

THE
Secret Harmony of the Spheres.

A PHILOSOPHY OF HUMAN NATURE.

BY

GAYWATERS,

Author of "Wicota" and "Otonkah's Daughter."

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THE SECRET HARMONY OF THE SPHERES

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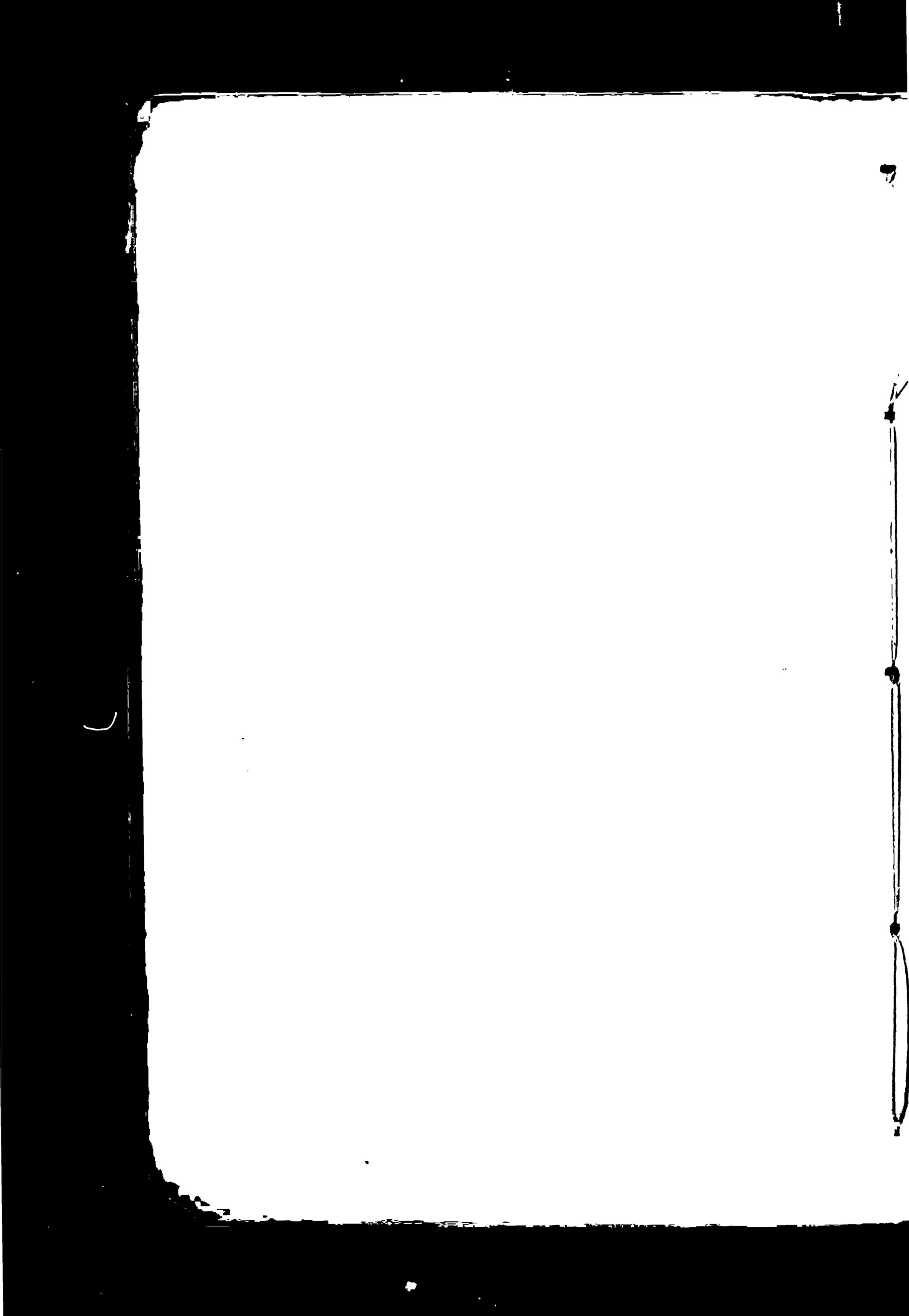
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JAN 27 1894 Given by J. M. Butler

P R E F A C E .

SOME few years since, the writer took an interest in the 30,000 Sioux. At that time he published two books, viz., "Wicota," a volume of metrical Sioux legendry, and "Otonkah's Daughter," a novel. Letters concerning those works dated Jan. 11, 1888; Feb. 13, 1888; April 29, 1889, and May 21, 1889, from the "Palais de Bruxelles," "Buckingham Palace," and the "Executive Mansion, Washington," indicated at that time their kindly and distinguished reception. This little philosophy is the fruit of some recent reflection upon the deeper psychical forces capable of bringing about universal changes in the history of such peoples. Hence, by the use of the phrase, *entelechic-sensuous-adequate*, is meant a latent sensuous feeling, which considered in itself, and without relation to the categories of sensuous impression, possesses a specific type-species of feeling, the correlative of a distinct type-species of sensuous impression, and which, when considered subjectively in correlation with the sensuous impression constitutes the purely subjective side of *a sensation*. The term *entelechic-propensional-adequate* is made to stand for every latent type-species of human feeling, distinct from the sensuous, and which form the correlatives of the categories of the understanding.

171607



GLOSSARY.

This essay does not pretend to conventionality either in terminology or method. If it can be used at an odd moment by some gifted man in assisting to form a loftier synthesis the author's purpose will have been served. He has no schools to quarrel with, and none to worship. As a probably odd bit of thinking it may some day have value in some small way, and if not, it will serve the author the purpose of a sort of mental landmark. It is obvious that whilst deviations from the conventional in philosophy may, or may not, evolve a sturdier approximation to truth, they usually imply a departure in terminology. The writer's first aim was to render his essay intelligible to himself, taking for granted the loftier intelligibility of his critics. Hence in the selection of such terms as *Architectonic Entelechy* and *Sensuous Entelechy* they have been adopted in order to make the comprehension of the work less arduous.

If to save the reality of morals it is necessary to outline the possible categories of an optimistic metaphysic, thereby showing the sensuous "will to live," to be a less essential part of the universe, it is also obvious that any unconventional attempt in this direction must imply the usual warring misconceptions which arise from pre-conceived notions as to the meaning of unconventional terms, to say nothing of not impossible misprints. But the fact that the author has been able to render himself intelligible to himself, furnishes him with a rash conceit that he may succeed in making himself intelligible to the loftier intelligibility of his critics.

BASIC-CONSCIOUSNESS. — The potential condition for the appearance, disappearance, and re-appearance of our sensuous and rational existence, and which embodies in its categories both the sub-conscious and the unconscious.

SERIAL-INTUITION. — The re-appearance in consciousness of an *unremeaninged* intuition according to co-existent and co-ordinated categories of impression and adequacy. To re-intuite or re-intuitionize.

SERIAL-CONCEPTION. — The re-appearance in consciousness of a *re-meaninged* intuition according to loftier co-existent and co-ordinated categories of impression and adequacy.

IMPRESSION. — Any given *à priori* objective imperative, or formula necessary to produce any given intuitional effect in consciousness; which effect is produced by a co-existent and co-ordinated action of the objective imperative with that of any given adequate.

GOD. — The Mind of Minds which determines itself to individual minds *via* the categories of the *Intucor Communis*, and as an objective imperative.

SENSUOUS-ENTELECHIC-ADEQUATE. — A principle of sensuous-feeling differentiation; or, a *particular* sensuous feeling, potentially present both in and out of consciousness, and following the three-fold law of the appearance, disappearance, and re-appearance of sensuous impression. The expression (when appearing or re-appearing in consciousness) of a particular systematized order of *sensuous* feeling, and which constitutes the sensuous dynamic of purely sensuous activity.

VOLITION.— A commotion of feeling caused by the interaction of the co-existent and co-ordinated categories of adequacy and impression. The direction in which the volitions advance are determined by the interests of the adequates. The form of the volition veers coincidentally with the direction of the interest and varies in intensity according to the same law. If the prevailing interests of the adequates become differentiated, the prevailing volitions coincidentally follow the new interests, or differentiations.

INTUEOR COMMUNIS.— (Personified and allegorized as "The Prince.") The universal reason of all reasoning existences on earth, and the complement and correlate of the Mind of Minds, or the more true Sun.

a — *Subjective.* The individual conscious subject of purely rational thought.

b — *Objective.* An *à priori*, universal, and necessitous impersonal intellect or reason, shared in by the individual. The postulate of the spontaneous intelligence common to all men. The pure *thought-ego* of the world as contained under the *summa genera* of the Mind of Minds.

ARCHITECTONIC ENTELECHY.— (Personified and allegorized as "The King.")

a — *Subjective.* The conscious subject of purely *rational* feeling.

b — *Objective.* An *à priori*, universal, and necessitous *rational-feeling force*, distinct from *sensuous-feeling force* on the one hand, or the existence of "sentiment" on the other; though essential to the existence of the latter in all its higher rational forms and shared in by the individual. Not the objective transcendental ego of Kant, but its correlative, and which alone makes possible the *rationally* "I feel," as wholly

distinct from the "I think," of the objective transcendental ego of Kant. The only real, and necessary, coherent, co-existent, and co-ordinated correlative of the universal "I think," and which, according to its own categories, makes possible the universal *rational-feeling conditions* of all purely rational experience, as distinct from sensuous experience. The *Architectonic Communis*.

ARCHITECTONIC-ENTELECHIC-PROPENSIONAL-ADEQUATE.—
A principle of rational feeling differentiation ; or, a *particular* rational feeling potentially present both in and out of consciousness, and following the three-fold law of the appearance, disappearance, and re-appearance of all unsensuous thought. The expression (when appearing or re-appearing in consciousness) of a particular systematized order of *rational* feeling and which constitutes the rational dynamic, the "*idée-force*" of all purely rational activity when unalloyed by sensuousness, and in correlation with some category of the understanding.

