



THE

HUMAN TRINITY;

OR

THREE ASPECTS OF LIFE:

THE PASSIONAL,

THE INTELLECTUAL,

THE PRACTICAL SPHERE.

BY

M. EDGEWORTH LAZARUS, M. D.

Thou shalt love the LORD thy God with all thy *Heart*, and with all thy
Mind, and with all thy *Might*.

NEW YORK:

PUBLISHED FOR THE AUTHOR, BY FOWLERS & WELLS,

CLINTON HALL, NASSAU STREET.

1851.

BF 1999
L32

Entered according to Act of Congress, in the year 1851,

By M. EDGEWORTH LAZARUS, M. D.,

In the Clerk's Office of the District Court of the United States, for the
Southern District of New York.

PREFACE

DEDICATION.

I DEDICATE THIS WORK
TO

The confusion of Philosophy,
The honor of Instinct, and
The worship of Labor as Art.

By all these titles it will be not an inappropriate token
of my regard for

JOHN GARTH WILKINSON,

Author of "The Human Body
and its connections with Man."

PREFACE.

No treatise on man should omit to recognize the intelligent labors of BICHAT, who, first among the moderns, emphasized the correspondent passional functions of the viscera, of GALL who developed Phrenology as a science, of Dr. J. R. BUCHANAN, the FOWLERS, REICHENBACH, ASHRURNER, and others, who in our own day are completing and refining these discoveries, whilst revealing by the agency of Magnetism and magnetic impressibility an entirely new and practical aspect of Psychology.

I have not the faculty of teaching universal science in *three* lectures. It is a single and limited aspect or sphere of Zoology that I have to present. I must then request the reader who gives me his attention, not to infer that I ignore, deny or repudiate other spheres and aspects of Zoology, because I do not treat of them. Why should we crowd or hurry when we have our eternity before us?

LECTURE I.

THE PASSIONAL SPHERE.

PRACTICAL science, which proposes to incarnate and realize the spiritual life of humanity, the dearest hopes of its affections, and its highest aspirations towards truth, beauty and harmony, naturally investigates the organization, mechanism or material sphere, adapted to the affections, senses and intelligence of the individual soul in its body. It has become a trite phrase that the human form is the model of the perfect society. In accepting this, I would observe that nature repeats herself continually as to types and principles, but not in particular forms and details—otherwise the society would consist of one stupendous human body and soul composed of the agglomeration of all the individual bodies and souls—applying to men, Edgar Poe's absurd notion about the centralization of solar systems and astral clusters, which were thus in completing the synthesis of their unity, and returning to the divine source whence they emanated, to approach and stick all-together, with their animal and human races I suppose, sticking on to their surfaces like small live mountain chains. Let us then at the beginning of our subject, announce that analogy means something very different from servile repetition. Those which exist between the individual man and the truly organized society or race, are all dynamic, or respect the analogy of functions.

Thus I might speak of the function or use of Leverrier in discovering the planet, which goes by his name, as that of the eye of humanity ; but I should not say that Leverrier was a piece of the cornea or of the chrystalline lens or of the retina of humanity.

Carry such a notion to its natural results and you will see how absurd it would be. Sir, or madam, for instance—analogy reveals to me, that you constitute the right or the left side of the free end of the little toe nail of the right foot, of humanity. Leaving such nonsense—up to this time, society appears to shrink from all research or acknowledgment of the natural preordained form of its social or passionate movement, to have rather tried to accommodate itself to all the inconveniences, compressions, and miseries of the existing confusion, and to have sought consolation in dreams of a future life, or in the fallacious hope of realizing some happy exceptional individual destinies.

We have here, at the transition from social disorder and suffering, to order and harmony, a natural repetition of what may have occurred in the athermal world before our souls assumed their present incarnation. We are grown so timid by a long experience of pain, that we shrink from our happy destiny as we then shrank from sorrow and trouble. When, (says the Zend Avesta,) the good genii and beings submitted to them, had been created, a perpetual peace and harmony reigned in the world of Ormusd, which Ahri-man only could disturb. The year seemed a perpetual day, and the change of seasons did not desolate the face of the earth.

It was the creation of man which aroused the jealousy of Ahriman and impelled him to upset the world.

The ferowers of men were filled with joy at the order

which united the different parts of nature. Ormusd proposed to them then to descend upon earth, saying to them, what great advantages you will derive from existing in the bodies which I will give you in the world.

Combat then, the Daroudjs. Cause them to disappear. At the end I will establish you in your first estate.

You shall be immortal, without old age, without evil. I will always protect you against the enemy. The Parsee works continue, that when Ormusd wished to send into the world, fire animals and man, each of these beings represented to him what it would have to suffer from Ahriman and his adherents. But Ormusd showed them the course of events, and in what manner by a chain of circumstances, he was in the end to deliver them from the oppression of the evil genii, adding that they would thus contribute to the conquest of his enemy. He then promised them his protection and they appeared on the earth.

The Ferouer of man says the Boundehesch, protected by the intelligence which knows all against the Daroudjs of Ahriman, came into the world and appeared there. At the end of appointed time, delivered from its enemy, it will be re-established in happiness, at the renewal of bodies and during the continual duration of beings.

Thus by a sudden plunge the ideal becomes the actual—calculation gives place to enterprise, and what was yesterday a dream of the soul, is to-day or to-morrow invested with the tangible angular limitations of a hard matter of fact.

But, as we are informed by our somnambulists and others, who have accidentally turned the page of life, and got a peep at the pictures; the soul after death often still lingers for a while round its old haunts, and remains for a season unconscious of its new capacities and chances. So in the

beginning of our mundane career, at the birth of races, and still in the infancy of individuals, there always is a season of partial unconsciousness—a quiet dream life, or an instinctual spontaneous activity, that all our dear bought experience is yet too poor to repurchase.

But once upon a time, during this *dolce far niente*, old father Adam having eaten too heartily of the forbidden apples, (perhaps they were green apples,) was seized with the discovery—that he had a stomach! Previous to that epoch, mankind had been unconsciously conjugating the verbs to be and to do—very much after the fashion of Molière's Mons Jourdain, who was so excessively tickled to find out that he had all his life been speaking *prose* without knowing it. But now began the conjugation of the third verb of the grammatical trinity. Of a sad verb—a naughty verb—a verb full of megrims, hysterics, and neuralgias—the verb to suffer. In conjugating the verb to suffer, mankind got quite a strange apprehension of to be and to do—and as “all work and no play makes Jack a dull boy,” so by dint of studying too hard at these three verbs together, people got at last to confounding them, and to suppose that there could not any longer be being or doing, without suffering also. Thus what was at first an exception, irregularity, accident, disorder, mistake, and failure, came by dint of a slovenly repetition, to be considered as the rule, accepted as the normal state of man, as the intention of the Creator, as a part, however eccentric, of the general order; as the purpose of our life, and the fulfilment of our destinies.

These blue devils or spiritual nightmares rising from the hypochondria of poor humanity, were not slow to build themselves temples where they worshiped the wicked God, the

God that fed and gloated on the sufferings of his bewildered creatures, whom he had placed on earth as in a vale of tears, where by the *expiation* of their tortures and voluntary *self-sacrifice*, they might earn his favor in *another* life far separate from their earth home. But "He, who doth all things well," so ordered it, that in pursuing this error to its utmost length, we should lead ourselves back toward the *truth*, towards the *happy, beautiful life* that we had forgotten. To suffer was followed by to know. Happiness is far the best instructor, but pain gives the counter proof of the same lesson. Even the tithed ministers of the wicked God, who manufacture men's consciences into cat-o-nine-tails, now that hair cloth and flagellation have become unfashionable; teach self-examination and self-knowledge for the purpose of basing more surely their wretched doctrines in the perverted intellect and rational convictions of their victims.

The Protestant church has fostered, developed, exploited the intelligence of man, but not for itself alone. It trembles before the powers it has raised.

Self-knowledge could not, indeed, long occupy us without discovering the relations of soul with matter. Introspection, though a morbid occupation of our faculties, and as disgusting as the smell of the dissecting room, to those healthy and harmonious persons whom partial angels seem always to surround with what is good and beautiful, or the sweet illusion of it,—Introspection and self-analysis reveal to us not merely disease, but order, beauty, and a most harmonious adaptation of parts and functions, both material and spiritual, to the health and happiness of the organism and life which they compose.

This revelation is utterly at variance with the conception of the wicked God, intending the torture of his creatures,

and it is made to us at a period when our discoveries in chemistry and mechanic forces, have given us that empire over the external Creation which enable us to complete these adaptations to a harmonious and blest existence, by a *corresponding environment* of beautiful life.

The clue of self-knowledge followed into the adyta of Anatomy, Physiology and Psychology, comes in our day to the analysis of the human *organism*, as the *form* and *expression* of the *soul* there *incarnated*.

Having discovered that we had stomachs, we came in due time to the uneasy consciousness of livers, brains, and other organs, and were getting on quite bravely in our researches, until one day Bishop Berkely discovered that there were no bodies at all, but only ideas. It was a reprisal on the anatomists, who had got to questioning the existence of souls, since they were so smart upon the correspondence of functions with structure, and spoke of *that agitation of the brain which we call thought*.

On a less serious and less suffering planet than ours, it might be supposed that in face of such an absurdity, the metaphysicians and anatomists would have taken a hearty laugh at each other and then coalesced like a pair of humbugs, who on the principle that two negatives put together are equivalent to an affirmative, might between the ghost and the corpse, have produced a natural man. But they quarreled worse than ever, and spat Greek and Latin at each other with a volubility only checked by those pauses in which, as Dr. Elder remarks, death punctuates life, until the sciences of Physiognomy and Phrenology unexpectedly came to reconcile them.

PHYSIOGNOMY—THE SCIENCE OF INCARNATION.

AMONG the Auroras of the Millenium, which presage the Kingdom of Heaven upon Earth, there are to be distinguished two kinds of rays; one of white light corresponding to the truths of science, the other of colored rays, correspondences of the affections. The movements of humanitarian reform and beneficent charities, whether secular or within the bosom of the various Churches, belong to Love, and are of the latter class; the different germs of Material Unity, such as printing, steam locomotion, the magnetic telegraph; which establish universal connection and communion of thought among the families of our race, so that "the earth may be filled with the knowledge of the Lord as the waters cover the sea," belong to Truth, and are of the white rays.

Among the brightest of these is the science which discovers man to himself, and renders falsehood impossible by opening to every one the window of his brother's breast.

Now this window is no other than the human face, in which the individual soul is expressed, just as the universal soul is expressed in nature; and through either of these, the whole or the epitome, we may look toward God.

The mind of man discovers within the sphere of its cognizance, three principles,—

1st. "God the acting or moving.

2nd. "Matter, the passive or moved.

3d. "Law, the neuter or arbitral."

But the Universe stands a concrete whole, and these distinctions are metaphysical abstractions of our own minds.

What we term "Law" is only the mode or form which God appears to use in expressing or manifesting himself in matter. Our observations of the *forms* of this incarnation and their relations with the varieties of Love which each embodies, constitute the science of PHYSIOGNOMY.

The *relations* of these *forms* to each other and their *duration* and *progression*, constitute the science of *Dynamics*, which in the *inorganic* world, gives us *Physics* and *Chemistry*; in the *organic* series of the vegetable and animal kingdoms, *Physiology* and *Pathology*.

The *uses or ends* of these *forms* and of their relations, teach us in the *sphere of inorganic matter* the science of *Mechanics*; in that of *organized life*, *Hygiene* and *Therapeutics*; in that of *Society* and *Industry*, *Association* and the *Harmony of the Passions*.

PHYSIOGNOMY presents us at once three fields of view, related to each other, and progressively concentrating, grade within grade.

These are,—

1st. The *Spherical*—which relates to the nature, order, position and progression of the strata of the Earth, its climates, &c.

2d. The *Organic*, which relates to the classes, orders, genera, species, and varieties, of its vegetable and animal life, which are in regular correspondence with the successive grades of faculties in their order of expression in the human face.

3d. The *Human*, which relates first to the *Races* and *nations* of *Mankind*; second, to the *individual Body*, and especially to the *Face*, in which the three above-mentioned grades are summed up and concentrated, and which, by virtue of its rank of the infinitely small, in the series

of Creation, presents to us an image, however at present disfigured by the scrofula of infancy, of the infinitely great term in the series, the physiognomy of God.

Men have through all time judged of character, more or less vaguely and intuitively, from the face, and the play of its features, but such an infinite variety of details are contained in so small a material compass, that very little correctness has been attained. One of the sources of this incorrectness has been the confusion from impressions of different character, all valuable, but to be separately estimated. These are,—

1st. Mechanical examinations of the form, size and shape of features and of the play of muscles.

This field is partly preoccupied by Phrenology.

2. The Physiological examination, by the science of temperaments, in which we have witnessed the pleasing and instructive applications of Mons. and Madame De Bonneville, when practitioners of Magnetism in Providence.

3. The magnetic examination, by sympathy, which all persons exercise towards those who stand in close relations of sympathy or antipathy towards them, but which is confined to this class, and does not extend to the mass of mankind. This faculty is intensified and extended in its range of action in sleep-waking, whether natural or induced ; in some persons it has a natural development, and admits of cultivation like any other.

These three modes of examination are exercised in the three spheres of—

Perception or Observation, for the mechanical ;

Intellect or Calculation for the Physiological ;

Sympathy or affection for the magnetic.

To these are to be appended as corollaries—

The calculation of character from the hand writing ; in which Dr. Buchanan is said to excel, and

The sympathetic examination of character by manual contact with the letters or compositions of a person, where the hand writing is not seen. I have seen in the *Univer-coelum*, some of the exquisite and accurate appreciations of Miss Anna Parsons, in which the spiritual pencil of a Retsch seemed to have etched the characters of Carlyle and others ; I have had the most lucid, correct, and delicately appreciative characterizations of Mr. Charles Sears, Ralph Waldo Emerson, and of myself, given by Dr. Warrenner of Cincinnati, who applied under my own eye, the manuscripts with which I presented him, to his forehead, and finally I have several times according to the testimony of others, myself succeeded in correct appreciations by the same simple method.

The most cursory examination of these various methods, suffices to convince us that only one of them is practicable for immediate and general application, and is to the rest as the ordinary alphabet used for printing and writing, is to the expression of our thoughts, by short hand, by hieroglyphics, or by painting and sculpture.

It is evidently the mechanical method which claims this distinction of general applicability and use.

On this branch Lavater has published some interesting remarks ; they do not, however, constitute a science, being of so general and indefinite a character that they may be sometimes correct and sometimes incorrect.

Gall and his followers have made valuable discoveries and generalizations, which are independent of the assumption that activity of function has an invariable connection with the size of structures, an inference too hastily drawn.

from partial premises, and practically invalidated by the general latency of development, in civilization and other immature and diseased societies, of the innate passions of man, and the faculties through which they express themselves. A phrenological development, allowing for the influence of temperaments, indicates a possibility, but not necessarily an actual trait of character, since the amount of brain expresses the power of endurance or continuing in action, not the force and quality of will, which is the higher practical consideration, and which is expressed by the features of the face.

It would have been but a bungling piece of work to have placed the expressions of character from which we are every moment called to deduce and calculate, in an organ covered with hair, and usually concealed by a hat or cap, instead of in the face which is always open to inspection.

Sir Charles Bell in his "Anatomy of Expression," has made observations more truly scientific, chiefly on the muscles of the face and the play of the features, as connected with distribution of the facial nerves, which are of high value, especially to painters.

But in this, as in every other sphere of science, art and industry, in the explanation of God's thoughts or the refinement of his works, there was needed an individual specific to the end; one who should fill it and be absorbed by it, one whose mind should be so constituted as to marry this science, to wed it as a bride, not merely flirt with it in a passing amour.

That man has been found, and has found; holds, I may say, the Eureka of this secret, with which the Sphynx, whom *Œdipus* did *not* kill as the classics assert, but who continues to devour this ignorant human race which cannot

guess the secret of its own existence, has been twitting us from the days of *Œdipus* until now. It is not a very simple or a very easy discovery, this of the science of expression or incarnation—not on the other hand, very difficult or very complicated ; but all things are easy to those whose minds are characteristically adapted to them, and all difficult or impossible to those which do not possess the key note of the subject.

Whatever computations we may make of the various chances of genius, good luck, study and perseverance, this practical fact remains, that a discovery and a highly important one, has been made in this branch of science, and that it comes to us through an individual called James Wakeman Redfield, a man who has married it, and is now enjoying his twelfth year of connubial devotion. Dr. R. claims for his observations in Physiognomy the rank of definite science, applicable to the whole animal kingdom, and also to the vegetable and other kingdoms, although his applications have been hitherto chiefly confined to the human body. We have witnessed four mechanical examinations of the face and hands, and accurate characterizations by Dr. R. of individuals quite unknown to him, all strongly marked characters, and two of whom he saw for the first time.

Physiognomy centres in the conception of Man as a form of Affections, whose tendency is to Harmony and Unity. To internal harmony, in their specific self-appropriation and distribution of those material and passional elements, required to develop and complete his being with joy and satisfaction—to external harmony, with respect to the superior unities of the family, society, town, nation, race, humanity, animality, natural kingdoms, planet, solar system, and so on, widening ;—of which man is an element, and to whose

harmonies he contributes, according to the wisdom displayed in his methods of *self-appropriation*.

It may here be objected, that self-appropriation is not an integral formula for the functions of man. He is not only absorbent but radiant; self-nourishing, indeed, by virtue of his lymphatic system of glands and vessels, and active to this end through his vascular and muscular apparatus, which act with great efficiency within the limits of the sanguine and bilious temperaments; but he is also, through the ascendancy of a finer spiritual life, connected with the development of his nervous system and nervous temperaments, and with the extension of the sexes into soul life; a divinely radiant being, *disinterested* in his *actions*, and in his thoughts and feelings; and joy dispensing, like the parent Sun, and like the Christ, who said it was "More blessed to give than to receive."

For those who, like the Christ, are strong and rich enough to afford it, it is more blessed to give than to receive. A rich nobleman, surrounded with all that he can appropriate to his enjoyment, after satisfying his personal wants, may invest his surplus capital on his estates, in making roads and bridges, improving tenements, opening marl or coal-pits, &c., which immediately increases the prosperity of his tenants, and redounds again to him, not only in the greater value of his property, but in the *good will*, the *spiritual tribute of thankful, joy-enlivened hearts*, which is the choice food of a generous soul. To *Christ*, and to *all* of us, as we rise towards *his* state of *life and love*, the world, and all its creatures, are our own estate and tenantry. Bound by the myriad ties of matter and of force, by sense, affection, intellect, in a solidarity of happiness or suffering; how often, soever, you change the apparent

method or the *object* of your *action*, of your *service*; you cannot project your force beyond the “crescive, all-enclosing *self*.” An absolutely disinterested act is an impossibility, not in the *thought* or *feeling* of the moment when it is done, but in the *nature* of things: “Cast thy bread upon the waters, and it shall return to thee after many days.”

True to the analogy of its first organized form, the *stomach*—the life and actions of beings, high as our experience or imagination can reach, are formulized and actuated by this central principle—*self-appropriation*—specific to the nature of each being. Not only the Sun and man radiate force, virtue and prosperity; but each animal in its degree and sphere, and even the *plants*, which exhibit no nervous systems in their structure, as we have hitherto understood them. What is more radiant, more disinterested, than the rose, in its profusion of beauty, colors, smiles, fragrance, sentiment?

“ I know no selfish love,
All pride, all shame above;
My being freely do I offer up—
I taste ethereal bliss
In the sweet zephyr's kiss,
And give back incense from my dewy cup.

“ Laden with that rich freight,
On mortals he may wait,
And give my fragrant store of sweets away;
Again, when he returns,
My heart with rapture burns,—
Again, I offer all, nor ask repay.”

These are words of a song, heard one morning by a Sister of the Rose, as she bent over its opening flower, and I believe it, as I hope in heaven. But the rose is a plant—

and plants, say the physiologists, are only inverted stomachs, whose mucous follicles lengthen into radicle fibrils. No one will contest to stomachs, or to plants the supreme central regency of the self-appropriative function, and it is only necessary to reduce men and women to imminent starvation, in order to see all their fine spirituality shrink back into the one gross central self-appropriative passion. I doubt not that the Sun amply reimburses himself for his vital *radiation* of light, heat, and electricity to the *planets* of his system, by the *aroma of happiness* which *re-emanates* from every creature that *lives* in the *fulfilment of its destiny*.

Friends, lovers, parents, children, aromally *feed* upon each other, and the self-appropriation of affection has this advantage over the grosser procedure; that, whereas a friend of average size, say one hundred and fifty pounds weight, would not keep fresh a week in warm weather, and even if you salted him, would be all gone in a month or two; you may feed your affections on him year after year, and find him all the while improved, in flavor and raciness, like his vegetable analogue, old wine.

The self-appropriative passion, thus satisfactorily attested as the formula of life, expresses itself physiognomically in the whole organism, and especially in those pivotal organs or central regencies, which are for the trunk—the stomach,—simplest form of the entire animal, and focus of the self-appropriative function; in the organic nervous system, the solar plexus. In the cerebral superstructure, corresponding to man's superior spiritual development, we find the central regency in the organs of the vertex, forming the crown or key-stone of the encephalic arch. For the periphery of the being, or sphere of practical ultimates, it is the hand; for the sphere of perception, the eye; for that of

intellection, the organ of causality, correspondence, or adaptation, as it may be variously designated.

We trace the Serial Unity of this human-form passion, into three primordial expressions, and discriminate the Social Affections, the Sensual Desires, and the Distributive Tendencies. Each of these passional groups has, in a second division, specific passions belonging to it, as among the Senses, the passion of music ; among the Affections, the passion of love ; among the Distributives, the passion of travel, change, or variety. Every passion, shade or division of passion, has three discrete spheres: 1st. the central, receptive, creative and impulsive ; receiving from the *Solar* centre the mandates of attraction, and then, like a bent spring or blind force, reflecting this mandate upon the faculties adapted to their fulfilment. 2d. the administrative passions and faculties, which are instinctual, and intellectual ; and 3d. the external faculties, which are composed of the senses for the passive or receptive sphere, and of the limbs, muscles, and frame, for the active or executive sphere. We thus trace the passions from their centres, where they are all feeling, to their surfaces, where they are all action, and where they exhibit those superficial physiognomical traits, of which our senses take cognizance. At this stage of their procession into the world of matter, the passions are all visible, audible, and tangible ;—their aroinal form being concreted into fluids and solids. When we are in fine health, the emotions of our central life and passions may be felt permeating the frame to the skin ; our bodies do not seem to be mere external mechanisms, but to be *ourselves*, consecrated and endeared by all our spiritual powers and joys. The passions thus become sensible and tangible substances, lying at the basis of all our organic

functions, and subject to the influence of drugs and medicines, both in the homœopathic dilution and the crude form. Every passion, and every shade of passion, may be thus called forth or lulled. Think of the effects of sound in *music*; of *coffee, tea, wine*; of *vanilla, opium, stramonium*; of a hundred substances familiarly known, and a hundred more that are known to the homœopathic pharmacy, and whose passional and mental symptoms constitute a special head under each chapter. In this external degree, passions are subject even to surgical operations,—to the lancet, the cautery, section and amputation. There is no book existing of more overwhelming interest, than the history of the chivalrous exploits of the nitrate of silver. I tell you that no knight-errant of the olden times, rescuing maidens from monsters and from spells of magic, ever delivered the ten thousandth part of the victims who owe their gratitude of life and love to the nitrate of silver.

