emotional sympathy seeking expression found vent in gosticulations, which detracted energy from evolving cerebral growth at the rate it would have done if every emotion had found articulate sounds in intelligible communication. And herein, we have the key to the reason, why geniasis not transmitted, when each parent is equally gifted, and equally appreciative of each others The cause is in expression, the extalents. pression of talent leaves mental disgust at the imperfection of the art and the effort to feach the ego's ideal exhausts desire to image in nascent memory what has past out of mind in unsatisfactory action. If action was suppressed by genius, the mental capacity never finding expression in art, then the ideal image would be transmitted through the sensitiveness of sexual sympathy, and sexual affinity, as explained in provious chapters, on Embryology. Genius has found its molecular origin in the tumult of emotion, provoked by conflict between egoism and altruism, when the bias of transmitted altruistic ideal generated brain-bubbles of reflection and association, and it is the lack of egoistic bias in the mind of great capacity that generates molecular reaction, after having struggled to produce some work of art or of thought, and the feeling of disgust is transmitted to the molecular reflection of the embryonic mind by the sexual

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affinity of maternal instinct. Emotional disgust in mental genius is the organic shrink after intense mental expansion. Contraction after molecular energy.

When the mother is equally gifted and engaged in the same work of intellectual effort as the father, the instinct of disgust in contractive energy is more likely to impress the offspring than in cases of unequal unions.in regard to talent. However, where the mother is above the average in intellectual talent, and in great sympathy with her husband, though not engaged in his work of art, the corebral capacity may be passed on to her offspring. But when a union is quite unequal, and the female parent is far below the average of the capacity of her sex, then the offspring of genius will not inherit the mental capacity of the latter, and vice versa.

The relational sympathy between color and sound, and incipient instinct of pleasure, made the former dominant in evolution of sensuous ideal impression. Color and sound were the first phenomena of mental environment, associating itself with ideal impressions of love and joy, which affection wins, hence came the idea of beauty. and its classifications, form, sound and color. When the idea of beauty crystalised into art it led the van of the stimulus of the evolution of intellect until the bias of sensuous feeling checked the transmittance of the altruistic-For with the stimulus of idcal impressions. art, there was the stimulus of sexuality, which was the originator of the stimulus of art, and the sexual instinct degenerating into intense and persistent forms of soxuality, human vico

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sapped the energy of genius. Hence, although color and sound and form in work of art, were a great stimulus in the growth of intellect yet, because of this sexual affinity, it required some more persistent stimulus, to save it from the retrogression of automatic action, and the dissolution of human vico. Therefore, the stimulus of the aesthetic sense is not the stimulus of the growth of intellect, and we must seek it in other phenomena.

Hebrew idealism proved that the growth of intellect found its mental stimulus in the mind's conflict between altruism and egotism, when the bias of altruistic ideal was made persistent and intense through religious formular of exclusivism and through eclesiastical marriage selection, and transmitted through the stimulus of artificial incipiency, or by the morphic shock of circumcision. Under artificial morphic stimulus and under the physical ideas of good and evil Beauty would dominate the organic stimulus of pleasure and pain. And with cerebral growth the mind would reflect upon conduct involving good or evil. And controlled by the dominancy of ideal stimulus in the form of religious belief intellect would adapt the stimulus of Beauty adapting it to its religious environment, evolving in the growing mind the beauty of ethical The beauty of the purety of conduct ideal. would be visualised. The shrink and delation of molecular agitation under the persistent and intense stimulus of conflecting incipient energisers religious formular and natural instincts would result in increased films of reflection. known as cerebral growth. Beauty, in form and color and mental-expression would associate and

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be the stimulus of highmindedness and find vent in lefty aspirations. The maternal mind would conserve psychological stimulus and transmit the lave of altruistic environment to posterity. Obviously, the Hebrews of anticquity were a psychologically governed civilisation and, therefore, would become the hot-bed of ideas, and would be the enlightement of the world of that age, its ideas would generate ideal stimulus which would evolve mind outside its own walls of intellectual conservation, hence semitic ideas are found in the ethical and philosophical ideals of all ancient peoples, if antologically analysed. And as ideal stimulus buttressed the basic idea of good, faith in good would elevate the minds of inferior races, culminating in the idea of God. Semitics had imaged the conception of God, and the idea focussed human perfection, as conceived by altruistic stimulus.

Faith stimulated mind, crystallising in National construction and mental culture. Nations would rise in national dominancy as the ideals of unselfishness, faith and God became conserved by heredity instinct, the latter being the culmination of all conception, it is the stimulus of the evolution of mind.

Today the growth of intellect is most observable in peoples in which these ideals have become instinctive through Christian formular. However, there is room for scientific knowledge in regard to religious formulars and rituals in the peoples of culture without exception.

The growth of intellectual capacity manifests itself in original mental conception, crystallising in new ideas and new inventions, and in new forms of esthetic expressions.

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CHAPTER VIII

THE LAW OF CIRCULATION.

A synthetic examination of premiss of hypothesis will discover to us the law of circulation. We have found the cause of nascent instinct to be the heriditary transmittance of shocks of morphic incipiency. And upon this phenomena of nascent memory we build our theory of heredity. Therefore, in tracing the origin of circulation it is most essential that the premiss of deduction be made clear even if it incurs reiteration. Let us, then, track incipiency of circulation from its origin as expounded in this hypothesis of radio-activity or radiation. Reverting, then, to our early illustrations we found that the bitumenous bubbles under the incubative generation of solar heat became a locus of agitation. This bitumenous. mass of unstable bacilli, shrinking and delating under the magnetic pressure of deflected light forms a filmy lens, which exposed to fortuitous circumstances receives the impression of the sun's orb. And the black surface of the

sun-spot acting as camera-obscura, throws the photographic impression of environing images of external objects on the inner film of sensitive protoplasm. That the shadow of a tree deflecting the light focussed on the bubblelens would by radiation, agitate circulation, of molecular energy. Atoms would revolve in circular rhythm of focal locus. And the morphic disturbance of refraction would establish per-

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sistency of circulation. Therefore, the contraction and expansion of plasmic corpuscles, under the pressure of light, magnetised them, so that they drew all relational stimulus in their circular traction. Circular movement of incipient organic energy found persistent stimulus in the pressure of light. Motivity generated repulsion and attraction, so that there were involved electrons of energy other than solar reflection, culminating in warm radiated plasm. The plasm of organic circulation became opaque as nervous energy equibalanced. The white corpuscles are the unmagnetised globulus of organic development. Whilst the shrink of disturbed vacuum would cause the serum. Lymphic glands would evolve in order of modification of solar pressure from within and Haemoglobin would correspond with the presmatic substance of optical organic energy necessary for magnification. The union of molecular atoms would cause gemmation through the agitation attracting relational Circulation is morphic incipiency, stimulus. and it is the maintainance of incipiency in form which involves circulation of the blood, and circulationm of the blood involves organic vitality. Circulation is controlled by organic association of inner and outer environment. It began according to this deduction when magnetic attraction drew relational energy, resulting in a twin impression of the sunspot. And its track of morphic disturbance began when the twin optic having attained equipose was again disturbed by its co-operation in the deflection of light. The storage of molecular impressions made a differentiation between unstable and stable moleculas of organic structure, and the unstable

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atoms of magnetic energy maintain their circular habit of traction assisting inner solar pressure to magnetise the white corpuscles by the opaque quality of their pigment. Moreover, the magnetic attraction of inner pressure causes the congestion of circulation to locate upon the locus of radiation within, resulting in organic development. But it is the action and reaction of visual reflection which is the persistent stimulus of circulation.

This action and reaction of optical refraction persistently energised molecular circulation within the radius of focussed atoms. With each fresh impression of outer environment there was new activity in circulative energy, adding to organic development by the attraction of relational sympathy. Colloidal matter, attracted by relational elements, circulate upon a locus of solar energy and protoplasm took the color of relational atoms of reflection, and became intensely unstable.

Antagonism of elements in their affinity of atoms, such as water, light and air, caused instability and focus and deflection of the convex bubble of bitumenous protoplasm caused circulation. Therefore, it is the incipiency of form which causes organic circulation. And the original shrinking and delating was the cause of nervous energy and it is the visual impressions of incipiency which control the circulation of the blood.

In the incipiency of nervous energy the expension and contraction of light-impressed molecules was controlled upon a circle, and the polemic action of attraction and repulsion was localised within the sphere of optical lenses. And it was gemmation upsetting the rhythm of circular

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movement of molecular energy which caused morphic development. Nervous structure in its origin was the balance of atoms of energy, the unstable and vascillating atoms furthest from the centre of locus super attraction by their sympathy with relational atoms of outer environment and the attraction of central magnetism results in gemmation of sense organs and veinous structure. And it was the circulation caused by atomic adjustment, which gemmated organs of taste It was circulation and smell and hearing. during atomic balance commanding motivity which gemmated spinal cord and its protective column. The spinal column is the line of traction in light -reflection. The atoms of refracted light are controlled by the focussed form of organic environment of touch, stimulative of circulation, and circulation of the blood is controlled by reflection of visual perception. Illustrations are given on the proceeding page. The figures are to show the circular traction of organic energy through the magnetic influence of focussed form and the pressure of light within the organism. Rhythmical action seeks equipose adter the check of photographic impression. And the organism adapts by associating outer and inner environment.

Reflex action ensues by erganic association of inner and outer stimulus.

Figure (35) illustrates the shadow of a tree imaged upon the optical lens of the focal spot, refraction causing circulation of melecuar atoms and their affinitive plasm.

Figure (36) suggests the circular traction of energy controlled by morphic impression. The organism in its endeaver to associate inner

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and outer environment forms an image of self.

Figure (37) indicates the idea that the disturbed circulation has regained circular rhythm, but that circulation is ruled by the law of magnetic attraction and the government of the latter is in the optics. The optics are ordering the formation of sense-organs and veinous channels for morphotic construction, and the atoms of solar magnetism are attracting the unstable corpuscles of circulation in the process of gemmation.

The cause then, of molecular circulation is the domination of incipient form. Circulation is the molecular effort to gain the equilibrium of circular form of incipiency, and the persistent stimulus of its movement is the check and curb of visual magnetic attraction.

The butterfly is an example of organic balance attained, and stereotyped by undisturbed reflex-action. On the other hand the whale is an example of unattained equipose. In seeking equipose in circular rhythm the organism has drawn relational molecules within its atomic circle of radiation to the increase of an inordinately great bulk. The whale has attained the limit of stimulus and morphic form is stereotyped. Polemic attraction and repulsion are equal in contraction and expansion, hence circulation is automatic in its circular rhythmical action. Nascent instinct, in control of environing impression, is equal to the dominancy of incipient locus, and pulsation caused by impression is equal to expression caused by circulation. Nascent instinct of inflecture of the atoms of radiation has made the automatic organism sensitive - to the deflection of solar

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environment and correspondence with relational stimulus has organised impressionable localities of elementary attraction for the stimulation of Its outer film, or skin, is circular balance. a light-refractor, in correspondence with its optical apparatus, like magnetic curves it is in sympathy with its poles of solar energy, and in the drawing of light-impression skin and optics are as positive to negative in their reflex-action. The touch of environment upon the outer skin of the organism causes inflexion of light from the optical nerves to the corresponding locality, and molocular energy causes circular movement of relational organic atoms. Thus action and reaction is rythmical in its impression and expression as the organism arrives at organic correspondence with environing stimulus, having associations of images of optical impression corresponsive with the electronal disturbance of skin impression. This molecular reflex action causes circular movement, or circulation of radiated protoplasm by its affinity with atoms of attraction and repulsion.

Figure (38) shows the tangential affect of fortuitous change upon the organic locus upsetting its equipose causitive of morphotic adaptation. The aquatic organism is exposed to solar contraction.

The fish is carried across the equator to tropical regions. Hence, the shock of morphic incipiency is extreme temperature, and the mobile instincts of the creature makes it seek to counterbalance its tangential shock of contraction by increased mobility. Circulation is thus thrown out of its rhythmical equipose and seeks adjustment in motion. The whale

slashes its tail into an electric battery in its generation of energy whilst endeavoring to regain an equilibrium, until intense circulation corresponds with intense associations of radiation. dving the unstable corpuscles ruby-red like the atoms of deepest grassure. Organs of special construction in nervous economy evolve to respire relational stimulus affinitive to increased ra-And in the order of the control of diation. adaptation by sexual sympathy, maternal secretions controlled persistency of stimulus. With heated blood, sexual sympathy was the next tangent of adaptation. Mammary glands mark individuality.

Figure (39) represents mammary adjustment counter acting the morphic shock of increased fluids and heat. And solar stimulus energises circulation of the blood during organic equipose, Equipose of morphic balance is rogained by contralisation of pulsation within the viscera which makes the positive polemic register, the skin more impressionable to associations of ideal-impression, or of pain and pleasure.

The membrans of the viscera of this organism are supplied with oxygenised fluids of circulation in sympathy with the brain and skin, causing the registration of impressions of untangeble environment such as the ideas of pain and pleasure. Hence, feelings are in their circulative incipiency.

In the evolution of a hairy skin we have, for an example, resorted to the walrus. In this instance morphic circulation was the adjustment of skin pressure. Circulation of molecular energy seeks to modify the contraction of solar heat and the equatic creature evolves skin protection in the form of hair. The latter when examined

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microscopically is scales heaped on each other to the length of hair. Scales were to deflect the light, and hair is a greater modifier modifying solar heat by refraction. In the walrus individuality was marked by the organic adaptation of elemental adjustment. The positive of polemic impression adjusts circulation by evolving tangents of radiation in the prisms of refraction known as hair, circulation being influonced by the nature of incipient shock in extremes in organic stimulus. Further, nature balances repulsion and attraction in the morphic addition of tooth and claw, and the unstable corpuscles of the fluid of circulation are more magnified by outer energy, and the blood issues in scarlet floods, but is still controlled by visual porception.

Figure (40) shows the charactor of the third tangential shock morphically affecting circulation. Molecular balance, dominated by incipiency of circular movement seeks to recover circular rhythm by persistent contralisation of circulative pulsation. Viscera increases in nervous tissue, and impression of pain and pleasure cause growth of brain through the magnification of impressions by intenso radiation of corpuscles in circulation upon the localities of touch. The ideal impression of fear operates upon the secretions of central pulsation, contracting the valves and releasing the flood of energy to vault vibrations of motivity in the organism's escape from danger and in sexual activity. Contral pulsation is drawn upon for sexual and maternal secretions which increased radiation of protoplasm has engendered. And tangontial balance is gaining molecular equilibrium by ever

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increasing sexual sympathy maintaining persistency of circulation. It is corebral development that is now the energiser of circular energy. When cerebral growth stops, through any of the tangenial valves disturbing the energy upon local circulation to the expansion of the central supply, then automatic action stops brain development, and organic adaptation being complete, paralysis of nervous energy causes senile decay.

Nascent memory assists circulation to meet every energency in relation to organic adaptation, therefore, it would take the stimulus of untangible environment, such as imagination and ideal perception, to energise the organism and thus prolong organic vitality.

Local circulation is the congestion of radiated corpuscles upon the locality of feeling caused by the impression of optical refraction.

Sensation causes associations of adaptation to inflect their color-forms internally, drawing exterior relational energy to their locus and thus located, circulation causes the circular equipose of organic incipiency to circulate in its endeavor to regain equilibrium. Sexual sympathy smoothed the path of circulation and prepared the organism for the latost shock of organic adaptation viz. sexual invertion. After the advent of sexual stimulus of intensity and persistency the destiny of circulation was roflex-action between viscera and brain. And fear and pain were not to be the dominating agents of stimulus but joy and pleasure were to sit on the throne of motive. Love and hate take the place of expansion and contraction to the domination of morphic growth in tactile ap-Circulation in morphic is dominated pendages.

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by circulations in cerebral capacity. Sexual love was creative in its persistency and intensity of stimulus of circulation of mental energy and its destiny was psychical self-consciousness.

Figure (41) shows the tangentile circulation caused by incipient shocks of morphic development, having arrived at an equibalance, central pulsation governing circular activity.