SENSUOUS ENTELECHY. — (Personified and allegorized as "The Vivific Goddess," "The Harlot"; the universal self-consciousness of all sensuous nature, and the complement and correlate of the sun.)

a — *Subjective*. The conscious subject of purely *sensuous* feeling.

b — *Objective*. An *à priori*, universal, and necessitous *sensuous-feeling force*, distinct from rational-feeling force on the one hand, and the existence of the understanding on the other, and shared in by the individual. The co-existent and co-ordinated correlative of the Architectonic Entelechy, and which according to its multiscent categories of purely sensuous impression renders possible the universal *sensuous-feeling*

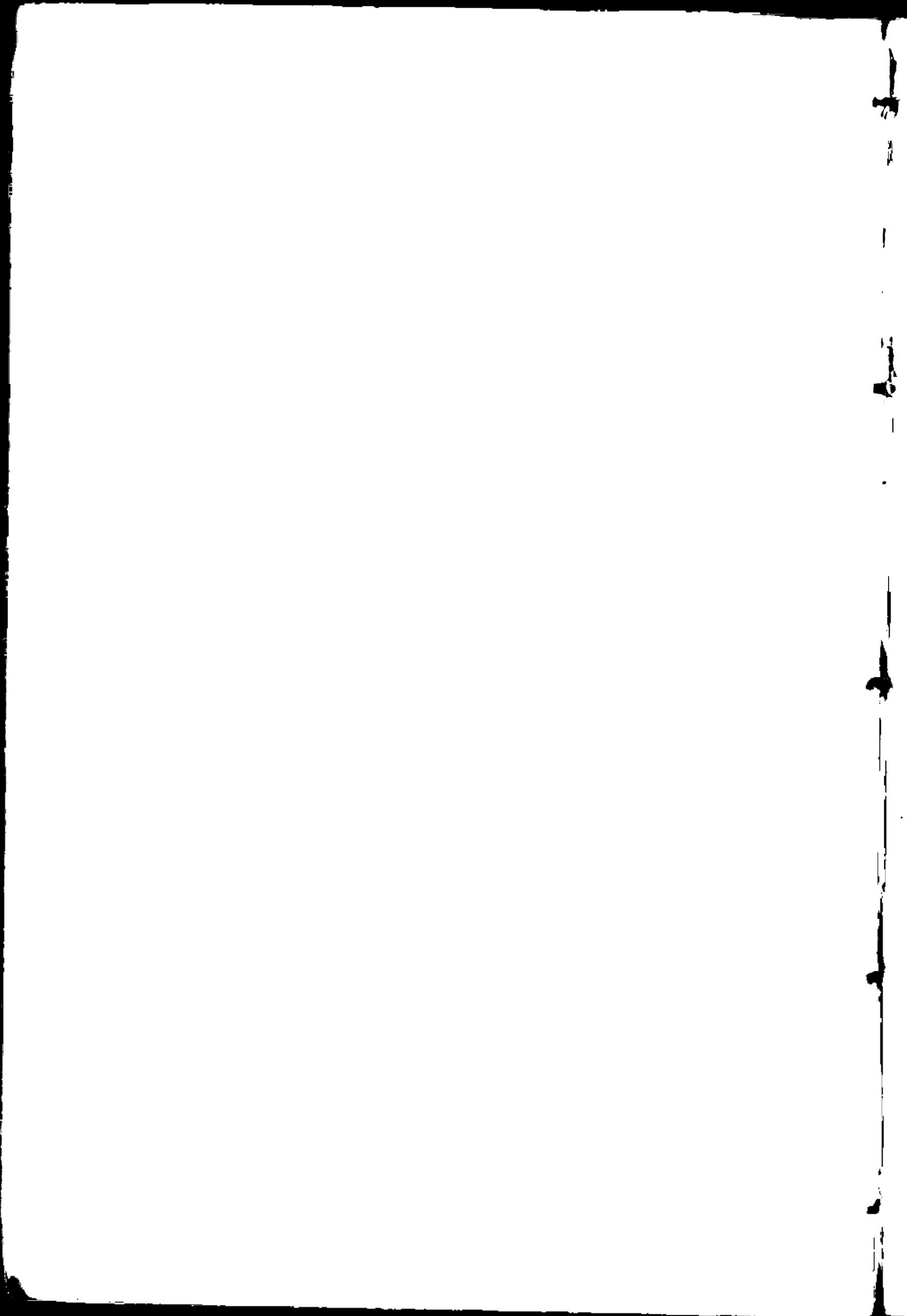
conditions of all purely sensuous experience as distinct from rational experience. The *Sensuous Communis*.

SOUL.—The unity of the architectonic adequates. A primary of the mind. The psychical gravitating mediary between the *Intueor Communis* and an irrational satellite of revolving sensuousness.

INTEREST.—The cause of all volition. A synthesis of agreeable or disagreeable feeling formed by the intuiting of objects belonging to the presentations of sensuousness or reason.

CONTENTMENT.—Complete satisfaction with one's own way of thinking and feeling. A conservative illusion necessary to the preservation of truth. In this treatise, conceit, or the overvaluation of one's own way of thinking because of the pleasure it gives; and contentment, or the agreeable feeling of intellectual or sensuous satisfaction are regarded as the inevitable contradictories of all human progress.

COURAGE.—The parent of honesty. Disregard of public feeling for the sake of truth. The greatest virtue of the soul.



INTRODUCTORY PARABLE.

NOTWITHSTANDING Kant's aversion to figures as "go-carts," he used them, and hence in order to make the salient features of this little philosophy as palatable as possible, the personification of "Nature" as the Harlot, the Prince as the Intellect, and the King as the rational propensions.

* * * * *

In an ancient palace, wind-swept, gleaming against the blue of heaven, and high above a changing sea, are three persons. A sensuously beautiful, unprincipled Harlot, ancient as all world-life, and young as it — the same yesterday, to-day, and forever, and who was begotten in the primordial ages of the world's darkness, passion and fury. She is transcendently beautiful, though cursed with a fierce, uneasy sense of the most horrid multiscient desires. More cruel than death, possessing the basest of all imaginable Machiavellian instincts, she is a creature of magnificently furious passions, prefers a naked race, and knows no shame.

* * * * *

In the same palace, watching from a window the foam and spray of waves at play, is a King, far more handsome than the Harlot, not so ancient as she as to this world, though born long ages ago in early Tertiary time. His eye wanders to the remote distances where the shapes of shadowy isles form on the horizon. He wanders to and fro, gazing at the white crests of the loud sounding sea. His majesty possesses the loftiest conceivable sense of purely rational want, and blindly rages in spasms of beneficent fury to give expression to the sublimest emotions. His passions are only

for good, and they are as magnificent and changing as the moods of the sea on which he gazes. His propensions are unwearyingly urging to the origination of new and higher forms of rational being. All the grandeur of his impulses imply a splendid loftiness of anticipation, a sublimity of expectation and affirmation, a problematic aim at a marvellous attainment of magnificent rational proportion hitherto undreamed of by the imagination of man.

* * * * *

With an eye sweeping far to where the distant sea-birds are poised in flight, and where the wide wings of the Morning circle to the wave's white crest, on an upper balcony of the same palace, is a Prince, a divine, universal genius, an utter apathist, and who has never felt human joy or sorrow, pleasure or pain. There is no mystery under the sun that he cannot explain, and no problem that he cannot solve. Upon him the King and the Harlot depend for wisdom. The Prince came to the palace with the King, and he is of illegitimate birth.

The Palace. — The human body and sensori-motor system and sympathetic ideo-motor system.

The Prince. — The human intellect, including reason, genius, the understanding, and imaging faculty.

Intueor Communis.

The King. — The human rational propensions.

Architectonic Propensional Entelechy.

The Harlot. — The human sensibilities.

Sensuous Entelechy. Sensori Communis.

THE SUPER-SENSUOUS SPHERE.

As distinct from a purely sensuous adequate on the one hand, and a sentiment, which is a feeling consequent on a judgment on the other, a propensional adequate is a purely unsensuous feeling possessing the qualitative power of response to the nerve stimuli of the time categories of ideational impression. That is, the propensional adequates embody in their categories the type genus of every type species of feeling other than sensuous, and constitute the subaltern stimulus or intermediate genera of feeling between the sphere of the entelechic sensuous adequates on the one hand, and the categories of the understanding on the other. Hence the objects of the feelings of the propensional adequates imply an un-sensuous category of time forms, a co-ordinated and co-existent unity of psychic entelechics dealing with a distinct and pure unity of correlative unsensuous consciousness, and constitute in their unity all the unsensuous categories and modes by which the mind is internally affected by the relations of the understanding. That is, the propensional adequates are unaffected by the entelechic sensuous adequates and the categories of the time forms of sensuous impression, the combination of which constitutes sensuous intuition, only in so far as sensuous intuition possesses any correlative understandable unity by which they can be cognized by the understanding. As distinct excitants of mental activity they spring automatically into action, without, on the part of the individual, any design or purpose; and, as the correlatives of the higher characteristics of human life, constitute the dynamics of all rational thought. They operate as distinct correlatives with the spontaneities

of the understanding, and as a correlative law of feeling without which the spontaneity of cognition or the *notiones communis* would be impossible.