The passions occupy the organism sphere within sphere.

Our aro-mal body, composed of a finer substance than the external body which it fills, is indeed their sanctuary; since it appears from a certain order of evidence, which I do not dispute, that the soul continues in connection with its aro-mal body after it leaves the grosser external body. But while here, we are alive to the epidermis. In full health, as I remarked, as we rise after an eight hours' sleep, all our *organs* and *tissues* refreshed, utter within us a music of sensuous harmony, and the man stands revealed to himself, a conscious embodied *passion*.

If you tickle a fellow about the crura of the diaphragm, shall he not laugh, as well as if his inside mirth had been tickled by those spiritual fingers which are called merry *thoughts*?

Fill your lungs with fresh air, and you simultaneously develop the germ of a spiritual aspiration ; you gain some consciousness of latent *attractions* that invoke their *destiny*, you excite the passion of ambition through its nervous development upon the air cells. The most cross-grained fellow is not proof against friendly emotions, if you premise, by gently titillating the nerves of his stomach, organ of friendship, with a charming little banquet, not forgetting generous wine.

The desolating effects of even slight local irritations within the third or pelvic cavity, are too well known to be here detailed.

Have we never passed too near animated magnets? nor been made aware of the "electrical condensing properties of those polished elliptical surfaces with which the good God has so profusely adorned the body of woman?" A skilful magnetizer produces varied passional states and their expression, by touching the correspondent keys in body and head, as a musician develops, by touch, the notes of a piano-forte. The experiments of mesmeric phrenology have rendered us familiar with these phenomena.

I do not mean to approve them : they are dangerous inversions of the natural catenation of excitement, passion, and action, and throw the organism into sad disorders ; but they are not the less useful methods in the hands of a judicious physician,—the same as surgical operations and the use of medicinal poisons.

The Social Affections, in assuming a *solid* form, consist of the Viscera of the trunk and the Sympathetic nervous system thereto distributed. Their second sphere of *administrative* faculties, is the correspondent cerebral organization of the occipital and lateral portions of the brain, instinctual

in their functions, and sufficing to complete the circuit of action from the centres to the external instruments, muscular and locomotive. Besides this, there is in man and the superior animals, a frontal brain, intellectual in its functions, which enlarges the sphere of their relations and their activity, and in its functions, as in its structure, constitutes a normal development upon the instinctual organs.

Without the frontal brain the individual can take no cognizance of interests external to its body—cannot co-operate directly in the general regency and administration of the planet, like man and his servants, the dog, horse, &c.

The central sphere of the Social Affections has four primary subspheres, each of which, in turn, severally divides into a number of distinct constituent passions and shades of passion. The four primary Social Affections are, Ambition, Friendship, Love, and Familism. Ambition—the aspiring, struggling, conquering passion, creator of hierarchy, degrees and distinctions, according to superior force and capacity; Ambition takes its solid form in those organs which are most directly the sources of power, and most active in those transformations of tissue, by means of which we effect our external conquests—for every act and every thought is a sort of martyrdom to the little molecules composing the tissue of brain and muscle acting—an *auto-da-fé*, in which they are oxidated, burned, and flung into the sluice of the venous blood, like the revolutionary victims into the waters of the Seine or Loire.

The first and most important organ in the development of power, is the lungs, pivot of the oxidating and decarbonizing functions, whose physiognomical signs are the volume of the chest and development of the pectoral muscles: in

the face, it is the *nose* which terminates the respiratory apparatus.

Here Dr. Redfield locates the expression of many characters of Ambition,—attack—which grapples with the sphere of persons or things to be conquered and appropriated; Relative Defence, which binds the social and political league; and Self Defence, which holds fast to what has been attained.

Besides these, we have at the point of the nose, Discovery, the exploration of new spheres; at its septum, the dividing cartilage of the nostrils analysis the dividing or separating faculty. Since of Ambition, both in the sphere of politics and in that of science, the old Machiavellian proverb holds most true: "*Divide et regna*,"—separate and rule—it is one of those absolute axioms which suits equally well in its subversive application to the civilized, barbarous and other incoherent societies, and in its harmonic application to the series of groups, which give the largest development to Ambition in the numerous distinctions and responsibilities of its arborescent hierarchy.

This form, the arborescent, though as the type of the Series, it is common to the whole organism, and exhibited by dissection in the arterial venous and nervous systems, just as clearly as by a tree, or by the solar ray, if we analyze it on looking at the sun with nearly closed lids; this arborescent form, natural to all series and serial types, is nowhere in the body so clearly designed as in the spheres of Ambition. First, in the lungs, where we have the great tracheal trunk giving off bronchial boughs, and the boughs branches, till we reach the extreme leaves which are faithfully depicted by the expansion of the air cells. The lobules of the lungs are grouped in little lobes dependent

on a lung-twig, through which the venous and arterial sap-vessels pass with the nervous filament.

The little lobes are grouped again into large serial lobes, and the whole mass of lung consists of five great lobes: three on the right side and two on the left. My limits prevent me from explaining, here, the analogical reason why there are three lobes on the right side and two on the left.

Again, in the cerebellum—great nervous centre of muscular force, and strictly allied with the lungs—we are surprised to find a well delineated tree: make any section you please, the shape of the tree changes, but it is still the tree, that is, the Series—Source of powers. Take the Liver, inferior colleague of the Lungs in its functions; you may follow up the same arborescent type in the distribution of the hepatic artery and vein which nourish it, or the portal vein which brings the matter for its industrial operations in decarbonizing the blood and making bile, and here you find again the division of lobes and lobules, though less remarkable than in the Lungs. Then, observe the practical organs of power, where Ambition ultimates itself by the hands and feet or claws. Here it gives the Series again,—one femur, one humerus, two bones in each fore-arm and leg; five phalanges, fingers and toes, to each arm and leg in the division of the third degree.

Returning to the nose—

At the alæ of the nose we have the expression of Synthetic power, which effects Combination; and at their extremes, that of example, or power influencing by practical demonstration. Above these, Dr. R. has charted on the bony sides of the nasal arch, expressions of those impulses which appropriate to man what he needs for his preserva-

tion, or the extension of his incarnation in the material elements wherewith he *clothes* himself—his aquatic propensities which lead him to use one of the simplest and most universal forms of force—water. In the line above these, on the inferior border of the orbit, we are shown the application of these forces in weaving, in construction, the employment of machines. In the line below them, running beneath the cheek-bone—the motive impulses to economize, to acquire and add good to good, and still below, the disposition to secrete, giving breadth to the wing of the nostril.

The Liver, abdominal, or *infra* thoracic counterpart of the Lungs; which continues its function of oxydating the blood by the negative process of abstracting its overcharge of carbon, brought by the veins from used up tissues; presents a lower sphere or degree of the form of Ambition. The illustrations of this must be now chiefly drawn from the subversive development of Ambition, as in paroxysms of destructive rage, which so potently affect the secretions of this organ, as to cause sudden fits of Bilious Colic, Fever and Jaundice.

It is remarkable that Liver disease is the characteristic scourge of the English who exercise their subversive ambition in the conquest and usurpation of India. Perhaps we might find an illustration nearer home. I do not find in Dr. R.'s physiognomical classification, any sphere of the face specially corresponding; but the temporal region just below and in front of the top of the ear corresponds with the functions of the Liver in Dr. Buchanan's chart.

I observe, as facts acquired by Phrenology, that sphere of the occipital and lateral brain, where its charts locate on the skull, the following developments of Ambition: Firmness, Self-Esteem, Approbateness, Acquisitiveness, and

Reverence, which is a compound organ, partly belonging to the sphere of Friendship.

In addition to these, Dr. Buchanan has been led by his pschometric examinations, to assign the whole occipital region to various tendencies of subversive ambition, as Pride, Love of rule, Arrogance, Tyranny, Cruelty, &c., sustained by a Russian arch of Coarseness and Ignorance, and terminating in the group of selfish, combative and villanous faculties behind the ear, altogether composing a phrenological hell, which, like its theological kindred, will vanish before our advances in science and in love.

The fashions of dress furnish a curious confirmation of that relation which the Lungs and Liver bear towards the passion of Ambition. The form of Ambition most common among civilized ladies is Vanity, or the desire to please and be admired even at the expense of their own self-respect, liberty and development. It then involves them in endless slaveries to fashion, and compresses their spontaneity. Now, where are we to look in the sphere of dress, for the organic expression of this compromise of individual development and liberty, for this repressed *aspiration*? Why it tells itself; you have only to state the problem fairly, in order to have the answer: the Lungs must be the victim organ; it is necessary that they should be compressed, as by corsets, stays and belts; that their physical aspiration should be obstructed in correspondence with the spiritual fact, that these fashionable ladies, in aping a most absurd and unclassical ideal of beauty, sacrifice to the corsets, stays, and belts of fashionable custom, their own spontaneous action, profane the sacred liberty of their souls, and subordinate to the miscreating, annihilating level of the crowd, their divinest aspirations of character.

While woman continues a spiritual slave, she must compress her Lungs, and wear dresses so constructed as to allow her no freedom of physical movement.

Woman, emancipated by higher intelligence and purer instincts, will resume that classic ideal of beauty which the full waist of the *Venus de Medicis* presents to us, and which announces the vigor and harmonious expansion of her viscera, and in correspondence, of her passional nature.

It is the same treacherous and compressive ambition that squeezes the breath out of a poor girl's lungs, which piles up and twists her flowing tresses into a crested mock dignity just over the phrenological locations of Pride and Approbativeness, and pins them down with a big comb, just as the comb of convention transfixes and holds in limbo that luxuriance and spontaneity of life which the flowing locks symbolize. Again, I trace the imp lurking like a pea in a tight shoe and compressing the organs of locomotion, lest woman's sphere should become too extensive. Whenever you espy the little mincing gait in which self-discipline suppresses the limp and outward evidence of torture ; aiming at a graceful inefficiency, as though to cross a drawing-room were the ultimate function or use assigned by Nature to woman's feet, there you may witness the victim of Vanity on the altar of fashionable conformity ; and, if you wish to see the perfected institution of uselessness, the ambition of inefficiency carried to the most pathetic and sublime degree of its bathos, you may take passage for the "Celestial" Empire, where your fortune is made if you are an orthopedic surgeon and understand, how, in the philosophy of the inverse movement, the office of the physician is the creation of disease.

SECOND SUBSPHERE.

Friendship—or Affinity, in regard to the preservation of the individual or mass, (and not of the species considered as generations,) is organized or receives its first and basic incarnation in the stomach and connected digestive and assimilative or chylopoetic viscera. Hence the table is the focus of friendly relations, and instinct renders sacred from aggression, the stranger with whom we have eaten bread and salt. The physiognomical expression of this passion in its various developments, have been charted about the orifice of the mouth, which is to the stomach, what the nose is to the lungs.

Dr. Redfield assigns to the stomach the physiognomical character of *love of enjoyment*, which is equivalent to the joyous free and easy charm of good fellowship round the social board.

The sign connected with this, he has observed in the large molar teeth next to the wisdom-teeth, and connected with them in expression, since the wisdom-tooth indicates love of life.

The contrasted sign of rapacity, a character antipodal to these in its influence, but equally descriptive of the method of Self-Appropriation, is found in the length of the canine teeth, with which animals tear their prey, especially in that of the lower canines.

The corresponding cerebral locations recognized by Phrenology, are—Benevolence, which Dr. R. divides into love of giving and love of serving; Kindness and Gratitude; Reverence, which joins Friendship to the sphere of Am-

bition ; and the social impulses and faculties of Wit, Humor, Adaptiveness, Politeness and Love of Pleasing, which animate social converse, and are all related to the breadth and height of the anterior fronto parietal region ; as well as Truthfulness, which connects Friendship with the region of Pure Intellect, and which lies full in front, beside Benevolence.

The front incisor teeth of the upper jaw, indicate by their length, that sort of friendship which sympathizes with the masses of the middle or citizen class of society, and by their breadth the friendship of democratic sympathy. The front incisors of the lower jaw indicates by their breadth aristocratic sympathy, by their length friendship for one's self : that rare and beautiful sentiment which makes us happy even in solitude, the constant internal harmony of the elements of our life.

The smaller molar teeth indicate, according to Dr. Redfield, "Substitution." I was puzzled to explain this term until I considered the habits of the hare and the various species of deer, which show their friendship to those of their own and even of kindred species, as the fallow-deer, roebuck, stag, &c., by mutual Substitution of the fresh for the fatigued beast, before the hunters' pack. It is this which we so much admire in the history of Damon and Pythias, each seeking to die for the other, to expiate the displeasure of the Sicilian tyrant. Such friendship appears to have been frequent among the Pythagoricians, and will always keep them in honorable remembrance among those incapable of appreciating the value of their doctrines and practices in other respects. It is a friendship daily exercised by the deer and the hare, especially by the roebuck, which, as well as the young wolf, willingly springs into the track, and takes

the place of his exhausted comrade, who crouches still and breathes himself, while the hurricane of the chase sweeps by.

THIRD SUBSPHERE.

Love (sexual), is the assimilative Affinity tending to secure that order of appropriation which relates to the preservation of the Species, (and not of the individual or mass.)

Hence its pleasures are now unproductive in an industrial point of view, but on the contrary, tax the vigor of both soul and body, which its exquisite harmonies feed upon. Its organic sphere is that of the third or pelvic cavity.

In the male, all is obvious. In the female, the *concurrency* of an *orgasm in the ovaries*, with the expulsion of an ovum at each catamenial epoch, preparing for a fruitful coition; with the contested *orgasm*, and emission within the vaginal parietes, present problems not yet well understood.

The asserted discovery of an intra-vaginal spermatic apparatus, is certainly mysterious, and should not here be noticed but for its correspondence with the phenomena of orgasm, in coition, and with that of seminal losses, recorded, without comment, in the New Manual of Jahr.

Coition varies both in its sensorial and its spiritual phenomena. It is *simple*—by mere vaginal connection, without pleasure, which may impregnate as well as any other; *composite*, when there is also clitoral excitement, indicating a specific attraction of temperaments, and appreciable a priori through the sympathy of the pelvic organs with the breasts; and *bicomposite*, when there is at once physical sympathy of temperaments and the spiritual passion of Love.

In man, the full and successful incarnation of Love bears a constant ratio to the quantity and quality of Spermatozoa elaborated and retained in the organism. However sub-

limely enthroned in the Spirit, its manifestation, and consequently its reciprocation, is precluded by defects in the aro-mal body ; otherwise popularly known as the life of animal spirits, common to all the Social Affections ; and which spreads its rose-tinted atmosphere over nature and humanity ; or vanishes, leaving all in dead lead color, with sharp defined angles, " under a foul and pestilent congregation of vapors," according to the presence or absence of healthy Spermatozoa. I cannot say whether they are absorbed into the blood as some physicians suppose, but I know that unless they are elaborated by the testes, and contained in the seminal reservoirs, that the blood rapidly loses its red globules, its plasticity, and vitalizing qualities in general ; so that the testes return to the organism with interest, either through nervous communication, or absorption, or both ; the life which they secrete from it, and of which but an inconsiderable portion is required for the procreation of new individuals. They are equally essential with the brain, of which they are the counter-pivot, to the healthy and vigorous performance of all organic, animal, and spiritual functions ; and yet with the difference, that they are so located as to be capable of extirpation without destroying life, which the brain cannot be ; this singular fact is true alike of the brain and the testes, that the *body* can do without either of them, can grow through its foetal phases, and can sustain the nutrition and circulation of all its organs without them, though it never can incarnate the Soul.

After the elimination of the testes, if this occurs at an early age, the development of virility ceases at once, the voice remains sharp like a child's, and the beard never appears. If full maturity has been attained before their elimination, and consequently the cerebral and cerebellar coun-

terparts of the testes have been normally developed ; these continue to manifest a partial and abortive activity, as is well known of eunuchs in the East, who, when they have the means, keep seraglios of their own. The general character, however profoundly modified, retains also more of its original type ; the tendency to nutrition and the accumulation of fat replaces a more restless activity ; all the parts of the blood being formed in the chylopoetic viscera, and retained in the circulation, though not refined and potentialized by the influence of the Seminal Secretion.

The Ovary produces analogous effects and changes in the female organism.

In its physiognomical expression, the lower part of the face with the interior of the mouth and throat present a curious repetition of those forms and tissues which belong to the genesic sphere of both sexes. There is also here some physiological relation, since the throat and voice are in very strict sympathy with the states and affections of the genesic sphere, and the tonsils and palate and even the bony roof of the mouth seem to be peculiarly liable to syphilitic disease. If the tonsils be considered in correspondence with the testes, as the phenomena of *mumps* sometimes indicate, the mechanical analogy of forms and of erectile tissues is vaguely sketched internally, and the external signs of physiognomy are very definite. It is the supreme point formed by the double curvature in the centre of the upper lip, which indicates the genesic orgasm, and which has so strong a reflective sympathy with it, that the common sense of mankind and the modesty of woman permit the contact of the lips only to the kiss of love.

Dr. R. considers prominence in the very centre of the chin under the first incisor teeth or sign of love of solitude ;

as the sign of *congeniality*, which enters so largely into the conjugal love, and requires the *sympathy of identity*. Next, on each side of this, is the sign of desire *to be loved*, stronger, as he observes, in the male. Outside of this a little, and shaping the narrow square chin, is the sign of desire *to love*, stronger in the female. Outside of this, under the canine teeth, which denote rapacity, lies *violent love*, or *devotion*, according as it is educated; stronger in the male, and making the broad square chin. *Ardent love*, a female shade of passion in turn, gives breath to the jaw under the small molar teeth. Still beyond this, under the large molar, we have *fondness*, and *love of physical beauty*, with a contour of face in the style of Henry VIII. of England; while *faithful love*, a female quality again, terminates the Series, and gives breath under the wisdom teeth. These are well illustrated by woodcuts in Dr. R.'s little book, which I heartily recommend. It may be procured from J. S. Redfield, Clinton Hall, New York.

(The subject is farther elaborated in the Physiological chapter of my work on "Love vs. Marriage,"—Fowlers & Wells—and in that on "Seminal Losses," published by Radde, Broadway.)

The Physiognomical expression of Love is found then in the upper lip, the soft parts of the mouth, and the lower jaw. Our attention is at once directed to this region, by the peculiar curve of the upper lip in the sexual orgasm; by the differentiated chin of the bearded male and beardless female, and the permanent beardlessness of eunuchs.

Connected with these in the incarnation of the Passion, are portions of the medulla oblongata and cerebellum.

Carpenter gives reasons—from a diagnosis, *par voie d'exclusion*, in comparing geldings with stud-horses—to sup-

pose that this function is intrusted to the vermiform processes.

It is in this region that Phrenology locates Amativeness.

The organs of Hope, of Music, of Ideality, are closely related in their spiritual functions to the instinctual organs and functions of the passion Love, though not exclusively confined to it. Their sphere, comprising wonder, is in the intellectually spiritual organism, what the heart (pivot of circulation) is in the animal or affectionally spiritual organism. They form a pivotal sphere, common to the four cardinal passions, though developed by Love with that peculiar warm and luminous intensity with which it invests everything.

Dr. Buchanan subjects phrenological locations to the test of psychometric impressibility, touching sensitive subjects on every part of the brain separately, and as the counterproof, at other times causing them to touch his brain or that of a third party, in the same manner.

His conclusion from this mode of examination, is that Love—*i. e.*, spiritual love, not lust—occupies a large space between ideality below, and hope and reverence above, and in the antero superior parietal region.

When love begins in the deep soul, it is the thoracic and cerebral, two superior cavities, which are chiefly the seat of its emotions. When it begins in the external sensuous organism, it is the pelvic cavity which seems to take the initiative; though its natural procession from within outwards, or from without inwards, equally comes in the end, to involve the three spheres in a composite and harmonic development.

FOURTH SUBSPHERE—FAMILISM,

Is organized in the Uterus and Mammæ of the Female, and divides with Love the function of the Ovaries. There we have the organs of Conception, Gestation and Lactation ; the entire basis of the new generation to which this subsphere is specifically appropriated, and in reference to which it exerts all its appropriative forces : 1st. internally, from the blood of the individual ; 2d. externally, in *foraging* for the benefit of the child, providing it with all necessaries and comforts. The rudiments of the same organs exist in the prostate gland and mammæ of the male, the last being subject to a possible development into active functions. Dr. Gibson knows a negro man in Maryland who has suckled several children at his breasts. It is familiarly known that the male pigeon assists the female in feeding their young with a milky secretion formed in the craw.

There are not wanting learned physiologists, who pretend to account for all our organic functions by exosmos and endosmos, infiltration of fluids—capillary attraction and mechanical powers ; who keep the nervous system out of sight, and consider the soul as a sort of expletive, which may answer very well for the metaphysicians and theologists to talk about, but which has no business in the science of organic matter, nor claim to be heard in medical colleges, or at the clinical visit.

We have already alluded to the influence of anger, that sensorial nervous state into which the organism is liable to be thrown by abrupt opposition to any of its dominant passions or actual movements. The passion of Ambition, thus sub-

versively excited towards the destruction of its object, habitually quickens the circulation, and operates in the blood a change connected with the function of the liver, and when too violent, has produced bilious Colics, Fever and Jaundice;—passional diseases, whose cure is effected by Chamomilla, Nux Vomica, and Staphisagria,—their correspondent vegetable types.

But it is in the organic sphere of Famillism, in the Mammæ or breasts, which prolong the connection of the parent with the child, after the separation of the umbilical cord, that we observe the most remarkable and frequent influence of the passions upon animal secretions. I quote from Dr. Carpenter, who is classic authority in the medical world. It is because the child is a more delicate organism, that such effects are more frequently observed in it, even from the indirect action of its nurse's passions.

“ 425. That many of the Organic Functions, are directly influenced by the Nervous System, is a matter which does not admit of dispute; and this influence, exerted sometimes in exciting, sometimes in checking, and sometimes in otherwise modifying them, may well be compared to that which the hand and heel of the rider have upon his horse, or the engine-driver exerts over a locomotive. It is most remarkably manifested in the result of severe injury of the nervous centres,—such as concussion of the brain, or of the solar plexus; for this does not produce merely a suspension of the respiratory and other movements which minister to the organic functions and hence a gradual stagnation of the latter,—but a sudden and complete cessation of the whole train of action, which cannot be attributed to any other cause, than a *positive* depressing influence of some kind,

propagated through the nervous system. It will hereafter appear that in such cases even the vitality of the blood is often affected ; the usual coagulation not taking place after death, so long, at least, as it remains within the vessels. A similar general depression may result from Mental Emotion, operating through the same channel ; but this more commonly has rather a local action, or operates more gradually. The influence of the Nervous System is often especially exerted in giving temporary excitement to a secreting process, which need not be kept in constant activity, or of which circumstances may occasionally require an increase. This is the case, for example, in regard to the secretions connected with the process of digestion,—the Saliva, Gastric fluid, Bile, Pancreatic fluid, &c. ; all of these being excited by the contact of the substances on which they act, with the surfaces on which their respective ducts open. The secretion of Milk, again, in a nursing female, may be excited by irritation of the nipple ; and the determination of blood to the Mammæ during pregnancy must be due to increased action in the part, excited by the changes occurring in the uterus, which can scarcely operate otherwise than through the Nervous System. No other channel of influence can be well imagined for most of these operations, than the Sympathetic system ; since the organs in question are for the most part supplied by it. There is an apparent exception, however, in the case of the salivary glands, which are supplied by the Fifth pair : but this nerve contains so many organic filaments, and is so intimately connected with the Sympathetic, as evidently to supply (in the head) the place of a separate ganglionic system. It is by nervous influence that the mucous secretion covering the membranes is caused to be regularly formed for their protection ; for it is shown

by pathological facts that when this influence is interrupted the secretion is no longer supplied, and the membrane, losing its protection, is irritated by the air or the fluids with which it may be in contact, and passes into an inflammatory condition. This is the explanation of the fact which has been well ascertained, that the eye is liable to suppurate when the Fifth pair has been divided; and that the mucous membrane of the bladder becomes diseased in Paraplegia.