Upon the organism evolving perfect adaptation in viscera, skin and lactile appendages it completes its tangential localities of radiation. and the pulse of circulative dominancy is the locus of corpuscular equibalance, viz, the heart. Attraction and repulsion within and without are at balance. And when local circulation is persistent and intense, colloidal accumulation increases, its stimulus being muscular energy. Physical growth results, to the detraction of mental energy, through the law of adaptation controlling mascent instinct, by the persistency of focussed impression. For nascent memory was caused by the flux of blood dammed up at the central pulse by associations of fear contracting the valves of circulation and permitting rolease at the moment of optical refraction of magnified image of way of escape from danger. Magnified impressions, thus, make indelible images of reflection.

The stimulus of morphic adaptations is thus passed from brain to brain in maternal transmittance of visual perceptions. Hence, nascently, imparted visual stimulus-of circulation is the incipient bias of adaptative energy in the embryonic organism. Hence, the biaseff the fortuitous shock of incipiency stimulates into activity all relational associations of organic action.

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And the artifice of Hebrew formular the rite of circumcision was to produce an incipient shock that would quicken the associations of Hebrew ideal impressed upon the embryonic brain during maternal gestation, so that adaptative bias would circulate organic pulsation in the groove of ideal stimulus. For it is the impressions of incipiency which awaken consciousness of environment in the newborn animal. By Hebrew calculation the infants response to incipient stimulus, and the stimulus of outer environment, took place at the eight day after birth. Obviously the psychological shock of circumcision was to revive associations of shame and disgust at sexual uncleaness. The contraction of fear causing a flux of energy to vault vibrations awakening ideal associations. (Teachings of altruism). For it was the bacilus shrink through the impression of visual perception, light pressure which was the origin of painful sensation, and it was the reactionary delation which was the origin of pleasurable scnsation and in the psychical organism relational association of ideal pleasure and pain would be awak oned or stimulated.

Circulation, in the foetal organism, is controlled by the visual perception of the maternal brain, hence, the Hebrew religious formular conserved ideal transmission by sectarial marriage union, and the stimulus of religious Belief presented in rites and ceremonies thus produced spychological individuality, through hereditary transmission. Hence, the secret of heredity is transmittance of stimulus of circulation. Incipient impressions of images of hereditary transmission, corresponding with images of

environment, falling on the iris, awaken responsive action in the newborn animal. Sometimes, and in some cases, the correspondence is transferred through the minor senses of touch, the taste, the smell or pressure on the skin.

Moreover it is the incipient association which dominates in the hereditary transmittance of desease and immunity.

The stimulus of the circular locus of desease is transmitted by material visual impressions. And why hereditary deseases are more ordinated in human beings than in lower animals is because of the psychological phenomena of faith revivefying nascent impression.

It is the power of belief to vivify circulation upon the locality of desease.

It is the dominancy of these heredity-conceived Beliefs which develop desease by their circulation, magnetising their imago-farm, in congested areas, in association with the brain. The intense and persistent stimulus of fear depresses heartaction, paralysing circulation and causing illness, and if porsistent, death. If the human mind could rid itself of nascent fear and its stimulus in evil,-beliefs, its temple never would suffer dissolution. Eternal life is given to that that in ro. nascent beliefs in good, focussed in its Author, Goa and imaged in His Christ. Moreover, the latter stimulus is necessary for the transmittance of cerebral capacity, therefore, the evolution of intellect depends upon the godly believer. The mind's effort to image God is an effort to image a perfect man, and such persistent and intense stimulus circulating psychological energy through many generations must result in psychological individuality.

However, to save degression, I shall deal with the phenomena of Religious Belief elsewhere, reiterating this annuhbiation with greater elaboration. Indeed it requires a volumn to itself.

From the phenomena of circulation let us proceed to trace its energiser, the phenomena of nervous energy and endeavor to track its evolutionary course from the incipiency of origin, to its psychic perfection of cerebral balance.

According to this hypothesis, we have found that it is this effort to equilibration in unstable atoms that causes organic animation. known as Life. That it is this continuous adaptation which is the cause of organic development. And we have found that focal energy is the equilibrium of magnetic atoms. That it is the sympathy and antagonism of focal atoms with relational elements which causes sensation. Moreover, That it is this congestion of molecular circulation which causes feeling. It is the colloidal corpuscles of protoplasm, having affinity to those of radiation, collecting upon a focussed image of inflection, which moulds form. And it is the adjustment of circular incipiency which causes circulation of the blood. It was the arganic association of inner and outer pressure that caused organs of sense. It was the adjustment of inner to outer environment that caused morphic growth.

And it was the separation of elementary affinities, originally aggregated, and their reunion which caused instincts of propagation. It was mobility and the magnetic attraction of relational organism which caused sex. It was the check of emotional currents of circulation, through the bias of pleasure controlling molecu-

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lar exhaustion, that caused maternal sympathy. And it was heredity exchange of male and female emotional sympathy that was the cause of the evolution of intellect. It was the stimulus of ideal concepts which caused cerebral growth. And it was the ideal stimulus of ideal concepts which caused cerebral growth. And it was the mental conflict between ideal stimulus of altruism and egotism which energised mental evolution. And it is the focus of an image of altruistic Perfection, in human form, in the mind's conception of God, that is stimulative of Spiritual Individuality.

With this synthesis, we will try to analyse Cerebral Development in the proceeding treatise.

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CHAPTER IX

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AN ANALYSIS OF THE INCIPIENCY AND

GROWTH OF NERVOUS ENERGY.

In the light of this new hypothesis of the origin of life, let us endeavor,, by deduction, to analyse the origin of Nervous Energy. Again tracking it from incipiency to its latest development. We will suppose that the law of embryonic incipiency will reveal to us the track of organic energy, and its past history may reveal to us what at present is a mystery. . Let us, therefore, study the process of energy in embryonic growth, with its affect upon molecular circulation. Again in examining the incubating egg, we will seek illustration, suggestive of Nervous Incipiency. Take the egg of the domestic hen for our subject of illustra-First, there is the energy of refracted tion. light upon the focal spot of the ovum, taking place within the maternal body before expulsion. Secondly, there is the energy which radiated atoms attract, formost of which is the polemic atoms of the spermatozoon. The latter, by their instability would spring forward as needle to Thirdly, there is the energy generated magnet. by reflex action between the brain of maternal

radiation and the focal spot of deflection, resulting in circulation of instable atoms of magnetic influence. Colloids heap upon the contractile sphere of energy and a film and shell

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are the result commanded by organic adaptation. The atoms of the yolk are yet stable, and the hen, at the command of adaptation, expells the egg.

Circulation, of radiated atoms of magnetic influence, when stimulated by warmth after expulsion, continues in rhythm of traction, and by the stimulus of light attracts atoms of radiation from without, resulting in pigmented colloid, or figments of blood-stained matter. These isolated figments are desorganised and are merely the result of attraction and repulsion, and contraction and expansion. Sometimes they take place before expulsion.

In incubation, the hen turns the egg with the focal spot downwards, so that the pigment of the yolk will assist the inner action of reflex action. She detects the foetal spot by the warmth of the latter, and keeps it next to her body when whe is sitting, and turned downwards when she is off the nest. Diagraphical illustration shows the first stage of Nervous Energy demonstrated in the incubating egg. The embryonic lenses causing reflex action between the figments of refraction and the magnetised atoms of solar impression is the fourth stage of traction. (When spermatoid is active it is seen to arrange itself polowise, but it is merely response of solar atoms to solar attraction and does not effect organisation other than causing shrinking and delation upon the locus of reflex action.)

Like the negative and positive of a photographic film the agitation of refracted light generates energy and magnetic attraction locating

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stimulus results in shape. The tract of energy being (1), impression (2), magnetic attraction (3), circulation (4) incipient equipose controlling reflex action.

And focussed energy results in molecular circulating, generative of further energy, relational atoms and corpuscles are drawn magnetically, as they revolve around the orbit of the embryonic sphere of influence. The prismatical energy operating at the poles of the egg-pval makes the moleculas absorb the stimulus of heat, and the contraction of modifications of temperature result in nervous development. The incipiency of pulsation is seen in the isolated veins forming web-like over the yolk, the result of repulsion and attraction of inner and outer stimulus of radiation. The affinity of atoms of energy results in the formation of a film of sensation upon which the blood can collect to control outer pressure by inner pressure, so that energy may have its throne at the centre of incipient locus. Under the dominancy of incipient bias, the persistent stimulus of solar energy upon the locus of optical nerves of deflection and refraction, causes concussion. And the atoms of magnetic influence having established positions on embryonic impression control nervous tracks Color-pressure collects relational of energy. atoms as it traverses these tracks of atomic magnets of solar influence. And reflex action builds cells of reflection on the photographic impress of the head of embryonic form. Color-pressure associating wirh organic experience grooves upon these brain-bubbles and clear prismatical matter collects around them and oils and fats collect to assist mechanical action. When reflex action

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reached its limit of stimulus in the absorbtion of prismatical stimulus by outer figments the inner prisms took over the fortunes of energy, finding stimulus in the color pressure and their deflection by magnets of incipiency. And when the limit of stimulus resulted in automatic action the stimulus of association of inner and outer pressure of environment awakened intellectual energy. Anon, and the twin iris commands energy in the storage of relational impression, and in association of touch with pleasure and pain. The iris desperses its shrinking energy within the locus of relational impression upon the embryonic circle during the hours of sunlight, darkness controlling the rhythm of circulation by polemic sympathy drawing back the contracted atoms in the form of expansion, outer energy making the latter more and more unstable. Hence, the brain is formed by the incipiency of equibalance drawing to its aid a cluster of bubbles which by their sympathy with deflected and refracted light operate in attracting and defusing relational affinities of circulation, and controlled by nascent impression, these disturbances of light cause congestion of atoms and protoplasm upon localities most in sympathy with the gouch of outer environment. Controlled by the nascent image, the light-resisting curtain forms, enveloping the unstable atoms of magnetic influ-The brain-lobes having the bias of solar entre. sympathy are the centre of nervous stanility through the command of the embryonic optics helding them under focal control. The cotics and their associated bubbles compressing the brain-nucles is the base of nervous energy, the limit of capacity for stimulus resulting in embryonic development. Development, however,

v is always controlled by the maternal image of incipient impression. It is the embryonic camera, or sensitive film, in its communication with all impressions of incipiency, associating them with all individual pressure which is the beginning of nervous energy in embryanic form, as it was the beginning of organic life. Thus by optical reflex action currents of atomical affinities, in the form of radiated protoplasm circulate upon the convulutions of impression having a magnifying power effective of circulation congestion at the locus of most attraction resulting in embryonic development of a nervous In embryo of the birds-egg, defusion svstem. and radiation causes congestion attractive of outer pressure of light stimulated by outer warmth resulting in circulation, and it is the repulsion and attraction of inner and outer pressure that effects the channels of circulation and those of nerveus energy. And it is this correspondence between the outer and inner impression which is the incipiency of nervous sensation.

Figure (42) would suggest the track of solar impression, causing molecular energy, known as the nervous system, the magnetic influence of incipient atoms of radiation controlling form in the embryonic development. The invisible impression of parental transmittance collects the sympathetic atoms of relational affinity where congestion is most impressive, circulation within the locality draws outer sympathy which acts polemically upon incipient circulation and so returns to the optical base for control.

The optical lenses are in reflex-action with

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the figments of refraction at the pulse of the ovum and are collecting storing and distributing atoms of light and its relational energy, the brain is forming, and radiation is building upon a pattern in corresponsive circular agitation. Next, after the development of the brain, atoms of magnetical attraction are focussed upon the spinal cord, where their agitation effects develepment upon localities of the grooved embryonic With contraction there is expansion cauimage. sing the small image-impression upon the foetalspot or the focal-spot to magnify with the dispersion of its reflective medium. The radiated molecules of outer pressure having formed veins of circulation assist the inner pressure by the opaqueness of their pigment, until circulation gains its equilibrium in central pulsation. The induction of solar pressure by the optics is the stimulus of persistency which sustains heart-action. By the action of graduations of light the nervous system is equiped with all necessary channels of intelligence and development goes on until an automation is affected. The limit of stimulus within the shell being exhausted the cause of molecular agitation is from outside expansion seek stimulus from without. Therefore, by inner and outer repulsion and attraction and by contraction and expansion, all embryonic stimulus has absorbed and been organised in the form of the image of parental transmission. When the dominancy of incipient form has controlled circulation to the effecting of molecular equipose, attraction and repulsion being met by the operation of mechanical muscular action then nervous energy is complete in the embryonic organism. It will take impressions

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outside nascent experience to discompose circular energy.

Figure (43) is to suggest the equation of balance of organs of absorbtion of molecular stimulus, the organs of outer and inner pres-The optics, (1) represents the inner, sure. because of the induction of energy through the nervous channels, whilst (2), the bowels and. viscara, represents the outer because of the energy produced by the absorbtion of food. When equation of balance is attained between these agents of stimuli of circulation then the organic automation is the resultance. And it is in maintainance of this balance of molecular stimulus that the organism seeks food. When the bowels and viscera fail, senile decay sets in or desease and death result, The optics represent the inner environment of molecular agitation and the bowels the outer of the latter. Incipient veins of degestion were first initiated in the ruby threads, seen to be unattached to the embryonic locus, these threads were drawn in by a filmy web. and the yolk of the egg was thus confined within a coil of membraneous channels comprising the outer stimulus of digestion, or the disposal of relational stimulus by the inner. It is is under the pressure of outer stimulus affecting molecular balance that the sense of smell and taste is awakened and that the sense of hearing is aroused into action. Nervous action in the newly hached chick is involuntary being relational to organic maintainance of circular balance. Intelligence is the orderly association of outer environment by inner comparison. The bubbly blisters comprising the membranes of the

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inner skin enveloping the bowels are lightreflectors in connection with the nerve-threads and their large supply in the locality of the abdomen makes the latter especially subject to congestion and the seat of pain. "Bowels of compassion " are signs of high intelligence. " Sensations of compassionate love are the vivification of the reflective medium overspreading the bowels of the highly intelligent being. There is a similarity of organic mechanism between the bowels and the brain, and the brainless organism is the bowelless organism and vice versa.

Figure (44) supposes the nervous system, and circulation to be at equilibrium in the fully developed chick, and reflex action to be automatical in its action and reaction.

Behind the irises are the curtains of impression, upon which the first image of deflection will be thrown upon the chicken leaving the shell. And first in correspondence with the irises are the brain-convolutions of nascent memory comprising radiated " cells" or bubbles, connected with the optical channel, these cells are impressions of hereditary instinct, associating with outer environment. Second in order of nervous energy are the convolutions containing the nucleus of sensations of experience, the bubbles of the latter are in the newly hached chick unimpressed, but at the stimulus of the eye, ear, or nostril will become impressed and shaded in pigment of mass. Third, in order of nervous energy are the convolutions of past experience, the bubbles of refraction are deeply or faintly shaded, as flashed by impelling fluid, actuated by pleasure or pain.

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The right optic and the left act together, the right commanding the left hemisphere vice versag This hypothesis would assume that the optics act conjointly, but that the right and left hemisphere regulate impressions in the brains work of reflection, revivifying and toning images impelling action. That as in photography there are negative and positive through reflective energy so there is in the cerebral nervous traction, action and reaction. Images of the colorshading or iridal are transmitted from the optical lenses to the retina and from the latter to the inner cave of the right hemisphere, where they are imaged in a magnified form according to their association with nascent impressions of pleasure and pain. The congestion of circulation first vivifying the cerebral impression and then transmitting it to the localities in organic sympathy. Impressions are more or less sharp as nascent associations connect them with images of morphic incipiency. The track of transmission is by way of the spinal channel, and its corresponding nerve-threads, and the dispersion of the image of deflection, associating with the impressions of nascent instinct, commands circulation of the blood in the sympathe-And as action and reaction contic locality. tinues between the left and right envelope of the cerebrum, the molecules of magnetical power. grouped in the cells of nascent impression at the base of the cranum impell attraction. When the new organism or newly hatched chick, is impelled hither and thither in locomotion by the stimulus of nascent impressions of pleasure and pain, caused by outer environment, the impressions of outer objects of sight, taste or

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smell, are impressed upon the experienced convolutions of the brain. The images of deflection are focussed upon the lenses of theeve and are transmitted to the brain and seek association with organic stimulus in the impression-cells of incipient transmission, and their stimulus of the latter provoke congestion of circulative corpuscles which collect masses of prismatical colloids, and by magnification images are reflected to appendages of touch. Axons, ar conducing poles collect congestion forming denrites, or locus of light-reflection, refraction acting as the magnet in drawing relational atoms of energy to the locality. The "end-plate" is the place where the locus of the image is effected by the The white fibrous tissue stimulus of touch. is the track of solar atoms, molecules being attracted by chromatic centres, And mobility is caused by the action of light contracting the elastic white muscles and their sudden relaxation by molecular expansion, causing the volting forward and backward of tactile appendages.