Thus a propensional adequate is a feeling accompanying a distinct unsensuous image, for, as all our experience consists of related feeling, that category of feelings by which the understanding can intuite an unsensuous image, must itself be unsensuous, particularly if it be a co-ordinated and co-existent correlation in the formation of an unsensuous experience; for, the existence of the propensional adequates in perfect adaptation to an environment, or in correlation with the highest reason, implies a distinct supersensible, supermundane existence. Any power, not itself sensuous, but which possesses the power to intuite sensuousness, must either be subsensuous or supersensuous. The ultimate grounds to which our experience in its widest or narrowest sense is reducible when pushed to its last refuge, are two, viz., *the sensuous*, i. e., some specification of the correlative categories of the entelechic sensuous adequates and the time forms of sensuous impression; *the propensional*, i. e., some specification of the correlative categories of the propensional adequates and the time forms of the categories of the understanding. That is, the propensional, and the sensuous feelings, are the co-existent and co-ordinated criteria, or correlative entelechic proofs of the duality of life.

The synthesis of the reappearance in the memory of a fancy image, or a serial-concept, and the recognition of the same, has involved not only a latent process of propensional or sensuous adequacy, in basic consciousness, but their determinations; for all our fancy images or serial-concepts express either a relation to the propensional adequates or to the entelechic sensuous adequates, and which were the necessary conditions of their imaginary or conceptual determinations.

Assuming the pre-existence at any time before birth of the categories of the propensional and sensuous adequates, utterly unconscious of this pre-existence, they find themselves now posited in experience as two co-ordinated and co-existent unities of inter-related feeling-life. The whole process of experience is a net gain in the re-intuitionizing of those categories of propensional and sensuous adequates whose experience represent the multiplicity of the successive time distinctions. Grasping together of all this experience and unfolded propensional existence in one grand complex intuition, implies, in this re-intuitionizing, that the process has been one, involving in its dazzling sum total the utter destruction of those elementary spatial conditions and correlatives of the time forms of the categories of the entelechic sensuous adequates, and which remain at death, as at birth, a rational *vis inertiae*; as at death, this dichotomic or bimembral division of life-feeling, as governed by mind, has exhausted its immediate possibilities for further development according to their pre-existing, co-ordinated and co-existent conditions in human experience, and a category of complex objects has been constructed for the propensional consciousness by a process in which the conditions of the categories of the time forms of sensuous impression have been gradually annihilated and rendered useless by the evolving process of propensional intuition; and the *reality* is now the connection of all these re-intuitionized experiences by the synthetic categories of the entelechic propensional adequates, and whose action has been all through our human experience of a synthetic character. It is with these categories of the entelechic propensional adequates that philosophy first has to deal in order to explain the possibility of the synthesis of all rational apprehension. That is, the unity of the categories of the propensional adequates is a unity of consciousness dis-

tinct from the categories of the understanding, and, although in connection with the sensuous adequates, the propensional adequates furnish the active, conscious specifications of every act of attention, yet attention, in and of itself, furnishes no information or *re-meanizing* of these specifications, as all the information concerning that to which the attention is paid comes wholly from the understanding; for, until a syneidesis or joint knowledge exists as the outcome of some correlative action or distinct specification of the categories of the understanding with that of the propensional adequate, no synthetic judgment is formed. These categorical propensional adequates do not depend for their *origin* on intelligence, however, any more than the sensuous adequates depended for their pre-existence upon the time forms of sensuous impression, notwithstanding the unity of the categories of the entelechic propensions only take their rise in consciousness, when in correlation with some time-form of the understanding. Our basic-consciousness is evidently a much broader entity than has been supposed, for granting as a ratio its development since early Tertiary time, even according to this biologic concession, its constant and progressive development from within according to still future advantageous conditions conducive to advance, it would be impossible to place a limit on the future grandeurs of human destiny. That is, if the time-forms of the understanding were higher than they are, an entirely different category of propensional adequates would rise into consciousness, in comparison with which the existing propensions would appear, ethically, as mere vices, and rationally as mere groping instincts.

It is evident that a much more significant and circumlucid term than that of "sentiment" is necessary to define, on the purely subjective side, all those grand categories of feeling which are the effects of the co-operation of our perfection-

desiring, æsthetic, sympathetic, moral, intellectually-felicific and transcendental adequates, with the time forms of our understanding, and which not only existed prior to experience and utterly independent of instruction, but which are also distinct from the accumulated growth of generations, though positing themselves in co-operation with the co-ordinated conditions of such. All development implies former darkness, that is, past delusion, and the onward positing in experience and progress of the propensional adequates in this darkness, have implied in it all the delusive vision of a dream.

As purely animal contentment implies the *vis inertiae* of pure, rational inactivity, man could not, without physical pain, ever become wise. Sensuous human pain serves three distinct purposes. The preservation of the sensuous individual. The urging to a better sensuous environment. In the seeking for a better sensuous condition, a greater development of rational consciousness is attained. From the standpoint of the reason, *ennui* and physical discomfort are far greater benefits than physical pleasure, for, by their constant urging to a constant change of impression, they, on the whole, have made possible higher universal changes of rational consciousness. Pleasure, on the whole, is always more helpful to error than truth. The feeling of intellectual contentment is a foe, because it leads us to accept imaginative similars for real ones, and works the same effect; and our credulity, rather than our reason, is usually in the ratio of our wants. Rational laughter is the ridicule of the propensional adequates in connection with the categories of the understanding at the blunders of the sensuous adequates when attempting to harmonize with the understanding.

Any new interest, when thoroughly aroused, destroys for the time being every other interest, and the profounder

the agitation of the propensional adequates, other things equal, the profounder will be the man. Genius is the highest unrestrained truth-seeking passion and expression. The unrestrained and enlightened propensional adequates are the hopes of all progress. Objective truth is the correct relation of the individual to existence at any stage of its experience. Subjective truth is the correct knowledge of that correct relation of experience, either by pain, the individual understanding, or the *communes notitiæ*. Pleasure teaches no truth. In so far as it leads to animal comfort it leads to the stereotyping of knowledge, because of the contentment it gains. Pain is the friend of man. Animal contentment is the conservative factor, and the foe of rational progress. Conceit is the purely sensuous concomitant of contentment, and leads the individual to place an over-valuation on those things with which he is contented, and urges him to become the foe of those principles which threaten to disturb that contentment. Without error there would be no change. Our errors are the faults of our propensional adequates, which, in their indifference or want, allow the understanding to give assent to the clamoring of the sensuous adequates, or to insufficient presentations, or to deviating similars, which become the postulates of illusionary action, until, by some change of impression, we are again turned into the path of truth by a change of consciousness. This change of consciousness on the purely subjective side is that of the propensional adequates, and which furnishes the pure element of *feeling* in the change. Anxiety is the antithesis of expectation, and our particular anxieties are the results of the particular callings we have chosen and their unavoidable concomitants. Anxiety is the pain of the propensional adequates due to abnormal modes of impression not in harmony with the interests of the individual. Our interests create their own anxieties.

That is, our interests are the propensional adequates, which, as *feelings*, other than sensuous, determine and constitute, in their unity, that enigma of psychology, *i. e.*, the will, according to the categories of the understanding. It is as interests that the propensional adequates seek agreeable experiences, for interest implies the dual or correlative action of the understanding, with that of the propensional adequates as the basic-subjective *feeling-force*. That is, the rational feeling-dynamics determining all personal action, whether purely mental, or both mental and bodily, when rational, are those of the entelechic propensional adequates.

The term "will" comes no nearer to the basic conception of the propensional adequates than the term "sentiment," though both of these terms imply the existence of propensional categories. To say that we will to do so and so simply because we will, is to say nothing. The word sentiment is no clearer than that of will, because it implies merely a transitory form of feeling consequent on a judgment, or a judgment accompanied with a transitory feeling. It tells nothing of any propensional categorical conditions explanatory of *why* a particular set of feelings should accompany particular specifications of the categories of the understanding.

And yet it is this particular category of feelings which prove the rational constructive dynamics of rational experience. It constitutes, in its grand unity, the *Architectonic communis*, as distinguished from the *Sensori communis*. I say *sensori*, and not *sensus*, as I wish to avoid using the unfortunate word "sense," as implying any connection with these architectonic feelings whatever. Hence I nowhere use the word "sense" as synonymous with cognition, but confine "sense" in its own pen as the "sensuous," possessing a sensuous distinctness of realized existence, an end in

itself, an entelechic entity, utterly apart from either the categories of the understanding, or the grand categories of feeling which constitute the *architectonic communis* of civilizations.

As to the modes or the variable and determinate qualities of the architectonic propensional adequates, on the purely passive and subjective side, they are rendered active, so as to understand what is for their own interests, by a circumlucid objectivity of understanding, and, according to the categories of the understanding; and, on the re-subjective side of feeling, are kept in constant revolution by a co-existent and co-ordinated circumlucid rational dynamic, the sublime correlative of the universal and necessitous Sensuous Entelechy.

That is, as the Sensuous Entelechy is the universal sensuous dynamic, which, on the purely re-subjective side of the sensuous adequates, is the circumlucid, universal sensuous force which, in operating, instils into the continuances of the genera of sensuous existence the magnificent strength of the multiscient power of all sensuous and physical velocity and revolution, and by the means of which the never failing life of all sensuous type genus and type species is maintained; so, on the other hand, the Architectonic Entelechy is the universal feeling-dynamic, which, on the re-subjective side of the entelechic rational propensional adequates, is the circumlucid rational feeling-force which, in operating, instils into the continuances of the genera of rational existence the strength of the revolutions of all rational progress, by the means of which the never failing ideational life of all rational type genus and type species is maintained. As any purely sensuous interests, when aroused and rendered abnormal by abuse and hereditary proclivity, destroys every higher rational interest, the sensuously abnormal in man has reduced to below its

maximum the operations and activities of the rational proportional adequates, until the constant and narrow range of their otherwise circumlucid interests has given the understanding of man over to the prey of the purely sensuous adequates, and, therefore, to perpetual illusion. Conceit and contentment have been, and are, man's greatest foes. The cock is the herald of the Sensuous Entelechy, and he usually prefers to crow on a dung-hill.