“426. The influence of particular conditions of the mind in exciting various secretions, is a matter of daily experience. The flow of Saliva, for example, is stimulated by the idea of food, especially that of a savoury character. The Lachrymal secretion, again, which is continually being formed, to a small extent, for the purpose of bathing the surface of the eye, is poured out in great abundance under the moderate excitement of the emotions either of joy, tenderness, or grief. It is checked, however, by violent emotions; hence in intense grief the tears do not flow. It is a well-known proof of moderated sorrow, when this takes place; tears, however, do not bring relief, as is commonly believed, but they indicate that it has been brought. Violent emotion may also suspend the salivary secretion; as is shown by the well-known test often resorted to in India for the discovery of a thief amongst the servants of a family,—that of compelling all the parties to hold a certain quantity of rice in the mouth during a few minutes,—the offender being generally distinguished by the comparative dryness of his mouthful at the end of the experiment. The influence of the emotion of love of offspring, in increasing the secretion of milk, is well known. The formation of this fluid is continually going on during the period of lactation;

but it is greatly increased by the sight of the infant, or even by the thought of him, especially when associated with the idea of suckling; this gives rise to the sudden rush of blood to the gland, which is known by nurses as the *draught*, and which occasions a greatly-increased secretion. The strong desire to furnish milk, together with the irritation of the gland through the nipple, have often been effectual in producing the secretion in girls, old women, and even in men. The quantity of the gastric secretion is increased by exhilaration, at least if we may judge from the increase of the digestive powers under such circumstances. Freedom from mental anxiety favors the secretion of fat; whilst continual solicitude effectually checks the deposition. It has been stated that total despair has an equal tendency with absence of care, to produce this effect; persons left long to pine in condemned cells, without a shadow of hope, frequently becoming remarkably fat, in spite of their slender fare. The odoriferous secretion of the skin, which must be more powerful in some individuals than in others, is increased under the influence of certain mental emotions (as fear or bashfulness), and commonly also by sexual desire. The sexual secretions themselves are strongly influenced by the condition of the mind. When it is frequently and strongly directed towards objects of passion, the secretions are increased in amount, to a degree which may cause them to be a very injurious drain on the powers of the system. On the other hand, the active employment of the mental powers on other objects has a tendency to render less active, or even to check altogether, the processes by which these are elaborated.”*

* True, in some cases for a time; but on the other hand, from the

“427. No secretion so evidently exhibits the influence of the depressing emotions as that of the Mammæ; but this may be partly due to the fact, that the digestive system of the Infant is a more delicate apparatus for testing the quantities of that secretion than any which the Chemist can devise; affording proof, by disorder of its function, of changes in the character of the milk, which no examination of its physical properties could detect. The following remarks on this subject are abridged from Sir A. Cooper's valuable work on the Breast. ‘The secretion of milk proceeds best in a *tranquil state of mind*, and with a cheerful temper, when the milk is regularly abundant, and agrees well with the child. On the contrary, a *fretful temper* lessens the quantity of milk, makes it thin and serous, and causes it to disturb the child's bowels, producing intestinal fever and much griping. *Fits of anger* produce a very irritating milk, followed by griping in the infant, with green stools. *Grief* has a great influence on lactation, and consequently upon the child. The loss of a near and dear relation, or a change of fortune, will often so much diminish the secretion of milk, as to render adventitious aid necessary for the support of the child. *Anxiety of mind* diminishes the quantity, and alters the quality of the milk. The reception of a letter which leaves the mind in anxious suspense, lessens the

very fact that the intellectual brain and the testes are the opposite poles of the organism, we are prepared to expect what actually occurs,—that excitement of the intellect generates an alternant activity in the genesic sphere, by which, when normally satisfied, the organism regains its equilibrium; while excessive, continuous action of the brain without this counterpoise, exposes the genesic system to the gravest disorders and destructive losses.—*Vide* Lallemand “*Pertes Seminales*,” or my own work on “*Seminal Losses*.”

draught, and the breast becomes empty. If the child be ill, and the mother is anxious respecting it, she complains to her medical attendant that she has little milk, and that her infant is griped, and has frequent green and frothy motions. *Fear* has a powerful influence on the secretion of milk. I am informed by a medical man who practises much among the poor, that the apprehension of the brutal conduct of a drunken husband, will put a stop for a time to the secretion of milk. When this happens, the breast feels knotted and hard, flaccid from the absence of milk; and that which is secreted is highly irritating, and some time elapses before a healthy secretion returns. *Terror*, which is sudden and great fear, instantly stops this secretion.' Of this, two striking instances, in which the secretion, although previously abundant, was completely arrested by this emotion, are detailed by Sir A. C. 'Those passions which are generally sources of pleasure, and which, when moderately indulged, are conducive to health, will, when carried to excess, alter, and even entirely check the secretion of milk.'

"428. The following is perhaps the most remarkable instance on record, of the effect of strong mental excitement on the mammary secretion; the event could hardly be regarded as more than a simple coincidence, if it were not borne out by the less striking but equally decisive facts already mentioned. 'A carpenter fell into a quarrel with a soldier billeted in his house, and was set upon by the latter with his drawn sword. The wife of the carpenter at first trembled from fear and terror, and then suddenly threw herself furiously between the combatants, wrested the sword from the soldier's hand, broke it in pieces, and threw it away. During the tumult, some neighbors came in and separated the men. While in this state of strong excite-

ment, the mother took up her child from the cradle, where it lay playing, and in the most perfect state of health, never having had a moment's illness; she gave it the breast, and in so doing sealed its fate. In a few minutes the infant left off sucking, became restless, panted, and sank dead upon its mother's bosom. The physician, who was instantly called in, found the child lying in the cradle as if asleep, and with its features undisturbed; but all his resources were fruitless. 'It was irrecoverably gone.'* In this interesting case, the milk must have undergone a change, which gave it a powerful sedative action upon the susceptible nervous system of the infant. The following, which recently occurred within the Author's own knowledge, is perhaps equally valuable to the Physiologist as an example of the similarly-fatal influence of undue emotion of a different character; and both should serve as a salutary warning to mothers, not to indulge either in the exciting or depressing passions. A lady having several children, of which none had manifested any par-

* Dr. Von Ammon, in his treatise "*Die ersten Mutterpflichten und die erste Kindespflege*," quoted in Dr. A. Combe's excellent little work on the Management of Infancy. Similar facts are recorded by other writers. Mr. Wardrop mentions, (*Lancet*, No. 516,) that having removed a small tumor from behind the ear of a mother, all went well until she fell into a violent passion; and the child, being suckled soon afterwards, died in convulsions. He was sent for hastily to see another child in convulsions, after taking the breast of a nurse who had just been severely reprimanded; and he was informed by Sir Richard Croft, that he had seen many similar instances. There are others recorded by Burdach, (*Physiologie*, 522); in one of them, the infant was seized with convulsions on the right side, and hemiplegia on the left, on sucking immediately after its mother had met with some distressing occurrence. Another case was that of a puppy, which was seized with epilepsy, on sucking its mother after a fit of rage."

ticular tendency to cerebral disease, and of which the youngest was a healthy infant a few months old, heard of the death (from acute hydrocephalus) of the infant child of a friend residing at a distance, with whom she had been on terms of close intimacy, and whose family had increased almost contemporaneously with her own. The circumstance naturally made a strong impression on her mind ; and she dwelt upon it the more, perhaps, as she happened, at that period, to be separated from the rest of her family, and to be much alone with her babe. One morning, shortly after having nursed it, she laid the infant in its cradle, asleep and apparently in perfect health ; her attention was shortly attracted to it by a noise ; and, on going to the cradle, she found her infant in a convulsion, which lasted for a few moments and then left it dead. Now, although the influence of the mental emotion is less unequivocally displayed in this case, than in the last, it can scarcely be a matter of doubt ; since it is natural that no feeling should be stronger in the mother's mind under such circumstances, than the fear that her own beloved child should be taken from her, as that of her friend had been ; and it is probable that she had been particularly dwelling on it at the time of nursing the infant on that morning.

“ 429. Other secretions are in like manner vitiated by mental emotions, although the influence is not always so manifest. Thus, the halitus from the lungs is sometimes almost instantaneously affected by bad news, so as to produce foetid breath. A copious secretion of foetid gas sometimes takes place in the intestinal canal, under the influence of any disturbing emotion ; or the usual fluid secretions from its walls are similarly disordered. The tendency to defecation which is commonly excited under such circum-

stances, is not, therefore, due simply to the relaxation of the sphincter ani (as commonly supposed), but is partly dependent on the unusually stimulating character of the fæces themselves. The same may be said of the tendency to void the urine, which is experienced under similar conditions ; the change in its character becomes perceptible enough among many animals, in which it acquires a powerfully disagreeable odor under the influence of fear, and thus answers the purpose which is effected in others by a peculiar secretion. It is a prevalent, and not an ill-founded opinion, that melancholy and jealousy have a tendency to increase the quantity, and to vitiate the quality, of the biliary fluid ; perhaps the disorder of the organic function is more commonly the source of the former emotion than its consequence ; but it is certain that indulgence of these feelings has a decidedly morbid effect, by disordering the digestive processes ; and thus reacts upon the nervous system by impairing its healthy nutrition.

" 768. . . . Among facts of this class, there is, perhaps, none more striking than that quoted by the same author from Baron Percy, as having occurred after the siege of Landau in 1793. In addition to a violent cannonading, which kept the women for some time in a constant state of alarm, the arsenal blew up with a terrific explosion, which few could bear with unshaken nerves. Out of 92 children born in that district within a few months afterwards, Baron Percy states that 16 died at the instant of birth ; 33 languished for from 8 to 10 months, and then died ; 8 became *idiotic*, and died before the age of 5 years ; and two came into the world with numerous fractures of the bones of the limbs, caused by the cannonading and explosion. Here, then, is a total of 59 children out of 92, or within a trifle of 2 out of

every 3, actually killed through the medium of the mother's alarm, and the natural consequences upon her own organization,—an experiment (for such it is to the physiologist) upon too large a scale for its results to be set down as mere coincidences."

The physiognomical expression of Familism has been located about the mouth and teeth; the length and breadth of the second pair of lower incisors indicating the Fraternal and Sisterly Affections, and those of the second upper incisors the Filial Affections. These harmonize perfectly with the proximate signs of Friendship, of which they are really developments.

The Corresponding Cerebral functions are assigned by Phrenology to the Occiput, under the head of Philo-Progenitiveness. (Frontal sphere contiguous to Love. *Dr. B.*)

The related spheres of the lateral and frontal brain are those of Caution, Foresight, Acquisitiveness and Secretiveness, the two last of which connect it with Ambition in its providence for the young generation.

We repeat here that no *exclusive* relation exists between any of these cardinal or social passions and the instinctual and intellectual faculties of the lateral, vertical and frontal brain; which constitute the pivotal sphere of expression for the group, and mediate between the Passions internally and the senses and limbs externally, whose motions they direct in the service of the dominant passions.

The Social Passions, combinedly, have the heart or centre of the circulation for organic Pivot, as among the fluids, the blood, and in the brain the site assigned to the organ of Conscience. They are all subject to transcendant states of emotion, as they combine themselves in action with frontal

and antero lateral cerebrum where Phrenology locates the imaginative faculties—Ideality, Romance, Immortality, Poetry, and Wonder. Those parts of the brain which are not concerned in what we usually design as intellectual functions, are the seats of instincts, corresponding to the different passional spheres and guiding them towards their objects in the limited career of self-preservation or individual destiny.

In ratio as the being's destiny becomes more composite and interwoven with that of numbers, in those collective and hierarchical unities determined by Friendship and Ambition in their higher developments; the cerebral organization of these instincts develops into the frontal lobes of the brain, whose functions are those of pure Intellect, and are conversant indifferently with questions of individual or collective destinies, with those which *immediately* concern our interests, or with those more remote and abstract in the different branches of science, literature and art.

THE FIRST PASSIONAL SPHERE OF MAN, IN ITS PRACTICAL ASPECT,

Comprises Four Social Attractions, relating Man to his Fellow-Creatures.

FUNCTION.—Generation of sympathies.

TENDENCY.—To Social Harmonies and formation of groups.

ENDS OF ATTAINMENT.

Direct and Composite.—Co-operation with God as he is manifested in passional creatures, identical or co-ordinate with man.

Inverse and Simple.—Opposition to God by enmity and antagonism towards our passional fellow-creatures.

ENDS OF ATTAINMENT.

Direct and Composite.—Fulfillment of God's adaptations to our social well-being by attainment of spiritual health and passional development, with refinement of sentiment, the condition of enjoying social harmonies. Unity of man with man, and nation with nation, or Harmonic Solidarity of the race: Formation of the Combined Order and development of Integral or social souls.

Inverse and Simple.—Per-vention of God's adaptations to our social well-being by moral disease and passional starvation or perversion of passions, or the prevalence of hostility and treachery between nations, classes and individuals during the reign of incoherence and general poverty, which render barbarous nations a generation of tigers, and civilized nations "a generation of vipers."

TONE OF SENTIMENT.

Direct and Composite.—Good will to man and co-operative Unity.

Inverse and Simple.—General distrust and ruinous separation.

CONCOMITANT RESULTS.

Direct and Composite.—Social harmony and passional happiness.

Inverse and Simple.—Social hell; passional conflict and starvation.

Affection is a Series of Four Branches.

AMBITION.

Comprising impulsions of Self-Esteem, of Firmness, of Acquisitiveness: transition to Friendship by Approbateness; transition to Familism through Veneration; to the Intellect through scheming; to Cabalism through intrigues of sect or party; to Corporate enthusiasm by the pride of force; to Alternation by expediency;—allies specifically with the sense of Sight.

Spiritual, by league of glory;
Material, by league of interest.

FRIENDSHIP

Comprising adhesiveness: transition through Benevolence to Love, through Approbateness to Ambition, to the Intellect through Truthfulness; to Cabalism by partisan fidelity; to Corporate enthusiasm by Faith; to Alternation by Adaptiveness,—allies specifically with the sense of Taste.

Vide Social Region of the Phrenologists.

Spiritual, by sympathy of character;
Material, by sympathy of pursuit.

AMBITION.

Function.—Establishes distinctions of rank or grades according to capacities, talents, services, experience, &c.

Tendency.—To elevation or higher attainment of luxuries, honors, spiritual graces, for the individual and for the race. To Distribution of profits by dividends co-ordinated to the three terms of creative force—Labor, the active or moving; Capital, the passive or moved; and Skill, the neuter or mathematical; and to the three classes of labor---of Necessity, of Utility, and of Pleasure. Reward of useful inventions or discoveries, by magnificent premiums and public honors; hierarchical recognition of spiritual supremacy in every sphere of social life.

Tone.—Aspiration or Acquisition.

Ends of Attainment:—

Direct.—Order in church and state in strict ratio of abilities, and based on free election by intelligent voters directly conversant with the candidates. Conciliation of liberty with order, and security of highest general interest, by providing for each individual the place to which his talents and capacities entitle him.

Inverse.—Despotisms, conspiracies, political and ecclesiastical convulsions; wars, with their attendant evils; industrial and commercial monopolies, and oppression of weaker by more powerful classes. Imposition by demagogues and quacks of all professions. Sacrifice of public to individual

FRIENDSHIP.

Function.—Establishes kindly relations without regard to age, sex, or condition.

Tendency.—From individual sympathy to universal philanthropy, political and social equality. To guarantee of an integral minimum, or necessities and enjoyments of life to all indiscriminately. To collective adoption and provision for children, giving them without regard to fortune, the most complete practical education which their capacities of mind and body and individual genius permit. To public festivals.

To the Corporations of the Little Hordes and of the Faquirate. *Vide* "Universal Unity," and "New Industrial World."

Tone.—Cordiality.

Ends of Attainment:—

Direct.—Attractive industry of social groups. Equilibrium with Ambition and absorption of jealousies. Ennobling of occupations otherwise trivial or repugnant, by the sentiment of serving a friend. Substitution of the sentiment of collective brotherhood, for that of selfish individualism, the parent of sin and incoherence.

Inverse.—Simple suppression. It is unknown to most men, and its existence is by many denied; Friendship being considered merely as a pretext for making use of people by flattering their vanity, or as a mask for love intrigues, or as an accidental tie of common pursuits and partnership interests. Its vo-

AMBITION.

FRIENDSHIP.

ENDS OF ATTAINMENT.

interests, and oppression of the mass by the few possessed of strongest selfishness, talent for intrigue and ruthless thirst for power.

taries compose the class of warm-hearted dupes, absurd enough to lend their money, and to keep their teeth on edge because their neighbors eat sour grapes.

LOVE.

FAMILISM.

Comprising Amativeness, transition to Familism through Adhesiveness; to Friendship through Benevolence; to Ambition through Reverence and Aspiration, and to the Intellect through Ideality: to Cabalism by elective affinity; to Enthusiasm by mysticism; To Alternation by his wings and obstinate blindness:—specially allied with the sense of Touch.

Comprising Philo-Progenitiveness, transition to Friendship through Adhesiveness, to Ambition through Veneration, to Love through *Cousins*; and to the Intellect through Prevision: to Cabalism by household interest; to Corporate enthusiasm by Patriarchal festivals; to Alternation and Friendship combined, by adoption.

Spiritual;
Material or sensual.

Spiritual, by consanguinity of character; Material, by bond of the household.

Function.—Unites male and female according to specific affinities of temperament, character and age.

Function.—Secures protection, spiritual and material, to children from parents; service and veneration between relatives, and reciprocal sympathy.

Tendency.—To institutions which vary in each social period, as concubinage, marriage, monogamy, polygamy, &c.

Tendency.—To institutions which vary with social periods and with the degree of industrial combination and general confidence to which men have attained.

Tone.—Mutual absorption.

Tone.—Condescension, Veneration, and critical benevolence.

Ends of Attainment:—

Ends of Attainment:—

Direct.—To make the details of life charming and sacred by embracing in our own another dearer life in life, unfolding to

Direct.—To cement by closer and warmer ties, those already sympathizing in character and pursuit, and to conciliate those

LOVE.

FAMILISM.

ENDS OF ATTAINMENT.

is the hitherto concealed mysteries of creation whose key lies in our own being. Inspiration of chivalrous enthusiasm in the industrial armies.

Inverse.—Prevention of its spiritual development.

1st. By disciplines, which instead of assisting nature, distort and suppress its evolution, thus rendering its true type of character irre recognizable, and reclude the sympathies calculated upon that type by the orbiter of attraction.

2d. By the isolation, estrangement, or opposition in pursuit and interest, class of society, &c. of those essentially sympathetic in character. Partial prevention by these causes, where one party, seeing the good and feeling the attraction, yet unable to obtain sympathy, finds life embittered and desolated by misunderstanding and disappointment in the ratio of the blessing lost. Premature withholding of love from *privation of its natural sphere of beauty*, in the dwellings of the poor, where everything offends the senses, and amongst wealthy and fashionable classes, from the hollowness of their lives, wasted in trivial dissipations and sensual excesses. Doubling of the ills of life among the poor of civilization by sympathetic recoil of each other's sufferings.

not thus sympathetic, at family meetings and festivals, thro' the catalytic mediation of those loved and revered by both parties.

Inverse.—Concentration of selfishness in the isolated household, the basis of social incoherence, whose prayer is, "Lord bless me and my wife, my son John and daughter Sal, us four and no more." Affliction, by sympathetic recoil, to the suffering poor, who see their children sicken and prematurely die from privation of wholesome air and food, and the comforts and pleasures natural to their age, while forced to enslave them to the cart of the coal-shaft or the wheel of the cotton factory. Annoyance to the parent, and embittering of life to the child of richer classes, by necessity of using arbitrary restraint and compulsion in the absence of the serial mechanism of practical education through the emulations of successive ages.

Inversion of the natural tone of affectionate condescension from parent to child, rendering the former a tyrant, the latter a rebel. Aversion and internal strife,—all the more bitter for being concealed from the world, the frequent consequence of compulsory approximation in the household, without sympathy of character or of pursuit.

UNITY. Pivotal attraction of the Soul or collective voice of Sensation, Affection, and Intelligence; as in their full

development and perfect equilibrium, they aspire to Harmony, fulfill Duty, and unite man with God.*

ORGANIC REFRACTION.

“ There is no great and no small
To the Soul that maketh all ;
For where it cometh all things are,
And it cometh everywhere.”

Life is the sum and measured series formed by three collective branches of attraction, the Sensitive, Affective, and Distributive, which place man in external relations with Material nature, with the Passional life of his own or other races, and with the Arbitral principles of Analysis, Synthesis, and Alternation, by which all harmonies of movement are distributed in their series.

But this conscious life with its attractions, is the development of an internal, organic, and physical life known to us only through its results, which, though bound in the same frame and in the parallelism of well or ill-being from the cradle to the grave, yet never comes within the sphere of our consciousness, otherwise than by the diffusion of the sense of touch in an obscure degree through tissues which thus communicate the sense of their general health and vigor, or their disease in the varieties of pain and depression.

* The elaboration of this tabular view in the incarnation or organization of the social passions in society and its institutions, does not fall within the compass of this little book. Those who wish to peruse it may refer to “The Trinity,” “The Incarnation,” and other sections of my “Solar Ray,” and to translations from Considerant’s “Social Destiny,” also to “Love vs. Marriage.”

This Organic life, which must precede the Sensitive and Affective in the order of time, is nevertheless, a reflection of them. The apparent paradox will be explained by the analogical relation of the root of the tree to its branches. From the appearance of the branches in the air, we may infer the form of the root under ground, in which the same type is observed, whether the pivoting tap root of the bare straight pine, or the peripheral extension of the spreading oak; both yielding an obscure and rudimental reflection of the aborescence above. Thus are the branches of the passional tree reflected in the organic and physical life. There is a special refraction of the passional principles in each kingdom, as the Solar ray permeates from degree to degree through the spiritual, animal, vegetable and mineral forms of existence, more and more deflected or modified in its manifestation as the medium it enters is denser and cruder.*

We observe a foretyping of Friendship, and of Love, in the different specific affinities of basic elements in compounds called *ides* or *urets*, and of bases with acids forming the *ates* and *ites*.

The mineral *families* are well known to chemists, such as the chlorine group, chlorine, iodine, bromine, fluorine, and so forth; and those based on simple contiguity, to the mineralogist, who discovers veins of ore by the presence of other minerals not always possessing either affinity of character, or tendency to combine, with the metal in their neighborhood.