Where molocular energy is persistently locussed, collecting corpuscles of reflection and of outer resistance, colloids, proteids, and lymphatic fluids of modification, there is local development. For as radiated corpuscles are drawn from exterior localities of the organism and focussed protoplasm crystalises under contraction, forming flesh and the film of exhausted molecules forming bone and muscle. Melecular energy builds upon the given foundation as was the case in embryonic growth. The magnet is there and the relationally sympathetic is drawn upon its pole of attraction, controlled by morphic bias. (The flocd of chromatic magnets that

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vaulted the organism out of the groove of habit are the architects of form, and the engineers of the tract of nervous energy.)

The chicken expresses pleasure in expansion of bulk, and pain in reactionary contraction. When radiation causes persistent contraction by the outer congestion of radiated atoms causing pressure within the feeling of pain is experien-Growth ensues when pleasure and pain are ced. normal, molecular expansion and contraction being equally stimulated. The stimulus of food effects molecular activity, indicated in diagraphical figure. In figure 44, the arrow, (numbered 1) points to the nascent memories (2) where the embryonic brain of the chick receives its awakening sensation of environment withrut present experience, and (3) past experience stored for future stimulus of action in seeking pleasure or avoiding pain. When by cerebral action and reaction the chick is prompted to pick up food the pleasant sensation incurred by taste and smell is registered in impressions upon the cell-films of past experience ready for fluture stimulus of action in impelling the chick to seek food. The nascent stimulus of fear is very impelling in the newborn animal or bird, newly hatched chickens will run like mice and hide at a certain sound imitative of the hen's whon a hawk is hovering near her brood. The vibrations of sound, stimulative of fear, associate with hereditary transmitted atoms of contraction, causing organic reflection effecting muscular movement. It is the shrink and delation of the corpuscles of the blood which is the cause of organic sensation. The locus of embryonic protoplasm is affected by the

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stimulus of outer environment in warmth and moisture in its stages of incubation and the register of impression is received in the formation of brain-capacity receptive of the transmitted atoms of reflection and magnetical atoms

attracting growth of nervous energy in the tangentile effort to equipose in incipient circular form. When there is unlimited stimulus the process of nervous development is accompanied by little discomposure.

Morphic individuality is effected when the impression of initial associations relates itself to all organic experiences of fear or joy, inclusive of nascent past and present, in the organism's impressions of experience.

But as birds have small capacity of association we will seek deduction in animals of higher psychological type, concluding with the psychological mechanism of the human brain,, and its nervous tract of energy.

Why birds are not as highly endowed with psychological mechanism as mammalia is because of their lateral incipiency. Birds can imitate sounds through their environment giving a bias for vibrations of air, making keen their association of its impression in connection with rhythm, and balance and measure. And music is a pleasing graduation of vibration conveyed to the ear by the air, (there is no-sound in a vacuum). Birds imitate the music in the voice and express pleasure by producing pleasing graduations of sound. But it is the maintainance of the energy of solar incipiency which evolves nervous energy, and the trunk-line of this organic incipiency demands that the shock creative of nerve-growth be of the untangibility

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of its author the sun, for it is the organism's effort to localise and failure which causes It is the absorbtion of energy. ethereal touch of pleasure and pain seeking its counterpart in images of environment, through persistent stimulus of emotional fluids, which evolves a cerebral capacity. And it is the check of these floods of emotion in the brain's effort to realize ethereal impression which evolves mind. In its endeabor to arrive at incipient equipose the organism floods the impression of the cause of stimulus with radiated atoms of instability so that all affinitive impressions also revived in tone and energy, and act relationally with the impression of sympathy and these cerebral adaptations are the material of nervous capacity escential to the growth of Intellect.

It was the collection of impressions which were the cause if morphic growth, and which dominated in the creation of brainfilms of association. Each incipient shock which caused the organic automatic mechanism to vault out of its mythmical measure is by heredity, dominant in the control of all relational impressions effecting organic action. Let us take as illustration the Beaver, say the animal is experiencing a morphic shock in having to escape from the jaws of a hungry crocodile by climbing up a leaning tree on the bank of the stream which was his habitat. The grip of a row of clinching teeth associated itself with all the beaver's incipient associations of fear, by flushing the brain with a flood of nervous affiliation. By the flush of blood that fear would dam up in the valves of the heart, drainage from other localities would prevent

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automatic action of the latter, leaving the released flood to vault the organism in the track of energy that the association of escape sugges-The initiation of a foreign impulse ted. would. therefore, be commanded by the chamber of incipient impress, a fload of ruby would stain these outer convolutions of cerebral hemispheres, magnifying the image of the crocodile, and this magnification would command its impression in the chamber of past and present associations, and the focussed image of the Crocodile would be clear and sharp throughout all its associations with other relational experience, so also would be the tree, and the ideal, or ethereal impression of pain and self, there therefore would be an association of clear and sharp and well impressed For illustration, students might with images. profit, sketch from imagination the figure of a beaver escaping, cluching the tree, impelled by fear. Supposing, that impressed upon the white cells of the inside envelope of the brain is the picture of the crocodile, transmitted by the optic-nerve, after having been focussed by the lenses, and refracted by tho iris, and impressed upon the retina. Say, that the cave inte which these microscopical bubbles of colorimpression reflected light form was, until these light-atoms, impressed it, in darkness, as a And that the wall of the cave was sencamera. sitive as that of a photograph film, and so received the impression from the bubbles of reflec-Say that the agitation caused by this tion. impression, conveyed by the bubbles drew a flood of blood to the brain, and the magnetic attraction of inner atoms of radiation caused molecular congestion, which magnified the image by their

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defusive capacity. In sketching the animals brain, divide it into three chambers. Sav (a) is nascent experience, and (b) present experience and (c) past experience. Say that the molecular agitation transfers the magnified image to the chamber of nascent experience for association, and that it finds atomic sympathy with all impressions of fear, and that again it is reflected upon the cave of reception in company with all these images of impulse. Say that in the instant of indicision it was reflected to each chamber a, b, and c, for the purpose of impelling action, and that in each case the impression of fear found relational affinity with it, and were reflected in a magnified form to the curtain of association, and again reflected from the brain to the forelimbs of the beaver, by way of the spinal cord. That the impression of light in the lacus of energy caused a congestion of blood in the locality of forelimbs, contracting the muscles so abnormally, and releasing the latter so violently, through the suden flow of lymphatic fluids to the parts effected, that the animal involuntarily volted forward, cluching the tree in its impulse of mobile energy.

The student may trace the track of energy sketching the radiation in the parts most affected. We may assume that the collection of molecular energy in association and classification of impressions of impulse would occupy but little time, less than a second. The classification would be self energy and fear prompting escape. The beaver would be in the habit of using his for opaws in scratching out his burrows, so the involuntary impulse would command the track of circulation, but energising the organism out

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of the molecular rhythm of habit impelling action foreign to it, different from the habits of its Fear would contract the valves forebears. of circulation, welling the blood at the heart and flooding the brain. And, anon, with electric rapidity releasing the flood of circulation upon the limbs suggestive of escape. Before volatile action took place there would be action and reaction in the chambers of communication and the atoms of solar energy of magnetical power would influence circulation, checking or energising activity in its muscular organs in the organic effort to effect molecular balance. The impressions nof nascent and past experience would be thrown back upon the wall of the cave, controlledby the initial image, and the bias of atoms of magnetic influence would draw relational enerin reflected atoms would seek the groove gy which of their incipiency and dominate all molecular energy of latent sympathy, resulting in a cinema-- tographical association of impressions suggestive of pain and experiences of escape. When the contracted valves, paralysing the limbs were released upon the forearms there occured involun-And at the touch of the environtary action. ment in the form of the leaning tree there was further corebral impression of highly magnified images of transmission.

The manner and way in which the microscopical bubbles reflect and distribute atoms of energy is, according to this hypothesis, by magnetic attraction and molecular sympathy, magnetic attraction causing traction and sympathetic molecules retaining impression, the image is impressed by sympathetic attraction and controlled in its development by the form of its incipiency.

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The conveyance of light-impression from eye brain may be drawn, as a needle to a magnot. to The magnet would be the nascent impressions and The transference of those of past-experience. the image of reflection would be caused by a film of sympathetic moleculos as that of the retina. retaining the reflection, and causing circulation of outer corpuscles in affinity, or congestion Collection of molecular of blood upon the brain. impression, causing disturbance takes place in the locality in association with the brain in a similar manner, known as circulation. Atoms of affinity are drawn by red corpuscles congesting upon the nerve-plate in the ganglion affected through the release of the blood to the limb, after reflex action has occured. When action has been prompted the impressions relational to it are registered within the chambers of past experience, and because of the magnetic power of these vivivid impressions they influence all after experience and finding hereditary transmission they cause differentiation.

Figure (45) would suggest how the globules of impression are attracted and distributed by way of light-resisting channels. Like a lightray, straming through a dark chamber, attracts atoms to revolve around its focal sphere of influence so is the organic circulation of radiation, those of closest affinity are affected first and energise affinitive action in relational molecules within their sphere of despersion. When the color-wave imprinted its incipient impression upon the locus of the nerve-plate of the forelimbs of the beaver the blood exterior to the nervethreads was attracted by magnetic affinity and congested over the locality. The opaque charac-

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ter of the outer radiation shuts our solar interference with inner development. The haemoglibbin or unradiated corpuscles are drawn to the magnetic sphere and wedging themselves between the atoms of reflection cause magnification of the locus and of the impression. Bubbles of reflection are drawn around the nerveplate and reflect the image of the locus back to the ganglion of the brain in its magnified form causing a transfer of circulative energy to the limbs in association volting the organism in contractile sympathy with the limbs.

It is the pressure of molecular impression and organic habit which causes organic locomotion. And it was the drainage of circulation from its rhythmic course, and the locking of its controlvalve that caused the vault of energy which contracted the groave of initial habit. For nascent incipiency of impression governs habit until vaulted out of sympathetic attraction by morphic shock.

Action, in morphic incipiency, is so impelled by morphic impression, and so biased by pleasure or pain that control of associations of intellect is lost. And the way and mannor in which incipient action becomes habitual may be illustrated as follews; Every time the beaver sees a crocedile in future the sharp images of indelible fixture impressed upon the films of retention are re-illuminated, and re-flood the organism with the stimulus of fear. And associated with fear is the impression of the way of escape. When the beaver sees a crocedile he sees in his mind's eye a tree, and a beaver escaping by climbing the latter. For within the chambers experience these impressions are dominant in centrol of associations of pleasure and pain. Hence, he climbs a tree or something applicable to it, say the bank of the stream. And each time he repeats the performance adaptation makes the effort less disturbing to molecular equipose, the growth of muscular form following the track of energy.

It is the magnetic dominancy of morphic impressions which cause their transmittance to the embryo by mammalia during the intial stage of pregnancy, and their dominancy which controls development until checked by other morphic magnets, and finally by the initial image which gave incipiency to prepagative energy.

Individuals have transmitted deep impressions of incipient habit from offspring to offspring creative of genus and differentiation. And it is, therefore, these impressions of pulsation which have evolved the cerebral structure, by the mechanism of optical refraction, and its association with pleasure and pain, or contraction and expansion under focal control. The flood of solar energy causitive of molecular contraction, and the flood of attracted protoplasm causetive of molecular expansion. And the crystalising of delation-film may be supposed to form muscular formations adapted to movement. The rhythmical course of energy, through circular incipiency, and focal energy, makes the imaging of environment persistent organic stimulus of animation, by impelling action. The formation of a new habit may find illustration in the beaching of a boat at the flood of springtide during storm-weather, the check of circulation creates the flood-tide which launches the organism upon foreign action in which all visual images are, in the language of the photographer, fixed.

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These fixed impressions are readily revived by the reocauring rhythm of stimulus of outer environment and inner relational pressure of association. Therefore, at the period of gestation, during the sensation of embryonic development, each stage of this morphic incipiency is registered in the chambers of these nascent memorics of the parent, stimulated by reflex action, and by magnetic sympathy transmitted to the brain of fostal impression. Action and reaction of reflected light, causing molecular disturbance, creativo of embryonic bilateral growth, is again and again checked, by the authorenticity of the image of the latest morphic shape, and the dominancy of parental sympathy controlling form, and mental bias. Thus, several organic incipiences may begin and be checked again by the dominating image of propagative energy, showing the line of organic ascent by which the individual has evolved. And in the human being it is the psychical incipiences which thus mould the cerebral growth, for the incipiences which dominated impression and evolved cerebral growth were the untangible impressions of ideal touch in the form of the bias of pleasure conveyed in word-pictures. Traits of character are thus transmitted, such as courage or lack of courage, and emotional antipathies, such as hate and onvy, and their antithisis love and self-The susceptibility of the mind of sacrifices. maternal instinct would produce impressions of the author of embryonic impress and reflection of these color-forms upon the foetal brainprint would draw magnetically relational atoms of molecular circulation and so build up the cells of cerebral reflection which would be the nucles

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of mind born with a psychological bias towards certain stimulus. This hypothesis would assume that the pre-human incipiences of hereditary transmission are the convolutions at the base of the cranium, commanding the involuntary reflexaction of organic mechanism. Heredity, therebre, allots the equal share of propagative power to each parent, for each have contributed to the atoms of magnetic influence in the recreation of the form and mind of self. Moreover, in the case of female offspring the latter would receive the impression of the sire's instincts and characteristics and pass them on in turn to their male For in pregnancy the egoistic chaoffspring. racteristics of the female parent, which decide sex, are unconsciously transmitted to the embryonic development. Sexual sympathy, as interpreted in this hypothesis, is inate in the human female at all periods on account of her passive origin, and the origin of mental evolution, but more likely to dominate in mental impressions during the favorable season conditional to pregnancy. Of course, there are individuals that are more susceptible to the dominancy of sexually-evolved sympathy, nevertheless, it is the pressure of this peculiar bias or the lack of it at the time of pregnancy which controls sex during foetal development. Further, sexual-sympathy is the incipient feeling evolved by sexual relations transmitted from generations to generation for millions of years, causing emotions of the order of involuntary actions, purely functional and at the command of organic relational stimulus of sympathy, uncontrolable by the most ascitically minded.

The problem of sex may be studied in, capacity for stimulus, susciptibility to stimulus, and cause of egotistical bias.

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Take poultry breeding for example, say the hen is young, vigorous and in season, and that the cock is equal and more than equal in heat and most attractive in apprearance. Deductive analysis demonstrates this ;

1, Compact of energy balanced in favor of embryonic male.

2, Associational bias of inner and outer image-pressure of nascent origin creative of gestatory susceptibility,

3, The female organism is not sclf-biased because of the counterbalance of stimulus. Egostistic bias would operate in the case of human sexual energy.

On the other hand, say the over-mating of the male has decreased magnetic bias, and that his unattractive appearance is not stimulative of susceptibility of sex-bias, and that the hen is self-balanced in every respect as regards magnetical influence on embryonic molecular circulation.

In human psychology color and form would not influence so much as traits of character.

But the problem of sex must be sought for in Incipiencies of Sexual Sympathy and the stimulus of their dominancy over circulation, and therefore, is not amenable to definition at this stage of argument.