The Architectonic Entelechy as an *architectonic communis*, governs all men, and the principle of universal rational esteem is constructed on the postulate of a common cognition of esteemable rational feeling-qualitative categories.

A universally balanced self-regulated cognition of the reality of the architectonic communis, or the mind's unavoidable assent to its existence as a universal and necessitous rational factor always potential, if not in activity, in the mind of man, is the only postulate upon which the confidence and assent of man is based, and has been constructed in the rational processes of all civilizations. Our confidence in this category of *feelings* as correlative with the categories of the understanding is seen when upon reading a page of a book to a person, and the words have never been understood by them, so that they cannot comprehend the meaning of the writer and no correlative rational *feeling* is aroused, such is the influence of our instinctive assent to this universal postulate, that, admitting the common intelligence of the person, although the meaning of the page is as clear as that two and two make four, yet because the person is not thoroughly conversant with the verbal frame work of the page, and therefore fails to grasp the meaning, such is our confidence in this universal postulate, that notwithstanding the reason why the person did not understand it, we are led in defiance of the fact of the clearness of the writer's meaning

to wonder if there is any clear and distinct rational point in his page after all; that is, the re-intuitionizing of the conditions of all rationality according to the categories of our architectonic propensional adequates on the subjective side of pure rational feeling and in correlation, on the side of thought, with the categories of the understanding on the objective, is the universal postulate of all the rational interests and feelings which constitute the progress of our rational consciousness. The strength of our rational contentment is thus in the fixed ratio of our rational interests, and purely architectonic pain is in the ratio of the interruptions of their conservative valuations other than according to a further progress of their interests. Other rational things which we have not re-intuitionized we are either indifferent to or mistrust. So, on the purely sensuous side, in common with all animal life, the re-intuitionizing of objects according to the correlative categories of the sensuous adequates is the postulate of our sensuous interests, passions, and contentment. So that to each of us, no person is really what they are, but what we think they are, and what we think they are depends on the range and intensity of our purely rational interests. In all rational consciousness the objectively intelligible is food to that particular category of rational propensions, which as feelings, accompany the categories of the understanding. These feeling-qualitative categories of the propensional adequates which correlate the categories of the understanding are the basic dynamics of all that fulness of ardor and exaltation of feeling which form the truth-seeking passion of the philosopher or scientist, inspires the weird fancy of the poet, kindles the heroism of the warrior, and in the walks of every day life, furnishes the dynamic to the architectonic *raisonne* of the millions. That is, the understanding is the obliging

valet de chambre of the Architectonic Entelechy. Of course the constant evolution of the actual from the potential and which constitutes the fundamental doctrine of the Aristotelian philosophy is implied in the foregoing. The transitory architectonic feeling when occasionally flashing out in sub-sensuous spheres, show what can be accomplished by them when roused from their repose into generative activity for more approved ends.

To say that intuition in the Kantian sense simply gives an object, is only stating the matter from one pre-conceived angle. The truth is that intuition gives the object, contains the object, and maintains the object as objectively sufficient until a change of impression is produced. Any re-intuitionizing of the same object without any change of the mode of impression of course produces the same expression; as, unless we suppose the mind to act wholly without laws, *re-cognition* depends on a specific similar action to that which first intuited or cognized the object. Hence I do not, with Kant, identify the synthesis of recognition with that of the act of conception entirely, but only in so far as the term conception conveys the meaning of a serial-intuition, memory being the latent reflex action of the primary intuitions upon the architectonic propensional adequates, or the sensuous, and the categories of the understanding; so that, to be consistent, I shall not accept provisionally distinctions like that of Kant's between intuition and conception, 'and which it is the result of his work to invalidate.' The seriality of our connected consciousness implies as a postulate the expression of an inflexibly systematized order of results. The unification of any manifold resulting from any successive acts of attention could only have taken place in harmony with the inexorable and inflexibly systematized order which governed the first intuition of the phenomenon or the primary element of

that manifold. However, the systematized time-order governing the phenomenon does not condition any re-intuitionized or reflexive or backward action of intuitions as they flow back from the past into present or future experiences, for whatever the architectonics have absorbed has not served to alter the velocity modes of their own action. Therefore, the systematized order governing the time unit of the phenomenon as such is independent of the time conditions governing the reflexive action of the architectonic adequates.

The inferences concerning the results of the architectonic adequates imply that whilst unrelated events could not be a succession, because something is necessary to make that succession possible beside the things that succeed, it is also obvious that succession is only possible on the postulate that the connecting correlative units are those of distinct correlates, which, so far from being sensuous or limited to the time conditions of sensuous phenomena, are, upon their re-appearances and re-remembered reflexive actions in the memory, utterly unconditioned by the time conditions of the primary phenomena which assisted them first into being as conscious intuitions. That is, the time sequences of the primary impressions of intuitions are in an inverse ratio to the multiplex time law governing the re-appearance or re-expression of any of the parts of the manifold, or of any of the serial-intuitions.

This inverse law of time regulates the velocity of the dynamics of intuition, and implies a reversal of the objective significance of those objective time sequences of the impressions of phenomena. That is, the time sequences of impression are the time sequences of objective phenomena, or of those things in themselves which are thrown against the subjective adequates. This inverse law of time which regulates the velocity of the dynamics of intuition simply adapts-

itself to the slower velocities of the laws of time which regulate the time sequences of impression, and so becomes co-existent with it as a condition for primary intuition; for, so long as the inter-relation exists between the co-ordination and co-existence of the architectonic and the sensuous adequates, the consciousness of phenomena can only exist by the co-ordinate, co-existent, and systematized time order governing the primary intuitions correlative with such phenomena.

The possibilities of connected experiences only come from possibilities that are similar. That is, sensuous pain being co-existent and co-ordinated with the pain of the architectonic propensions, the information of the sensuous pain is conveyed to the categories of the understanding *via* the propensions which are the correlatives of the understanding, and *as feelings* constitute the conscious connecting units of the two worlds.

All purely sensuous impressions that reach the understanding, reach it by way of the *feeling side* of the understanding, which is that of the propensional adequates, for the sensuous adequates are constantly pressing the propensional into their service. That is, to repeat a former sentence, so long as an inter-relation exists between the co-ordination and co-existence of the architectonic propensional and the sensuous adequates, our consciousness of the world can only exist by the co-ordinated and co-existent modes of each, and the consciousness of any other world could only take place by categorical phenomena which would co-existently and co-ordinately correlate the categories of the propensional adequates in a similar mode to that by which the categories of the sensuous adequates correlate the propensional adequates in every day experience. Thus, sensuous intuitions are given to the understanding through the

propensions, and they become "conceptions" as the action of some specific architectonic, or constructive propensional adequate, which, as a correlative of the understanding takes the given sensuous intuition from the sensuous adequate and hands it over to the understanding who *re-meanings it*. In all synthetic judgments the dynamic factor which gives the new material to the understanding is that of the propensional adequate. Expanding judgments would be impossible, and nothing would be added to the existing stock of our knowledge if some correlative synthetic *feeling force* did not take from the sensuous adequate new material for re-meaning purposes, and thereby make possible our changes of consciousness. The determinate exercise of the categories of the understanding which involves the comparison of intuitions according to the differentiations of those categories can only take place while the propensional or sensuous adequates are active, and thus awakened from their potentiality into activity possess the power of selecting those intuitions which are appropriate to their interests and of bringing them into correlation with each other. The propensional adequates are the only real, absolute, entelechic, and architectonic feeling-dynamics of rationality. No intuitionalizing of any past, or the cognition of any present or future intuitions, are possible during the suspension of the activity of these categories of propensionally adequated feelings. Suspend their activities in the world, and 500,000,000 persons can be biologized, mesmerized, hypnotized, or electro-biologized as easy as one, and as mere automatic puppets be made to dance to the fiddles of all the sadder, more cruel, and lower fates of the sensuous universe, for the control of the world's intelligence is in the power of the Architectonic Entelechy.

During a series of hynoptic experiments in the year 1887,

and with individuals of various ages, I found that when their propensional or sensuous adequates were not left to choose for themselves, or to correlate according to their own interests their own separate and distinct categories of impression, that the persons became irrational. Although the categories of the understandings of these persons remained the same, so that they could correctly understand the orders I gave them, yet, when their propensional and sensuous adequates were in abeyance their understandings accepted and were directed by any class of illusionary ideas which I impressed on them, so that they were utterly unable to correct the most irrational suggestions I made, and simply because they had permitted their propensional adequates to be severed from their normal correlations with the categories of their understandings, *i. e.*, the *architectonic communis*, and hence they could not appeal to that entelechic propensional and sensuous "common sense" which governs all sensuously rational existence. I found the same principle to exist in the phenomena of "mind reading," in the finding of a supposed murdered body, hidden papers, and the concealed weapon with which the person was supposed to have been murdered. That is, in the presence of a number of clergymen, I yielded myself to the full force of the propensional adequates of a gentleman, the president of an Illinois (U.S.A.) college, and who had supposedly committed the illusionary murder, and had hidden the body, papers, and concealed weapon, whilst I was closeted in another room with a gentleman, a former president of an Indianapolis university, and who was busy conning a Syriac grammar. After some minutes had passed, the committee entered the room, blindfolded me, and yielding myself to the full force of the propensional adequates of the gentleman, I literally dragged him onward helter-skelter *after me*, and, though

blindfolded, found the supposed murdered man, the papers, and the knife with which the illusionary murder had been committed. If my own propensional adequates had not been severed from the categories of my understanding, and the gentleman's had not taken their place, this experiment would have been impossible. That is, the learned doctor, unconsciously to himself, furnished the rational, feeling dynamic, whilst my understanding remained as before.