Ambition, considered as the source of order and degrees, is manifested in the regularity of atomic and crystalline com-

* The refraction of the soul and its passions, in plant, bird and beast, is shown in my "Vegetable and Animal Characters, or Allegorical Portraits of Nature." (Fowlers & Wells.)

binations ; in the catalytic influences by which bodies operate changes by their simple presence, and without combining with others, as in the conversion of cane into grape sugar by the presence of sulphuric acid ; in the hierarchy of the acids from carbonic to sulphuric ; and in the upward striving of the atom, in the successive combinations which lead it from mineral to vegetable, and from vegetable to animal life ; whilst through all those varied and contrasted combinations, it ever co-operates, either blindly or wittingly, incoherently or in composite order, in its analysis or its synthesis, with the Arbiter of attraction, in a sphere predetermined towards universal Unity in the harmonies of creation.

In the vegetable kingdom, Friendship, the presiding influence in the industrial groups of the Phalanx, and the dominant passion of childhood ; rules in the sphere of the leaf, where it organizes the free Series, indeterminate as to numbers ; having no pivotal group, and preserving simply the arborescent tope of distribution. Here, as in the industrial groups of the Phalanx, the *work* is performed ;—the respiration, the digestion and assimilation, the commerce with external nature through which the life of the tree is continued and enlarged, and here reigns the principle of equality.

Now May brings on her balmy wing a subtler essence. Love pervades the plant, opening sweet buds and blushing flowers, and within the bridal sanctuary of their luxuriant petals, clasps in its charm the sexes of the plant, while all the fragrant air betrays their secret.

Next in the summer of Ambition, we find strength, development, order ; the skeleton frame of the wood grows firm and dense ; the bark in its several layers with sap vessels ascending and descending, and glands, are now distinguished.

To each series of root, branch, bark, leaf, flower, and fruit ; its appropriate function, its respective rank, its position in the grand parade at purple morn, or golden sunset, or the noon-tide glow.

“ In Autumn shines God’s bounty unconfined,
And spreads a common feast for all that lives.”

Faces of rosy children now laugh among the apples and upon the nut trees, and gather in their baskets the legacy of the year. Leaves have worked and flowers bloomed, order has brought success and crowned itself with wealth, and life now passes into the seed of a new generation. This is the reign of Familism.

The distributive principle of Analysis has presided over mechanical and functional distribution, over secretion in the major mode of absorption, and the minor mode of elimination in the several departments ; absorbent, secernent, circulating or excretory ; in the common function of a leaf, flower, or fruit group.

The alternating principle has determined the successive changes in which unity and integral development has been evolved from transitions in the function and position of each ultimate molecule as it follows still the stronger affinity. The whole excretory sphere of functions is a sequence on its action. Unity has combined all in an integral life, from which they issue and into which they tend.

These principles in the animal organism recognized by Physiology and Phrenology, have classified the structures adapted to the conscious functional attractions of the soul.

The distributive principles maintain here, in a wider sphere and intenser action, the same orders of functions as

in the vegetable. The alternating is more sensibly developed in the periodicity of motions.

The cardinal passions determine in the organic economy, as in the social industry of the combined order, two modes: the major, which tends to increased production, social or individual nutrition and integral development; and the minor mode, which tends to donation, division or elimination, and to the reproduction of the species. Incoherent societies are characterized by prevalence of the minor mathematical principles of subtraction or division; the minor modes of industry, gain by donation as in marriage or inheritance, or by the loss of others, as in the exchange of false commerce, which, without adding anything to the general wealth, takes from producer and consumer: by the minor passional principles, the sexual and familism: by deterioration of the individual, and excessive pullulation. In the individual organism, during this period, the occiput and the pelvic region obtain a disproportionate activity; the animal nature dominates over the moral and intellectual, and irritations of the reproductive apparatus convert for numbers the brightest and freshest years of youth into such wretchedness, that the hideous cruelty of that Sicilian king who chained his living captives to dead corpses, were a luxury, compared with the conscious death within them.

The major principles, Friendship and Ambition, presiding over productive industry and development, whose laws are addition and multiplication, determine in the organism the functions of nutrition and circulation, and rule in the major organic industry of the lungs, heart, stomach, and digestive organs, located in the thorax and upper abdomen, together with those portions of the cerebro spinal and ganglionic nervous systems associated with them in function.

The minor principles, Love and Familism, presiding over the reproduction of the species, whose laws are subtraction and division, determine in the organism the sexual and maternal functions, and rule in the minor organic industry of the reproductive organs, contained in the inferior or pelvic region, with the exception of the mammæ, to which are assigned a position in the nobler or thoracic region; typing the dignity of the maternal functions and their specific adaptation to the highest feminine development.

The same distinction obtains within the organism as within the society, between the affective and distributive spheres;—the distributive pervade all, they reside in the tissues, mucous, serous, glandular, &c., of which the organs are composed;—the affective, in the integral life of the organs themselves. The Cabalist or Analytic determines alike in the mucous follicle of the lung, or the mucous follicle of the intestine, secretion; but in the lung, an organ which places man in relation with the ærial sphere, and over which Ambition presides, the secretion is of oxygen; whilst in the bowel, an organ which places man in relation with the earth and its products, and over which Friendship presides,*

* In connection with this, we observe the sense of Taste, the avenue of the digestive system, peculiarly associated with the passion of Friendship. The table is everywhere the altar of hospitality, and the centre of friendly relations. Even where human unity is most completely broken; with all savage and barbarous, as well as civilized nations; amongst the Ishmaelites of the Arabian desert, whose hand is against every man and every man's hand against them;—to eat together is a seal of good faith and of brotherhood; and there is no more melancholy sign of our social incoherence, than the violation of this sentiment at the tables of our hotels and boarding-houses, where strangers eat together without speaking. A sacred instinct of nature establishes towards those we eat

the product is chyle. Thus the distributive principles simply characterize the processes of each passional group or organ in its specific functions.

When we shall have discovered the classification of the products of the natural kingdoms by the passional prin-

with, a claim of good will and mutual service. To gentle and simple, to the peasant or the lord, the student in his college rooms, or the Indian in his tent; the first thought that a friend or a stranger suggests as he crosses the threshold of the homestead, is to get him something to eat, and the best they have. It is true, that where aristocratic notions prevail, Ambition embraces the table in its sphere of etiquette, but not more than every other place of meeting; not more than in the simple act of passing through a door. Its tone at the table is softened and absorbed in that of Friendship if the company be happily assorted in other respects. The table, and all departments of industry connected with it, in the kitchen, the garden, &c., will hardly be more elevated in the social order, than those of other branches of domestic industry, of the loom or the mechanic arts; and in the culinary industry as in others, whether in reference to the internal constitution of the group or to the impulse communicated to it by the attractions of the table, we find Friendship, Sociality, the dominant principle. Clara likes to make a syllabub or a dish of macaroons because they are favorites among her friends of the rose bower or some other table groups; she may become quite distinguished in the fine arts of the kitchen, may be chief of a series; but that will be incidental. Friendship, Sociality, and the charm of the function in itself, are the true moving springs.

The sentiment of Friendship, and not that of Ambition, evidently develops itself at the table. We can draw little inference as to Ambition, from the mode in which hospitality is exercised, whether one dish or twenty are set before us, whether simple or exquisitely prepared. It is the sphere of *sight* which seems peculiarly to belong to Ambition. It is in decorations, insignia, parade, badges, medals, banners, that it asserts itself; from the robes of the monarch, the uniform, epaulettes, crosses, of the general; from the dress of the

ciples which preside over their creation, we shall by their correspondence with the different organs of our souls and bodies be enabled to discriminate without a groping empiricism, the articles of food most conducive to the development of each, and the medicine adapted to the cure of its diseases.

gentleman, the huckster, the convict,—that we infer at a glance their respective *rank* in the social scale. The regal characteristic of the Eagle is an eye that turns undazzled to the noonday Sun; of the lion and his brother potentates of the cat tribe, that their eyes flash fire in the dark. These, with the mane and the crested plume, the majestic motion and the soaring flight; afterwards the roar and the piercing scream of their voices, are the sign of their rank and sovereignty, and least of all what they feed upon or how they eat it. Finally, we confess that without wishing to detract at all from the importance of gastronomy, gastrosophy, and their allied functions; nay, with all the sympathies of a gourmand for the harmonies of the palate, we cannot allow to their relative developments in Harmony a rank which would justify their peculiar affiliation with Ambition, and the *petits pates* of the Babylonian campaign (*Unite Universale*, 4th vol.) have lain for several years past, undigested in our stomach.

The more development we have of our affective and spiritual life, the less we care about eating. The excitements of the table and the pleasures of taste are a sort of *pis aller*, to which we are driven like the drunkard for want of a higher life. The finest races of the earth and the finest lives everywhere, are by no means those in whom the sense of taste dominates, but whose eating is of the simplest character. We shall certainly seek in Harmony a pure and beautiful food; we shall recognize as a legitimate and honorable sphere of industry all that is connected with it; but the higher harmonies of the other senses in the sphere of sound and color and motion, with the fine arts which spring from their marriage with the affective passions; and the social diversions themselves, must, while they exalt and render composite the charm of the table, absorb our present tendencies to gormandizing and cannibalism.

LECTURE II.

SECOND SPHERE OF THE HUMAN SOUL AND ORGANISM.

THE ANTERO-CEREBRAL OR INTELLECTUAL.

THIS sphere of the organism, as we observe in acephalous fetuses, polypi, and some insects, is by no means indispensable to life, but only a development upon the visceral sphere of organic nutrition, and passional influx.

Through the first sphere we obtain with the Sun and earth the communion of Attraction; our instinct wills are preserved under the organic wisdom of the All-Father, and in harmony with our maternal planet, the medium of his influx. Place your hand upon your heart which throbs and propels your blood through the longest life without one minute's pause, except in rare cases of syncope. It is the same whether you wake or sleep, conscious or unconscious, willing or unwilling. So of the whole visceral or organic life, continually tending to preserve or restore health, equilibrium, and internal harmony, which your silly intellect and suicidal self-will so often disorders. It is the ark of that power, wisdom and love, which has distributed planets, elements, minerals, plants, animals and characters.

What an arrogant fallacy is the common idea that our minds are greater than our bodies! or that we are justified in violating the organic laws of the body in order to gain knowledge at our miserable schools!

Consider how infinitely small are the acquisitions of our most learned scholars when compared with that wisdom whence the mathematics of the universe with all its mechanical chemical and physiological structures and their relations have emanated; and consider that the *learning* of the scholar is that of *our minds*, and the *wisdom* of the Solar Artist is that of *our bodies*; consider, moreover, that the body is the organic structure of the passions, of that fountain of life, without whose impulsions, in some sensation or affection, not one thought, idea, or faculty of knowledge, is possible to the *wind*, whose antero-cerebral lobes are merely superstructures on the passional sphere, intended to facilitate its conquests and guide it to its ends. The Faculties of the Intellect are the Eyes of the Passions.

It is commonly averred that the passions are blind, whilst this is sometimes strikingly contrasted by the directness with which they march to seize their objects. Let us explain this enigma. The passions *are born* blind, like kittens and puppies, which does not prevent *them* from finding their mothers' breasts. The passions operate by elective affinities, which like those observed by the chemist between inorganic elements or compounds, act only within a limited sphere.

Commixture by trituration or solution is the condition of the play of elective affinities in *chemical* action, and *proximity* within certain spheres of personal influence, capable of extension by means of letters or other arts of correspondence, is the condition of the play of elective affinities in *passional* action.

Nothing is more common than to witness thousands of human beings reduced to mere vegetative existence, to the nutrition of their bodies; or still worse, pining from unsa-

tified spiritual necessities, without knowing what they want, or any consciousness of those latent powers which passion only arouses !

How often has some casual incident, the beam of a bright eye, the tones of martial music swelling through a forest glade, opened suddenly a new life for some melancholy Jaques, as Love or Ambition have been touched by the objects and spheres of their affinities, and the fog of sentimental metaphysics or stupid inertia been dissipated by the rays of the Passional Sun !

But if the objects of a passion are not presented to it, its vague yearnings give no knowledge of them, still less tell where or how to seek them, this must be revealed by calculations of the intellect upon past experience, or observation of passional facts ; and the indirect movement of the passion consequent on this revelation, lacks the earnest-attending the direct play of elective affinities.

In proportion to the tension or supremacy of the spiritual life and central force of passion in the individual ; to the principle of faith or self-trust on the one side, and to the clearness of intellectual vision on the other ; the soul conquers time and distance, and renders tributary those circumstances which always write impossible upon the future. In defect of the latter condition, the light furnished by the intellect, the passions if awakened, have no means of finding what they want, and only rend the organism which should serve as their fulcrum, or poison it by their resorption, plunging the whole being in anguish. At best they can but toss it to and fro like a rudderless ship, until perchance some opportunity of passional salvation heaves alongside. Hence we see in ordinary times, marshals of Napoleon or Christian apostles rusting and rotting out as shopkeepers or

shermen, without any vision of their passional destiny. This, so illustrated in individual cases, is likewise true of nations, races and humanity entire, basely wallowing and running like diseased swine in the mire of social subversion, without any vision or faith in their essential destiny or true passional development.

In the early periods of the Christian Church, as since among the Moravians, the Hussites, and new sects in every century inspired by the old enthusiasm; the inevitable fallacy of Love undirected by Science, has been proved and repeated in their abortive tendencies towards Association and the Unity of Interests. Those of the new church who cannot see the necessity of Social Science, or the use of determining the forms and methods of Harmony, asserting that Love contains Wisdom and dispenses with all calculations of the intellect by its own organic force, are yet to understand, that in the spiritual as in the material world, Heat and Light may exist *latent* as well as expressed. They are intrinsic or latent in all souls. Divine and humanitarian Love expresses itself to us in Jesus Christ, but Wisdom of the same degree; essential to the expansion and communication of that love, as flame to fire; still remained latent, as light in hot bodies, until the Spirit of Christ, which has never ceased to move and aspire in the heart of humanity, kindled at last that heat into a flame; and now first gives us its corresponding light, in the practical formulas of Social Science and the Organization of Labor.

Good men of all ages have groaned, as we now groan, under the desolating effects of Social anarchy and antagonism, and have sought by Association, to express more truly the sympathies of their hearts, but these crude associations with their community of property and inefficient industry, could

be only violets of March that bloom and quickly perish ; fugitive expressions of good will ; not permanent solutions of human destiny, nor capable of generalization, since in seeking a partial development for the passion of Friendship they did not provide for Ambition, or Love, or the Family sentiment, their appropriate spheres of activity.

The work was inspired by charity and devotion of that high degree which makes martyrs and heroes, and causes men to esteem their lives lightly before questions of principle or loyalty ; which expands individual consciousness by sympathy with the life of the whole human race, which enriches it with the fee-simple of immortality, and sheds through the clouds of a mortal day the sunset radiance of a past eternity and the dawn of an eternity to come.

It was not from weakness or childish sensuality that these men failed to conquer passional harmony, it was purely from their ignorance of Social Science.

The human intellect had not yet fulfilled its mission.

The Eyes of the Passions are the Faculties of the Intellect. They may become obscured by religious or philosophical prejudices, which accept the present incoherence of interests and social relations and its evil results, as a permanent divine ordination, inevitable by human effort. Thus is produced the intellectual *cataract*, which mistakes an opacity within its own orbit for darkness upon the face of nature, or the *amaurosis* of despair, whose weak and misty vision magnifies obstacles, and by fictions of impossibility, palsies into vacillating imbecility every manly and godward step towards the conquest of our individual or our collective destinies.

When the intellect, baffled and diverted from its proper sphere of action, wanders off into theological and metaphy-

ical abstractions, instead of devoting itself wholly to the service of the passions, guiding them to their objects, and revealing the paths of their harmonious coaction ; the social movement must become stationary or retrograde, as during the civilized and barbarous epochs of social night ; which though superficially progressive, in regard to industry, arts and sciences, and securing many privileges to a limited number of individuals ; retrograde far behind the savage state in regard to the general health, liberty and opportunities of happiness enjoyed by the immense mass of the people.

The Savage who still enjoys a social twilight, exercises the rights of hunting, fishing, gathering freely the fruits of the soil, pasturage, federal compact, external aggression, and absence of *care*, which blights our rare moments of joy by futile regrets of the past and anxieties for the future.

The Civilized laborer or citizen cannot exert one of these privileges, unless in new countries like America, where they do not continue very long unappropriated by the favorites of fortune. The free Englishman is liable to fine, imprisonment or expatriation, if he dare to use the least of them, and has been sent to Botany Bay for throwing a stick at a hare.

The Savage, in his seasons of scarcity is affected by no social contrasts, and the sufferings of necessity common to all, are less grievous and degrading to any one ; the abject poverty of the Civilized masses is constantly aggravated by the spectacle of excessive luxury which they cannot hope to share, and which is extorted from their own earnings by superior cunning and the sacred mysteries of commerce or of religion.

Passing from the more external phenomena of Social life

to the inner life of the individual Soul, the passional darkness thickens, and the effects of this treacherous desertion of its natural function by the human Intellect are still more cruel in the conflict of duties and passions within each breast which kindles the fires of hell in the distracted conscience.

Deep within from that ark of the sanctuary where the presence of God ever dwells in the individual soul, rises the pride of purity, the dignity of being, the sentiment of personal character ; demanding freedom and space to expand in its spontaneity, insisting on that high self truth which must protect itself—the counterpart and spouse of nature and representative of God—sacred from all intrusion, and giving the religion of individualism, of which Goethe and Emerson are the popular exponents. But all around, like the plumage of the bird, or the foliage and flowers of the plant, spring the claims of affection, the passional affinities, rooted also in that very *Being*, and integrant elements of that “*creative all-enclosing self*,” whose lovely ideals pine in the absence of their actual affinities ; which perish by restraint and compression, and fill our hearts with graves, the tombs of unborn joys, whose fragmentary inscriptions are made legible only by their sad context in other hearts, bereaved by the same blow that smote our peace. How can these delicate blossoms live amid the stern, crushing duties of *Doing*, whose remorseless tread ignores the plea of friendship or of love, marching to conquer a position, to fill repugnant functions in the heartless monotony of civilized toil, to immolate tastes, affections, spiritual development, too often honor and self-respect, under the juggernaut car of social custom and their own necessity !

INTELLECT.

Comprises Three Distributive Attractions which arbitrate between the different Sensuous and Affective Attractions and transmit to the Will the impulse of the dominant motive.

FUNCTION.—To contrast, combine and interlock the sensuous and affective attractions, by the discovery and realization of a social mechanism and material sphere, calculated to harmonize all interests and passions within each individual, and among the members of each society; effecting external or collective unity, and internal individual unity.

TENDENCY.—To truth order and general equilibrium.

ENDS OF ATTAINMENT.

Direct and Composite.—Cooperation with God as he is manifested in the order or mathematics of creation to which all attractions are co-ordinated.

Direct and Composite.—Fulfillment of God's adaptations to our integral welfare, individual and collective, and to that of all creatures whose lives are linked with ours, by initiating man into the sphere of causation, the mysterious distribution of sympathies and antipathies in the passionnal gamut, and the modulation of destinies.

Inverse and Simple.—Opposition to God by arbitrary legislation and repression of attractions.

Inverse and Simple.—Prevention of God's adaptations to our welfare and to that of the creatures connected with us, by false philosophies which shut the eyes of our race to their true destiny; persuading them that it is impossible to escape from the evils that oppress and enslave them, and even insulting the senses and passions by pretending that their suppression is necessary to salvation in a future life.

TONE OR SENTIMENT.

Direct and Composite.—Love of truth.

Inverse and Simple.—Love of Sophistry.

CONCOMITANT RESULTS.

Direct and Composite.—Intellectual development and pleasures of science by symp-

Inverse and Simple.—Unprofitable and trivial amusements in forming arbitrary clas-

CONCOMITANT RESULTS.

athy with God's wisdom in the mechanisms of creation, to which the passional or social harmony will serve as the key-note.

Vast development and affiliation of all the sciences through their subordination to the pivotal science which is Passional Analogy.

sifications and hypotheses, or pain from perceiving the discrepancy of sidereal, atomic, organic and instinctual harmonies, with the incoherence of our social world, and with the incompetence of our mechanical forces.

Intellect is a Series of Three Distributive Branches.

CABALIST.

Comprises perceptions of Progression or relation of cause and effect, order, time, and events, similitude and difference. Corresponds with Centrifugal tendency.

Function.—Creation of discords by analysis and contrast.

Tendency.—To refinement, to formation of sects.

Ends of Attainment.—Division of a mass into its component elements, and manifestation of their specific characters as groups or sects. Division of labor in every department.

Direct.—Stimulation and refinement of industry, art and science, through the rivalries of groups in a common or unitary series.

Inverse.—Persecutions and hostile jealousies between sects and parties having no connection in a general interest.

Tone or Sentiment:—

Direct.—Emulation and criticism.

Inverse.—Envy and detraction.

COMPOSITE.

Comprises faculties of Ideality forming combinations of images, and Constructiveness the name applied to ideality in the material or mechanical sphere. Corresponds with Centripetal tendency.

Function.—Creation of accords by combinations.

Tendency.—To construction or creation, and in its application to society, to combination of masses.

Ends of Attainment.—Union of parts in a symmetrical whole. Combinations of thought in art and sciences, and other departments of industry admitting them.

In Composite action.—Collection of individuals into groups, and of groups into series as in an army.

In Simple action.—Assemblage of crude masses as in mobs.

Tone or Sentiment:—

Creative, constructive or corporate.

Inverse.—Blind furor or illusions.

CABALISM.

Concomitant Results :—

Direct.—Aptness for calculation and discrimination.

Inverse.—Aptness for intrigue, knavery and cabals ; allies specially with Ambition.

COMPOSITE.

Concomitant Results :—

Direct.—Aptness for Association.

Inverse.—Facility of yielding to the blind impulse of numbers ; allies specially with Friendship.

PAPILLON.

Or attraction for change or variety in the exercise of Senses or Passions. Corresponds with Balancing tendency.

Function.—To alternate sensations, sentiments, occupations, and to refresh by variety.

Tendency.—To change.

Ends of Attainment :

Direct.—Integral development, by assuring to each Sense, Passion, or Faculty, its share of action.

Inverse.—Weakness of character from fickleness and inconstancy.

Direct.—Interlocking of groups and series by interchange of their personal elements, *i. e.*, of the persons attached to each group.

Inverse.—Sacrifice of industry to unproductive and hurtful dissipation, and failure of enterprises requiring the concentration of any single force.

Tone or Sentiment.—Love of novelty.

Concomitant Results.—Plasticity of intellect and character, facility of adaptation to new spheres. Prevention of excesses. Allies specially with Love.

It follows from these considerations that the normal functions of the mind or antero cerebral lobes is not to control, suppress and subdue the body and the passions as the ignorant philosophers and moralists tell us, but to obey them, serve them truly, guide to their objects of sensitive and affectional satisfaction, enlighten them as to their true interests, and in connection with the unitary organic instinct of Harmony assist in attaining and preserving their equilibrium. This statement of functions conducts logically and inevitably

to the formation of Passsional Series, or series of groups, applied to agricultural and domestic industry, (the destiny of man as artist and harmonist of the earth,) groups formed on each industrial function by the discriminate preference of their members ; rivalized and contrasted with each other, then combined in corporate masses as in the regiments of an army : to energize their action by Ambition and Cabalism, and exalt their enthusiasm by the concert of numbers and accords of Friendship,—alternated in each function at intervals short enough to anticipate fatigue, and interlocked by the interchange of their members, so as to give each an opportunity for development, alternately and integrally, of his varied affections and capacities, and conciliating his interests with that of the associated mass whose component individuals he works and shares with in many groups and functions. (For farther information on this formula of Social and Passional Destiny, consult Fourier : “ Universal Unity,” and “ New Industrial World.” Considerant : “ Social Destiny.” “ True Organization of the New Church.” “ Solar Ray,” Section on “ Trinity.”)