In an analysis of the growth of nervous energy we must keep the basic principles of hypothesis ever in view, the stimulus of animation by the pressure of solar energy. Therefore, reviewing our deduction; It was the sympathy of relational elements which evolved Sexual-Sympathy. It was sexually evolved motivity which impelled the whale-genus to compass trakless oceans and

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combat viewless winds, and invisible, impressionable blizzards in its track by sympathetic attraction of relational energy urging its limit of exhaustion. Until, in its endeavor to generate relational heat, as stimulus exhausted the latter, it oxygenised its unstable fluids of circulation to the redening of the floods of inner nervous protection. And it was this outer radiation equaling inner radiation which intensified visual impression preparatory to organic relational feeling cvolving ideal-impressions of love and hate through the medium of maternal sympathy. It was the latter which caused the mother-whale to attack her ova to her parent organism until the full development of sexual impression, and nurture her young from lacteal glands upon her own body, it was untangible impressions of optically-evolved visual perception, known as love which wvolved matrix. lacteal glahds. and cradling arms of enfolding affection. Furthermore, it was sexually-evolved ideal impression which evolved the convolutions known as cerebrum, atoms of solar reflection, association of inner and outer pressure of environment. Rapidity of association and classification, and sharpness of image, by abundant and opaque fluids of circulation and valula control. These latter capacities are that which distinguish human intellect from the lower animal and man from ape. But we found that the evolution of organic growth depended upon the limit of stimulus and the limit of capacity. And it is the stimulus of mental energy that we must analyse and find that which mantains cerebral capacity. This hypothesis maintains that it is in the capacity to assimulate ideal impressions we shall discover mental evolution.

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All human hereditary characterestics may be analysed in the incipiency of impression, and its stimulus in faith, belief and credulence of idea, including desease, senile decay and death. Of course, the latter are of the category of involuntary molecular action, but, assuming the mind to have reached the capacity of knowledge and power of will, there is no reason that the organism, so controlled, should not live to unlimited age, providing it could adjust outer to inner environment.

It is assimulation of ideas and molecular control in sympathy with them, that causes abnormal organic condition, such as desease, when incipient stimulus affects the locus of initiation the imagination effects its development. Some foreign corpuscular toxin initiates the sensation and action and reaction confirms the idealocus of impression. Death by senile decay is caused by the toxin of the impression of idea, involuntary molecular action and reaction of the stimulus of fear through suggestion.

Control of emotional feeling and the control of molecular circulation effecting the former is dealt with in further examination of Nervous Energy.

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CHAPTER X

IDEAL IMPRESSIONS THE CAUSE OF

CEREBRAL DEVELOPMENT.

We have found in the light of this theory analysis to show that the incipient shock which evolved cerebral growth, and thereby the growth of intellectual powers, was of an ideal order and origin, that is, it resulted in no development of exterior growth, but in the growth of brain and viscera. We have found, however, that this brain development was, in the first instance, built up at the back of the ape-man's cranium because it was relational to sexuallyevolved sympathy. That is, it was the ideal images creative of brain-growth caused by relational affection shown in feelings of love and hate, antipathy and ambition.

It was the mental effort to localise the feeling, and associate it with incipient impressions which caused the circulation of blood to the brain, and thereby the vivifying of all associated images in relation to the feeling. The heat of radiated, protoplasm on the cerebral hemispheres would cause relational attraction of solar atoms of energy and, therefore, an instability of molecules in the internal localities of affection, which would cause filming and thereby brain-tissue and visceral membranes. Those of the locality of the brain would be the filmy globulous bubbles used by the organism

in reflecting associated images of relational experience nascent, past and present and it would be the accumulation of this globulus matter which would develop brain-tissue. Images would be reflected from cave to cave of the cerebral hemispheres in the organism's effort to associate ideal feeling, or those internal feelings not finding any tangible form, yet relational to experience of a tangible nature. These ideal images would be less sharp in their impression than those of relational association and would seek to balance molecular equipose by their / Moreover, we have found that the vivification. disturbance of molecular energy upon exterior localities of touch called forth reflection of the image of refraction impressed upon the brain-films. and that it was the reflex action between brain and local sensation that was the cause of molecular development in the organism. And we have found that when this sensitive feeling was of an internal nature reflex action caused cerebral growth instead of muscular growth and it is phenomena of ideal impression we are now analysing. This collection of molecular energy drawn upon the development of fogged impressions, checks the circulation, damming up the radiated fluids of animation at the centre of pulsation through the sensation of images being allied to fear and love, the latter being originators of ideal images. And when this reserve-flood is released upon the ideal image seeking classification the flush of energy is what is known as emotional feeling. For each time mental stimulus brought up these ideal associations in the mind it stEmulates the original reactionary flood accompanying ideal

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sensation. Hence, there would be an ideallyevolved reservoir of emotional fluid continually held in check by growth of mental associations and the ideal impressions of the primitive man would receive vivifications at each stimulus of imagination through the medium of words. And this vivification of ideal association would receive yet deeper and deeper ideal images as the primitive mind evolved a vocabulary of worded expressions. We have found that it was emotional feeling which evolved worded expression. for each primitive word involved an ideal conception, words therefore would be the most powerful stimulus of ideal associations. Qords would, as vocabulary developed, take the place of concrete environment, as the animal saw the tree when it saw the crocodile, tree and crocodile being associated as impressions of a relational character, so impressions embodied in worded ideal-image would be seen mentally by minds adapted to the stimulus of expression. upon which there has been no concrete impression, associations of experience stimulating an ideal picture. Words would thus be the ideal stimulus of trains of relational associations which would not otherwise be memorised by repitition of development. In the incipiency of associations of images impressions of concrete objects of outer environment suggested the vivid brain-pictures which were impressed at flood-tide of morphic adaptation, during the expansion after the shrink of fear, and these deep impressions welled up the emotional stimulus of their origin when ideal association struggled for expression. Hence, Words are traction lines of mental energy as well as its impetus. But it is when words stimu-

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late ideals imperative of right conduct that cerebral growth ensues, then words take the place of the stimulus of prey or preyer in their agitation of combatative forced in molecular energy and desplacement, and combustion attaches relational energy, involving cerebral growth and imagination.

For the illumination of this explanation, let me give my reader a little mental cinematographic illustration.

Imgaine a chief of a tribe of primitive men suffering the pains of the wounds of combat in anticipation of the glory of conquest, each wound from the sharp .arrows would paralyse him with fear and agonise him with pain were it not for the counter stimulus of the battle cry. and the shouts of praise and triumph from his The shout of the ancient battlecry followers. would stimulate all the nascent memories of triumph, and the shouts of praise would animate all the pictures of egoistic conceit transmitted through a dynasty of hero-Kings. Amotion accompanying these egoistic ideals would so vivify their cerebral locus that they would be highly magnified and sharp, whilst the train of associated images prompting self-preservation are in comparison blurred and minutely represented, And each additional cheer from his enthusiastic followers would cause a reflux of emotional fluids and so deepen the egoistic bias of adulation.

Molecular energy being drawn by its local incipiences, all egoistic stimulus would engage the radiation to magnify relational associations, hence, the brainlobes built up of self-consciousness would be stimulated, but cerebral development caused by purely egotistical emotion, being

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of the order of the stimulus of inner adjustment to outer relations, the cerebral growth added by this stimulus would exhaust molecular energy in For although cerebral growth organic adjustments. would ensue by agitation of egoistic ideal-stimulus, yet because of its alliance with the bias of morphic adjustments, there would be cerebral ritrogression caused by the stereotyping effects of organic habits of self-preservation. Automatic action would prevent a'priori conceptions from seeking stimulus escentially relational to them, egotistical stimulus stereotyping ideas as it had done form. Just as automatic action has grooved images into the stimulus of equal balance creative of set-form of physical equipose so automatic action in throught would grooved ideas into stereotyped form of mental balance.

The association of pain and pleasure of an egoistic type would soon result in automatic action corresponding associations of escape and combat, brute force controlling the law of the survival of the fittist. Hence, we must seek the growth of cerebral development in the evolution of altruistic action, or in ideal impressions of an altruistic character, and in the evolution of altruism we shall discover the evolution of mind.

Let us use another illustration; Suppose that the primitive chief had a rival in love belonging to a neighbouring tribe, and that he wished to make war on the latter in order to displace his rival, but that the elders of his own tribe remonstrated with him, showing him how much loss and misery would ensue. Moreover, that in order to win and admiration of the tribal elders and priests, he must respect the good of the

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tribe before his own individual interests, that unless this were done his rival lover may become not only his rival in love but his rival in the hearts of his warriers and a rival lover may become a tyrannical ruler.

During this remonstration the chief's mind would suffer much molecular agitation. for there would be two courses of action struggling for supremacy, and their combat for motif each would array its associations of relational impressions and their accompanying feelings, and it would largely rest with nascent stimulus which would win. We will suppose that hereditary transmission and priestly training had fairly balanced egoistic and altruistic ideals in the chief's mind, and that under the mental stimulus of oral exhortation and the corresponding ideal conceptions of sympathy, already imprinted he would have an a'priori conception of good and evil which would take photographic form upon the caves of his cerebral hemispheres in a blurred association of ideally relational images. Upon this unfinished cerebral development the molecular energy would be engaged in its attempts to classify these undeveloped impressions with relational ideal associations. Therefore, every relational stimulus incipient, nascent and otherwise impressed upon the brain would be brought forward to suggest itself as a possible link in the chain of associated images. Hence, the seperation of egoistic and altruistic impressions would be effected and distinction marked. Moreover, each time egoistic and altruistic associations were thrown upon the caves of reflection within the brain, the struggle for supremacy of motif would flush the chambers of recollection with

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magnifying emotional fluids, and according to molecular bias, visual perception would give the balance of will-power to good or evil struggling for actual expression. But in the event of good gaining supremacy the adaptive result would be cerebral capacity for self-consciousness seeking safety in the good of others, would involve still higher and higher ideal impressions creative of persistency of cerebral agitation, very intense in its contracting and expanding organic process which must develop cerebral capacity in contra-distinction to physical growth, And as the idea of good became preserved by religious formular and hereditorily transmitted through belief. the mental conflict between altruistic and egoistic emotions would become so intense and persistent a stimulus of molecular energy that mental evolution would become assured.

Perhaps, to illustrate the ideal feeling of good and evil some veteran here would take as example the touch of fire, showing that in its provision of warmth this phenomenon was good but that man's careless attitude towards the embrace of this thing of wonder would involve evil. Let us suppose that the hero of this reflection taught his tribe to revere the phenominon of fire with respectful awe, and that by minds incipient relation to light fireworship become the nucleus of religious belief, that all ideals involving right conduct collected around this embodiment of the incipient idea of good and evil.

Moreover, that the precepts and ordinances of fireworship came to involve all heroic action, and that as tradition clothed it with the power of imaginative stimulus, it became the most per-

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sistent energiser of ideal enthisiasm. Hence, religious belief would awaken and bias ideal emotions of an altruistic character. For instance, let us assume that this ideal incipiency evolved feelings of wonder, reverence, and awe, involving the incipiency of faith in God, and that it was the conflict between egoistic and altruistic ideals in the mind that evolved cerebral growth. That these conflicting ideals took the place of the prey and preyer, only that the prey was the conquest of self, self in conquest of self. That the painful shrink of animal feeling ment the pleasurable expansion of intellectual delight . That the slaying of the prey resulted in the mental stimulus of the preyer. The energy generated by mental conflict is controlled by the psychical principle of good, stimulative of a priori concepts. In the economy of organic molecular energy good takes the place of expansive stimulus. fear of evil, taking the place of animal fear of concrete objects of environment causetive of the molecular shrink of pain, mental pain taking precedence of physical pain in the stimulus of organic adjustment. Faith in good being relationally stimulative of all healthful associations it serves as a stimulus of health and happiness and longivity, and is destined to conquer desease and death. whilst faith in evil is stimulative of all that is brutish, and results in automatic organic action involving desease and premature senile decay.

Moreover, there is a spiritual energy evolving through this molecular conflict between good and evil, an illumination for eign to solar light, yet having affinity to it. This soulenergy, by relational stimulus, will draw relational energy. However, it is too early in this

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exponent to treat this psychical mystery of the origin of the soul-life which distinguishes the brute-mind from the human-mind. The molecular light generated by the attraction and repulsion of psychical forces is not to be confused with the solar light which embodies these forces (in track-grooves) and its illumination has the crystallising effect upon relational atoms, analogous to solar and polar crystallisation. It is this mind-aura which is the real ego, and the soul- is existing when these is reflex action between whe locus of the aureola and the author of its energy whom we conceive as God. Hence. the soul is the image created by relationally affinitive energies, finding analogy in embryonic creation and development, as explained in this hypothesis. Persistent and intense altruistic stimulus would be creative of distribution of aureola energy over the organic locus controlled by solar energy, and under psychical stimulus of good would embody the image of the joint authors, of the idea-existence, God and Man, and would grow by persistent and intense stimulus, exciting reflex action through altruistic thought, soul-sense repelling and attracting relational affinities would sensitise soul-form. We may assume that the shock of death may be the incipiency of new soul-form, by the latter adjusting its equilibrium, and crystallising by absorbtion of affinitive of environment relational to its new adaptation. Nevertheless, soul-existence, as here suggested, must be left to a seperate treatise, this small volumn being devoted to a suggestion of the Origin of Organic Life and Intellect

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CHAPTER XI

AN ORIGINAL IDEA OF THE INCIPIENCY

OF RELIGIOUS BELIEF.

In this hypothesis I would demonstrate the basic psychological truth that faith is a law controlling the hereditary transmittance of mental habits of imagination. Moreover, faith is a principle educed by the incipient shock causative of mental re-adjustment analogous to the incipient organic shoch causative of organic re-adjustment. Faith dominates the order and vivification of mental images conducive of volition and action. It is vital to imagination (or of the picturing in the brain the impressions of concrete forms in ideal association,) which is subject to hereditary transmission, bias of color and its attendant magnification, caused by faith, may be transmitted from the brain of the mother to the brain of the childring the period of embryonic development. Faith is the mental magnet drawing all relational affinties of cerebral impressions to its locus of the pole of belief, Its counter attraction being the stimulus of unbelief, the molecular agitation generated by the friction is the impetus of reason and Will.

Therefore, without elaborating upon the subject of Religious Belief, I will simply dwell upon its importance in the evolution of the higher intellectual powers.

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In this hypothesis I assume that of all ideal sensations the idea of good and evil were the most intense and persistent in their stimulus of cerebral growth, because of this polemic action of the stimulus of belief and unbelief. And when the incipient mental adjustment of belief became preserved in religious formular the bias of belief upon will and reason intensified and religious formular became the great stimulus of ideal images of a peculiar bias, thereby dominating the order of the association of mental impression to the control of action.

The originators of Religious Belief began by a simple regard for a concrete object expressive of the unformed image in their mind's eye And through the subtility of good and evil. of relational affinitive stimulus the mind of primitive man evolved a reverential regard for a phenomenon around which had collected the bague ideas of altruistic action and the stimulus of altruistic ideal. Hence, all heroic traditions became associated with the simile of good and evil, and right and wrong. Tradition expressing itself in crude forms of reverential regards. there evolved the incipiency of religious formular, and as time deepened hereditary impression. devotion to diminant ideas evolved to priestly mind, and Worship. As Religious Belief dominated by the bias of the incipiency, so it controlled emotional feeling. And ordered associations received the pressure of natural impetus, but it would be according to the bias of altruism or egoism whether the stimulus of belief fell inte the whirlpool of emotional automaton, in which idea becomes stereotyped and where cerebral energy stagnates.