Thus, the time-forms of the categories of rational impression being those *à priori* qualities of architectonic rational-feeling-phenomena in co-ordinate and co-existent correlation with the categories of the understanding, it follows that at any given propensional stimulus, or its equivalent of impression,—viz., B, the propensional adequate, — R can be known by an element of ideational objective differentiation, viz., S.

$$R = B S.$$

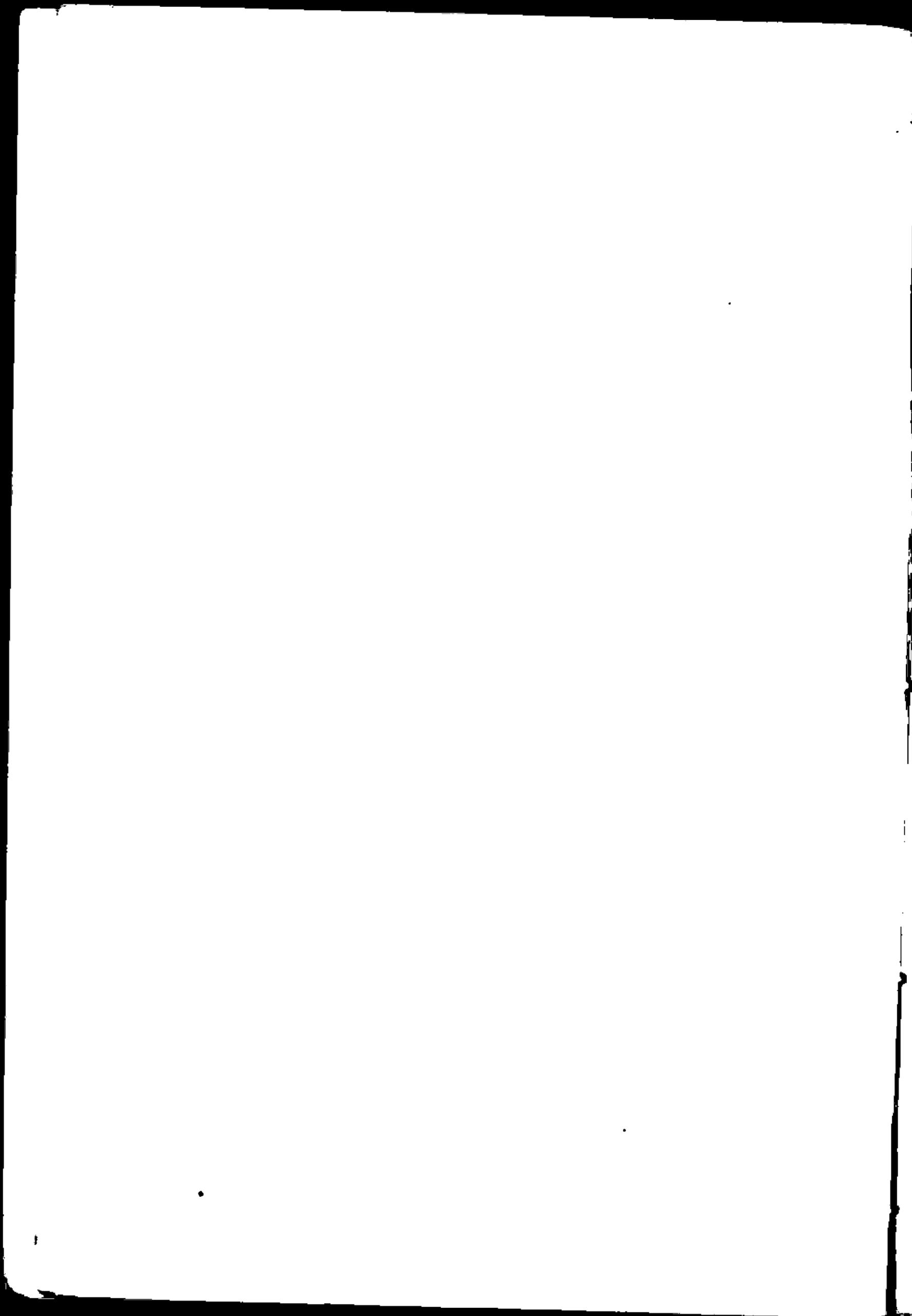
Thus can be rendered possible the determination of the rate of increase or decrease of a purely rational feeling or propensional adequate, whose value depends upon that of a form of any given category of the understanding, and which in itself varies at a uniform and given rate; for to any purely rational feeling or propensional adequate there is always an equal and contrary direction; the mutual action of the time-forms of the categories of the understanding and those of the propensional adequates are always equal and oppositely directed; as, in order to keep the propensional adequates moving uniformly in a universal circle of rational experiences, they must be attracted toward the centre by a category of ideational impressions proportional directly to the correlation of such impressions, and inversely to the radius.

Thus the inextended rational system of the world possesses universal harmony:

a In the connection of the propensional adequates to the categories of the understanding.

b In the obedience of these propensional adequates to the same law of order regulating their correlative categories of the understanding, that the categories of the understanding obey to the Mind of Minds.

c In their subjection to an aggregation of universal and necessary rational laws.



AN APODEICTIC SPHERE.

The universal action of the human understanding as an *Intueor Communis* implies neither an *ethical* nor *unethical* circumlucidity of judgment, for all ethical distinctions come from the harmony of the propensional adequates *as feelings*. Fellow-feeling, in harmony with the race and the *Architectonic Communis*, is the postulate of all ethical and moral distinctions.

The human understanding, which, as an intellectual activity, gives knowledge by comparison and combination, follows in that intellectual activity or motivity, the inflexible, fatal, and pre-ordered arrangement of the categories of the propensional adequates and of the sensuous adequates, as they are inexorably adjusted in the rims of the two circumlucid wheels of sensibility and soul-propension. That is, the bi-membral or dichotomitic division of all feeling-life does not imply a dichotomitic division of the *Intueor Communis*. Or, in other words, the *Intueor Communis* is the intellectual form, which equals, in its undivided potential unity, the combined dynamics of both soul-propension and sensibility, and is superior to both because unconditioned by both and of a superior nature to both. Thus, as an Omniform Circumlucid Absolute, the *Intueor Communis* challenges all things unknown to the experiences of sense or soul at any stage of their experience; and as, by constant changes of impression new phenomena appear and reappear to the advantage of the propensional or sensuous adequates, they seize the *re-meaninged* phenomena, and determine it according to their own categories. Through it all, it is very obvious that the King watches when the Harlot is sleeping,

and reposes when she is awake ; and, as the children of the Harlot are unable to bear the greater light of a more magnificent reason, they wither and die, the earth bewails them, and another species is evolved more capable of carrying on the light of the more splendid design of the Mind of Minds.

Or, to change the figure, the inner nature of every human being is possessed of four wings, two of which are always in the act of flying forward into the unknown, and two are at rest. Of course it goes without saying that the ulterior philosophic significance of the ubiquity of this dual consciousness of the wills is that of the vital point of two theodic boundaries, and which are rays either spreading from some common centre of the boundless universe, or connected with that common centre by *Mind*, and which is, in its own essential nature, separated from the limitations of either sense or soul, and constitutes the only unity worthy of the name of Deity ; for, as such a Being, the Deity is evidently beyond the conditions of soul or sense, and whose sole characteristic must be that of a *Mind of Minds*, within whose silent and awful recluse temples all things — according to some meaning — revolve.

It is thus obvious that if there be any sort of *Theos* worthy of the sacred reason of the human race, it is that of a Magnificent, Holy, *Mind-Theos*, to which all minds gravitate, and which, glittering with multiscient intellectual divisions, has introduced into the world the subsidiary divisions of soul and sense. Kant conferred a benefit on the race when he proved that all we could know of the Deity was through our own individual *understandings* and in accordance with their distinctive categories. That is, Kant unconsciously to himself, affirmed that, granting the intro-

duction of sense and souls into the worlds, or "*idée-forces*," the *Mind of Minds* is simply known to man through the media of *mind*, or the pure understanding. In other words, He is known only through that division of the nature of man most in harmony with the essential nature of the Deity himself, and not through any of the categories of soul or sense, notwithstanding the categories of the "*idée-forces*" may alone furnish the powerful dynamic by which we may approximate to a higher synthesis. For this reason I have personified the understanding as a Prince of illegitimate birth, because of his being the product of a *mésalliance*, so to speak, of the Architectonic Entelechy and the Mind of Minds.

The propensional adequates of the Architectonic Entelechy and the sensuous adequates of the Sensuous Entelechy, whilst not dependent on the Prince for their origin, nevertheless find in the language and ideas of the Prince their highest modes of objectification.

That is, any higher conditions of sensuous and propensional contentment and pleasure than those automatically selected according to existing impressional conditions are only made known to the propensional and sensuous adequates by the understanding. Hence all civilizations are a complex positing in history of such ideas as are most in harmony with the current exertations of the propensional and sensuous adequates; and the affinity, attraction, or agreement of relations adapting them to higher combinations of still loftier enjoyment is only possible through the categories of the understanding. This attraction of psychic relations, co-existent and co-ordinated, ranged in order, regular, exact, according to a well-defined synthetic metempsychosis or transmigration of the understanding of the soul upwards and

onwards from an elementary want of binding strength, to a coalescence, through the Prince, with the Mind of Minds, indicates an *ens reale*, an existent subsistence in opposition to the *phenomenal*, or mere representation in thought of an imaginary existent Deity. Thus we reach the highest circles of *mind-life* through the active exertations of the propensional adequates, which as "*idée-forces*," or rational-feeling-categorical-imperatives are perpetually urging us onward, perfecting all our ideals in a wonderfully artificial way, and at the same time by rescuing us from the darkness of delusion, according to these constant changes of attractive impressional relation, lead us into the fuller light of the inapparent secret reasons of all things according to the loftiness, magnificence, and perseverance of our purely unsensuous rational interests.