THE PRACTICAL : PREHENSILE AND LOCOMOTIVE SPHERE OF MAN, organized in the Osseous and muscular structures or locomotive system in general, and limbs, and mouth in particular, place him in direct relation with the external world, and give the instruments by which he operates upon it in production or destruction, use or abuse.

This sphere communicates with the *visceral instinctual* or *passional*, either with or *without* the intermediation of the antero-cerebral or intellectual : thus creatures in which the latter is undeveloped, pursue and attain their necessary ends with quite as much and often more directness and certainty than those possessing antero-cerebral lobes. Their neces-

ties are, however, much more limited, and it is in adaptation to passional states or desires whose objects are not brought into contact with us, as its food to the tentacula of the Polypi, that we have been endowed with far-reaching faculties of intellectual vision, indefinitely extensible by extension of the clairvoyant sub-sphere. In different individuals, different spheres dominate, or are disproportionately developed;—yet all possess them all, and it is for the most part merely a vice or accident of civilized *education* (for which read “*compression*”) which gives us the stupid athlete, all brawn and muscle, the pale and feeble intellectualist, or the ignorant and inefficient woman, full of tenderness, whose passions without knowledge, experience or practical ability, only lead her to ruin.

The Health, Sanity, integrity and satisfaction of each of the three spheres requires their combined action;—not merely their alternate action, but their combined or integral action. There is no Use too simple or humble to illustrate this. Take milking cows for example. Do you think this is just a clutch and jerk? a low mechanical action which a corpse might execute, if properly adjusted, and *will*-power applied from a galvanic battery; or that an automaton of clock work, springs and pulleys, could perform. Not at all. Milking is a mechanical, and at the same time a vital, a spiritual, a passional act, in which the soul first finding spiritual cows in its adyta about the Solar plexus, goes forth in quest of their natural correspondents along the arms to the ends of the fingers, and there clasping the teats, becomes a link in that magnetic circuit of power flowing into form and use, which the Sun gives with all the planets and their creatures, and in which the cow especially represents the nutrient and secernent function of our mother Earth.

Both the Passional and the Intellectual spheres of life, acting separately or without their practical ultimation in active use or passive fruition, become soon morbid and introverted, involve the whole organism in disorder, the whole life in suffering, preying upon themselves in a manner represented by the pangs of thirst and starvation when the stomach and other organs, deprived of their proper stimuli and pabula, are reduced to absorb their own tissues, or eat themselves.

The Affections, acting simply or without intelligent application to practical uses in some productive industry, charmed by the love of the person served, degenerate into Sentimentalism, useless, ridiculous, and by morbid refinements intensifying the neuralgic agonies of the unfortunates thus self-condemned to eat their own hearts. This pernicious process is soon observed; lesions of the circulation, blood insufficiently elaborated and too feebly propelled into the tissues, deposits there its nutrient plasma in an albuminous state. This is the matter of tubercle which rapidly accumulates under the depraving effect of passional compression, introversion and resorption, and in connection with a vitiated nervous influence from the Sympathetic System and passional lobes of the occiput and side head, hurries the most delicate flowers of our race through thorny paths to an early grave. Irving's story of the "Broken Heart" is a physiological fact.

The Intellect acts truly only in impassioned application to practical uses, co-operating with the Solar ray in the organization of beings, or the modelling of already created objects to new adaptations of use, only in art, whose materials are provided in the spheres of the senses. The moment that it violates the pledge of its incarnation by leaving matter on

the sphere of practical uses to employ itself upon itself, to define the cognition of the perceptions of the sensations, and to discriminate between the me and the not me ; it becomes not only an expletive, but a pernicious function in the soul and body, absorbing into its vicious circle of unproductive action, like a cancerous growth or other tumor, that life blood and nerve force which were elaborated for the maintenance of the common weal, to feed organs engaged in their normal work of production : hence the antero-cerebral lobes and mental functions are when thus introverted in their action, to the individual economy ; what a loafer or swindler is in the social body. They obtain dishonestly for private purposes of no use to the rest of the body or soul, values, without rendering back an equivalent therefor. It is much better, and less dishonorable, to be an idiot than a metaphysician ; since the idiot's mind being inert makes no drain upon the general system, but allows the body to be strong and well nourished, and capable of mechanical uses ; but the fungous parasitical mind of the metaphysician is very mischievously active, and by its swindling and wasting of the organic forces, makes the body lean and weak, fairly starving out the affections and practical faculties. The same condemnation, only a little milder, is applicable to the direction of the intellect, not exactly upon itself, but upon any objects or ideas not returning to the individual and social organisms, *a quid pro quo*, such as dilettanteism in art, politics, scandal, &c., &c. Here I would observe that nature never forgives even generous errors, and that it is necessary for individual integrity, and sanity, and health ; not only that the mind should be employed in studies ultimately useful to the social body, and thus in a collective sense returning *a quid pro quo* ; but as we all stand as indi-

viduals before sun and earth, so our minds must be applied, at least for a certain portion of the time, to objects of immediately practical material use. Only thus do they fully enter the circuit of Solar and planetary forces, and secure to themselves that vigor which is needed for their social efficiency. The introversion of the Mind, or metaphysics, is equally morbid with the introversion of Passion or sentimentalism. The antero-cerebral lobes being, however, only an appendage superposed on the vital economy, its disorders do not so soon or so gravely compromise health and life, and a man may exist in a metaphysical condition for a number of years, just as he may with a cancer or fungous tumor of slow growth. The intensity of passion and enjoyment of life are, however, effectually precluded, and the pleasures of such an unfortunate are usually limited to eating, which being carried to gluttony, produces dyspepsia and hypochondria, thus rendering it still more difficult for him to escape from the vicious circle to which he has become habituated. The stern necessities of poverty or the rarest opportunities of passion only can save him.

I believe that gluttony will be observed as a common vice in those (not Sentimentalists) who, either from metaphysical vices, or simple want of opportunity for passional development, are precluded from other forms of passive enjoyment, or fruition of nature and society.

There are many forms of metaphysics besides that incorrigible stammering over the cognitions of the perceptions of the sensations of the me, and the not me, and such like stupid definitions which only serve to confuse the subject.

History, as it is at present known, is metaphysical, an act of humanitarian introspection, one degree above individual self-introspection and definition, but equally useless and idle.

This would be less the case did History record the industrial and artistic methods and achievements of the human race, i. e., what man had accomplished in relation to his destiny as harmonist of the Earth ; but in place of this, History is limited to record the false experience of the race, its wars, crimes, and political dynasties, in which a few ambitious politicians, statesmen, kings and queens, figure in an artificial glare, leaving the people and its industry, the passionate and industrial experience of individuals, classes and nations, all in the shade. Things which were wrong, when they were done or said, become no truer for being repeated, even did we get just reports of them ; but as the chief actors in history, like Lord Walpole, well know, it is mostly a lie that is written, and thereby stands merely on the same platform as other works of fiction and imagination, many of which are superior by their fascinating interest, as well as more internally true to the life of man manifested under such and such given conditions. History and fiction proper may either of them be beneficial relaxations from physical toil when nothing more real is at hand, but farther than this they must be condemned as intellectual swindling not rendering *a quid pro quo*. Especially does this censure fall on those preposterous studies of idle young ladies who consider it very fashionable and meritorious to take a course of history after leaving school, as a corollary I suppose, to the courses of brimstone and molasses, they recollect to have been drugged with as children, or an antecedent to the courses of blue pill and fluid magnesia they are soon to enter upon as dyspeptics. There is no kitchen or housemaids' work that would not be more valuable and more honorable to them. But these vicious and unfortunate habits of trifling, like their still more fatal accompaniments in another

sphere of introversion, have been sown and trained from early childhood. The trustful babe had no sooner begun to speak articulately, and enjoy the beautiful Earth and her sphere of material harmonies, where God externalizes himself; than in direct contradiction to this system of practical incarnation, false education drives him into abstractions—first, the drudgery of the alphabet and spelling of our crude language and other factitious knowledge, which if he has the misfortune to be apt and obedient to his teachers, soon distracts him from the healthy natural exercise of his senses and observing faculties, and from the sphere of the physical sciences and practical uses which he was entering through them; makes of him a barren and an unhappy idealist, pursuing phantoms through life, and forfeiting the chances of his passional destiny.

It is true, to a certain extent, that Social disorders necessitate the sacrifice of individual destinies; that in order to ascertain the sources and remedies of collective disease and error, the analyst must come out from the matter-of-fact details of the present life, and give himself leisure to scrutinize its methods and conditions of activity. Yet Nature makes no allowances for such necessities, but treats with each of us individually, and falsifies our whole life, thought, and influence, in proportion as we abstract ourselves from farm work, from her absolute formula, of beneficent production with head, heart and hands, at once. She continually calls to us to make our *intellect, character*; and convinces us by a thousand humiliations, how little account she makes of our sagacity; and that not what we say merely, but what we are, is persuasive.

A man, for instance, must love, honor, value and obey his present spiritual and natural entity, more than that of a

plate of beef and cabbage, consequently not compromise a higher for a lower vital condition, nor impose on his organism the toil of vitalizing unnecessary quantities of crude matter. Both the sentimental and the intellectual introversions, forms of passional disease soon compromising the organic functions, have resulted from simplism in the practical sphere of life, vitiated both actively and passively, in production and in consumption; and from the disjunction of these two elements of practical life. Here industry, and even art, though necessarily busied with material objects, and placing man in direct relations with the forces of the Sun and Earth, have, in the absence of the Passional Series or true order of their development, been unimpassioned unintelligent and repugnant, impelled by simple necessity or the force of circumstances more than of centre-stances or internal promptings, and as often destructive as productive. Witness the industry and art of war.

These errors and evils in the sphere of Practical Uses, the third sphere of the human economy which Swedenborg calls the Third Heaven, or Heaven of the Celestial Angels, have converted it during the incoherent periods to the Third Sphere of Hell, or ultimates of Hell, and have naturally driven those persons who had leisure to look out for a cool corner, into one of the other abstractions, to the Second Sphere of Hell, among the Ideologues, or to the First Sphere among the seats reserved for the ladies, in the Hell of Sentimentalism, the simplism of the introverted affections.

Now, if the Passional Series had not been discovered, it might be impolite to prevent one from establishing themselves in either of these two Hells; but as it is, there is more fun in associative production, the announcement of which must constitute my justification as to uses at the

present time, since those words are also actions which become causes of action in others.

I must not dismiss this matter without drawing broad and clear the line of demarcation between the noble poet and scientific thinker, whose ideas transcend the sphere of common uses only to discover higher regions of use, and practical applications more perfect than are known to the routine laborer; between these devoted artists, whose eye wanders not in vacuum, but follows the Eorosch* above the clouds, and the idle, pitiful introversions of sentimentalism and metaphysics, which though they are the perversions of other organs, are not exempt from the disgrace and the ruin attendant on the lowest form of introversion or self-abuse.

The merely physical laborer is conversant consciously only with the material type, but the poet or artist deals with the spiritual substance of that form or type.

Hear our Emerson's plea for his honorable idleness:

THINK me not unkind and rude
That I walk alone in grove and glen;
I go to the god of the wood
To fetch his word to men.

Tax not my sloth that I
Fold my arms beside the brook;
Each cloud that floated in the sky
Writes a letter in my book.

Chide me not, laborious band,
For the idle flowers I brought;
Every aster in my hand
Goes home loaded with a thought.

* The Persian antetype of Genius; represented as a bird brilliant with light that sees from afar. The Zend Avesta compares with it the Sacred Word.

There was never mystery
But 'tis figured in the flowers ;
Was never secret history
But birds tell it in the bowers.

One harvest from thy field
Homeward brought the oxen strong ;
A second crop thine acres yield,
Which I gather in a song.

Hear, now, Barry Cornwall, that merry thrush, whose every tone swells with the inward sweetness of a happy home and faithful love returned, so that from his verses I unconsciously look up, as though I were lying under a tree, to seek for his mate upon her nest :

THAT was not a barren time,
When the new World calmly lay
Bare unto the frosty rime,
Open to the burning day.

Though her young limbs were not clad
With the colors of the spring,
Yet she was all inward glad,
Knowing all she bore within,
Undeveloped, blossoming.

There was Beauty, such as feeds
Poets in their secret hours ;
Music mute ; and all the seeds
And the signs of all the flowers.

There was wealth, beyond the gold
Hid in Oriental caves :
There was—all we now behold
'Tween our cradles and our graves.

Judge not, then, the Poet's dreams
Barren all, and void of good :
There are in them azure gleams,
Wisdom not all understood.

Fables, with a heart of truth ;
Mysteries, that unfold in light ;
Morals, beautiful for Youth ;
Starry lessons for the night.

Unto Man, in peace and strife,
True and false, and weak and strong,
Unto *all*, in death and life
Speaks the Poet in his song.

Thus, Alfred Tennyson, a Poet who bears the noble conscience of his mission, an artist so earnest that almost every poem is a genuine creation—a Life made Voice :

THE Poet in a golden clime was born,
With golden stars above ;
Dowered with the hate of hate, the scorn of scorn,
The love of love.

He saw through life and death, through good and ill,
He saw through his own soul.
The marvel of the everlasting will,
An open scroll,

Before him lay : with echoing feet he threaded
The secret'st walks of fame :
The viewless arrows of his thoughts were headed
And winged with flame,

Like Indian reeds blown from his silver tongue,
And of so fierce a flight,
From Calpe unto Caucasus they sung,
Filling with light

And vagrant melodies the winds which bore
Them earthward till they lit ;
Then, like the arrow-seeds of the field-flower,
The fruitful wit

Cleaving, took root, and springing forth anew,
Where'er they fell, behold,
Like to the mother plant, in semblance, grew
A flower all gold,

And bravely furnished all abroad to fling
The winged shafts of Truth,
To throng with stately blooms the breathing spring
Of Hope and Youth.

So many minds did gird their orbs with beams,
Though one did fling the fire.
Heaven flowed upon the soul in many dreams
Of high desire.

Thus truth was multiplied on truth, the world
Like one great garden showed,
And through the wreaths of floating dark upcurled
Rare Sunrise flowed.

And Freedom reared in that august Sunrise
Her beautiful bold brow,
When rites and forms before his burning eyes
Melted like snow.

There was no blood upon her maiden robes
Sunned by those orient skies ;
But round about the circles of the globes
Of her keen eyes,

And in her raiment's hem, was traced in flame
WISDOM : a name to shake
All evil dreams of power—a sacred name :
And when she spake,

Her words did gather thunder as they ran,
And as the lightning to the thunder
Which follows it, riving the spirit of Man,
Making Earth Wonder ;

So was their meaning to her words. No sword
Of wrath her right arm whirled,
But one poor Poet's scroll, and with *his* word
She shook the World.

And this, from the *Ode to Wordsworth*, by our American poet, Wallace, and which I mar with regret by removing it from its context :

For Poetry is enthroned by his own right.
I hear his cadences in every breeze ;
I see his presence fill the dark blue lake,
Like an old melody ; and I know
He is a living and immortal power.
No matter where he lifts his natural voice,
All men shall crown him as a gentle God
Who, wandering through his heritage of Earth,
Makes pleasant music in the lowly huts
Where poor men ply their rugged toil ; who smiles
Within the mellow Sunbeams, when they paint
The swelling upland, where October sits,
Holding her hands to catch the dropping fruit :
Who stands upon the hazy mountain-top,
Beautiful as the Light ; who, solemn, chants
Full many a rune in every sunless hall
Down in the deep, deep Sea, and sways all things,
The Angel of the World ; who soars at will
Into the ample Air, and walks the storm ;
Or waves his wand upon the solemn Stars,
Orion and the Pleiades, and rules
Their people by a gentle law ; or stands

Imperial in the large red Sun, and charms
The Sky until its glorious passion finds
A language in the Thunder and the Cloud,
And in the Rainbow, chorusing all hues,
And in the splendor of the broad bright Moon
That builds her Venice in a sea of air.
Most haply I shall sing some simple words,
Rich with the wealth Experience gives to Time—
An antique tale of beauty and of tears :
Or I may wander in my thought afar
Where men have built their homes in forests vast,
And see the Atlantic rest his weary feet
And lift his large blue eyes on other Stars :
Or hear the Sire of many Waters hoarse
With counting centuries, and rolling through
The dim magnificence of stately Woods,
Whose huge trunks sentinel a thousand leagues,
His deep libation to the waiting Sea.

* * * * *

Or to some pastoral vale
Shall pass my trembling feet ? Then shall I pour
To Poesy, beloved in all her many moods,
A chant sublimely earnest. I shall tell
To all the tribes, with what a stately step
She walks the silent wilderness of air
Which always puts its starry foliage on
At her serene approach, or in her lap
Scatters its harvest-wealth of golden Suns :
And many a Brook shall murmur in my verse ;
And many an Ocean join his cloudy bass ;
And many a Mountain tower aloft, whereon
The black Storm crouches, with his deep-red eyes
Glaring upon the valleys stretched below :
And many a greenwood rock the small, bright birds
To musical sleep beneath the large, full Moon ;

And many a Star shall lift on high her cup
 Of luminous cold chrysolite—set in gold
 Chased subtly over by angelic art,
 To catch the odorous dew which Seraphs drink
 In their wide wanderings; and many a Sun
 Shall press the pale lips of the timorous Morn
 Couch'd in the bridal east: and over all
 Will brood the visible presence of the ONE
 To whom my Life has been a solemn chant.

ELIZABETH BARRETT BROWNING.

A VISION OF POETS.

They are scorned
 By men they sing for, till inurned:

Beauty in the mind
 Leaves the hearth cold; and love refined
 Ambitions make the world unkind.

The Boor who ploughs the daisy dawn,
 The Chief, whose mortgage of renown,
 Fixed upon graves, has bought a crown—

Both these are happier, more approved
 Than Poets!—Why should I be moved
 In saying both are more beloved?

* * * *

Then first, the Poet was aware
 Of a chief Angel standing there
 Before that altar, in the glare.

His eyes were dreadful, for you saw
 That *they* saw God—his lips and jaw,
 Grand-made and strong, as Sinai's Law.

They could enunciate, and refrain
From vibratory after-pain ;
And his brow's height was sovereign—

On the vast background of his wings
Arose his image ! and he flings,
From each plumed arc, pale glitterings

And fiery flakes (as beateth more
Or less, the angel-heart!) before,
And round him, upon roof and floor,

Edging with fire the shifting fumes :
While at his side 'twixt light and gloom,
The phantasm of an organ booms.

Extending from which instrument
And angel ; right and left-way bent,
The poet's sight grew sentient

Of a strange company around
And toward the altar,—pale and crowned,
With sovran eyes of depth profound.

Deathful their faces were ; and yet
The power of life was in them set—
Never forgot, nor to forget.

Sublime significance of mouth,
Dilated nostril full of youth,
And forehead royal with the truth.

These faces were not multiplied
Beyond your count, but side by side
Did front the altar, glorified ;

Still as a vision, yet expressed
Full as an action—look and geste
Of buried saint, in risen rest !

The Poet knew them. Faint and dim
His spirit seemed to sink in him,
Then, like a dolphin, change and swim

The current—These were Poets true
Who died for Beauty, as Martyrs do
For Truth—the ends being scarcely two.

God's Prophets of the Beautiful
These Poets were.

* * *

And all their faces in the lull
Of natural things, looked wonderful
With life and death and deathless rule !

* * *

But where the heart of each should beat,
There seemed a wound instead of it,
From whence the blood dropped to their feet,

Drop after drop—dropped heavily
As century follows century
Into the deep eternity.

* * *

“World's use is cold—world's love is vain,
World's cruelty is bitter bane ;
But pain is not the fruit of pain.

“Hearken, O Poet, whom I led
From the dark wood ! Dismissing dread,
Now hear this Angel in my stead :

“His organ's pedals strike along
These Poets' hearts, which metal-strong,
They gave him without count of wrong,—

"From which foundation he can guide
Up to God's feet, from these who died,
An anthem fully glorified !

"Whereat God's blessing IBARAK
Breathes back this music—folds it back
About the earth in vapory rack :

"And men walk in it, crying 'Lo !
'The World is wider, and we know,
'The very Heavens look brighter so !

"The Stars walk statelier round the edge
'O' the silver Spheres, and give in pledge
'Their light for nobler privilege.

"No little flower but joys or grieves—
'Full life is rustling in the sheaves ;
'Full spirit sweeps the forest leaves !'

"So works this music on the earth !
God so admits it, sends it forth,
To add another worth to worth—

"A new creation-bloom that rounds
The old creation, and expounds
His Beautiful in tuneful sounds.

"Now hearken !" Then the Poet gazed
Upon the Angel glorious faced,
Whose hand, majestically raised,

Floated across the organ-keys,
Like a pale moon o'er murmuring seas,
With no touch but with influences.

Then rose and fell (with swell and sound
Of shapeless noises wandering round
A concord which at last they found)

Those mystic keys—the tones were mixed,
Dim, faint; and thrilled and throbbed betwixt
The incomplete and the unfixed:

And therein mighty minds were heard
In mighty musings, inly stirred,
And struggling outward for a word.

Until these surges, having run
This way and that, gave out as one
An Aphrodite of sweet tune,—

A Harmony that, finding vent,
Upward in grand ascension went,
Winged to a heavenly argument—

Up, upward! like a saint who strips
The shroud back from his eyes and lips,
And rises in apocalyse!

A Harmony sublime and plain,
Which cleft (as flying swan, the rain,—
Throwing the drops off with a strain

Of her white wings) those undertones
Of perplexed chords; and soared at once,
And struck out from the starry thrones

Their several silver octaves, as
It passed to God! The music was
Of divine stature—strong to pass!

And those who heard it, understood
Something of life in spirit and blood—
Something of Nature's fair and good.

And while it sounded, those great souls
Did thrill as racers at the goals,
And burn in all their aureoles.

But She, the lady, as vapor-bound,
Stood calmly in the joy of sound,—
Like Nature with the showers around.

And when it ceased, the blood which fell,
Again, alone grew audible,
Tolling the silence as a bell.

* * *

“ If to speak nobly comprehends
To feel profoundly—if the ends
Of power and suffering, Nature blends,—

* * *

“ If to search deep the universe
Must pierce the searcher with the curse,—
Because that bolt (in man’s reverse,)

“ Was shot to the heart o’ the wood, and lies
Wedge deepest in the best!—if eyes
That look for visions and surprise

“ From marshall’d angels, must shut down
Their lids first, upon sun and moon,
The head asleep upon a stone,—

“ If ONE who did redeem you back,
By his own lack, from final lack,
Did consecrate by touch and track

“ Those temporal sorrows, till the taste
Of brackish waters of the waste
Is salt with tears He dropt too fast,—

“ If all the crowns of earth must wound
With prickings of the thorns He found,—
If saddest sighs swell sweetest sound,—

"What say ye unto this?—refuse
This Baptism in salt water?—choose
Calm breasts, mute lips, and labor loose?

"Or, oh ye gifted givers! ye
Who give your liberal hearts to me,
To make the world this harmony,—

Are ye resigned that they be spent
To such world's help?"—

The Spirits bent
Their awful brows and said—"Content!"