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Fire-Worship involving the incipient simile of faith, vague ideal-impressions become concrete forms (altruistic ideals become practical in ethical precepts stimulated by religious formular. Religious stimulus biased altruistic stimulus. making it the stimulus of motif. Therefore, Religious Belief from its very incipiency became the intense and persistent stimulus of altruis-And we have found that it was the tic ideal. persistency and intensity of the latter which kept molecular energy ever unstable, by the predominance of the counter attraction of stimulus relational to egoism, evil and unbelief. That good and evil, as ideal stimulus, effecting molecular circulation had usurped the ancient throne of pleasure and pain, psychical pain and pleasure out-swaying physical pain and pleasure. Andalthough the predominance of natural stimulus was on the side of evil, yet because of the inherent psychical bias of pleasure and its relation to good the latter, by adaptation of mind, could counteract the balance of the former, and altruistic action may result in the face of great pressure of evil stimulus. In the incipiency of Religious Belief the primitive man endured pain of a physical nature, because his mind was imbued by ideal associations, involving physical pleasure, association conserved by the molecular magnet of faith. Scenes of triumph and heroism had in the primative man's mind crystallised into a joyous belief in good and self. Hence, selfesteem evolved in his mind esteem of others, and when the latter's good became the motif for winning« self esteem, altruistic action controlled volition in the face of great egoistic opposition, obstacles of physical pain confronting altruistic

action were easily surmounted through the ; glow of psychical pleasure biasing the molecular And altruistic action thus evolved impressions. would evolve a vocabulary of expressions, which in turn would evolve a code of ethics of a religious origin. Words would fix the ideals of reflection, and each successive hero would reflect, and meditate upon the oral story handed down by tradition, and his own good would be viewed from the perspective of other's good thus faith in good conduct would become inherent. For as in organic evolution the fittist survived, so the ideally evolved mind becoming the fittist controlled and dominated mental environment, the control of self meant the control of others less endowed with psychical adaptation. Hence, faith would control the stimulus of imagination, and religious formular would serve as connecting - links in the chain of altruistic associations stimulative of emotional feeling and causative of intensity and persistency in altruistic action and belief. Moreover, there would be a general defusion of the stimulus of the ideas stimulative of good conduct by the power of the mind to imitate the object of emulation, for the hero of altruistic action would be the self-pattern of every member of the church of primitive Fire-Worshipers and such heroism would · become more cr less focussed in the brain of every member of the human family as an idea for And the molecular agitation that emulation. altruism would cause would result in higher intellectual powers, for controlled by incipient egoism the shrink and expansion of molecular turmoil would result in cerebrum growth as hereditary transmission habituated the mind

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to its adaptation.

And in the course of human evolution, i and the growth of intellectual powers mental adaptation would find its trend in the materialising of its dominant ideal, All things of a relational character, or coming under the classification of altruistic association, or within the category of good, would materialise in the image of the grand ideal-conception of Godthe Author of good. And in the mind's adaptation to the shock of this greatest idea, cerebral growth would ensue. The primitive effect upon the human mind would first be obvious in the ever increasing appreciation of the stimulus of psychical pleasure in sound, and color, and the grace of form.

The sense of pleasure finding its incipiency in the gentle graduations of color-pressure, all harmony would evoke psychical pleasure as the mental capacity realised the relational touch in intensified feeling. And as the intensified feeling of nervous development demanded the pleasurable touch of beauty, all the mechanations of the mind would concentrate upon the creation of it, and Art would evolve. And as the mind of primitive man developed under the stimulus of beauty every object of physical stimulus would merge into its category. as being beautiful or unbeautiful, as all sensuous stimulus had accordingly come under the category of good and evil. And the discriminating faculties would develop psychical powers discriminative of the beauty of high ideal in moral, ethical and religious thought, and by these associations the mind of higher cerebral capacity would deduce results of this psychical beauty-stimulus in poetry and pictorially portrayed philisophy.

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Religious Belief concerning art and philosophy the artists, poets and hero-kings of primitive mental evolution would be also devotees of the temple, and the art, philosophy and political science would be dominated by the basic idea of religious belief, Fire-Worship, or the offshouts of this origin of Religious Belif. Thus by the defusion of the ideals of religious belief, all sensuous stimulus would gradually come within the human mind's category of good and evil, and the primitive mind, in its evolving faculty of discrimination, would deduce results of experience by reflecting upon associations of pleasure and pain of a psychical order.

I think we shall find, when ontological researches are complete, that fire-worship is absolutely the earliest of Religious Beliefs but even if this should not be the case, yet, whet is more to the point, fire-worship was the most persistent of all forms of early religious belief, that is if we give it credit for the great religions it has evolved, each more or less persistent and intense in their operation upon brain development through ideal stimulus.

And I think we shall yet find that the conception of fire-worship was the affinity of molecular energy causing the relational attraction between mind and matter, or the repose of sympathetic attachment of relational electrons of energy. That it was the atomic sympathy between the dectrons of mental energy and light, which made mind seek the latter as its medium of expression of a yet higher relational energy a spiritual light impressing the images of its supernatural environment upon the sense films of thought. Historic research shows that Hebrew

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idealism's religious formular found its incipiency in fire-worship and in its persistent and more or less intense forms effecting the evolution of thought, such as worship of light and the worship of the stars - as relational to light. And it is obvious when contemplated that the persistent stimulus of such wondruous phenomena would inspire relational energy in the electrons of mind, spiritual illumination would seek repose in its drawing of relational sympathy from the authors of its energy and mind would seek to image self in the form of its highest conception of good, hence, the conception of God, the Almighty Being, Author of Mind and Matter. Hence. the divine ideals of the ancient Hebrews found their incipiency through the stimulus of religious inspiration as old as the minds incipiency. Hebrew ideal was evolved by the repose and agitation of electron affinities, generated by the friction of altruistic belief causing altruistic action. Hereditary transmission of belief and psychological stimulus in rites and ceremonies set the Hebrew mind a blaze with the spiritual illumination which resulted in original concepts of a highly altruistic character creative of mental and physical re-adjustment. And it is not going beyond the limits of an ontological treatise to affirm the bould statement, that the intensity and persistency of this all dominant stimulus of Hebrew Belief has been the basic factor in the evolution of every form of philosophic idea to be found in both ancient and modern thought. The modern world of thought is yet unconscious of the great debt it owed to Hebrew philosophy, and Hebrew ideals. It is to the intensity and persistency of Hebrew idealism, conserved in

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Christian philosophy and Christian Religion that we owe our highest forms of modern civilisation, where mind is leading in the van in its upward march of progress. Hence, it is this hereditary faith-stimulus which gives altruistic action of modern time its impetus of intense emotional feeling. It is the hereditary bias of these ideal associations which cause the modern mind of altruistic heroism to classify physical pain as psychical pleasure. We have examples showing the deliberateness of psychical effected organic delusions, or the pleasurable emotion of faith counteracting the bias of the associations of physical pain. The scientist will endure prolonged misery in the hope of some achievement categorised in his mind's association of psychical Faith has evolved this mentally conpleasure. trolled power of physical endurance. Faith as a factor of molecular control, has evolved the mind capable of expressing itself in songs of triumph amid environment of depression and agony. Moreover, faith has evolved the mental capacity of all poetic impression, from the highest epic posm of a Milton to the cheery love song of a For it was faith which evolved Robert Burns. the mental capacity capable of realising the beauty of ideal as higher than the beauty of sensuous environment, inclusive of music, color For the emotion of the ecstacy evoked and form.

and form. For the emotion of the ecstacy evoked by high ideal makes the brain-lobes throb with a higher form of energy, and cerebral combustion effects cerebral expansion which is the psychological cause of mental pleasure. Hence, though unconscious of it, genius inherits a larger share of this faith evolved. Cerebral capacity than mediocre intellect. Therefore, as adaptation

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to environment created organic automatic action, and thus stereotyped form, so mental associations of egotism stereotyped idea into the groove of habit, hence stagnancy in mental evolution and cerebral growth, one is analogous of the other.

Stagnancy in idea means racial decay. Hence, in seeking the cause of racial degineracy we must find the cause of mental stagnancy and it will be found that as egotism exceeds altruism so racial decay will exceed racial progress and vice versa. Hence, it will be found that the religious belief of a decaying race is. illfounded, for the balance must be on the side of altruism to make a faith fatal to molecular stagnancy, or the balance must be on the side of altruism to make faith the cause of mental vitality. For, as it has been explained, faith holds the emotional flood of psychical fear in check for the vivification of associations of ideas with ideals, and it will be the hereditary bias of altruism or egoism which will give action the power of effecting good or bad conduct. And it is when this egoistic bias becomes national that racial decay sets in, for the psychical result is therethere is such organic degeneration and mental stagnancy, that there is no emotional feeling and no cerebral capacity capable of conception of ideal associations. Peoples of degenerate faith are not dominant in imperial power. For faith in good, tried by its balance of altruistic action, materialises into works of philosophy and art, which raises the minds natural capacity for conceptions of beauty to the capacity for conception of beauty of perfection. Man's natural egotism ever turns this conception of perfection upon himself and thus the mind conceives the beauty of moral perfection, and in song and story it sets

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up standards of self-perfection. It was in Minds conflict and failure to reach the summitof its ideal that it conceived the idea of God. And in minds that have this conception magnified by faith there is reflex-action with the electrons of energy which authorised the conception and with the development of the conception there is development of the adaptation of organic life to the relational touch of spiritual environment, analogous to the touch of light reflected from the mind of the parent to that of the embryonic conception. Hence, minds divine relationship with Eternal-Life is discovered in this embryonic adaptation of the soul to the touch of Eternal Light. When the mind becomes as automatic machine in its action and reaction the generations of the electrons of mentally evolved energy are not of sufficient power to attract relational sympathetic For mental adaptation being analogous energy. to physical adaptation, the images of evil like the images of fear, develop organic balance of action corresponsive with those of reaction, and the rhythm of molecular impression is equal to the rhythm of organic adjustment. The mental organism runs in the molecular groove that its progenerators run in, there is no impetus creative of individuality. Faith in good and fear of evil take the place in organic impetus of pleasure Faith in good like them organic and pain. phenomenon of pleasure has an expansive effect in the organisation of animation, on the other hand, fear of evil, like the organic phenomenon of pain has a contractile effect in the organisation of animation. Hence, by the persistent stimulus of faith conserved in Religious Belief mental adaptation is of mental individuality, analogous

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to organic individuality. And the persistency and intensity of a psychological formular as that of Hebrew religion would certainly result in phenomenal individuality. Focussed impression, in ideal-stimulus, would vivify, and at the impetus of good and evil, would vault the organism, generative of its accompanying emotion, into foreign grooves of both organic and molecular energy. Hence, the explanation (according to this hypothesis) of the phenomenon of miraculous conception as that of the Virgin Mary, would be that the latter was a faith-evolved Individual. For a psychological phenominon may spring from an excessive bias of psychical stimulus just in the same manner as a distinct individual springs from an excessive bias of physical stimulus. Hence, the virgin Mary was a psychologically evolved Individual surprised into the psychical adaptation of psychical self-fertalisation by the bias of organic incipiency and the influence of faith checking the emotions of sexual sympathy through the intensity of the sense of shame. The sense of shame having been hereditarily and intensely, and persistently, stimulated by the rite of circumcision, and the powerful psychological religions formular enclusive of marriage selection. Shame was analogous to organic fear, conjesting the blood at the base of pulsation, and faith to active expression, causing reflex action between the cerebral associated images and the Locustof them within the locality effected through organic incipient bias. However, as I wish to avoid theological controversy in preference to scientific analysis, I will leave this psychological mystery to other classifications of analyses of psychology, and continue in my definition of

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Faith, according to the hypothesis of Light. The persistency and intensity of ideal stimulus, or the stimulus of ideal would have . the tendency to focus molecular energy in a given pattern or groove by the continual vivification of the same impressions. Hence. by the persistency of emotional enthusiasm ever stimulated and conserved by religious belief mental 'evolution was made persistent, and with its intensity of altruistic feeling. Moreover, organic nascent memories of incipient instinct would be increasingly vivified .though under control of faith. And it was the antagonism between animal instinct and psychical stimulus which was causative of emotional feeling, and when the fluids caused by action and reaction in the molecular effort at equilibrium were checked and again released upon the impression of greater bias that contraction and expansion caused new cerebral growth, and the latter would ever take the bias of its psychical incipiency. Hence, where there is little faith there is little emotion and where there is little emotion there is little cerebral growth. Automatic action means the stagnation of emotional feeling in psychological form, as Religious Belief, when of in physical form. an altruistic bias disturbes the stagnant flood of automaton in idea, and faith in good holds the released flood in check until the excitement of emotional sensation draws it into the channels of altruism, and the friction of opposing forces of evil generate conception foreign to molecular grooves of ancient opinion and forshadowing foreign action shaping

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itself in works of art and learning.

Moreover, it is when the mechanism of the human mind becomes stereotyped in evil ideas and associations of evil ideals that there occurs organic degeneration, fear perverting circulation by action taking the contractile course generative of deepened images, or deeper locus of evil impressions, resulting in desease and premature decay and often in death.

In a more elaborate treatise, death and desease could be proved to be the molecular impression of images of evil belief or belief in evil outswaying belief in good, effected by here-Fear pulsating into energy all the orgaditv. nic nascent memories of fear with their toxin of contraction, developing the locus of the image of fear, or desease, until the toxin of contraction has stagnated circulation, by faith in desease outswaying that in health through hereditary transmission of belief in desease. Faith in desease causes the deepened image of it upon the locality of its locus, and reflex action is set up between the brain and the locality of feeling causing the conjection of the blood in the place of affection by the radium of impression. In young children, and infants learning to talk, the imagination is but a reflex of the adult minds of their mental association, and hereditary belief is stimulated by suggestion, the growing brain of the infant is susceptile to every impression relational to its hereditary bias. Of course, this hypothesis leads us to the conclusion that all deseases and even death are effected by heredity. That foreign stimulus is but the suggestive influence stimulative of molecular circulation

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in the form of impression. And it is the organic adaptation to expansive stimulus, which creates animation and life, and the contractile stimulus checks animation, and faith is the heredity bias magnetising the impressions relational to it.

The foreign substance in the form of bacilli is but the suggestive stimulus of nascent locus of images of desease-impression, and the persistent stimulus of reflex action causes the persistent focus of molecular energy, or light reflection causative of molecular energy. Say, a child contracts a bacillous affection in the throat, and the stimulus of foreign matter calls for the organic adaptation, and adaptation seeks classification of the image of touch of foreign environment, involving contraction of corpuscles of sensation. There is a nascently transmitted impression of the image of the cause of sensation which finds reflex action with the stimulus of the transfer to irritated locus for immediately there is reflected to the locus of sensation a radius of the mental image upon which reflected light has set up molecular agitation, energy collecting strength with each element of sympathetic attraction, contraction becoming acute and painful whilst expansion is heatedly rapid resulting in great enlargement of the part effected. Moreover, in an affection of the kind there would be phenomenal physical collapse through the impressions of fear associated with the image of affection, magnetically collected by the child's nascent belief in evil. And the affrighted look of the mother, or nurse, would be the external suggestion which would stimulate

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the toxin of fear and hasten the paralysis of pulsation at the base. The reason why antitoxins are efficacious is that the antiseptic desperses the locus of radiation by diverting the mental associations of mental impression giving the sufferer ease which would be momentary, were it not for the stimulus it gave to the counteracting impressions of the associations of good faith. And in the case of vaccination, it is the good suggestion out-balancing the suggestion of the fear of evil which prevents the locus of foreign energy establishing itself, or irritation of foreign matter becoming reflex in its action.

But in order to aduce exhaustive evidence of the effects of faith in the development of desease, we should require the correlative data called from the trees of History, Experience, and Experiment. And here, I may state the original impetus which prompted this written annunciation of the faith that is within me, was my inherent zeal for the faith of my forebears, and to give Christian Belief the logic of its tenets of Faith, and to bear evidence of their scientific truth according to my minds illumination. For it may be seen that this hypothesis supports the scientific possibility of a "miraculous" conception.

Moreover, it hopes to illuminate the Biblical stimulus relative to the psychological mystery of the "Ressurrection". For under the stimulus of this new aspect mind may get a clearer vision of its perspective with relation to Christian Belief, even of its most sacred truths. Moreover, the hidden psychological truths of the "Old Testament" will, I hope, be better

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understood, when interpreted in the light of this hypothesis.

However, to get a true conception of the psychological truth the Sacred Scriptures have to convey, would require learning and mental capacity, time may give human mind both capacity and qualification, but at present Faith is Times evolutionary instrument for evolving them. For human mind will never cease to behold the reflexion of its Author in the image of its ego and to comprehend that the author of the image was good, and the author of good was God, the Almighty Father.