But the sensuous entelechic adequates and the propensional adequates being purely centripetal psychic energies, and possessing distinct categories of centripetal essence, are (as two distinct, separate dichotomitic unities of two utterly distinct, separate, and different natures) always causing a bi-membral forking of the light of the *Intueor Communis*.

The light of the *Intueor Communis* as centrifugal is thus tending from the center to the centripetal adequates, which ever afterwards tend toward it according to changes of advantageous impression. All abnormal desire for an ultra ideational developed sensuousness is thus a violation of the economic laws of the *Intueor Communis*. The world's delusive darkness is not due so much to the passive imaginations of men as it is to the undue absorption by the entelechic-sensuous-adequates of a universal illuminating intellectual power co-ordinated to exist with the categories of the propensional adequates.

Notwithstanding the cruel passions of a "light-hating-world in the winding currents of which so many are drawn down," the very fact that "genius and great talent are those forms of mental abnormality most beneficial to society," indicates beyond all question that the propensional adequates are ceaselessly attempting to posit a more perfect condition of things. Curiosity is, in a sense, the mother of much knowledge, and as all men are not curious concerning the same things, the knowledge of the race is thereby diversified. It depends altogether on the kind of world you expect to make as to whether or not it takes all sorts of people to make it.

The current warring diversifications of the sensuous competitive interests and knowledge of the race implies not only the annihilation of altruism but an hourly destruction of an incalculable intellectual power. The discovery, generalization, and verification of the categories of the propensional adequates as "*idée-forces*," would reveal not only their *a parte ante* nature, but the generic property and *differentia* of that nature, as a grand subaltern genus of *mind-force* wholly distinct from the generic and specific differences of the *sensuous adequates*.

The vital point of the succession in the order of the phenomena of *re*-remembered serial-intuitions reveals a duration of existence measured wholly by a different standard of existence than the mental form, in accordance with which succession is first represented to us in the primary, impressional consciousness of that phenomena.

True thought is a correct perception of the correct relations of the individual to existence at any stage of its experience. To be continually thinking according to false comparisons of the objects of knowledge is to be a mild sort of lunatic; for thought as an act of the mind in comparing the

objects of knowledge is of no value unless the comparisons be correct. The train of thought or correlated phenomena in consciousness, as they imply succession in time and unity in thought-action, may be after all nothing but the delusive vision of a dream, a splendid fabric of irrationality, notwithstanding the thought-train of serial-intuitions followed a definite order, and became both necessary and habitual to the happiness of the individual, as his adventitious knowledge became necessary cognitions, by the means of which he grandly mounted up to the loftier synthesis of a transcendental lunacy.

The laws, according to which the succession of thought is determined being the categories of the adequated feelings or "*idée-forces*," and as the most pleasurable of these feelings are the most deceitful, the succession of our thoughts are often kept fooling in an irrational circle, and our conceit and contentment keep showing them off to ourselves by driving them round the endless track of our imaginations. If we should be so unfortunate as to receive the fatal poison of irrational praise, we are twice doomed, for we never attribute irrationality to the one who praises us.

All pleasure, whether sensuous or propensional, is the friend of irrationality. At the same time it is also the friend of wisdom, for pleasure is never the measure of absolute truth. It is the result of supposed correct perceptions into the relations of things, and the happy feeling is there whether the man is unconsciously making a fool of himself or discovering the law of gravitation. This universal passion of the propensional adequates to gain a more or less correct perception into the correct relations of things is the most beneficent instinct of humanity. There is an undisguised and universal desire to intuite the experience of others and which

grows out of observation, conversations, and books. Descriptive accounts of books, persons, and places inflame our propensional adequates to correlate the books, persons, and places for themselves. This secures a revolution of knowledge, and keeps the race within certain circles of experience. Human knowledge in this way becomes clarified, just as muddy water passing through an inconceivable number of grains of sand becomes filtered. The truths of reason are neither subjective nor objective, but the derived result of the co-ordination and co-existence in a single psychosis of both the objective and the subjective.

That is, a truth of reason implies an infallible perception as the result of an infallibly correct relation of the objective impression of some category of the understanding with the propensional adequates. To write of the ideas of reason, not being constitutive, but regulative, or ideals towards whose realization experience is always striving but which are never realized in objects of experience, and at the same time to leave out the laws of impressional and propensional intuitional unity by the means of which this striving of experience toward this realization is alone accomplished, or not to explain in any way how, or by what modes, these ideas of the Universe and God are, or become regulative, is to leave out the vital point. That is, the soul's ideas of reason are both constitutive and regulative, and all unsensuous objects, as real individual things, are the results of laws of relation regulated and constituted by them. Or, in other words, whilst the ideas of God and the Universe (as impressed upon the soul during this striving of experience) are constitutive, the ideas of the reason of the individual soul, or, if you please, the "*idée-forces*," and the categories of the understanding of the individual soul, are both constitutive and regulative. That

is, they make up what we call our dispositions, whose prevailing tendencies of placing things apart according to propensional and sensuous classes (previously selected by the two classes of adequates) become automatic, and the essential conditions to the structure of the future objects of knowledge. In this way a man's disposition becomes a self-acting force and automatic productive ground of future action, a self-existent, and in a way, underived absolute power determining itself by an absolute autocratic self-rule tending at the same time to an inevitable determination in the sequence of events, as in this way the interests of the adequates become the laws of the motion of the sensuous and rational worlds. In doing so, all our connected experiences *become intuitions again*, and are governed by the inverse law of time, which regulates the velocity of the dynamics of intuition; at the same time implying *a reversal* of those primary time-sequences constituting the objective impressions of objective phenomena.

It is thus obvious that whilst the highest imaginable harmony of the *entelechic sensuous adequates*, as simply implying animal comfort and contentment, involves the *vis inertiae* of the propensional adequates and the categories of the understanding, yet this animal contentment and comfort is of incalculable value, for all animal *discomfort* implies a robbing of intellectual power in schemes to produce an equilibrium. Therefore, as this animal comfort does not attract away to the sensuous adequates the forces of the intellect which universal animal *discomfort* involves, animal comfort and contentment thereby secures the *highest sensuous condition* for the progressive evolution of the action of the propensional adequates in co-existent and co-ordinate harmony with the categories of the understanding. But this does not involve *sensuous passion*, for sensuous passion is pain.

THE SENSUOUS SPHERE.

THE basic-consciousness constituting all human experience is a correlation of what is popularly conceived to be supermundane in so far as it is only recurrent at mysterious intervals and according to other than purely material laws. That is, our basic-consciousness is the "sub-conscious," or the "unconscious," and the possibilities and *à priori* conditions for the appearance, disappearance, and reappearance of ideas. Sensations and rational propensions are universally governed by this basic-consciousness, which only becomes a matter of individual conscious feeling when in actual experience. At all other times it is wrapt in the involving gloom of the unknown. The word "propension" will be limited to the action of the unity of categories of unsensuous feeling governing rational consciousness, and purely on the side of feeling in its connections with the emotions of the sympathetic ideomotor system as distinct from the sensori-motor. An impression strikes upon the sympathetic ideomotor nerves of the unity of the rational propensions and thereby makes us perceive mystery, harmony, invention, grandeur, proportion, disproportion. Of this rational impression there is a generic image taken which may afterwards appear as a serial-conception. This generic image awakens either contempt or admiration. Upon its reappearance as a serial-conception, it partakes of either the positive or negative character of the propensions; so that rational ideomotor impressions are not only antecedent to their correspondent generic images and serial conceptions, but are posterior to their sympathetic ideomotor propensions, and are derived from them. Hume has already shown that a similar law holds good of those

sensuous impressions which strike on our sensori-motor nerves and make us perceive heat or cold, thirst or hunger. These rational, sympathetic ideo-motor propensions *are not sentiments*, but *à priori* forms of feeling necessary to the existence of either prolonged ideational synthesis, all forms of intellectual expansion, and only incidentally of sentiment. Sentiment is a form of feeling consequent on a judgment. Propension is a form of rational feeling absolutely necessary to the existence of the unity of all rational phenomena; so that the co-existent and co-ordinated unity of the King in the human body alone constitutes the possibilities of the supermundane rational propensions in their relations to rationally conceived objects.

The Harlot denominates from the objects of "matter" only a power to produce the sensations of sense. Our own feelings of sweetness, heat, cold, color, are never outside of our own bodies, hence we only know "material" objects as the phenomena of the Harlot. The multiscient relations of the King as propensions are co-existent and co-ordinated with those of the categories of the Prince, and until those are made to stand out alone in their separate and co-ordinated categories with those of the Prince and the Harlot, the mystery of the world of feeling will remain unrevealed. Whether or not the propensions are a mere incidental development of the Harlot's animal biology will depend altogether on what that biology is. Admitting the existence of pleasure and pain as illusions necessary to the development and preservation of life, why a separate and totally distinct system of joys and sorrows, pleasures and pains, should co-exist in a co-ordinated manner with the unity of the propensions can only be explained upon the theory that they exist to develop and preserve that unity. It is only by cognizing the existence of the King in the basic-consciousness of

human nature that the dual nature of pain and pleasure has any significance, for that which tickles the Harlot the most degrades and pains the King the most. Kant explained the *à priori* existence of the Prince, but the possibility of successive propensional perceptions occurring in a certain connection can only be possible through the existence of categories of distinct feeling. All synthesis of appearance, disappearance, and reappearance of consciousness must be of the nature of that basic-consciousness which reappears both in feeling as well as ideational association. The rational beginning of a variation from the uniformity of the past is only possible by the co-existent and co-ordinated action of the propensions with all the processes of abstraction and generalization. The sensuous pains of the Harlot are a necessary evil, for if a child had to wait until it could be informed by the Prince in a series of reasonings that heat smarts, or fire burns, it would not live long. Few people would eat if the pain of hunger was taken away, and they had to have it logically demonstrated how milk or beesteak by digestion became human blood.