* * *

And *he*, our pilgrim-Poet, saw
Only their places, in deep awe,—
What time the Angel's smile did draw
His gazing upward——

* * *

Till, ripened in the light which shut
The Poet in, his Spirit mute
Dropped sudden as a perfect fruit.

* * *

"I soar—I am drawn up like the lark
To its white cloud! So high my mark,
Albeit my wing is small and dark!

"I ask no wages—seek no fame!
Sew me, for shroud round face and name,
God's banner of the oriflamme.

"I lay my soul before thy feet,
That Images of fair and sweet
May walk to other men on it,

"With the world's beauty, up to God,
Re-offering on his iris broad,
The images of things bestowed.

"I only would have leave to loose
(In tears and blood, if so He choose)
Mine inward music out to use.

*

*

"I only would be spent—in pain
And loss, perchance—but not in vain,
Upon the sweetness of that strain,—

"Only project, beyond the bound
Of mine own life, so lost and found,
My voice, and live on in its sound,—

"Only embrace and be embraced
By fiery ends,—whereby to waste,
And light God's future with my past!"

*

*

*

The Poet speaks to his chosen few, his lovers, his elect of the same spiritual group or category—the sublimer and more unitary the genius, the larger the number of his fold, as from the highest mountains the eye possesses the widest sweep of surface.

The Inventor demonstrates to all men his intimacy with spiritual substances, invisible to *them*, but as absolute matters of fact, and external objects of use, as brown bread or cotton homespun. Thus, Fulton sees spiritual steam-engines, and Babbitt condensing-pipes, and Morse magnetic telegraphs, which may exist in Saturn, Jupiter or the Sun, or any other place in the universe, without limitation of distance; and presently translates them into terrestrial fac-similes, amid

the envy or delight of his wondering brethren, and straightway the mad hopeless Visionary becomes the practical Hero of the mart and forum, and the musical clink of dollars follows his steps.

What small inventors have seen in the way of soap and steam-engines, or "light out-speeding telegraphs that bear *nothing* on their beam," Fourier has seen of human societies and organized attractive labor. He has caught the whole Social movement in the fact, as it is now proceeding in some superior planet, or in the sphere of spiritual substances, and thence translated it into the language of the earth. It was his misfortune that being only a Man and not a Planet or a Sun, he had to talk in mere words, and write in mere black lines, instead of using for his symbols concrete words or facts, and writing his adventures with that pen

" Which on the first day drew
Upon the tablets blue
The dancing Pleiades and eternal Men."

The consummation, however, though delayed, is hardly less certain, since though Fourier be removed from the rank of practical inventors into that of prophets, the forces of Sun and Earth with all the planetary choir, urge us steadily in the direction he has foreshown.

The great transition between the sphere of Poetry and that of *introversion*, must be sought in a state which though devoid of direct external or social uses shall yet be an innocent and pleasurable exercise of our sentiments of affection and our ideas of intellect; this state is found in Sleep and the phenomena of dreams.

Sleep is an organic condition, in which the visceral life and the sympathetic or ganglionic nervous system, chiefly

distributed on the viscera, and presiding over the functions of nutrition and secretion, dominate over the intellectual and locomotive life, and over the cerebro-spinal system, distributed chiefly to the external senses and muscles. Thus internal reception supersedes external activity, and man, lying quiet as to his little finite self-hood, is opened to the inflow of the tides of the earth life, and his spirit to the visitations of other spirits in a deeper and wider sense than is permitted to his waking and active hours.

Of sleep there are several distinct kinds—1st, simple sleep, or rest of body and mind, which is the more perfect as we are more completely unconscious. 2d, mixt sleep, in which the *phantasy* is active, and the illusion of dream occurs, lively and pleasing when health and the events of our ordinary course of life are propitious ; gloomy and frightful under organic disturbance or trouble of mind.

The third kind of sleep is that in which the *spiritual* functions of the ganglionic system and its related organs in the brain appear ; and when, in a state analogous to the somnambule and clairvoyant, the soul is in a certain manner disengaged, free, and apt for spiritual converse and reception. This constitutes the transitional state, which we should naturally expect to find between this mundane life and the ultramundane life to which death introduces us.

We do not expect to find clearness or regularity in phenomena of transition. Mystery is here at home. Nothing can, however, be more natural, than that once by any means emancipated from the chains and rivets of habit and memory, very curious, unwonted, and sublime powers should reveal themselves, and extend our eccentric idiosyncrasies in a manner highly inconvenient for the systematic classifications of sciences ; whose ministers, thus repulsed, are apt to

put on very silly pets, and meet facts with shrugs, ridicule, or ignorant denials. The phantasy is often blended in action with faculties of the higher and more independent sleep-waking vision and audition, so that very few even of real clairvoyants are reliable.

The late Dr. Cleveland, of Providence, who used to magnetize considerably, told me that his most lucid clairvoyants, in the midst of accurate descriptions of distant places where they had never been, would introduce circumstantial details about rooms and persons that had no existence—at least at that time—so that there was either complete illusion, or else confusion of the present with the past or the future.

The late M. Cahagnet—a poor French artisan, and pure minded votary of truth and good-will, has given us an interesting work composed entirely of the conversations of his clairvoyants with spirits in other planes of existence than ours. The views which they present of the life after death, though not very clear or uniform, are on the whole pleasing and consolatory, and likely to remove many morbid impressions and spiritual nightmares which an ignorant and blundering theory has fastened on those who listen too earnestly to its teachers.

I offer homage, says Zoroaster, to sleep, given by Ormusd for the relief of living creatures : who has given to the slave the night for his guide. We are all slaves in so far as the force of moral duties prevails over the spontaneous expression of our affections and instincts ; and sleep is our guide, because in rendering the external or moral life quiescent, it restores us to the play of spontaneity, though this be confined to subjective activity. Let me illustrate the sweet and innocent play of phantasy in sleep by the pen of one of those rarely gifted beings whose mediation connects us with the

superior spheres of existence, with whom poetry is not an effort, a spasmodic expression, but the natural voice of a life in harmony with itself and with nature, so that it is the very music of the sphere, and seems less to speak of itself than to lend its organs to the voice of guardian angels. I am permitted to use this poem which has been long in my possession, and may here venture to express a hope that others as exquisite, from the same fountain, will not be withheld from the hearts that are ready to welcome them. It is by Harriet Winslow List :

D R E A M - L A N D .

DAY may boast of bounteous spirits
All the airiest, brightest, best ;
Ah ! the night has one kind angel
That can rival all the rest.

Throw some dreamy spell around me,
Oh, sweet Sleep, that I may sing
All the wonders thou hast shown me,—
All the wealth that thou canst bring !

True, thy gold for daylight uses,
Is a thing of little worth ;
To build railroads it refuses,
Or regenerate the earth ;

But thy kingdom boasts of treasures
That nor moth nor rust invite,
If unfit for worldly uses,
All exempt from worldly blight.

Softly on the drooping eyelids,
Thou distillest charmed dew ;
Spell more potent, speedier, surer,
Puck nor Ariel ever knew.

Sorrow, like a dream, recedeth,—
Tears and sins are washed away,—
And night offers all we wildly,
Vainly prayed for through the day.

Then the coldest eyes beam kindly,
Sternest lips let fond words fall,
And the love so late despaired of
Throws enchantment over all.

Then the walls uplift, o'er-arching,
Through the fretwork gleam the stars ;
And the spirit breaks exulting
Matter's stern relentless bars.

Then the dear familiar voices—
Voices heard by day no more—
Fill the eyes with tearful gladness,
Thrill the heart through as of yore.

Every wish is fondly echoed
By beloved lips and eyes ;
Every wind a wish fulfilleth,
Laden with some sweet surprise.

And with those most loved and longed for,
Hand in hand we gaily go,
Over fields where softened Sunlight
Gilds and hallows all below :

Over fields where shine and shadow
Chase each other through the day,
And the breezes lightest whisper
Woos some sweet perfume away :

Where the pine trees towering proudly
Girdle us like guards around,
And the willows bow in passing
Till their tresses touch the ground.

Beauties of all climes and seasons
Fairy dream land, blend in thee ;
Summer's smile and winter's wildness
Highland hill and Lowland lie.

From the hill-top leaps the rivulet,
To its own song dancing free ;
Earnest and all-daring lover !
As it bounds to meet the sea.

Then the clouds reveal fair faces,
Strangely sweet the wind-harps play,
And the trees make human gestures,
Mutely beckoning us away.

Till at last we reach exulting
Those bright realms where joy has birth ;
Those receding sunset regions
Where the heavens kiss the earth.

Lovely land ! the dazzling daylight
Breaks too soon thy shadowy spell ;
Yet long after, on the eyelids,
Thy sweet influences dwell.

Therefore wildering visions haunt us
Mid the tumult of the day,
But we pause to ask their meanings,
And like ghosts they glide away.

LECTURE III.

THE CONCRETE MAN.

SPHERE OF PRACTICAL ULTIMATES.

THE Solar Ray is constituted of three principles,—the Caloric, the Luminous, and the Electric, or portion of the ray most active in determining chemical changes in minerals and plants.

As it permeates the atmosphere and surface of the *earth* and other *planets*, it resumes and continues by the most subtle intercourse, that connection which seemed to have been broken when these planets were thrown off from their solid aggregation with the body of the Sun.

Coming into relation with the Earth by its rays, the Sun develops from its mould which these rays permeate, three orders of being, or rather beings characterized by three spheres of qualities corresponding to the three elements of the Solar ray.

The heat or calorific element of the ray, corresponding with the red color, reproduces or develops itself in that sphere of existence, which we term in our own consciousness of it, Affection or passionate desire, which we designate as Ambition, Friendship, Love or family Affection, according to the circumstances in which it acts, and the objects of its action, and whose organization is to be studied in the viscera of the trunk of the body. The light or luminous element of the Solar ray, develops in the beings formed of the

earth mould, that property or sphere which our own consciousness names as intelligence or instinct ; it is organized in the brain and given to be the spouse of passion or Affection, and to guide it to the attainment of its ends.

For this purpose is requisite the intervention of the third element of the Solar ray, the chemical or electric, which develops in created beings the third order or sphere of faculties which our own consciousness designates as that of Uses or practical efficiency in ultimating our desires in facts. It is in this third sphere that the two other principles of affection and intelligence incarnate themselves in results, so that in studying this sphere we gain practical notions of the others, and of our nature as a whole.

Here the Solar and Planetary life is manifested or externalized, brought under the cognizance of our senses and within the grasp of our muscles. The organic apparatus of this third sphere is composed of the senses and muscles, and of the nervous system connecting them in action.

This nervous system is constituted by a central brain or cerebro spinal axis, and a surface brain whose particles are disposed in the tissue of the skin ; the centres and surfaces are connected by a double system of telegraphic nerves.

1st. Set of Afferent nerves conveying sensations or excitements from the surfaces to the centres.

2d. Set of Efferent nerves conveying from the centres to the muscles of each part the volition or reflected excitement from the centres.

These functions of the two sets of nerves has been perfectly demonstrated by Sir Charles Bell and other anatomists, who have examined them at their point of exit from the spinal column in two bundles,—the section of one of

which paralyzes motion, that of the other, sensation in the parts to which they proceed.

The simplest organic form is that of a Cell or Stomach, as exhibited by all animal and vegetable structures, and the simplest function or passional manifestation is that of Self-Appropriation or Nutrition.

We next see this central passion and its organic apparatus developing itself in the different viscera of the trunk in animals progressively rising in the grades of organization, and exhibiting corresponding passional developments in the spheres of Friendship, Ambition, Love and Familism, whose physiological and physiognomical characters I treat in my first lecture.

These passions in their Synthesis, represent the caloric element of the Solar ray organized in man. In my second Lecture I exhibit the passions, acquiring the intelligent consciousness of their objects and methods of attainment by a cerebral or brain development upon the visceral, corresponding to the luminous element of the Solar ray, and comprising the instinctual and intellectual spheres of the creature, whose functions and phrenological characters have long been fruitful objects of scientific research.

I now call your attention to the sphere of practical ultimates, where the caloric and luminous rays occupy only the interior of the picture, like the *lamp* in those *transparencies*, whose figures painted outside are thus rendered *visible* like the phenomenal creation which we call Nature.

As the caloric and luminous elements are always implied, to a certain extent, in the production of chemical effects, so the passional and intellectual principles are always implied in our production of uses. Behind every effect or practical result there lies a force and a method in which the force

acts. In the human organism, and in all animals, the passionate, and the intellectual or instinctual organs, though always the essential, internal, causing and methodizing principles, are manifest in nature and art only by their results or workmanship.

We are here to consider Man as the Artist and Harmonist of the mineral, vegetable and animal world, and finally of himself, in practically determining and bringing about the conditions and spheres whence beautiful, happy and harmonious organizations and lives are evolved ; since as the sphere, so is the life that flows into it. To the waters, fish ; to the air, birds ; to the plants, animals and insects ; to wild, new countries, savage societies ; to the farm regions, a dull, quiet, brawny force ; to cities a nervous spasmodic activity of business, a concentration and intensity of feeling and motion, a development of new wants, new sufferings, and new spheres of spiritual conquest.

In the creation or modification of spheres, the Natural Sciences blend with Social Science, Man becomes a co-efficient of the Solar ray, and the affinities which we sustain with the mineral, vegetable and animal world, furnish the neutral pivots of our industry, form the substratum on which human or social affinities develop themselves. (See "Solar Ray," Third Section, on "*Incarnation.*")

In tracing the practical inspirations of the Solar ray, we shall conceive how the conditions of Individual development naturally blend with those of Social and collective well-being, and our Industrial Destiny as Artists and Harmonists of Nature, with our Passional or spiritual Destiny of happiness.

Man, noblest child, in whom his parent Planet finds at last a voice for all her pain and all her hope, in whom she takes hold on Heaven, and on whom she waits for the fulfil-

ment of God's will in her own harmonies, Man cannot, must not, seek to separate his fate from the destinies of his Mother Earth. He is the Artist.—Before him lie the plastic elements of Nature, within him that Ideal Unity, at once the primal cause, the supreme sanction, and the ultimate tendency of all terrestrial forms and beings, his own crowning the summit.

Does the Architect or Sculptor fear the rudely quarried marble? Can the Painter find no beautiful shadowing from his ochres on his canvass? Is the Poet disgusted with words, or the Farmer with his fallow acres? No. Because the spiritual force possesses, modifies, creates and recreates by some galvano-plastic art, its own expression in material form; because the Ideal, though baffled, must conquer at last; because the Individual Soul by its contact with God above and Matter below, becomes the continent of Harmony and Subversion, of historic and prophetic ages.

I have already spoken of the nervous organism, of its central and surface brains, its afferent and efferent system of telegraphic nerves, conveying sensitive excitement and motive impulse. Let us consider more maturely the nature of this circuit. The Viscera of our thorax, abdomen and pelvis, which organize the functions of respiration, nutrition, circulation and reproduction, are animated and connected in their action, so as to form One Central Organ or sphere of life, by means of the Ganglionic or Sympathetic nerve, in its relations with the Brain and with the surfaces of the body, its senses and limbs, it gives the seat of the affections or passions, which by the intelligent faculties developed in the brain acquire the consciousness of their wants, and by the senses and limbs express themselves and work out their ends in matter or in Practical Uses.

Agents of all Physical reception, nutrition and internal connections or sympathies, the Viscera, are by a correspondence of Spiritual with Material functions, at the same time the sphere of Spiritual reception, nutrition and sympathy. They constitute the Organic Fountain of passion and instinct, in which the influx of life from the Sun and earth is converted to the uses of each individual being.

To this organic fountain of passions and instincts the brain corresponds in all its *faculties*, through which these passions and instincts effect their relations with the external world.

This is the circle of actions :

1st. The internal desires of the Being, whether of a material character, as the need of food ; or of a spiritual character, as the need of affection ; organize themselves in the Visceral Centres, of which the chief are the Cardiac, the Solar, and the Hypogastric plexuses of the Sympathetic nerve.

2d. The stimulus of these desires is communicated to the corresponding cerebral faculties through the nervous anastomoses of the Sympathetic with the Cerebro-spinal system.

3d. The incited receptivity is manifested by the brain in the internal Senses, which now wake in their external organs, through the acquiring and transmitting to the brain all impressions made upon them from the external world. Such is the true order. External stimuli may force themselves upon the senses, to the brain, and through it, effect in the Visceral centres, changes and excitements which are foreign to our internal or instinctual desires. Such changes confuse, disturb, torture and vitiate the organic, and finally, the spiritual life.

In the simple act of taking food for example, the natural circuit of action, is—

1st. The Internal state of desire or Organic passion of hunger.

2d. Nervous act of transmitting this desire to the *cerebral pole* of alimentiveness, and consequent excitement of the perceptive organs and the external senses by which we become aware of the presence of the objects desired; (the Sensual organs or terminal expansion of the nervous system, being to the Brain, what the brain itself is to the Visceral centre.)

3d. Reflected impression from the external objects of desire on the senses, to the perceptive faculties of the Central Brain, and from thence to the Visceral centre whence the desire first proceeded.

4th. Passional emotion at once in the brain and viscera from the conscious presence of desired objects. (This is evidenced by a general animation, whenever hunger has attained a degree of healthy intensity. The horse neighs; the dog leaps up, barks, and shakes his tail; the cat tribe move stealthily, rapidly, with admirable force and grace, and human beings, when unrestrained by etiquette, show no less evident marks of satisfaction. We each know for ourselves the nature of that internal consciousness expressed by this animation.)

5th. Transmission of passional *volition* from the Visceral Centre to the Cerebral Pole.

6th. Emotion, (not again of the Senses, since the first mentioned impression on them, and circuit of action still continues,) but of the Cerebellum and Medulla Oblongata, whence proceed the voluntary nerves to the muscles, determining their contraction and movement upon the object desired, which, by the compound action of the lower extremities or locomotive organs, and of the upper extremities or

prehensile organs, they seize, and thus effect the first act of self-appropriation.

7th. Reflected impression from the senses through the perceptive organs, through the cerebral pole of the passion now in action, before reaching the visceral centre, gives the consciousness of possession, manifested by new movements of animation.

8th. The double circuit continues in full activity, and is applied to the requisite actions of taking the food into the mouth, mastication and deglutition, until it is thus brought into apposition with the mucous membrane of the visceral organ which is the special seat of the organic passion, and on whose periphery the sympathetic or organic nerves expand their fibrils, thus terminating the second act of self-appropriation.

The secondary internal circuits are connected with the functions of gastric secretion ; of the nutrition of tissues ; of the organic thanks and participation in the pleasures of possession returned to the brain, and to all portions of the system :

1st. Through the vivifying afflux of nervous aroma from the visceral centres.

2d. Through the circulation of new formed blood, of which it is not here necessary to speak.

The circuits of action connected with the acquisition of other objects of desire, are analogous to that of food, and even if the passion be of a spiritual character, it is indebted for its expressions and impressions to material acts and symbols involving similar acquisitions and appropriations, and to the same physiological circuits. Now, if instead of the order of action above explained, in the case of food, the organic passion or appetite remain dormant, but the senses

of smell and sight are first acted on by the presence of delicate viands, if the system be in a state of full force and of passional tension on other objects and the stomach quite healthy ; a feeble impression may indeed be transmitted from the objects through the senses and perceptive organs to the cerebral pole of alimentiveness and thence to the visceral centre, but it will meet there with no response. The third circuit, tending to possession and practical ultimation, will not be formed, and the former train of impulses and actions will continue undisturbed. If, however, the central life of the system have been weakened and deteriorated by any causes either physical or passional, it will be liable to undue impression from the presence of the external object ; the second circuit of action will consequently be formed, and the food will be brought into apposition with the mucous coat of the stomach unprepared to digest it, and where it remains as a source of irritation and disturbance communicated from the stomach to the whole system—first through nervous, and second through sanguineous afflux as above stated. Such is the case with all appropriations of external things ; which are relatively goods or evils to us, according as the desire for them pre-existed in us, or was arbitrarily determined by the circumstance of their presence.

The first order, in which the correspondence between the Soul and Nature is from within outwards, is in the line of our development, and the originating desires are Primary and Essential Attractions or Incitements.

The second order, in which the correspondence is inverted, from without inwards, is pernicious or subversive of our true development, and the desires induced upon us are Secondary and Accidental Attractions or Excitements.

This distinction is all important in Social Science. The

terms Attraction and Passion, as used in works of Social Science always apply to the primary or essential desires of the Soul. The passions and temptations of the world, the flesh, and the devil, in the common phraseology, apply properly only to the secondary or incidental attractions, to the inverted circuit of action.

The first class of attractions tend absolutely to Harmony ; to particular harmonies if separately considered, to general or universal harmony upon condition of the true Social Organization where the Spiritual Affections dominate and spiritualize the senses, and both are harmonized by the play of the three mechanizing distributives under the collective tonic of Unityism. Discords and evils can be connected with this class of attractions only in case of their obstruction or collision, and perversion by absence of the Passional Series ; they are not necessary but accidental and removable effects.

The second class of Attractions, tend absolutely to Ruin, to particular and to general mischief, disorder and suffering, and this without any other reference to the presence or absence of Social organization, than the fact of their occurrence being incidental to a state either of abnormal weakness or of idleness and absence of the play of the Affections ; conditions from which the social and industrial movement of the Passional Series guarantees every individual. All in short that is forced upon the being from without is false and evil ; all that is spontaneous development and expression of itself is good. Thus is explained one of the phases of that hydra-headed evil which may be stated in a series of equations or convertible terms, as

1st. Incomplete development, weakness, paralysis, concussion ; rendering the individual incapable of resisting intrusions on his personality, and expressing the confusion

into which the spontaneous life is thrown by the morality of external relations.

2d. Poverty, misery, materialism, asceticism, simplism—expressive of the atrophy which the soul undergoes in a false order of social relations.

3d. Selfishness, expressive of the retraction of the injured soul within itself in abnegation of those false relations where it has found only treasons and injuries.

4th. Ignorance, stupidity, absurdity, error, deception, insanity expressive of the narrowed and darkened state of the individual soul cut off from social expansion, passional affinities and opportunities of culture and information.

5th. Disorder, vice, excess, disease—expressive of the internal false reactions into which the soul falls from the absence of external or objective harmonies.

6th. Crime—expressive of the aggressive reaction of the individual soul against Society.

7th. Sin or Schism of the individual Soul with God, source of influx for that life which it perverts and abuses.

Now we understand why labor has been generally repugnant and degrading, while “things have been in the saddle and rode mankind,” and why the life of the Senses has been placed under the ban of religion and philosophy—because they have let in floods of dirty water upon the soul, instead of being only the gates or doors by which the soul goes forth to pasture in nature, and we perceive that the restoration of labor and of the senses to their true dignity only awaits an order of education and of society, which instead of treating the Soul like a convict sent into the world as into a penitentiary to be broken into suffering, shall consider it as a divine creature permanently sustained by the magnetic current of its instincts in relation with its Solar Source,

a system of education which trusting to every child's spontaneous energies and discriminating preferences, shall be limited to provide it with opportunities and means of finding what it wants in order to develop itself in practical usefulness as a true artist according to the internal law of its nature.

Let us follow it from its earliest motion or expression even in the inferior animals, and gain more confidence in the wisdom of the all-quickenings Sun, and the capacity of self-adjustment with which he inspires creatures before they begin to impose their methods upon others. I extract from Darwin's "*Zoonomia*."