The Fatherhood of God is the greatest ideal and yet it may be conceived by the poorest intellect, but it took centuries of Hebrew Belief and formular and Hebrew faith to evolve the necessary mental capacity to form the conception. Therefore, though not a theological treatise, this hypothesis declares that it was the persistency of Hebrew Faith and Formular of Religious Belief, which evolved intellectual capacity capable of the conception of mind's highest ideals. Moreover, that it was the persistency and intensity of Hebrew Ideal which evolved a psychological Individual and that Jesus Christ was the psychological adaptation to the incipiency of psychological adjustment to its spiritual environment. Hence, faith in Christ and the phenomena of Christian Belief is the mind's stimulus promoting its adpatation to its spiritual environment and to its relational energy. Moreover, without this spiritual stimulus

there can be no further mental evolution. And this accounts for the stagnancy of ideas

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in unchristinised peoples of the present age. Moreover, the very fact that Hebrew Belief

and Formular were founded upon scientific principles proves that mind was authorised and controlled by superhuman mind, the Hebrew Formular was applied psychological Science in the production of the growth of Intellect, governed and controlled by the principles of biological and psychological energy. And I, therefore, maintain, in this hypothesis, that it was the Hebrew mind which, under the stimulus of faith, originated the philosophic ideas of Greek and Latin, and I believe that evidence will yet be aduced proving the genesis of Mind to be the result of Hebrew Faith and Formular.

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CHAPTER XII

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THE PHENOMENON OF HUMAN WILL

UNDER ORIGINAL TREATMENT.

Will is the ego's power to control molecular energy in the stimulus, and classification of images of pleasure and pain, involving a motif or the power to form associated harmonious impressions of experience, re-imagening an ideal incentive of what the ego believes to be good for it. The motif is the bias of faith dominating the ego's idea of self-good, or good that will accrue to self by such a course of conduct, or action. Therefore, the organic power of Will is a peculiar characteristic of the human organism, though of brute origin. In the lower animals the molecular circulation is rhythmical, outer stimulus occuring simultaneously with the inner, or molecular contraction and expansion is rhythmical causing action to be almost as automatic as a mechanical machine. The organism of the lower animal has not enough surplus radiated molecules stored up in the brain chambers for the association of relational impressions, not the unstable flood of radiated corpuscles to spare to flush the associated impressions into the vividness required to prompt action at the command of motif. It. has not the necessary psychological equipment of faith involving associations of ideal images

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of self and good and evil environing self. Therefore, it has not ideal stimulus sufficient to upset automatic action. For it is the upsetting of automatic action, or the diversion of the rhythm of circulation, which causes the temporary damming up of the fear suppressed blood vessels vaulting the organism out of the action of habit into a new line of traction, which is necessary for And it is the flush of this will-power. bloof-flow causing unstable energy which is the impetus of pressure causing action. And the motif is the hereditary bias of faith in good or evil directing the collection of relational ideal associations which shall by their balance of power release the molecular energy in a given direction. The ego will move in a given direction, no matter what material obstacle be in the way. Therefore. Will may be described as the self-consent of the self-conscious ego to follow out a course of action involving the ideal imaging of good and evil. And motif may be described as the bias of classified images of pleasure and phin involving happiness and unhappiness. for these associated images of the brain are so developed that they suggest and stimulate radiation of relational impression and instability of atoms of circulation, which by pressure release the contracted value, vaulting the organism in harmony with the pictured portrayal of self and happiness.

The electrons of mind-energy are gaused by mental conflict or the zgitation of belief in good and an organic incentive of evil, making the latter a strong stimulus of evil motive.

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And Will-power to act altruistically in face of powerful egotistical stimulus is the highest evolution of Will.

The electrons of mental light focus upon a classified group of altruistic images forming an image-story, known as a conception, in which self acts in a certain manner relational to the mind's belief in good, and this course of behaviour coming under the organism's ideal classification of happiness commands the magnification of the latter, promotive of action. When the ego has all its nascent instincts on the side of egotistical impulse, and the stimulus of an unselfish motif is very strong in ideal associations of happiness, categorise it with the ego's happiness, then the organism acts contrary to animal instincts, but it took an altruistic mind to create the unselfish stimulus that formed the bias of the will of the egotist. Therefore, this hypothesis affirms a belief in the mind's relationship to a higher form of energy than solar light, generated by mind's conflict with good and evil, faith causing reflex action between mind and its relational essence. But not to degress from the ontological analysis of Will, we find that it is • the fountain of blood held in check by the diversion of an ideal conception of evil, and again released upon the motive commanding the idea of good. That brainfilms generative of the locus of feeling vivify and reflect radiation upon a focussed, radius upon organs of locomotion, and upon the sense of touch producing a molecular circulation, the stimulus of the latter becomes the stimulus of action. Therefore it is the ideal which generates the motive.

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and it is the mind of tumultuous energy and vague ideal which is the self-willed and unreasonable mind for the lack of ideal stimulus and the strength of nascent animal instinct, causes momentary confusion, and the bias of the nascent instinct resisting the pressure of other's persuasion makes the self-willed person appear obstinate. The weak-willed person is also lacking in the ideal stimulus of cerebral capacity, sensuous stimulus of outer environment out-balancing the ego's perceptions of good.

The habitual drunkard cannot get past the tavern without stopping to get a drink, though he has resolved within his mind to do so. the cause being that ideal stimulus is weaker than the stimulus of sensuous encironment. and his only salvation would be counterbalance Make the stimulus of good-ideal of stimulus. more attractive than the stimulus of sensuous pleasure, and inherent faith in good must outbalance evil habit. But sensuously biased wills must have the help of altruistically biased wills and mutual benefit will ensue, making social envir...ment mentally uplifting The greatest factor in the ego's to both. control of Will is heredity, for in every individual's mind there is a bent towards altruism or towards egotism, selfishness or unselfishness, involving the ideal associations of good and evil. Hereditary transmitted faith in good ideals, gives the mind of the possessor a mental perspective in which it views self-good in the rosate hues of the good of others which trends to perfect social environment, securing happiness to self and to others. On the other

hand, the transmittance of egotistical selfish ideals will degenerate will-power by the organic poison of fear of evil. Fear of want is the faith in evil collecting and magnifying associated images of unhappiness and giving the bias to ensuous stimulus, distructive to ideals of heroism and lofty conceptions of self good through the good of others. For habits of thought are transmitted when environing mental stimulus is intense and persistent through several generations. And thus it is that the religious stimulus of altruistic action evolves the mental celebra of will-power. For when this inherent tendency is stimulated by mental and physical environment the will and motif are harmonious with outer and inner environing stimulus, hence great acts of heroism are performed, often by individuals of humble birth. and great conceptions thrill the souls of men, originated in the -brain of the lowly born inheriter of faith in God and goodness. The calmness of mind, which characterises true nobility is the heritage of altruism, and faith in the God of altruism transmits the heritage of true nobility from parent to offerring.

In the altruistically evolved Will there is prompt action where heroism is demanded, and that which impedes is met calmly, no matter how injurious to self it may be, showing how far ideal-good outsways self-preservation. But, on the other hand, when there is interference with the incentive controlling the will of the inheritor of egotism there is great emotional disturbance resulting in impetuosity and loss of self-control, the ego becoming

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insensed with feeling of anger, evoked by fear of evil, hence the check of molecular locusin harmony with the ideal stimulus of heroism weakens the will-power, and the motive loses force, and action is slow and ill directed. Physical disturbance in the egotist is seen in the face, which reddens, and in the limbs, which tremble, for interference with motif associates itself with the lurid mental pictures of evil and unhappiness, so strongly represented in the brain of selfish habit, and the latter becoming the motive of action moral consciousness is lost, the result being egotistic action through the outer incentive was stimulus of heroism. Nevertheless. the only way of enabling the egotistically minded is the intense stimulus of altruism making mental and physical agitation as persistent as it is intense, outer ideal stimulus must counteract, the stimulus of inner mental habit and social environment would thus trend to racial survival, and fittist in national dominancy. Therefore, to cause the individual to do well is equal to the salvation of the soul, the race and all that is recognised as nationhood. Altruistic action must persistently evoke mental and physical agitation and the latter is the evolver of Will-power and Mind. Moreover, altruistic agitation must persistently ensue, for it is the life blood of, a dominant people, or nation, for national and racial decay is caused through the rot of mental stagnancy, the automatic action of sgotism. If racial decay is to be stopped and the evolution of Mind continued altruistic agitation must be persistent, and as intense as it is persistent.

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For it will take the continuous pressure of altruistic idea: and ideal to break up the continucus stagnancy of thought, through the automaton of organic egoism. Will is the force behind all human progress. Evolution of Will-power involves consciousness of mental environment, or a moral conscience includes will-power, reason and self-control. Mind is the cerebral capacity of imagination, involving soul-life and the light of God necessary to the animation of soullife, analogous to organic animation by solar light. And everyone who has a conscience has a will and everyone who has a will has an embryonic soul. And it is the reflex action caused by the combat of good and evil which causes soul growth, and it is soul growth which makes an individual and that which makes a nation.

Why Will takes precedency of mental phenomena is because it is the pressure-valve of directed energy. In good government both individual and collective, this valve should cause the aperture which opens in the direction of well-being and moral and intellectual growth. The savage chieftain, to use an illustration, wills to burn down a village in order to destroy a rival lover, but the moral sugsion of the priestly elders of the community show him that if he do such a deed his people will be homeless, and in their resentment they may choose a rival chief for heroic leader of higher ideals of heroism. And upon great pressure of moral. suasion hereditary faith in good is triumphant. turning the bias of the stimulus of motive in another direction, love of praise being greater than love of possession self-respect is commanded

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by the respect of others and the savage experiences the incipient shock of a new idea involving altruistic action, sacrifice of happiness of self for the happiness of others. Let us suppose that something of the same sort of altruistic emotion and self-conquest happens throughout a dynasty of fireworshipping heropriests and the will of an individual of the twelth generation is thus born with a moral bias, but that evil conduct around him solicits his imitation, and evil stimulus is represented to his mind in art and poem and story. That the pressure of evil stimulus is so strong that a motif is formed in his mind for doing wvil in spite of his inclination to good, but that the creation of the motive for evil caused great tumult of mind, hence the course of action will be followed by remorse. For during the magnification of relational associations of good and evil the enlargement would be upon those most relational to the ego's conception of pleasure and in the altruistic mind organic pleasure would be classed as causative of mental pain, and organic pain would be classified as mental pleasure causing the eddy of emotions to await the greatest incentive of action demanding floods of radiated blood to flush the brain, giving vividness to its mental images. In the conflict of reason mental pictures of ideal good would call forth emotional feeling • · · · until one more productive of relational stimulus magnifying the whole by its stimulus of the nascent sense of pleasure would command Will by the pressure wrought upon the valves of contraction, and energy would be released in that Suppose that under the greatness direction.

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of pressure, it be the evil course that is pursued, still the altruist has the selfconviction to reckon with, for after the exhaustion of energy the brain will reflect upon these images of self and environment which so lately struggled for command of Will. The brain will reflect upon the lately vivid representations of pleasure and pain, happiness and unhappiness, but evil having the bias of experience to give the lie to its recent associations with pleasure. pain being in evidence against its pretension, the feeling of disgust will ensue, or a gust of melecular discord will give the bias of pleasure te the representations of altruistic action and good influence, hence, the feeling of repugnance will accompany the further contemplation of the continuation of evil conduct. Hence. the outer stimulus of evil is counterbalanced through this inate counter-stimulus of inner meral bias, commonly haven as conscience, and the will of the ego is again brought under the command of altruism as opposed to egotism. Hence, the ego is impelled to undergo selfanalysis which causes pangs of conscience or mental suffering through the locus in the viscera of images associated with pain. For the reflective mind will reason out its scruples, and in doing so will energise cerebral agitation through conflicting gusts of unstable corpuscles accompanying the association of mental images of happiness and unhappiness and when the mental conflict is intense as it is persistent there results cerebral growth adaptative to the ego's inate sense of selfpreservation, for psychological adaptation is analogous to organic adaptation. Moreover,

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the will-power of the altruistically developed brain finds its bias now trending to activities of mental reflection, or meditation, known as thought. New ideas flush the brain, and character and individuality are more distinct in the ego of self-conquest. For after the victory of good, when the tumultious gush of passion wrought up by the conflict of Gonscience, new conceptions of good and evil, known as high ideals, take shape in the mind by the illumination of mental light and the magnetismm of faith, a'priori visual perception sees its spiritual environment, and spiritual adaptation causes soulgrowth. New impressions illuminate the minds of men in general, reflected from the individual radious, and the outlook of the national mind is enlarged, the perspective is clearer and better defined. Morality and social happiness is increased and the mind of mankind in general is stimulated into renewed activity. productive of the evolution of intellect. Heroism takes a higher standard with time worn altruism upon its every banner, and altruistic action animates the body politic. A national conscience found its incipiency governed by a code of ethical conduct conceived by a mind in which altruistic ideal and faith in good was the main spring of will. Moreover, the brain of the national conscience, like that of the individual, would become habituated to mental struggle with animal passion and a quicker pulse and keener imagination would magnetise and control the outer world of mind and action. Admiration and emulation would will in imitation of of the leading will of altruistic action. Therefore it should be the national will to encourage self-control by altruistic stimulus, genius especially should be the nation's Ward.

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CHAPTER XIII

CONSCIENCE SEEN IN A NEW LIGHT.

In our analysis of will we found that conscience was the after-math of tempestuous emotion, caused by the irritation, of egotistical stimulus and altruistical mental bias. And that the latter was the result of heredity in the form of the impressions of religious belief energised by the stimulus of religious formular and ritual.

We have assumed that the religious formular of Firemorship was the incipiency of nascent memories, involving the incipiency of faith in good and its antithesis evil. That the evoking of these incipient associations of ideal impression was the stimulus of higher and yet still higher conceptions of good. That from this incipiency, art and philosophy took concrete form in picture and poem and artistic expression generally. That it was the restraint of action by meditation which caused mental energy, and reflex action of this self-locus welled up the emotional fluids until the idea a'priori struggled for expression, magnified into vivid imagization , or the after image of visual perception known as idea. Hence, we have found that the trend of human progress is by faith, evolved self-consciousness or consciousness of the environment of self, the touch of which is through ideal impressions. Hence, the analysis of conscience must be a

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review of men of mind. For just as the stimulus of solar light was the stimulus of organic growth, so the stimulus of ideal is the stimulus of mental growth, light-contracting and expanding the brain tissues, and it is this contraction and expansion of bubble-fibre which forms this film-contraction, and film expansion which draws relational energy in relational Radiated protoplasm, known as radiation. blood, is pumped from the locus of energy, and water is drawn by the heated molecules of the brain, these elements of relational sympathy generating mental light when the concussion is intensely persistent, and the electrons of this molecular dynamo are relational to solar light. but not of the color-wave order of contraction. the tissue effected seeking expansion in the reverse of evil sensation, for it is faith in good being analogous of pleasure and faith in evil being analogous of pain, which have the polemic effect causing agitation of molecular energy effecting pulsation. Energy is controlled by the mental incipiency, which authorised it, analogous to organic mobility being controlled by the organic incipiency of habit. Hence, it is the contraction and expansion of imageimpression effected by this mental light and finding their reflex locus in the viscera which causes the mental pain known as a wounded con-The electrons of light generated by science. the friction of color-wave forms embodying good and evil idea have a magnifying effect according to the ego's faith in good or faith in evil, analogous with solar magnification of associations relational to pleasure and pain. The atoms of light of the color-forms focussed and refracted

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by the optic apparatus form but the images of concrete environment, these optical images in order to be re-imaged into ideal conceptions must be classified, associated and magnified, the latter being effected by the illumination of faith. These associations of images are cinematographically arranged so as to suggest happy or unhappy results following the willing of them. Hence, it is in the tumult of molecular disturbance caused by the conflicting stimuli of good and evil that this mental light is generated. The magnifying properties of mental light are effected through its relation to good or evil, that is, it is in direct affinity with the images of the stimulus of good or of evil and they attract, magnify and focus relational electrons of light stimulative of relational molecular intensity, which is the bias of Will. The ego under the stimulus of mental magnetism acts contrary to the promptings of natural environment, organic sense of self-preservation is abandoned, for the preservation of ideal-self is now the supreme motive. And the ego fittist in survival of mental existence is the one which can adjust ideal formation to the conquest of spiritual environment. Hence, material pleasure will often mean mental pain, and meterial pain For the incipiency of mental pleasure. mind was the impression of ideal and the adaptation is controlled by its incipiency all stimulating shocks must have affinity to the authors of ideal good and evil.