So that sensuous intuition according to the sensibilities includes all that is given *to* and sensuous feeling all that is given *by* the Harlot's operation in the basic-consciousness, as propensional intuition includes all that is given *to* and rational feeling all that is given *by* the King's operation in basic-consciousness. Thus the propensions make the succession of the unrelated possible in reason, and are co-existent and co-ordinated with rational experience, thereby constituting the connecting units of rational consciousness, and by their plurality giving the unity of the King who is present to each feeling and constitutes it.

Man thinks, forgets, remembers; he feels, forgets the feeling, and re-feels. Thus all thought and feeling is constantly

appearing, disappearing, and re-appearing. In this primary appearance the propensions parallel the sensuous adequates, as when the propension of wonder co-exists with that of sight when an infant stares at a lamp, or the propension of curiosity parallels the sight of a moving object, or the type of this page parallels the on-rushing ideation of the reader.

Thus governing the law of appearance there are two co-existent and co-ordinated modes of presentation, viz., those of sensuous intuition, and propensional intuition.

Governing the law of *re*-appearance there are also two co-existent and co-ordinated modes of *re*-presentation, viz., when the sensuous intuition, re-imaged by the fancy, re-appears, either as a disconnected image of primary, sensuous experience, or as a serial-conception in connection with previous sensuous experience, or when the propensional intuition re-appears, either as a disconnected image of primary propensional experience, or as a serial conception in connection with previous propensional experience; so that, if between the time-unit of the primary appearance of the sensuous intuition and the propensional intuition, and the time-unit of their re-appearance, any change has been wrought in them, such change has occurred in accordance with the co-existent and co-ordinated principles governing all basic-consciousness, viz., the Prince, the King, and the Harlot.

Any primary sensuous or propensional intuition, even when re-imaged by the fancy, simply exists as an isolated, disconnected image, and unless it becomes *re-meaninged*, is of no value to form a higher synthesis of serial-conceptions. As this re-meaning did not take place in the primary appearance, or in the re-appearance, it must have taken place during its disappearance, viz., in basic-consciousness; and color, sound, smell, taste, heat, motion, impenetrability, extension, divisibility, inertia, and weight, in this *re-meanizing*

of serial-conceptions, thereby lose their original sensuous significance. The reproduction of phenomena according to sensuous intuition is the universal revelation which enlightens every animal on coming into the world, and thereby serves as the interpreter of "matter." Thus the Harlot is both individual and impersonal, universal and necessary, and renders "nature" possible on the "material side." The Harlot as the hylozoistic animal logos of sense is the co-existent and co-ordinated consubstantiality of the being, identity, and unity of "nature." Her intuitions posit themselves according to the unity of her own laws, and are never recurring, associative, or accumulative, in other but their own spheres. The reflex action of her intuitions form the irrational material which the Prince fashions into fancy images. A pre-established harmony exists between the Harlot and the human body. In order to the reproduction of material nature, the five sensibilities which give sensuous universality and necessity to the objectifications of the five senses, are essential to the realization of the Harlot in the life of body; although the constant transformation of her sensuous intuitions, according to the multiscent objectifications of material phenomena, transcends the limits of the individual, and governs all sentient and irrational existence.

This unwearying transformation by the Harlot of her intuitions, in juxtaposition with the ceaseless transformation of "matter," is only possible by a sleepless revolution of movement, at least equal in its velocity to the movement of the earth. For the Harlot, as the Sensuous Entelechy of the human body, and who realizes herself in the life of the human body, and in whose realization the meaning of the human body is manifested, must possess a potentiality of movement, a distinct locomotive velocity equal to the grosser passions and physical instincts of the life of that particular body in

which she realizes herself. Thus, the velocity of the transformations of the Harlot's intuitions equal the velocity of the transformations of all chemical atoms necessary to the reproduction of "Nature" in the human body, and all matter and sense revolve with an unwearied and unsluggish energy, for motion is the determinate quality of both, and thereby makes possible the law of change of impression essential to changes of consciousness.

This is shown by the law of heat-pain, which is governed by an entelechic law of adequate velocities. Thus, a charge of one million volts of electricity passes harmlessly through a man because of its inconceivable speed. This is because its velocity is greater than that of the adequate velocities of matter essential to sensibility, for when the law of velocities governing any phenomena is greater than the common law of adequate velocity governing the phenomena of physical consciousness, no sensation is felt. Physical pain is the interruption of these physical subjective adequate velocities, for the pain of burning consists in the presence of the sensuous intuition which the entelechic adequate velocity of the phenomena of impression involves, viz., heat.

What is true of burning pains is true of all physical, sensuous pain, for all entelechic or actual physical pain is governed by irrevocably fixed, co-ordinated and co-existent modes of physical impression. The law of entelechic adequates in basic-consciousness is the key to physical suffering, and the explanation of its multiscient varieties of manifestation in the world. In other words, the sensuous intuition of pain is a fixed, entelechic co-ordinate of the time forms of the categories of sensuous impression.

Thus, the Harlot, as pure animal life, is an indiscrete or continuous sensuous aggregate, and the sole characteristic of all animal existence, destined to development from within

under external conditions conducive to advance. During man's embryonic stage can be traced the external all various forms of this development.

Synchronic with the law of entelechic adequates governing this animal development are the time forms of the categories of sensuous impression. This unity of sensuous entelechic adequates in its synchronic relation to sensuous impression can only exist in the human body in one or two ways, viz., as essential entelechic laws of a universal and necessitous Sensuous Entelechy, i. e., the Harlot; or, as proximate entelechic laws remote from some primary originating cause, which, on account of its sensuous perfection and abundance of power is productive of secondary natures, viz., human, and all other organized animal existence.

The fact that physical pleasure increases the strength of the animal vital functions argues that physical pleasure is co-ordinated and co-existent with the unity of the entelechic adequates. The reproduction, or the positing in experience of sensuous impressions, correlative with that of the entelechic adequates, are independent of all language and ideas, for neither of them are inestimable means to the existence of the Harlot.

Thus, in sensuous nature the will of the Harlot is the only "real, primary, metaphysical thing," and all purely sensuous, biological consciousness, as developed through Silurian, Devonian, Mezozoic, Cretaceous, and recent ages, reveal the transmigration of the Harlot, or the passage of the sensuous entelechy from one body to another. As it is very evident that the chemical atoms of dead human bodies are, in their transformations, constantly returning to form part of living ones, the hypothesis that the sensuous entelechy returns to animate other animals, is far from being an irrational Orphic myth, particularly if there exist in nature a generali-

zation, systematization and verification of forces equivalent to a co-ordination of biologic economics.

In the individual sensuous life of the human body it is this ceaseless revolution, this perpetual and unwearying appearance, disappearance and re-appearance of the entelechic adequates according to the time forms of the categories of sensuous impression, which alone makes possible the unity of sensuous existence.

When a rapid stream of ideations or fancy images accompany the passion of animal generation, they intensify the illusion of the time forms of the category of sensuous impression and increase the irrationality of the individual, because the fancy image augments the qualitative content of the special time form of sensuous impression, and thereby enhances the deception. The entelechic sensuous adequates being a unity of illusions, a system of co-ordinated and co-existent falsifications, all ideations and fancy images in harmony with them partake of their falsity, illusion, deceit, error and irrationality.

Thus, physical pleasure increasing in the ratio of the ideational delusion and irrationality of the entelechic adequates, the biggest fool is the sensuously happiest man, and, as fools have always been in the majority, and their credulity in the ratio of their want, the Harlot has had little trouble in constantly multiplying and replenishing her market; and, at the same time afford, in the absence of a rational happiness, a happiness composed of purely animal contentment, which is the supreme illusion of the entelechic adequates in co-ordination with the time forms of the categories of purely sensuous impression.

As the time forms of the categories of sensuous impression are the correlates of the entelechic adequates, they do not both co-exist, antecedent to experience, in basic-con-

sciousness. That is, the sensuous impression of fire is materially objective, though co-existent in experience, with the entelechic adequate in basic-consciousness, viz., heat-pain. The time forms of the categories of sensuous impressions are all outnesses, externalities, or materially objective, whilst the entelechic adequates are subjective — *sensations*. Thus, what we roughly designate as sensations are entelechic sensuous adequates, irrevocably pre-adjusted co-ordinates of the time forms of the categories of sensuous impression, and which, on the subjective side, qualify the ratios of feeling essential to the differentiated modes of all sensation, and the peril of the individual.

By the terms entelechy or entelechic is meant an absolute end in itself of anything which subsists of or by itself, or of the perfect completed end of any given process constituted by the harmony of any unity of subjective and objective laws. In this sense the phrase entelechic-soul-space is used in an absolutely subjective sense, yet in co-existence and co-ordination with objective-sensuous-space, and with which the relations of extended objects co-exist and are co-ordinated; or, in other words, entelechic soul space is the mediary co-ordinate of the entelechic adequates on the one hand, and of that which parallels the objective-sensuous-space which conditions the time forms of the categories of sensuous impression on the other; as, again on the objective side, the time forms of the categories of sensuous impression are the correlatives of their specific reobjective spatial velocities, thereby making possible the changes of sensuous impression essential to sensuous consciousness.

Thus, the reigning subjective motive forces essential to secure the uniform fulfilment of the objective laws of sensuous impression are those of the entelechic sensuous adequates, which, in their subjective unity, represent the sub-

jective totality of the dynamics of sensation; although, both the objective categories of the time forms of sensuous impression on the objective side, and those of the entelechic sensuous adequates on the subjective, are alike reciprocally dynamical, regulative, and mathematical, possessing spatial and quantitative relations, as all purely entelechic-sensuous-adequates are based in entelechic-soul-space, which admits of more or less of the action of the quantitative time forms of the categories of sensuous impression. That is, a co-existent and co-ordinated correlation exists between the unity of the entelechic-sensuous adequates which constitute the subjectivity of sensation, and the quantifications of the objective time forms of the categories of sensuous impression; although, as a matter of course, pain and pleasure as differentiated modes of the entelechic sensuous adequates can at present only be measured or estimated by the discrete qualifications and suchnesses of the time forms of the categories of sensuous impression. Thus to predicate the spatial existence of the time forms of sensuous impression is to predicate the spatial existence of entelechic-soul-space, and the entelechic-sensuous-adequates in that space; as a knowledge of the laws governing both of these classes of phenomena would imply a generalization, systematization, and verification of a science of sensuous feelings, thereby lessening the sum total of purely animal suffering.