We experience some sensations and perform some actions before our nativity. The foetus, by spontaneous movements which begin about the middle of gestation, wraps the umbilical cord round its body and sometimes ties it in a knot.

Many of the actions of young animals which at first sight seemed only referable to an inexplicable instinct, will appear to have been acquired like all other animal actions that are attended with consciousness, by the repeated efforts of our muscles under the conduct of our sensations and desires.

The chick in the shell begins to move its feet and legs on the sixth or seventh day of incubation, afterwards to move itself gently in the fluid that surrounds it, and to open and shut its mouth. Towards the end of gestation the foetuses of many animals drink part of the liquid in which they swim, the white of egg being found in the stomachs of young ovids, and the liquor amnii in those of beasts and human foetuses. As much as three pints has been found in that of the calf. The absence of all possible external irritation in the equal temperature of the warm fluid in which they float before birth, and the reception of all impressions from the mother through the umbilical cord immediately into their visceral

centres leaves these motions entirely spontaneous. Next comes the inspiration of air into the lungs. After birth when the circulation of the blood is no longer continued through the placenta, that suffocating sensation which we feel about the præcordia when we are in want of fresh air, disagreeably affects the infant and all the muscles of the body are excited into action in order to relieve this oppression, those of the breast, ribs and diaphragm are found to answer this purpose, and thus respiration is discovered, and is continued through our lives as often as the oppression begins to recur. Many infants both of the human creature and of quadrupeds struggle for a minute after they are born before they begin to breathe. Some children sneeze first. Next in order come the actions prompted by hunger, which is the conscious necessity of self-appropriating certain matters from the world around us to supply the waste of the tissues in motion, and to develop them according to the predetermined type of the adult animal. This conscious want is conveyed from all parts of the body, probably by the fibrils of the Sympathetic Nerve, which, to use the words of the great Bichat, "companion the arteries," and they centre in the plexuses of the Sympathetic Nerve, whence the sensation is reflected on the brain through the Par Vagum. The sufficingness of instinct thus prompted to discriminate truly, may be inferred from the following experiment related by Galen :

"On dissecting a goat, great with young, I found a brisk embryo, and having detached it from the womb and snatching it away before it saw its dam, I brought it into a certain room where there were many vessels, some filled with wine, others with oil, some with honey, others with milk or some other liquor, and in others were grain and fruits. We

observed the young animal get upon its feet and walk ; then it shook itself, and afterwards scratched its side with one of its feet, then we saw it smelling to every one of these things that were set in the room, and when it had smelt to them all, it drank up the milk." (L. 6 de Cocis, cap 6.)

Parturient quadrupeds, as cats, bitches and sows, are led by their sense of smell to eat the placenta as other common food. Why then do they not devour their whole progeny as is represented in an ancient emblem of Saturn or Time ? This is sometimes the case with sows unnaturally confined, and indeed nature would seem to have endangered her offspring in this nice conjuncture. But at this time the stimulus of the milk in the tumid teats of the mother, excites her to look out for and to desire some unknown circumstance to relieve her. At the same time the smell of the milk attracts the exertions of the young animals towards its source, and thus the delighted mother discovers a new passion, and her little progeny are led to receive and to communicate pleasure by this most beautiful contrivance.

In the act of swallowing, it is necessary to close the mouth, whether the creature be immersed in the fluid it is about to drink or not ; hence when the child first attempts to suck, it does not slightly compress the nipple between its lips and suck as an adult would do by absorbing the milk, but it takes the whole nipple into its mouth for this purpose, compresses it between its gums, and thus repeatedly chewing the nipple, presses out the milk exactly in the same manner as it is drawn from the teats of cows by the hands of the milkmaid.

Harvey, who discovered the circulation of the blood, observes that the foetus in the womb must have sucked a part of its nourishment, because it knows how to suck the

minute it is born, as any one may experience by putting a finger between its lips, and because in a few days it forgets this art of sucking, and cannot without some difficulty again acquire it.

A little farther experience teaches the young animal to suck by absorption as well as by compression; that is, to open the chest as in the beginning of respiration, and thus to rarify the air in the mouth that the pressure of the external atmosphere may contribute to force out the milk.

The chick yet in the shell has learned to drink by swallowing a part of the white of the egg as food, but not having experienced how to take up and swallow solid seeds or grains, is either taught by the solicitous industry of its mother, or by many repeated attempts is enabled at length to distinguish and swallow this kind of nourishment. Many of us have perhaps noticed in the papers lately, the account of a brood of motherless chickens instructed in this first industry by one of the little brothers or sisters in whom the stronger instinct conquered by spontaneous motion its sphere of activity.

The senses of smell and taste in other animals are much better servants of instinct than in civilized man. Our food being generally prepared by others, and adulterated with spice, oil, potash, other condiments, or alkalis, we do not hesitate about eating whatever is set before us, and neglect to cultivate these senses; whereas other animals try every morsel by the smell before they take it into their mouths, and by the taste before they swallow it.

The development of Soul in those animals, formed like the mammalia for contact with the earth, bears a general ratio to the refinement of the sense of touch. The monkey has a hand well enough adapted for the sense of touch, which

contributes to his great facility of imitation, but in taking objects with his hand, as a stick or an apple, he puts his thumb on the same side of them with his fingers, instead of counteracting the pressure of his fingers with it; from this neglect he is much slower in acquiring the figures of objects and their other physical qualities. Some ourangs throw stones with a certain degree of dexterity, and old ones are known, after losing their teeth, to crack nuts with a stone given them for the purpose.

The elephant, endowed with an exquisite sense of touch at the end of his proboscis has acquired very accurate ideas of form, surface and weight, and is after man second to none in intelligence. All the quadrupeds that have collar bones use their fore limbs in some measure as we use our hands, as the squirrel, the bear, cat, tiger and lion, and as they exercise the sense of touch more than other animals, so are they more sagacious in watching and surprising their prey. All those birds that use their claws for hands, as the hawk and parrot, appear to be more docile and intelligent, and the whole class of incessores or perchers occupies the first position in the classification by fives, which Mr. Swainson has developed with so much interest.

Our perception of beauty is the recognition of those objects or qualities whose adaptation to us has first been made through our senses of touch, taste and smell. When the babe soon after it is born into this world is applied to its mother's bosom, its sense of perceiving warmth is first agreeably affected, next its sense of smell is delighted with the odor of her milk, then its sense of taste is gratified by the flavor of it, afterwards the appetites of hunger and of thirst afford pleasure, by the possession of their objects and by the subsequent digestion of the aliment, and lastly the sense of

touch is delighted by the smoothness of the milky fountain, the source of such variety of happiness.

All these various kinds of pleasure at length become associated with the form of the mother's breast, which the infant embraces with its hands, presses with its lips and watches with its eyes, and thus acquires the most accurate ideas. Hence in our maturer years when any object of vision is presented whose waves or spirals resemble the form of the female bosom, whether it is a landscape with soft gradations of rising and descending surface, or the forms of antique vases or other works of the pencil or the chisel, we feel a general glow of delight which seems to influence all our senses, and if the object be not too large, we want to embrace it with our arms and to salute it with our lips as we did in our early infancy the bosom of our mother.

Thus we find according to the ingenious idea of Hogarth, that the waving lines of beauty originate in the temple of Venus.

It is through the sense of our relation with objects acquired by the sense of touch, that we are instructed in grace or beauty of posture and motion, and this is often remarkable in children and in animals without any training of art, though it is perfected by that sort of experience or exercise of the sense of touch (which in the muscles we call weight,) given by dancing, fencing, and other harmonic exercises.

Harmonic motions are to be distinguished into two classes, — the Magnetic and the Productive. Productive action is always in different degrees magnetic, but magnetic motions are not always productive of anything farther than the pleasure and development of the persons engaged in them. Dancing and fencing, for instance, are thus only indirectly useful ; while ploughing or hammering at the anvil, where the

magnetic circuit is formed not with other human beings, but with the Earth and the iron, produce uses apart from the individual development of the ploughman or blacksmith.

All spontaneous motions originating in the necessities and passion springs of our own life, are either magnetic or productive of external uses or both. It is a useful standard and one which condemns as wasteful and as irritating and exhausting to the nervous system all those violent simple gymnastic exercises in which one person only is engaged. It is possible, indeed, thus to excite the circulation and to determine the flow of force in a given direction as to certain muscles habitually exercised, but even in these respects the imperfect circuit formed with the posts or ropes of a gymnasium is far inferior to the development that is gained by useful labor, and it is really an insult to one's body. It is to the muscles what metaphysics is to the intellect, and at this you have, I hope by this time, a proper horror.

One reason why the exercise taken in productive labor is more invigorating, is that the inertia of the matter on which we operate, as in hoeing, ploughing, sawing wood, or any mechanical labor, operates as a check to our expenditure of force, and teaches us to breathe and gather force between our strokes.

Often as in pruning trees, or weaving, for instance, it is also necessary to mind well what we are doing, and to employ our physical and intellectual faculties conjointly. Subject to these conditions, the functions suited to the true development of every individual are indicated by his organic structure and the instincts inherent to it. Civilization educates half cripples, with little use of our left sides, and still less of our poor imprisoned toes; and out of the numerous useful arts for which every ordinary child is fitted, there are

few who develop even one, at the same time that the fatigue of monotonous labor compromises vitality.

The conditions of truest development and greatest variety are now given by agricultural pursuits. See work on "Passional Hygiene."

Example of harmonic movement by passional instinct, magnetic though not productive, from Melville's *Omoo* :

The dancers were arrayed in short tunics of white tappa, with garlands of flowers on their heads. Following them were the duennas, who remained clustering about the house while the girls advanced a few paces; and in an instant, two of them, taller than their companions, were standing side by side in the middle of a ring, formed by the clasped hands of the rest. This movement was made in perfect silence.

Presently the two girls join hands over head, and crying out, "Ahloo! Ahloo!" wave to and fro; upon which the ring begins to circle slowly—the dancers moving sideways, with their arms a little drooping. Soon they quicken their pace, and at last fly round and round; bosoms heaving, hair streaming, flowers dropping, and every sparkling eye circling in what seemed a line of light.

Meanwhile the pair within are passing and repassing each other incessantly, inclining sideways so that their long hair falls far over; they glide this way and that, one foot continually in the air, and their fingers thrown forth and twirling in the moonbeams. "Ahloo! Ahloo!" again cry the dance-queens, and coming together in the middle of the ring, they once more lift up the arch and stand motionless,— "Ahloo! Ahloo!" Every link of the circle is broken; and the girls, deeply breathing, stand perfectly still. They pant hard and fast a moment or two, and then, as the deep

flush is dying away from their faces, slowly recede all round ; thus enlarging the ring again : the two leaders wave their hands when the rest pause ; and now, far apart, they stand in the still moonlight, like a circle of fairies.

Presently raising a strange chaunt they softly sway themselves, gradually quickening their movement, until at length for a few passionate moments, with throbbing bosoms and glowing cheeks, they abandon themselves to all the spirit of the dance, apparently lost to everything around. But soon subsiding into the same languid measure as before, they become motionless, and then reeling forward on all sides, their eyes swimming in their heads, join in one wild chorus, and sink into each other's arms.

Such is the Lory Lory of the backsliding girls of Tamai.

This harmony of motion is instinctually developed among the savage maidens of the South Pacific, in the passional scale of love, to which, more or less connected with friendship, nearly all dances belong, becoming complex and fascinating in proportion to the truthful intervention of the three Distributive Passions — the Centrifugal or Cabalist, Centripetal or Composite, and Oscillating or Papillon.

It is very beautiful to me, how instinct, first assisted by the simple sense of touch, as we have seen in foetal and infantile life, develops itself in constant tendencies to harmonize our action with the sphere in which we exist, and how as it becomes animated by passion it enlarges and varies these harmonies in all our sensuous and spiritual functions. Having given an example in the scale of Love, let us choose another in that of Ambition, still continuing among Savages, lest the calculations of pure intellect should be too much mixed with the promptings of passional instinct : I quote from Mr. C. W. Webber's " Old Hicks the Guide."

The venerable person whom I have described as the civil chief now took his position at the head of the open space between the lines. All seemed to be waiting for him ; and upon the waving of his hand, quick as thought, ten of the common warriors nearest me wheeled their horses into the open space with as much precision as if there had been but one horse, and one rider to guide it.

They gave a loud whoop, and set off down the lines at full speed. In a moment the riders disappeared, and to my startled vision it seemed most like a troop of wild horses flying from us ; and, though I soon remembered the common manœuvre they had so often practised in their fights with us, yet the feat now seemed not less dexterous, from its unexpectedness.

They had laid themselves along the left side of their horses, leaving nothing visible on the line of the back but the horns of the saddles and the right knee of the leg, by which they clung to their saddles.

They were riding in a close squad when they assumed this position ; but first, one shot ahead, then another, another, and so on, until the whole ten were careering in single file, at short distances apart.

At the moment this manœuvre had been performed, a warrior had galloped out from Albert's side and struck down a lance, to which was attached a round white target of dressed Buffalo robe, stretched upon a rim of wood. They passed within about forty paces of it, and each warrior, as he went by, let off an arrow at it from under the neck of his horse, and then, quick as thought, the horses swerved and turned short upon the return track.

As they did so, each warrior shifted his body to the other side of his horse, and at a long distance dismissed another

arrow at the target. They were gathered into a squad again, as they rejoined us, and sat erect in their saddles.

They exhibited great precision and dexterity in this manœuvre. They resumed their places, while a warrior, who galloped in their rear, presented me the target. It was about two feet in diameter, and I counted in it sixteen arrow-holes of the twenty arrows which had been shot.

Another party of the same number now wheeled out, and set off, apparently, in fierce pursuit of the unfortunate target-bearer, who spurred his horse before them as if for dear life.

This party bore no lances or bows, but rode, swinging in their right hands the slip-noose of a lariat, the coil of which swung from their saddle-bows.

The poor fugitive was apparently overcome with fright, and when the foremost of his pursuers had approached within about ten paces of him, he threw up both his arms, as if in an agony of terror. The lariat was instantly thrown over one arm, and now the most extraordinary features of agile horsemanship were exhibited by both, each in the apparent effort to unhorse the other.

The fugitive performed feats which I had never before imagined possible to any human being under such circumstances. It had seemed to me that the first tension of the lariat should either have jerked him from his horse, or torn off his arm ; but, to my astonishment, suddenly as his captor stopped his horse, this extraordinary Centaur stopped his also, and the deadly rope hung for an instant slack between them. There was only a momentary pause, and they rushed on, the hindmost apparently endeavoring to drag the other back from his seat, and he, with the most inconceivable alertness and nervous dexterity, seeming not only

to baffle these efforts, but, as well, to be striving to drag the other after his own horse. Sometimes the strength and skilful horsemanship of one would overcome for a moment, and then that of the other would gain the advantage. Now one would drag the other after him; then, round and round in an eccentric circle, they would spin; or else pause, watching each other, panting in wary stillness. It was a game of extraordinary prowess; for, if either had for an instant succeeded in tightening the lasso diagonally to the impetus of the other, with the side of his horse presented, then that one must inevitably have been thrown flat; but the extraordinary skill exhibited consisted in the fact that they watched each other's movements so closely as not to permit this advantage to be attained. The noose of the lasso was about the shoulder of the fugitive, and did not confine his movements much.

In the struggle the fugitive seemed to be about to escape, when a second of the pursuers threw a lariat, which caught him by the right foot; another came up on the opposite side, and did the same.

His right hand was also caught, and it seemed as if he must now be utterly powerless.

But he continued to guide and regulate the movements of his horse by the pressure of his knees against its side, and with quite as much dexterity as if his hands were free. Although something of a horseman myself, I never saw so striking an illustration of the well-known line spoken of the horse,

"His corporal motion governed by my spirit!"

as this savage afforded.

Those of the pursuers who were hindmost now dashed forward at tremendous speed, and, with a deafening yell,

launched their nooses above the heads of their own party, and they fell about the neck of the poor fugitive and that of his horse.

The instant it felt the rope the animal stopped, and the horses of the pursuing party did so as suddenly ; in another moment the pretended fugitive issued free from the group of his captors, and, amid wild applauding yells, rejoined his tribe.

As the party wheeled to return, it was led some distance in advance by one of their number, who seemed to be holding the coils of all their lariats upon his arm.

They waited until he was considerably in the advance, and then all started. He galloped toward us in a zigzag irregular course, leaving the uncoiled lariats strewed here and there along the grass behind him.

The warriors followed, whooping like madmen ; but each, as he came to his own lariat, dropped his body along the side of his horse, and, hanging on only by the right heel to the back of the animal, swept the grass with his long hair and fingers as he caught up the lariat, and then, quick as thought, sprang to his feet on the saddle, and proceeded deliberately to restore the lariat to its coil. They approached us standing thus, moveless and erect, with their horses going at full speed, as they had been doing from the first.

They were received with another shout, and at the precise spot from which they started, the horses came at once to a full stop, and the warriors bounded to the earth.

Now, at another signal from the gray-haired chief of the single feather, a new group of more important persons wheeled out. This was composed of the half-circle chiefs, led by the giant who had surrendered in my favor. They

bore all the arms we have so often mentioned, and started at once, at full speed, in a close platoon of ten.

In a moment they sprang to their feet on the saddles, and, clashing their shields and lances together, commenced a most grotesque dance across the backs of their flying horses. The "big chief" led, and they followed in single file, with a slow, bounding step, to the monotony of which they kept time with clashing weapons. They followed each other to and fro to this deliberate step across the backs of their close-wedged horses, and then the speed of the animals was increased, and they sprang forward to a nimbler pace, with an accelerated clatter of their weapons.

Just when I was wondering what new turn this extraordinary exhibition might take, the close-wedged mass of horses spread, leaving each chief standing upon his own saddle. This lasted only long enough for me to see the light between each rider, when at once, as if by some strange magic, every figure disappeared, and when I had time to rub my eyes, I distinguished each warrior running on foot by the side of his horse, keeping up with its tremendous speed.

Now each clasps the horn of his saddle, and then, like a flock of birds rising, they all vault into their seats again, and clashing their weapons together, the horses close once more, and they go on.

I was utterly confounded with astonishment. Had I been suddenly translated to some strange land where necromancy baffled natural laws?

Thick-coming-memories of the Far East, with its blazing sands, and the Bedouin Arabs, with their white turbans and miraculous feats, flitted in dim images across my mind.

But the reality of the scene before me seemed even

stranger than all that romance had conjured of that marvelous land.

I had but little time left for wonder, when the scene changed, assuming an entirely new aspect.

A party of Albert's warriors, of the same number, now wheeled out from the lower end of his line, and galloped to meet our chiefs with arms presented, as if in the act of charging upon them.

The war-whoop was sounded on either side, and they seemed from their headlong gait to precipitate themselves upon each other with the greatest imaginable fury.

Just before they must have met, the fronts presented were shifted, and they passed each other diagonally, at the distance of thirty paces.

Our chiefs launched their arrows at the others, who stooped, like birds on the wing, and presented only their white shields in the places which had been filled by their bodies.

The arrows glanced off, and, quick as thought, they were in their seats, and shot at the others, who dipped in the same way behind their horses. Then, when they had arrived at the end of the lists, they turned and were passing each other in the same manner.

But this time Albert's warriors, instead of rising in their saddles, answered the arrows of their opponents by shooting from underneath the necks of their horses; then they rose quickly, and before they had passed out of reach, two more flights of arrows had been exchanged between them, as they turned almost square around in their saddles, and shot, like the flying Parthians, behind them.

The object seemed to be to strike each others' shields without mutual injury.

It seemed a rough and dangerous sport, certainly, and I could hardly understand the possibility of their escaping without injury; but it appeared that they did so, for the arrows all glanced from them without wounding any one.

Now, as they returned to meet again, the lance was presented, while the bow swung at their backs along with the quiver.

This seemed to promise, unavoidably, a bloody issue, and I felt a sort of shuddering excitement at witnessing it, for they appeared to be coming together, as the stout mail-clad knights of the tourney did, at headlong speed. But there were some very essential features of difference in the manner of immediate collision.

The lance was not held "in rest," after the manner of chivalry, but the end of the haft was hugged close to the right side, while the point was elevated to about the range of the breast of the opponent.

As they approached each other, a quick vibratory motion was given to the lance, which it seemed impossible the eyes could follow. The object, of course, was to confuse the guard of the foe, and render him uncertain as to the point about to be struck. This sharp vibration is terribly confusing even to the most trained and accustomed vision. Yet they came together with a heavy lurch of their horses, and the lance-points, met by the prompt shields, were glanced off into the air.

Then party after party, from both sides, wheeled out and joined the mimic battle, until about a hundred on each side were engaged. It was now a most marvelous, exciting, and surprising scene to me.

In the attack, retreat, flight, pursuit and rally, I witnessed feats in horsemanship beyond what even my aston-

shed imagination, roused and prepared, by what had been exhibited already, was capacitated, in its bewildered wonder, to expect.

They resembled most, in the airiness of their movements, a flock of sea-birds which were struggling with each other for some favorite prey. They swooped together, dived and parted, but to wheel and strike again in passing; then scatter, but to come together in small compact squads, which dived, struck, whirled, and scattered, but to reunite and strike once more.

After the fight had continued for some time, until it was extremely difficult to distinguish whether it was in bloody earnest or not, the parties separated, and my own warriors came towards us bearing the slain; some, before them with faces down laid across the saddle-bows like dead bodies, others, dragged by the hands between two warriors, who came on howling as if the legions of hell were pursuing them.

I, of course, experienced at this exhibition of horror, disgust that such a bloody consummation should have been considered necessary to convince me of the prowess of the two tribes.

But judge my astonishment when they drew up in front of my position.

The apparently dead warriors were suddenly imbued with life!

Those who had been hanging in front of the saddles now dropped to the earth and sprang up again, dismounting the riders who had borne them, and vaulting, with a loud shout, each one of those who had been dragged along sprang up behind one of the riders, displaced him, and took his seat!

Now the whole array broke up, and I found myself rushing toward the great gate with the rest.

The sufficingness of instinct developed upon the faculties of sensation, and sustained by them, has no other limits than those of individual destiny, and the clear line of demarcation between its sphere and that of reason or intellect proper, is the distinction between individual and collective destinies. I do not say *social* destinies, because it is clear that the instincts of the ant and of the bee fully suffice for these also—but by collective destinies I understand those of our Solar system and more immediately of our earth, with its full scale of human societies, and animal, vegetable, and elemental kingdoms or spheres of being.

As to individual destinies, man, during these incoherent Social periods, while awaiting the intellectual discovery of the Passional Series for which all the elements of life have been calculated, has never been happier than as the Savage of the West Indies or South Pacific—never more vigorous, more healthy, more kindly and loving.

Setting aside the impertinences of intellect which owe their chief esteem to passional Starvation and the prevalence of evil which wakes us to painful efforts of investigation, Man has never been more integral, more truly developed, than in what we contemptuously hold as the childish or inferior phases of Society. There is not one of the passions which instinct does not guide more surely and harmoniously to its ends, so long as we are confined to the field of individual destinies, than the most refined and accomplished intellect. There are no societies which suffer so terribly from evils and confusion of every sort than those which

boast the greatest triumphs of intellect—*vide* England, France, China. There is no treachery more fatal than that of intellect pretending to assume the place of instinct as a guide to individual destinies, while shirking its true mission, that of discovering the issues to higher Social periods in the scale of collective destinies.