The feeling of repugnance upon the reflection of evil is caused by these illuminations of the mind negativing the fancied pleasure

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of an evil ideal-representation through the radiation creating irritation and materially exhausted energy. And when this repugnance is transmitted by hereditary instinct, repugnance of evil is felt by the stimulus of nascent memories of disgust evoked by faith in good, moreover, the fancied good of an ideal representation of evil receives its denial through the inner stimulus of hereditary transmission of the bias of belief and the outer stimulus of altruistic religions teaching. Religious formular capturing organic habit, through the stimulus of the sense of beauty, and the mental habit turned in the direction of altruism evolved appreciation of ethical beauty, (Hebrew Religion is conspicuous in this respect). The natural egotism is thus out-balanced by the sense of pleasure serving to purge sensuality by the pleasure of self-mortification, and ideas naturally repugnant to material sense are made the delighted moral stimulus of mind and the contemplation of material pain is pleasant to the mental senses. The martyrer chained to the stake, with the flames enshrouding his material form shouts exhultantly that he feels no pain, " that the flames are as a bed of roses." It is true, the martyer feels no physical pain, so great is the tumult of molecular energy under the blaze of ideally evoked light, mental delight in cases of intense rapture effects all the organic relational localities, and by its magnifying properties disperses the spiritual light throughout the latter, the aura of the mind is defused and an image aureola finds reflex action with the author of its image matter and mind.

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Hence. all organic feeling is focussed on the spiritual locus of mental radiation, and pain of a physical nature is impossible, painful sensation being realised as pleasurable sen-This psychical state might be classed sation. as self-hypnotism, were it not that the self of such an ego is the highest to which mind may evolve in self control of molecular energy in its adaptation to foreign yet relational mental environment, mental organisation finding spiritual attraction stronger than physical, it suffers the latter to desolve in order to establish the former. Therefore, the martyer choses death before life, it is mental adapta-And the mysticism of the soul's future tion. animation may also be explained in this manner. Hypnotism, however, is merely the control of the valves of will-power through outer stimulus affecting inner heredity bias. The valved effecting will may be contracted by the stimulus of the marvellous, and during the vaccilation of indicision strong suggestions effecting heredity bias negatives the positive reflections, defusing the focal energy, and blanching the brain until its stimulus is the ideal suggestion of some mind in affinity with the heredity bias of the self. The suggested images keep stimulating the circulation whilst the hypnotised is unconscious of self the pressure of associations of organic bias together with the strong suggestion of the affinitive mind released the will valve upon the latter, and the unconsciousn ego sleeps, or acts and speaks as suggestion commands. But altruistically evolved cerebrum cannot be controlled in this wise for the mind in affinity could not conscientiously do it, and sensuous

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intellects have no dominating ideals in affinity with altruistic intellect. However, principles of goodness may allow an altruistic mind to dominate sensuous intellects for the ego's physical, material or spiritual good. The miracles, of Our Lord may have been produced by this power of affinity with heredity bias, and the ego's sense of Wonder. Persons of great aureola or mental illumination are mentally magnetic and these can evoke the mental bias of heredity by the stimulus of suggestion in thoughts and spoken or written words and gestures. Therefore, the illuminated mind of the martyr, in its spiritual adaptation, controlled organic matter by its supermental superiority of the classification of good and evil, and the perfect domination of evil leaves no room for fear or dread, hence there is no evoking of the mental stimulus of physical pain. But in this ecstatic state of mind, mental pain, when evoked, is indiscribable agony, anguish bred of centuries of remorse over a wounded conscience transmitted altruistic action through heredity. For it is the stimulus of incipient images of pain idealised so as to create sensation, which causes the physical disturbance known as mental fear. Therefore. it is the stimulus of associations of these images forming a conception of evil, which is the stimulus of mental pain or religious And it is the bias of stimulus both dread. inner andouter, which causes the molecular energy to act as polar forces of magnetic attraction. the molecular radiation shutting out solar light. And it is when heredity has transmitted the counteracting balance of inner

stimulus that mental contraction equals mental expansion, bubblefilms of cerebrum compositon, reflects the dirturbing images of agitation, controlled by relational incipiency, and until these are magnified and classified so as to form a conception of bias, or motif there is no sympathetic increase of cerebral molecules, the latter involves the new idea, or ideal of good seen in a new light. Hence, conscience involved reflection and meditation as mental phenomena, which will be analysed in course of treatment. Conscience, therefore is organic sensation attracting foreign energy relational to solar light in its molecular capacity for cerebral impression, and the cerebral capacity of consciousness of good and evil is evolved by faith having the magnetic power of drawing together stimulus effecting persistent and intense contraction and expansion of atoms until concrete tissue is effected forming brainfilms and relational matter effecting circulation of film-bubbles. And the triumph of conscience is the domination of molecular energy commanding altruistic action and establishing faith in good as the transmittable bias of heredity, and the bias of mental habit in its adaptation to secure happiness by right motion. For conscience holds the magnetic power of faith. stimulative of sympathetic relational elements, the concentration of which biases. cerebral pressure and releases the valve of will to energise right conduct. In a synthetic summing up of the analysis of Conscinece, let us classify the main features of argument. Factors in the evolution of conscience are, therefore, the stimulus of outer environment

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affecting the sense of pleasure and pain. The check of circular expansion by the stimulus of counterbalance in ideal impression causes. molecular instability and attracts circulation. Stimulus of hereditary bias of good operating upon instability, effects contraction and expansion in its own particular trend. Attraction of radiated corpuscles to brain causes re-imaging, formative of associations of mental stimulus. Bias of outer stimulus effects reaction of ideal stimulus, evil struggling for supremacy. Agitation of conflicting conceptions of incentive causes cerebral light, which by its finer energy shuts out solar light by contraction, affecting impression. Brain-film is increased in sensitiveness. Associations are increasingly rapid, focus and magnification are more perfectly controlled in the order of adaptation to environment. Polemic attraction and repulsion sensate mascent memories, controlling images of pain and pleasure collected by faith to form ideal associations of disgust. And the negativing of these nascent images of evil by arranging them as ideal good is thestage director, known as conscience. Mental pain takes precedency to physical pain, and will opensits door to action at the pressure of ideal pleasure. And conviction of conscinece is mental pain contracting the tissue in the illumination of associations.

Hence, a lack of conscience is a lack of heredity given pressure in the form of inner ideal stimulus. And the suppression of conviction is caused by the outer stimulus outbalancing the inner stimulus of hereditary

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ideal relational to faith in good.

Idiots have strong Wills but no conscience because the imperfect cerebral development prevents association necessary to mental stimulus of same action, for this argument would assume that all same persons are conscious in some degree of the ideal stimulus of good and evil. And the domination of either of these incipiences of mind depends upon the bias of inner and outer stimulus, or hereditary associations and material and moral suggestion.

Hence, the creation of a conscience, individual and collective, is the stimulus of altruistic action, which involves the dominancy of faith in God, and goodness inclusive of all high ideals. Therefore, Religion is the persistent and intense stimulus of Conscience, and a good will never allows its religion to degenerate into stimulus of sensuous feeling, for it is the antagonism of the latter which creates conscience.

Mental dominancy means the evolution of conscience and National supremacy means mental dominancy.

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CHAPTER XIV

REASON ANALYSED IN THE LIGHT OF

NEW THOUGHT.

Reason may be defined as the power to hold will in check whilst the mind reviews the ego's conceptions of good and evil. And conduct will result according to the hereditary bias of egoism or altruism, that is, the good self will be magnified according to the mind's illumination of faith in ideals of good. It is almost impossible for the

evil biased mind to conceive of self-good reflected in the good of others. Pure egotism is too selfish to realise impressions of altruistic ideals, therefore, this mental state is not troubled with the pain of a wounded conscience, for in its course of reflection stimulative of a course of action, self-good is classified with all nascent conceptions of the pursute of pleasure, pleasure of a purely animal origin. Hence, because there is no organic shrink caused by organic pain being classified as mental pleasure, there is no visceral and mental expansion, the ectasy of intellectual pleasure.

Loss and gain are dominating ideals of the reason of motive in the mind of egotism, hence, after we have ontologically analysed the origin and trend of this psychological phenomenon of egotistical-idea, we will balance the books of loss and gain, and reason

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will reveal herself in mind's conflict between altruism and egotism, and Reason will decide which is loser or gainer in the posession of herself and her home of cerebral capacity.

Another psychological definition of reason would be that it is self-examination of the mind's logic of belief.

Reason found its incipiency in the evolution of the ideal of the love of others as the ego's highest happiness, hence, the stimulus of ideal conceptions of pleasure and pain outbalances sensuous stimulus. Sensuous stimulus controlled the law of organic adaptation, and adaptation controlled organic instinct and organic instinct controlled physical development, but the growth of human instinct found its incipiency in relational affection, hence. it was emotional feeling seeking expression in visual impression which evolved the conception of the ideal of good, the touch of the untangible realised as tangible by visual impression, hence, these altruistic impressions are mind's adaptation, analogous to organic adaptation.

Adaptation causing organic pain and pleasure, organic animation caused development of organic growth, hence, mental adaptation is the animation of pleasure and pain caused by the pressure of ideals foreign to the environing ideas of egoistical pleasure, breaking up mental habits of adaptation and causing mind to asjust its organic ideas of pleasure to fit it in its equipment of mental faculties relational to survival of the fittist. Hence, it is the cerebral power to abstract the outer stimulus of optically visual impression from the inner stimulus of ideally visual impression,

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that the mind may disern its mental environment of good and evil, that the bias of incentive may be on the side of happiness. Thought is the deduction of principles controlling the mind's conception of good and evil. These dominating ideals found their origin in the ideal perception of pleasure and pain, hence, reason is self-portrayal with relational environment realised as being promotive of good or evil, as assuring happiness or unhappiness when acted, these portrayals being suggestive of action. But it will be according to the ego's faith in good or evil which will bias the judgement of reason. Success or failure psychologically witness to the logic of reason's judgment, for there is reason and reason, the former is the subterfuge of egotism, the latter is the guardian of mind. the former balances the loss and gain of sensucus pleasure, the latter pleasure of intellect in mind's expansion into mapiritual anima-Therefore, in this analysis of Reason tion. and reason we first deal with the organic factors and then with these psychological factors which necessitated this mental capacity. The mental capacity must enable the visual perception to call to the bar of self-judgment a clear mental image of self and happiness calling for pure abstract ideals of mental perception. This faculty of reproducing images of organic sense, so as to form ideal conceptions is known as reflection and its physical action upon molecular energy has been expaunded. However, it presumes that the ego capable of reflection has cerebral capacity and viscora of corresponsive emotional impulse. A definition of reflection. therefore, would be the power to vivify,

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magnify, classify and associate images of mental perception that they form an optical suggestion, such as a cinematographical picturestory, suggestive of action. Reason is the revival of the sensuous impression of these optical images, if their mental impression resires organic feelings associated with pleasure or pain, they are thus categorised and meditation is called into action. Meditation is the check of equal balance of pleasure and pain causing. reflex action to deepen the impressions through the bias of faith. The concentration of molecular energy upon abstract images of ideal suggestion the check of molecular motion deepening the visual until the heredity bias gives decision to the motive of stronger impulse. Reason, therefore, involves reflection, meditation, and memory. The latter may be defined as molecular energy streaming in a groove or pattern, the optical stimulus of that groove deepening the impression until stimuli of relational sympathy id attracted by its affinity of bias. Memory, therefore, in its sympathy with reason draws and magnifyes relational objects of sensation, necessary for the suggestion of the good and evil of decision. Lastly Reason involves thought, or the mental classification in logical order, or the association of ideas of principles vital to the ego's well-being, the philosophical deduction of vital principles. Hence, reason this involving the whole mechanism of mental energy is in its highest attainment only to be found in the cranium of large cerebral capacity. Nevertheless, all same human beings have some power of reason, the shrink of altruistic action having been in some degree

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transmitted to all during the evolution of mind, for the hatter was evolved by the expansion of ideal impression. It was the flood of ideal exultation after the pent up emotion of stricken conscience which beached the boat of hight ideal, and the latter evolved the capacity of reason. Hence, it is the lack of pure philosophical deduction in reason, which leaves the egotist in his mind-deadening state of sensuous automata animal instinct.

The egotist in the form of a millionaire viewed from the aspect of mental evolution is a retrograde, because he has no mind-stuff to bequeathe to posterity, sensuous pleasure having dominated his ideas of happiness. In his reasoning he has pictured sensuous success and sensuous failure, sensuous loss and sensuous gain, and he has had enough brain-stuff handed down by heredity to himself to command gain in sensuous stimulus. But heredity finds nothing bequeathed by him to break up the stagnancy of the circular rhythm of automatic action, no matter what offspring he has left. In the minds of the latter shrink and expansion, pain and pleasure good and evil are at clockwork balance calculated to degenerate cerebral growth with each successive generation, unless saved by faith and the grace of God.

Certainly, this type of money-maker's molecular circulation is a little advanced in organic mechanism to that of the lower animals, but it is equally unproductive of growth of mind. True the cerebral images are sharp and bold in their cave-impression and rapidly associated and classified in their formation of suggestion of the motive of expression,

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and in their mobility complex and productive of memory of egoistic sympathy, but automatic action is their goal, and stereotyped idea is as certain as stereotyped form in organic evo-The multi-millionaire's offspring may lution. be ever so disgusted that he has everything his soul craves for, for all that he can imagine and all that his fellow-creatures can imagine he has expressed as well as his ability of expression will allow him. His situation of sensuous feeling has exhausted his organic capacity of pleasure and pain, but the contraction and expansion of real altruistic action productive of mental pleasure and pain and the ectacy of spiritual animation is unknown to him, something money cannot purchase. He finds that trading with other's experience is not productive of the raw material of thought, expressed idea of originality is as foreign to his experience as is altruistic action of the genuine brand, And it is production of this thought material, altruistic action, that makes thought capacity, and it is thought capacity which makes the man, the man of mind, the man that is capable of the feeling of spiritual happiness. The millionaire in losing his altruism loses his source of true happiness and losing the stimulus of happiness, he even loses the physical faculty for feeling He may be ever so hopeful of success happy. in his next " ring" or "corner" or "graft", but the exhileration he feels is suggestive of no unimbodied idea of an uplifting character, for all high ideal is higher than sensuous experience and if born of altruistic action. It is the polemic forces of good clashing with

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evil whilst the ego of altruism is confronting the conflict of molecular energy, suffering self-affliction for the enhancement of others happiness. This is the dynamo which generates the energy of mind-force the light which animates the soul and energises the conception of high ideal which will embody itself in the minds of men. Hence, it is this energy of mind seeking the balance of its incipiency in the form of God its author, which engenders the soul-life, and drawing relational energy cerebral growth And it is the mental capacity of ensues. this spiritual individuality in adaptation to its spiritual environment which produces appreciation of the beauty of holiness or moral And ever turning this love of perfection. spiritual beauty upon self, spiritual joy and sorrow energise spiritual development involving spiritual existence after the dissolution of the soul's physical mould. And it is because altruistically evolved mind cannot produce its ideal self in actions of perfect ethical and spiritual beauty that it passes the ideal image on to posterity, entrusting he-; redity to express the higher image of altruism, and hereditary instinct will stamp the ideas upon the brain of the unvorn child and upon his generation through his expression. For it is when the human being fails in its expression of the its highest idea that heredity instinct passes the development of the idea on to the offspring of the uniniative brain. Suppose the father has a capacity for one of the fine arts, but circumstances detract his mental energies from their bias, and the deve-1 . N . 1

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lopment and expression of his art is checked by adversity. By the phenomenon of hereditary the character of the artist mind would be stamped upon the mind of the embryo of his image, his son would develop the artistic instincts of his parent with such emotion behind his natural instinct that nothing would prevent him from expressing his artistic ability. On the other hand, had the father expressed his idea, the son would have missed his bequeathment of emotional feeling which is causative of intensity and persistency necessary to make the great artist or genius. Therefore, the enthusiast in the pursuit of material wealth fails to hereditarily bequeath his mental capacity to his offspring for this reason, for the very fact that his idea has materialised. prevents its hereditary impression. For in the imagination dwelling on material objects of human experience it creates no new channel for molecular energy other than that which experience has adapted to mechanism of organic adaptation in the balance of incipient circular movement. Hence, the stagnancy of circular energy caused stereotyped mental faculty, analogous to organic. Hence, we often find that the money-makers offspring is mediocre in intelligence if intellectual nower is not ____ imbercilical in its deficiency, the reason being that the character of the sire is too egotistical to command the sex-sympathy in the mother of his child and heredity is drawn upon during the development of the sexual impression in the matrix or reflex action between the embryonic brain and the parent imprints the sensuous image of the money maker. The money makers child may be in the material image of the money-maker.