As if to accumulate proofs on this point, so that he that runs may read, Nature stamps awkwardness and practical abortiveness on the very countenance of the schoolman, and distorts his every movement, while imparting graces the most enchanting to her uneducated, unsophisticated children. Again, she punishes in his mental abstraction and privation of enjoyment in the few passional relations he accidentally contracts, the intellectualist who is ever under a necessity to pull up his bean to see whether it has taken root, to put out his eyes in examining the mechanism of vision, to destroy every charm by profane analysis. His fate is upon him, and the only escape is in fulfilling his true intellectual mission, the promulgation of the Divine Social Order of Passional Series, in which, circumstances being co-ordinated to this organic and passional structure, instinct will be enabled to preside integrally over the phenomena of our passional as well as our animal existence, and to direct with the unerring finger of Deity, our very motion and relation, to the happiness of each and the harmony of all.

It is now time to examine the functions of the Senses, on which instinct is developed, as Harmonists of the planet.

But first let me quote some intuitions of Bettine, the child-love of Goethe, whose truthfulness to her instincts is as rare as it is charming.

All sensual nature becomes spirit, all spirit is sensual life of the divinity,—eyes ye see!—ye drink light, hues,

and forms !—O eyes, ye are nourished by divine wisdom, but ye offer all to love, ye eyes ; that the evening-sun plays a glory over ye, and the cloudy sky teaches you a divine harmony of colors, in which all agrees ; the far blue heights, the green seed, the silver river, the black wood, the grey mist, this, ye eyes, Nature, the mother, gives you to drink ; while the spirit spends the beauteous evening in beholding the beloved. O ye ears, the wide stillness sounds around ye ; within it raises the soft nigher-roaring of the storm-wind ; then rouses another, it bears to you tones from afar ; the weaves beat sighing on the shore, the leaves whisper, nothing moves in lonesomeness, which does not confide in ye, ye ears. Ye are nourished by all Nature's managing, while ear and eye, and language, and enjoyment, are deeply sunk in the bosom of the friend. Ah, paradise-like meal, where the fare turns itself into wisdom, where wisdom is voluptuousness, and where this becomes revelation.

This fruit, ripe and fragrant, sinking down out of the ether !—what tree has shaken it off from its overladen boughs ? while we are leaning cheek on cheek, forgetful of it and time. These thoughts, are they not apples, which are ripened on the tree of wisdom, and which it casts down into the lap of the loving ones, who abide in its paradise and rest in its shadow. At that time, love was in the child's breast, which, tightly folded and enshrined, inclosed its sensations, like the young germ its blossom. Then love was, and to its striving, the bosom expanded, and opened itself to unfold its bloom.

*

*

*

Now I am thirteen years of age ; now the time comes on which awakens from sleep ; the young germs are thriving and issue from their brown hull, they come forth to light ;

the child, loving, inclines to the germinating generations of the flowers ; its heart glows bashfully and intimately for their variegated and fragrant charms, and does not forebode that at the same time a germinating-world, of thousandfold generations of senses and of spirit, comes forth from the breast to life, to light. Beholdest thou here confirmed what I say ? Love to the germinating blossom-world of sensuous nature, excites the slumbering germs of the spiritual blossom-world. While we descry sensual beauty it creates within us its spiritual image, a celestial incorporation of what we love within the senses. Thus was my first love in the garden : in the honeysuckle-arbor I was every morning with the sun, to meet their reddish buds opening to light ; and when I looked into the disclosed cups, then I loved and adored this world of senses in the blossoms, and I mingled my tears with the honey in their chalice. Yes, do believe it, there was a particular charm for me to bestow on the flower's bed the tear, which involuntarily started into mine eye ; thus did delight change with woefulness. The young fig-leaves, when they at first ascend so tight-folded out of their cover, to open before the sun : Alas, god ! thou ! why does beautifulness of Nature give pain ? Is it not because love feels herself unapt to comprehend her at all ? So the most joyful love is imbued by woe, as it cannot satisfy its own longing ; so thy beauty makes me woeful, because I cannot love thee enough ! O, forsake me not ; be disposed to me, only as far as the dew is to the flowers ; in the morning it awakens them and nurses them, and in the evening it clears them from the dust, and cools them from the heat of the day. So do thou, also, awake and nurse my inspiration in the morning, and cool my glowing, and clear me from sins, in the evening.

The nightingale had another mind to me than thou ; he came down from branch to branch, drew nearer and nearer to the utmost twig, to behold me ; I turned gently to him, not to frighten him away, and lo there !—eye in nightingale's eye !—we looked at each other, and we remained so. Therewith the breezes bore the tones of a distant music over to us, whose all-embracing harmony resounded like a spirit-universe, completed in itself, where each spirit penetrates all spirits, and all comply to each ! Completely beauteous was this event ! this first nearing of two equally innocent creatures, who had not yet become aware, that by love's thirst, love's delight, the heart pants faster and faster. Certainly I was rejoiced and touched by this approach of the nightingale, as I think thou perhaps wouldst be friendly moved by the love of mine. But what has induced the nightingale to come after me ? Why did he come down from the lofty tree, and sit so nigh that I might catch him with my hand ? Why did he look at me, and indeed into mine eye ? The eye speaks with us, it answers to the look : the nightingale had a mind to speak with me ; he had a feeling, a thought, to exchange with me. (Feeling is the germ of thought.) And if it is so, what a deep and powerful glance Nature allows us here into her working-place ; how does she prepare her enhancings, how deep does she lay her germs !—how far is it from the nightingale to the consciousness between two lovers, who find their ardency so clearly enhanced in the song of the nightingale, that they should easily believe his melodies were the very expression of their feelings.

On the next day he came again, the little nightingale—I too. I thought he would come ; I had taken the guitar along with me ; I wanted to play a little on it to him ; it

was by the wall of the poplar-trees, near the wild rose-hedge, which stretched forth its tall bowing branches over the wall of the neighbor's garden, and with its blossoms reached nearly the ground; there he sat and stretched his little throat, and looked at me how I played with the sand. Nightingales are inquisitive, they say. With us it is a proverb, *Thou art as inquisitive as a nightingale*. But for what sake is he inquisitive after man, who seemingly has no reference to him?—what shall once come forth out of this curiosity? O, nought is in vain; all is used by Nature to her restless working; it will and must go further in her redemption. I ascended a high poplar, whose boughs from below were formed to easy steps round about the trunk to the top; there, aloft in the limber top, I fastened myself to the branches with the string on which I had drawn up the guitar: the air was sultry; now the breezes moved stronger, and swept a drift of clouds together over us. The rose-hedges were lifted by the wind, and again bent down; but the bird sat steady. The more roaring the storm, the more warbling was his song; his little throat exultingly poured forth his whole soul into the roused Nature; the streaming rain did not impede him; the rushing trees, the thunder-rolling did not stun and frighten him; and I, also, upon my limber poplar, waved in the storm down upon the rose-hedge while it was lifted, and I swept over the chords to temper with the measure the revel of the little singer. How still it was after the thunder-storm! what a hallowed rest followed this inspiration in the hurricane!—with this repose the gloom displayed over the vast fields, my little singer was silent; he had become weary. Alas! when genius lightens up in us and stirs up all our strength, that it may serve him; when man does nothing

but serve the mighty, the higher one, and rest follows such an exertion, how mild it is then!—how are then all claims to be something melted in devotion to the genius! Thus in Nature, when she reposes from day-work: she sleeps, and in sleep God bestows upon his *own*. Such is the man who is subdued to the genius of art; in whose veins streams the electric fire of poetry; who is enlightened by the gift of prophecy; or who, like Beethoven, uses a tongue which, not on earth, but in the ether, is mother-tongue. When such as these repose from inspirited exertion, then it is as calm, as cool, as it was to-day after the tempest in the whole Nature, and still more in the breast of the little nightingale, for he slept perchance to-day more deeply than all other birds: and the more powerfully and the more intimately the genius, who bestows to his own when in slumber, will have repaid him; but I, after having breathed in the evening-stillness, came down from my tree, and, penetrated by the sublimity of the just-now passed events, had a mind to look askant on mankind.

* * *

And shall I tell thee still more of these simple events, which are as common as the breath which heaves the breast? and yet upon the pure, still unwritten tablet of remembrance, they made an indelible impression. See! as the whole sensuousness of Nature nourishes the child in swaddling-band, to thrive in senses and powers, till he becomes a man, to rule with his limbs horse and sword; so, too, does the feeling of the spiritousness of Nature serve as nourishment of the spirit. Not even now should I catch up yon sun-beams with the glance of remembrance, should not now still recall the cloud-drifts as lofty events; the

flowers of vanished springs would not still to-day smile upon me in their colors and shapes ; and the ripe fruits which I fondled before I tasted them, would not, after vanished years, as out of yon blissful dreams, remind me of the hidden joy. They smiled upon me, the round apples, the striped pears, and the dark cherries, for which I climbed to the topmost branches. O, no remembrance so burns within my heart, upon my lips, to which these might yield ; not thou, not others, have made me amends for the sweet fare of the cherry ripened on the highest top, in burning sun-shine ; or the wood-lone strawberry, discovered through the dewy grass. Thus, while it is then so deeply engraven in the spirit, the enjoyment of infancy's youth—deep as the flaming characters of passion, it may then be also a divine revelation, and it stipulates much within the breast, in which it roots.

Thoughts are also plants—they float in spiritual ether ; sensation is their parent soil, in which they cherish and extend their roots ; the spirit is their atmosphere, in which they spread their blossoms and their fragrance ; the spirit in which many thoughts blossom, is an aromatic spirit ; nigh to it we breathe its purity. The whole of Nature is a mirror of what happens in the spirit's life. Not a butterfly have I chased, but my spirit was enabled in it to pursue a hidden ideal charm, and did I press my throbbing heart to the tall herbs of the blooming earth, I lay on the bosom of a divine nature, and on my fervor, on my longing, she dropped a cooling balsam, which changed all desire into contemplation.

The wandering herd in the evening's twilight, with their tinkling bells, which from the wall above I beheld with silent rapture ; the pipe of the shepherd, who in moony-nights led his sheep from pasture to pasture ; the baying of the dog in the distance, the chasing clouds, the sigh-swelling night-gales,

the rushing stream ; the soft lashing of the waves on the flinty beach, the slumbering of the plants, their soaking of morning-light, the wrestling and sporting of the mists. O, say, what spirit has proffered me the same again ? Thou ?—hast thou so intimately joined me as the evening-shadows ? has thy voice, mournfully kind, penetrated me like yon distant reed ? Has the dog, with his bark, made my heart throb for some one, who comes to me on secret path ? and have I, like yonder drowsy Nature, laid myself to rest, with the consciousness of assuaged longing ? No ; only in the mirror of Nature have I learned it, and beheld the images of a higher world. Be then aware of these impartings, as events of high enjoyment, and charming love-adventures. What have I not learned to prognosticate and to conceive ? And what more dare we ask of life—what can it do better within us, than to prepare us for bliss ? If, then, senses and spirit were so moved by this stirring of Nature ; if desire was so strained by her languishing ; if her thirsting, her drinking, her burning and consuming, her vegetating, her brooding floated through the heart ; say, what of love's bliss have I not experienced, and what flower would not exhale to me in paradise, and what fruit not ripen ?

* * *

This style of appreciating and being enfolded in Nature is worth more than all our boasted conquests in mechanical industry.

“The sense of the world is short,
Long and various the report
To love and be beloved !
Men and Gods have not outlearn'd it,
And how oft soe'er they've turn'd it,
'Tis not to be improved.”

There are but two loves : the first, of Nature—the second of responsive souls. In our own race the affinities of temperament control as well as underlie all the developments of mind. No conceivable improvements in the art of industrial martyrdom or converting human beings into fabrics, nor all the spiritual gymnastics by which saints are made to order, can begin to compensate for loss of that physical health and vigor whereby the body becomes the soul's fulcrum, and the spiritual and material movement harmoniously combine on the sensual or natural plane.

* * *

“ To acquire an art, is to give to genius a sensual body.

“ To have acquired an art, imports no more to the spirit, than to the father of an important child ; the soul was already there, and the spirit has born it into the visible world.

“ Dost thou love, then thy genius adopts sensual features.

“ God has become man in the beloved ; whatever form thou lovest, it is the ideal of thy own higher nature, which thou feelest in the beloved.

“ Genuine love is conscious of the spirit also in the sensual appearance of beauteousness. Beauty is spirit, having a sensual body.

“ Love is a metamorphosis of the Divinity.

“ Man has adopted a sensual body, within it to become sentient of truth ; the earthly is there, that the divine become manifested by it.

“ All working of Nature is but an instinct, to follow the track of truth.”

SENSATION.

Comprises Five Material Attractions, relating Man to External Nature and Society.

FUNCTION.—Communication between the material and spiritual worlds, and incarnation of ideal truth in forms of use and beauty, with enjoyment of their harmonies.

TENDENCY.—To material harmonies and luxury, actively and passively, in creation and enjoyment.

ENDS OF ATTAINMENT.

Direct and Composite.*—Development of Industry in cultivating, preserving and preparing for use those necessities and luxuries demanded by the Senses.

Co-operation of man with God, as he is manifested in the mineral, vegetable and animal creations subordinate to man, by integral development of their resources.

Fulfillment of adaptations to man's individual well-being by attainment of physical health, integral physical development, and refinement of the Senses by their exercise, as the condition of enjoying external harmonies or Luxury, the pre-requisite of high social development and internal harmonies.

Inverse and Simple.—Waste of effort and of material by incoherent struggling of each individual to seize the goods around him.

Opposition of man to God as manifested in the subordinate creations, by partial abuse and destruction of their resources, as in the extermination of game, the destruction of forests and baring of hill sides.

Perversion of adaptations to man's well-being, by diseases of repletion in one class, and of inanition in the other. Imperfect and fragmentary development, by exclusive employment in a single occupation, and brutification, by excessive and exclusive action of the Senses of Taste and Touch.

* The term "direct" refers to the order of development towards harmony or the essential destiny of man; the term "inverse or simple," to his incoherent action during the periods of Social ignorance, misery, and selfishness; the term "composite" refers to the action of a sense combined with other senses and faculties of the individual, and to the combined action of individuals in society.

TONE OR SENTIMENT manifested.

Direct and Composite.—Love to nature and luxuriant spontaneity in the flow of animal spirits.

Inverse and Simple.—Selfish sensualism and poverty-stricken greediness.

CONCOMITANT RESULTS.

Direct and Composite.—Sensitive happiness, generation of industrial sympathies, and elevation of the laborer, into the Artist, whose work is the expression and development of his personality.

Inverse and Simple.—Sensitive miseries of the seven-eighths, and preclusion of enjoyment in seven-eighths of the rest by satiety and disease. Antipathies between laborers and capitalists, and degradation of the laborer.

Sensation is a Series of Five Branches or Groups.

TWO ACTIVE SENSES.

TASTE.

Direct.—Attracts man to food and flavors, incites to delicate cultures, to culinary arts, and to form at his table harmonic groups of the elements of food so as to combine the gratification of the palate with the welfare of the stomach and system, of which it is the natural indicator. Brings man into unity with God as manifested in harmonies of flavor.

Inverse.—Tantalizes the poor with fruitless desire for the dainties they see for sale around them, and tempts the rich to gluttony and intemperance, because unbalanced by healthy alternation of other senses and passions, except in the few Sybarites who enjoy true composite liberty, by the union of wisdom and wealth with congenial society.

TOUCH.

Direct.—Attracts to tactile luxury in clothing, &c., to artificial regulation of temperature by fires, houses, &c., and to equilibrium of climates and seasons, attainable by integral cultivation of the earth. To establishment of magnetic sympathies through the contact of hands, lips, &c. Brings man into unity with God as manifested in tactile harmonies.

Inverse.—Afflicts the poor, in the privation of baths and clean raiment, with continual malaise, aggravated by the itch, which generates chronic diseases. Unbalanced by the healthy alternation of other senses and passions, it tempts to sacrilege of the passion of love, and degrades by prostitution and libertinism the youth of civilized and barbarous countries.

ONE MIXT SENSE.

SMELL.

Direct.—Attracts man to fragrant odors, and repels him from stench, generally expressive of qualities unfriendly to him. Combined with Sight and Taste, it excites to the culture of flowers, and to provisions for cleanliness, &c. Brings Man into unity with God as manifested in aromal harmonies.

Inverse.—Afflicts the denizens of towns and cities, with foul and insalubrious stench. Tempts to universal disgust.

TWO PASSIVE SENSES.

SIGHT.

Direct.—Attracts man to the beautiful in forms and colors, and to cultivate or create landscapes, gardens, buildings, paintings, sculpture, furniture, clothing in general. Brings man into unity with God's manifestation in visual harmonies.

Inverse.—Afflicts the denizens of towns and cities with continual discords of form and color; materially, in the confused masses of dingy buildings, and spiritually, by the aspect of misery and disease around. Tempts them to covet their neighbors' property.

HEARING.

Direct.—Attracts man to the music of nature.—the sounds of the forest and waters, the songs of birds, which collect around his dwellings, &c., and to imitate and develop these notes in vocal and instrumental art. Brings man into unity with God as manifested in aural harmonies.

Inverse.—Afflicts the denizens of town and cities with discords of street noises, cries of suffering, &c., becomes the avenue for scandal and falsehood, renders man the victim of social discords, is deaf to the voices of guardian angels, and tempts to disbelief in the harmony of creation.

The whole perceptive region of the brain belongs to the senses, in its practical working, and gives the specific aptitude for industrial vocations, disconnected from the operations of the pure intellect. The Senses, perceptive organs, and those of the base of the brain, together, form the sphere of Instinct, and are found highly developed in animals

formed for simple individual destinies or incoherent movement; while the higher plane of intellectual and social organs is peculiar to Man, and to those races and animal species formed for composite or Societary destinies. The organs, faculties, and passional tendencies of the Soul, are developed in strata. The first or fundamental, which are animal and instinctual, comprising all that is necessary to self-preservation, take root in Nature, and employ themselves in collecting and combining materials on the surface of the earth. They should be religiously encouraged in childhood, and not interfered with by abstract lessons or moral censures. Thus, they strike firm root and establish a broad basis for those intellectual and social developments, which will come out as easily in their appointed period as the flowers and fruit on an orange-tree. All forcing methods denaturalize and exhaust, give irritability for feeling and prurience for power. The common method of school-education pinches up with its metaphysical tweezers, grammars, &c., the perceptive fibres of the brain—prevents the Soul from rooting itself through them in Nature, and weakens their hold on facts, that it may cast us into the chaotic chaldron of moral and metaphysical subtleties. It narrows and starves the base of the brain, in order to create an intellectual tumor, about as valuable to the individual as a cancer or a fungus hæmatodes, and which, in the absence of real knowledge, or properties in Nature, acquired through the senses, instincts, and practical operations falls straightway to abominable self-dissections and idle idealisms, graduating, by some addition to the philosophical and theological spawn of a million volumes of morbid secretions, sputa of spiritual phthisis, &c., &c., the very mention and smell of which, puts to flight at once every child, every woman, every hunter,

artist, and natural creature. Heaven be my witness, that, if I stir up this filth of the schools, it is in my passional function as an officer of the "*Little Hordes*," in this department, and only as I would clean out a stable. I have suffered—I have been fed with the poison-pap, but I will take a generous revenge on the next generation. The theological vulture, the philosophical owl, and the moral vampyre flapped their foul wings over my eyes in my childhood; but I see still, and too well for them.

The Senses, as most directly related to matter, the passive element of Nature, are considered by the prevalent Philosophy to lie on the lowest plane of our life. The doctrine of incarnation and its phenomena, in revealing the modifying presence of the Soul, and considering the Senses as integrant of the Soul, or as that aspect of the Soul by which it takes hold on Nature; elevate the Senses to supremacy, for by the law of the contact of extremes, "the first shall be last, and the last shall be first."

Art is the field where the nuptials of Spirit with matter are celebrated, and in those arts which are most concrete, as in song rather than written poetry, in the drama rather than painting and sculpture, and pre-eminently in the OPERA, the triumph of incarnation is most happily declared.

The productive Arts are higher in degree, but this cannot be confessed by the sentiment of beauty until they are more truly organized.

It was not necessary for us to descend into this world of matter in order to be intellectual or spiritual. Our ends here are of a different character, and consist in attaining the most integral incarnation, the most complete fusion of Spirit in matter, and permeation of vigorous and beautiful

bodies by intelligence and affection, until Earth shall be clasped in the embrace of Heaven, and each one of us, faithfully representing the quality of his love; the distinction now so necessary between persons and principles, will gradually vanish, leaving Personality the Supreme Truth of Nature and Society, and Passional Instinct their Supreme Law.

For an exposition of the Social Mechanism through which this is attained, see my work on the "Trinity and Incarnation," published by Fowlers & Wells; and a translation from Considerant's "Social Destiny," which will appear in its course.

This little volume is a theoretic prelude to one upon Practical Education by the development of industrial or artistic instincts and vocations. It follows from the views here presented, that true education must be limited to guide and assist the child in the act of externalizing itself—of conquering or creating in Nature and Society a sphere of congenial harmonies. Instead of grammars, dictionaries, philosophies, and other instruments of intellectual torture, with the stifling prison of a school-room—fit only to form talking and writing-machines, parasitical wordmongers and abortions as to use; Education will be the culture of Sight, Hearing, Smell, Taste, and Touch, in the various arts and accomplishments of the Garden, the Kitchen, Mechanic shops, and the Opera, forming the physical organs in all things to a graceful expression of the inmost Love.

ERRATA.

In regard to the Teeth, page 30, Dr. Redfield remarks to me, that the upper incisors depict in man, not the social faculties of friendship and ambition, but those of familism or parentism, whose very strong development is first observed in early childhood, in the love of pets and dolls—playing at father and mother, especially in little girls. The Wisdom-teeth, which are last developed, depict the ambitious, social, and political faculties. The breadth of the upper canines signifies love of migration, as their length possession. Both combined, should give these teeth very large in many of our backwoodsmen and in sea-captains. The lower canines, indicating love of conquest, should be studied in connection with the volume of the lungs, the power of the diaphragm, and the size and activity of the Liver.

NOW IN PRESS, OR IN PREPARATION.

BY THE SAME AUTHOR.

THE ZEND-AVESTA AND SOLAR RELIGIONS.

THE SUN HIEROGLYPHIC OF GOD, and Practical Revelations of the Solar Ray.

LOVE VERSUS MARRIAGE. 2 vols.

COMPARATIVE PSYCHOLOGY AND UNIVERSAL ANALOGY ; or Vegetable and Animal Portraits of Character. 2 vols.

PASSIONAL HYGIENE.

HOMŒOPATHY ; A Theoretic Demonstration.

INDUSTRIAL ORGANIZATION AND PASSIONAL EQUILIBRIA. A Translation from the French of Victor Considerant.

THE HUMAN TRINITY, or Three Aspects of Life.

PRACTICAL EDUCATION, or the Development of Natural Vocations.

PASSIONAL ZOOLOGY, or Spirit of Beasts ; being a Translation from the French of A. Toussenel.

TRINITY AND INCARNATION, in paper, 50 cents.

FOR SALE BY **Fowlers & Wells,** AND THE TRADE GENERALLY.

HOW IN PRESS OF PREPARATION
BY THE SAME AUTHOR

76
RD 624
B