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but his mental characteristics according-1y2s having not found sufficient sympathy in the mind of the female parent is not impressed on the embryonic brain-films forming the nucleus of molecular energy. But had the moneymaker been mentally dominated by some ideal conception relational to the inherent altruism in the brain of his sexual mate, affinity of molecular sympathy would have impressed this characteristic of molecular energy on the films of reflection of the female pregnant with his image, and the embryonic development would have grooved in the pattern of parental enthusiasm. But for enthusiam in acquiring material gain the money-maker may not have lost his power of bequeathing the material of mind-stuff, but then he would not have been a money-maker.

In some cases the ideal bequest, in materialising in the mind of the receiver of the mental legacy, may not have the appearance of altruism in that it serves self as much as others as the genius of the musician or poet, nevertheless good has been the mental bias, which authorized its bequeathment and good is its affinity in the trend of cerebral growth. And it is the impression of good and the ideal of perfection which stimulates the mental activities of hereditary transmission, and which gives the pregnant woman's mind its ability to conceive the character of the author of her embryonic impression. For it is in the mechanism of reason she conceives the character of her nuptial mate and the impressions of good and evil in his character will be unconsciously transmitted to the embryonic mind. And this stage of heredity is where reason plays her supreme part. Therefore good judgment would find that

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there is a balance of gain in the transmittance of the growth of intellect to the credit of altruistic ideal and a loss of hereditary transmission debited to egoistic action. And this finding, places the latter in the list of retrogression, as far as mental evolution is concerned. Moreover, this deduction serves the double purpose of distinguishing the two qualities of reason, the one is bred of animal faculties based on organic adaptation and self-preservation, hence, its trend is automatic action of the type of a machine which breaks down with time, whilst the other is mind adaptation, seeking self-preservation in adaptation, to spiritual environment, which prevents automatic stagnancy and trends to longevity and life beyond the grave. Forthwith, reason is only satisfied with deductions of ideal conceptions, the intrinsic quality of self-good and the preservation from evil is weighed in the balance of mental judgment by facts of the highest reliability. Hence, "thou fool" is the right epithet, in the summing up of evidence against reason of egotism.

"The fool hath said in his heart there is no God ", but all the highest intellects have reasoned otherwise. I will endeavor to analyse the greatest ideal which the mind of man has conceived in my chapter on Feelings and give a reason for the hope that is within me.

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CHAPTER XV

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FEELINGS ANALYSED IN THE LIGHT OF

OLD AND ORIGINAL IDEAS.

Feelings found their incipiency when cellular matter adapted itself to the impression of solar light. And ideal association in the suggestion of fear and joy originated the psychological capacity of feelings. Heredity, transmitting ideal images of fear and joy, involved other ideal sensations relational to environment gausative of fear or joy, such as self and pain and pleasure.

Easrly in the growth of intellect color was thus associated and by the hereditary transmission of images of self and fear and joy made it a sensational mark of differenciation, organic life took on the pigment of its environment, for color associating itself with the pleasure of escape it became an adaptative distinction, ensuring the feeling of safety. Survival of the fittist adapted skin pigment in its scheme of adaptation, not only in the lower creation, but in human psychology, the feeling of security evolved skin, color. Hereditary transmission of belief in evil associated escape with darkness or light. Heredity has eventually biased the pigment of the skin in conformity with the images of environment relational to pleasure or pain. The eastern

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traveller found journeying in the cool of the night more congenial than the heat of the day. And under the cover of darkness escape from the enemy was effected. The flush of emotion of released contracted energy would vivify the associated images of escape, causing darkness to have the bias of pleasure on its side making it the distinctive feature in morphic incipiency of adaptative individuality. On the other hand, the habitate- of a cold climat would find the pleasurable feeling in the warmth of thesun, they would seek cover from the enemy under the white daszling glare of the snow and the sense of pleasure would relate light or whiteness in its morphic individuality, the skin would reject pigment of solar color even though the individual of arctic regions were exposed to the tropics for generations. And the reason of the white akined Baces dominating the darkskined is because the association of darkness with escape involved the belief in evil creative of fear and lack of selfconfidence, and moreover, the image of farkness involved mystery and wonder with fear and dread, preventing the mind from evolving self consciousness by ideal associations causative of wonder, the latter being associated with evil. But the worship of fire and light counterbalancing this psychological bias, caused the darkskined races adopting it to be the initiative authors of wisdom," Wisdom came from the East." For the belief in good took cover from the belief in evil by enshrouding itself with the mystery which the phenomena of light evoked. Enlightement of the mind counteracting animal fear, the skin of morphic

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adaptation decreased in its black pigment, and the brown skined race dominated the prehistoric world. And this hypothesis would assume that, as enlightenment decreases the feeling of supernatural dread, associated in the mind of the dark-skined races with good and evil or light and darkness, the pigment in the skin will decrease.

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Hence, feelings have evolved by faith in good and evil relational to self. And it is when heredity has so biased the mind that reason associates good as evil that feelings assert themselves through the molecular struggle of organic habit and psychological stimulus. Hence, feelings may be defined as the attraction and repulsion of molecular energy through the bias of heredity being in antagonism to environing mental stimulus. Feelings are of double stimulus, born of the parentage of ideas of good and of evil and are originated by the bias of fluids of emotion being magnified by faith.

Whatever the ego believes itself to be, so it would be were it not for opposing influences, naturally the ego imagines the environing obstacle to be evil **...though** intrinsically it may be good. Hence, feelings forerun reason biased by hereditary belief. And super-sensitiveness is the lack of ability to reason from altruistic viewpoints transmitted by heredity.

The heredity transmitted ideas of good in the super-sensitive are of egotistical origin, quite in contradistinction with altruistic stimulus, hence, they clash with impressions of environing throught and thus suffer repulsion of development, and it is this flush of

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detracted molecular energy which causes the hurt feelings. The transmitted bias of egoism prevents the supersensitive ego from associating true mental stimulus with relation to self and others, and false conceptions and over estimation of self and under stimation of others opinions of good cause confliction of mind, known as wounded feelings.

Let us take, for example, the supersensitive person, who has such an ill-balance of mind that to hurt his feelings is to cause him to commit suicide. Let us suppose his mind to be a dark chamber, a camera for instance, and let us suppose that his progenitors were egotists and that upon the walls of this mindcamera there were cinematographic pictures of self and others and that the picture of self was so magnified that space was covered by the enlargement of the image so that self seemed to cover space in less time than others, when competing in a race. In self and others ranming a race the cinematograph made it appear that the magnified image arrived at the place And say there was in this before the others. cinematographic chamber of the mind associated images of self and of others thrown upon the wall for the purpose of comparison of difference between the value of self and the value another estimated by a racing competition, and that the ego's valuation of self was false because of the magnification of self and the domination of the other. Now let us assume that the energy which illuminated the mechanism of the magnification was exhausted by this self-enlargement so that when it became necessary to illuminate a positive picture of denial

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of this false exageration showing self to be behind the other instead of before, the strain upon the mechanical supply of illuminative energy caused a breakdown, with blurred pictures impossible to associate in the finding of result. Suppose that this is illustrative of the egotists effort at associations of ideas of comparison, that mental faculty lost its power of reasonable portrayal of true selfestimation through the impulse to magnify self and things relational to self, and that a false classification of self-good magnifies all the pictures of fear the mind has conceived or those transmitted hereditarily so that self is related to all that is physically and mentally depressing and stimulative of fear. That this exagoration of fear contracts the valves of circulation effecting energy until the willvalve loses all check of good stimulus and action is shunted upon the traction-line of evil motive. Say that the stimulus of the question of self-importance, through harsh judgment of others, sends the exhausted energy leaping against the evil-biased valve and that self destruction is magnified as the ego's highest good by perverted reason, and will obeying impulse, the egotist comits suicide. The ill-judgment of others has clashed with the ego's estimate of self and in his effort to reason in philosophical and logical ideals with an egotistically biased mediocre brain, he has capsized his mental balance and become demented. Heredity transmitted sensations of fear are the nascent stimulus of evil which evokes all relational stimulus in the ego's experience, resulting in imagination of solf-

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destruction when this is associated with escape from evil, which bapples the mind to imagine in the blurred images of perverted reason it. is categorised as the highest possible good. Ideal conceptions of love and honor ate the basic stimulus of the feelings, both these conceptions call for the definition of relational ideas connecting them with self-portraval and self's idea of others, and it is in these associations of self and environment that the flood of molecular energy is checked. And it is this check of the flow of unstable corpuscles of radiation, forming the cerebral chromosphere, which by the impression of color, effects the organs of sensation, and the outer skin darkens or blanches, and the inner visceral skin suffers contraction or expansion by the same chromatic effect causative of feeling. It is the evoking of nascent impressions of fear, contracting or expanding these membranes ofs sensation, which effecting depletion of the energy of light upon the locus of associated images of self and environment, creates the hurt feeling. And it is the flush of relational atoms to the depleted cerebral hemisphere which causes the chromatic effect and reflex action illuminating the local depletion creates the fieling of pleasure. And it is the perversion of stimulus which causes the mental distraction of energy, evil being categorised as good, dishonor as honour and self-love as the motive of action. Egotists are less susceptible to the feeling of pleasure than the altruistically minded, because they are so groved in images of self-love and self-conceit that the check

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of molecular energy by the true value of self being portrayed by the adverse opinion of others causes the painful reflection or the hurt feeling to be habitual, no praise ever comes up to that of self-magnification. It is the modest minded, self-sacrifising person who experiences the feeling of pleasure, the egotist only imagines he will feel it. And. moreover, the feelings are governed by reason, in the highly intellectual mind true ideals of good and evil check the stimulus of exagerated value of self by the ability to compare self with others actuated by higher ideals than those of sensurus emotion, and when feeling is evoked by self-estimation it so involves. the associations of high ideal that the entertainment of the latter in the mind creates the exageration of chromatic effect and the illumination gives the feeling of ecstacy. Great spiritual energy is generated by molecular affinity, light known as aura by the ancients, and said to form an hale around the head, and in Christ and Christians it exudes from, and enveloped the whole body. It was the magnifying of good which was so stimulative of altruistically-evolved every so much so that its illumination caused organic combustion. the energy of which drew relational energy from for eign environment as a flame groups its energy around burning word. Hence, the great minded are exceedingly sensitive of good and had opinions of others but not supersensitive. retaliation of injury being checked by altruistic nascent stimulus affecting reason, the tear may moisten the eye of the reflective altruist upon the instant of the insult of feelings.

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but upon reason declaring the falseness of the value of virtue or lack of appreciation from those who the altruist has sacrificed self for, altruism checks the stimulus of evil, and the hurt feeling gives place to pity and compassion for the ignorance of the unilluminated mind of the injurer, leaving holy enthusiasm for the spread of enlightenment For the highminded find their more intense. highest happiness in dying heroically for the salvation of others, not in dying for self as the egotist does in self-destruction. That this love of self and false notion of fonour can be collective as well as individual is proved by racial decay and national decline. For when a nation is in the retrogressive stage suicides are numerous, because egoism has quenched the mental aura evolved by altruistic action through faith in high ideal, as that of goodness and God the creator of goodness. National insanity, as individual, is caused by selfishness in its aggregate form agitating for ideal stimulus in the form of honour and praise, or the love and esteem of others through self-good instead of through the good of others, and it is the repulsion and attraction of social aggregates that destroy the once dominant power. The overstrain upon the mechanism of the body politic and lack of mental illumination and spiritual grace capsizes the supreme control and the end is self-destruction of a Nation as that of an individual. Faith in God and goodness expressed in altruistic action, and self-sacrifice for high ideal, or self good wrought through the good of others is the one and only way of escape both for individual and collective aggregate of individuals.

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Hence, the psychology of feelings would be worth a Nation's while to study. It would be well from the standpoint of ugenic principles to deal nationally with the survival of the mentally fittist, classifying the stimulus of mind in mental culture and thus check the inroads of super-sensitiveness individually and nationally. To avoid the Charybdis of egoistic self-magnification and the scylla of self- belittlement a system of mental culture would have to be aimed at, involving high ideals and environment calculated to fix these in the individual mind until they became the motive of heredity bias. To make a child or a nation good there is something more needed than ideally beautiful surroundings and no lack of hygienics and physical culture. A child, and a nation should certainly have idealistic conceptions of the beautiful, good hygenic surroundings, and good moral and physical training but this would not cause the child or the nation to be good, or unselfish, what alone could create the altruistic bias is the intense and persistent stimulus of faith, or the incipiency of altruism conserved in religious teaching as that of Christianity, this would keep the mind of the child and the nation from detracting its psychological incipiency of good, causing hereditary instincts to lean to sensuous pleasure rather than intellectual essential to the growth of intellect. It was the nascent belief in the ideal of good that evolved the cerebral capacity, hence, the incipient stimulus of religion must be maintained if retrogression is to be prevented. It is the

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hereditary bias of religious influence stimulative of feelings which causes altruistic action, and the molecular disturbance of the latter cause national and individual enlightenment. fresh ideas generative of mind or the ability to associate concrete environment with things transcending experience. And it is the collision of these new conceptions with stereotyped forms of thought which cause mental stimulus and national development. The general mind has to adapt itself to the new idea and the social organism has to adapt itself to the concrete environment into which thought resolves. The national mind which cannot adapt itself and its social organism to its new ideas vital to mental evolution soon declines in racial dominancy. And this is one reason why conservatism of a social aggregation or of a national aggregation is not to be feared by a faith-illuminated people, so long as knowledge is stimulated by altruistic action conserved by religion. Religious Belief was the secret of semitic success in the dominancy of ideas. Religion with the Hebrews was practical experiment in psychological science, based on biological truths, and the prophecies of Hebrew prophets were little short of scintific deductions of calculation, certain psychological experiment would result in certain cerebral individuality at a certain time of mathematical calculation. The ancients made their astromic observations mark intervals of time, hence, the wise men from the East looked for Christ at the appearance of a certain star and they realised his phenomenal affinity with

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light and the latters affinity with knowledge. And the reason why the jewish race always outwetted and outnumbered the nations controlled by bruteforce when carried away captive by them was this conservation of mental bias by religious belief, and the mental powers The superior intelligence of the evolved. ewish slaves soon won for them a place in national skill and art and science for the collision of altruism with egoism only served to itensify altruistic ideal and faith. Hence. though slaves they soon dominated mind and propagated their semitic ideas to the downfall of those which egotistically resisted them, for their ideas embraced all uplifting illumination. And I believe it will yet be proved that all Greek and Roman culture was thus iniated. That the Hebrews were carried away as captives by mentally inferior peoples and thus enlightenment was propagated. Moreover, this stimulus of mental foment was escential to the evolution of mind_ It involved the survival of the fittist. For the Hebrew idea was that the aureola. or flame of mental energy should envelop the whole form and thus evolve an image relational with a higher form of energy than solar light, that the good-evolved energy may find reflex action with its relational affinity, and the Author of its essence expressed in the word God and imaged in the brain in the form of man. And that the mind reflecting upon this image may beget the spiritual Individual, expressed as the Christ in which mind commanded matter. And that sensuous mind may find justification for the sins of its evolution, for by faith each

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individual soul should be energised by the reflex action of relational sympathy and spiritual form should partake of spirit, mind and matter, Hence, Feelings are the forerunners of the Soul.



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Instead of the phenomena effecting organic life being an eclypse of the sun, it may have been focal energy modified in its generation of heat by the mist enveloping the sun at that early era of cosmic evolution. But the photographic theory serves better for illustration, and has much in its favor.

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Author.

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THE END

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