The entelechic-sensuous-adequates being illusions or deceptive appearances necessary to the sensuous development and preservation of animal existence, purely sensuous animal contentment is not only the supreme manifestation of this illusion, but is also by reason of this, the *vis inertiae*, of pure rational inactivity.

The entelechic sensuous adequates and the category of sensuous impressions have reached the end of their process,

the perfection of their realization in this purely rational inactivity. Their full development has been gained without the aid of either ideas or language. Henceforth any foreign element added to the qualitative content of the specific time forms of sensuous impression and which render them abnormal, so that they cannot parallel in their action the entelechic-sensuous-adequates, only serves to produce an ill regulated excitement of sensuous feeling for which there is no adequate law of satisfaction.

For, whenever by any other cause, the normal velocity of the action of the entelechic sensuous adequates exceed that of the normal time forms of the categories of sensuous impression, pain-desire is produced; for, without this infallible permanence of the velocity of the action of the time forms of the categories of sensuous impression, that which is in itself, *in an objective sense*, could not parallel in its connection as cause, to the entelechic adequates, and the effect, which is the result of both, and ending in the concrete unity of sensuous form and matter, essential to the sensuous intuition of individual things, would be impossible.

The time forms of the categories of sensuous impression, when below the velocity of the action of the entelechic sensuous adequates, produce either pain-desire, pure pain, death, or indifference; as, on the other side, whenever the velocity of the action of the entelechic-sensuous-adequates exceed that of the velocity of the normal time-forms of sensuous impression, there is the same lack of harmony, *viz.*, *pain*. Thus, a permanence of the perfect inter-action of both are essential to animal contentment, the *vis inertiae* of pure, rational inactivity; for sensuous happiness and sensuous animal contentment constitute a single end, a complete distinctness of realized existence, the last stage in the process of the synthesis of the pure concrete unity of sensuous form and matter.

The term form is used to signify the primary characteristic of both the unity or totality of the time-forms of the objective categories of sensuous impression, and of the entelechic sensuous adequates. It is taken for granted that the qualitative and quantitative content of the Phenomena constituting the objective unity of the categories of sensuous impression is not only objectively existent, but also possesses a velocity of impressional determination independent of the subjective velocities of the entelechic-sensuous-adequates; although, so far as the individual is concerned, they are only of value, in so far as they *permanently correlate*, the subjective order of the entelechic sensuous adequates of sensuous experience.

In a word, humanity is divided up into some five hundred million self-determining velocities or whirlwinds of entelechic-sensuous-life-feeling, each revolving in its ratio of determinate velocity of entelechic subjectivity under the inconceivably strong necessity of some one mighty, universally coordinated and co-existent whirlwind of sensuous impression, viz., the Sun, *i. e.*, the Sensuous Entelechy, the Harlot, who constitutes the universality of the unity of the total time categories of all mere sensuous sensations, so that the basis of sensuous distinctions are in the nature of things, and of their relative sensuous velocities. Only by regarding all mere sensuous impression on the subjective side as belonging to the Sensuous Entelechy of the universe, viz., the Sun, or the Harlot, and as constituting the aggregation of the sensuous laws governing the objective and subjective physical order of the cosmos, can the sensuous nature of man be considered capable of interpretation; so that the time categories of sensuous impression as primaries bear the same relation to the five senses as satellites that the primaries do in reference to the Sensuous Entelechy, whilst all are brought under an aggregation of universal sensuous laws.

The data coming through the sensory is as pre-existingly automatic as are the subjective entelechic sensuous adequates, by the unity of which, however, all organized forms are preserved in the species. It is hardly necessary to add that neither the word "intuition" or "sensation" convey the full meaning of what is implied concerning the unity of these laws governing these two grand classes of phenomena. Dealing wholly with the phenomena of feeling, *as sensuous feeling*, it is not intended to convey the idea of Democritus concerning the production of conceptions, ideas, or images, in us, by the effluxes of atoms, for the species in sensuous feeling is altogether another thing, implying that the universal time categories of pure sensuous feeling, though homogeneous in their impressional unity, at the same time possess the principle of the impressional sensuous specification of *pure sensuous feeling, as such*.

That is, taking for granted that heat is an objective mode of velocity impression, essential to a specific entelechic consciousness of heat-feeling, an understanding of the relative velocities of the modes of heat, gives us the law of its impressional specification.

These objective modes of velocity impression all tend from a common centre, that is, are centrifugal, and to which tend the centripetal relative velocities of the entelechic sensuous adequates, and which, on their subjective side, tend to the advantage or disadvantage of the person, according to spatial distances of pleasure or pain. This law of spatial distances is understood when, from a distance of twenty inches, I bring my finger by gradual approaches near to a burning lamp; that is, the pain increases by sensible degrees the nearer I approach the flame. Thus, the law of pain is the law of spatial peril, danger, and spatial hazard, and no similar mode of velocity pain impression exists when approaching a flower,

a shrub, or a tree. However, what cannot be seen, and yet is full of peril, viz., those invisible needles of heat, which, emanating from a bar of hot iron, find their correlates in the entelechic sensuous adequates, are also governed by the law of spatial pain velocities. Thus, the law of all spatial pain and pleasure velocities, as adapted purely to the sensuous welfare of the sensuous individual, is further exemplified in the fact that, in their respective ratios, the entelechic sensuous adequates exert as much attractive and repulsive velocity on the time categories of sensuous impression as the time categories of sensuous impression exert on the entelechic sensuous adequates. That is, the entelechic-sensuous-adequates, as velocities, either absorb to themselves those impressional specifications of the time categories of sensuous impression of which they are the correlatives, or they repulse them, according to their distinct laws of intercorrelative spatial velocity.

If the entelechic sensuous adequates of a species are uniformly deprived of the objective impressional specification of velocity, the species become extinct. Thus, reduce the heat of a swallow 30 degrees, and in a short time it dies. In other words, the purely subjective differentiations of the velocities of the entelechic-sensuous-adequates are the equivalents of the sensuous life forces of the individual.

These, when unqualified by ideation, constitute the normal correlates of the categories of the time forms of sensuous impression.

When qualified by intense ideation, they often rise above the time categories, as when a furnace man is exposed for a short time to 350 degrees, whilst 106 degrees is a standard of fever. The variation in the velocity-categories of the entelechic-sensuous-adequates constitute subjectively the differentiations of the subjective nervous velocities of all animal

life; whilst, on the objective side, the categories of the time forms of sensuous impression qualify the differentiated temperatures of sensuous existence; that is, swallows have a higher temperature than fowls because of the intercorrelation of the higher velocity categories of sensuous adequacy and impression. The heat velocities of the entelechic-sensuous-adequates in a thin man will generate heat much quicker than those of a fat man, which is again equalized by the thin man cooling off much faster, showing by this that a reduction of any of the specific time forms regulating on the objective side the categories of impressional heat velocity, are accompanied with a slacking up of the heat velocities of the sensuous adequates, showing also that the time forms of the categories of sensuous impression as regulating the specific gravity or velocity of the live human body at 89 degrees are governed by the same grand body of velocity laws which rule the planetary nebulæ.

Our hereditary physical life first comes into observation as a category of entelechic sensuous adequates, enveloped in the 1-800 of the inch of the spermatozoid, the envelope of the adequates expands with nutrition, and the sensuous adequates themselves have been stamped by the indirect impressional specifications of either the parental optimism of youth, or the pessimism of a dissipated octogenarianism.

That the velocities of the entelechic sensuous adequates are the equivalents of the sensuous life forces of the sensuous individual, and have their sensuous influence upon all offspring, is revealed by the fact that if a fine-blooded woman has ever had a child by an inferior man, her subsequent offspring by a re-marriage partake of the character of the first male. If a white woman has ever in her early life had a child by a negro, and afterwards marries and has children by a white man, these children of a white mother

and white father will present some of the unmistakable peculiarities of the negro; thereby showing not only how infallibly ineradicable was the time form of the generative category of sensuous impression, but also that the sensuous impression was the co-existent and co-ordinated equivalent of the velocities of the woman's entelechic sensuous adequates, or sensuous life forces; the generative act of sensuous love being the highest and most perfect harmony of the velocity categories of adequacy and impression. How a perfect spatial juxtaposition and harmony of entelechic sensuous adequates and the spatial time forms of the categories of generative impression are essential to the propagation of species is seen in the experiment of Spallanzani, who, in connection with Prof. Rossi, injected seminal fluid from a dog into a bitch in heat, who sixty-two days after, had four pups. When, however, with the semen of the same dog Spallanzani attempted to fecundate two cats in heat he was unsuccessful, although the experiments were made in the same way as with the bitch.

Thus, the time forms of the categories of sensuous impression, being those *à priori* qualities of spatial phenomena in co-ordinate and co-existent correlation with the subjective sensuous adequates, it follows, that, at any given velocity, or its equivalent of impression — viz., B., the adequate — R can be known by an element of objective differentiation — viz., S.

R equals B S.

Thus can be rendered possible the determination of the rate of increase or decrease of a purely sensuous pain or pleasure whose value depends upon that of a time form of any given category of sensuous impression, and which in itself varies in value at a uniform and given rate; for, to any purely sensuous feeling there is always an equal and contrary

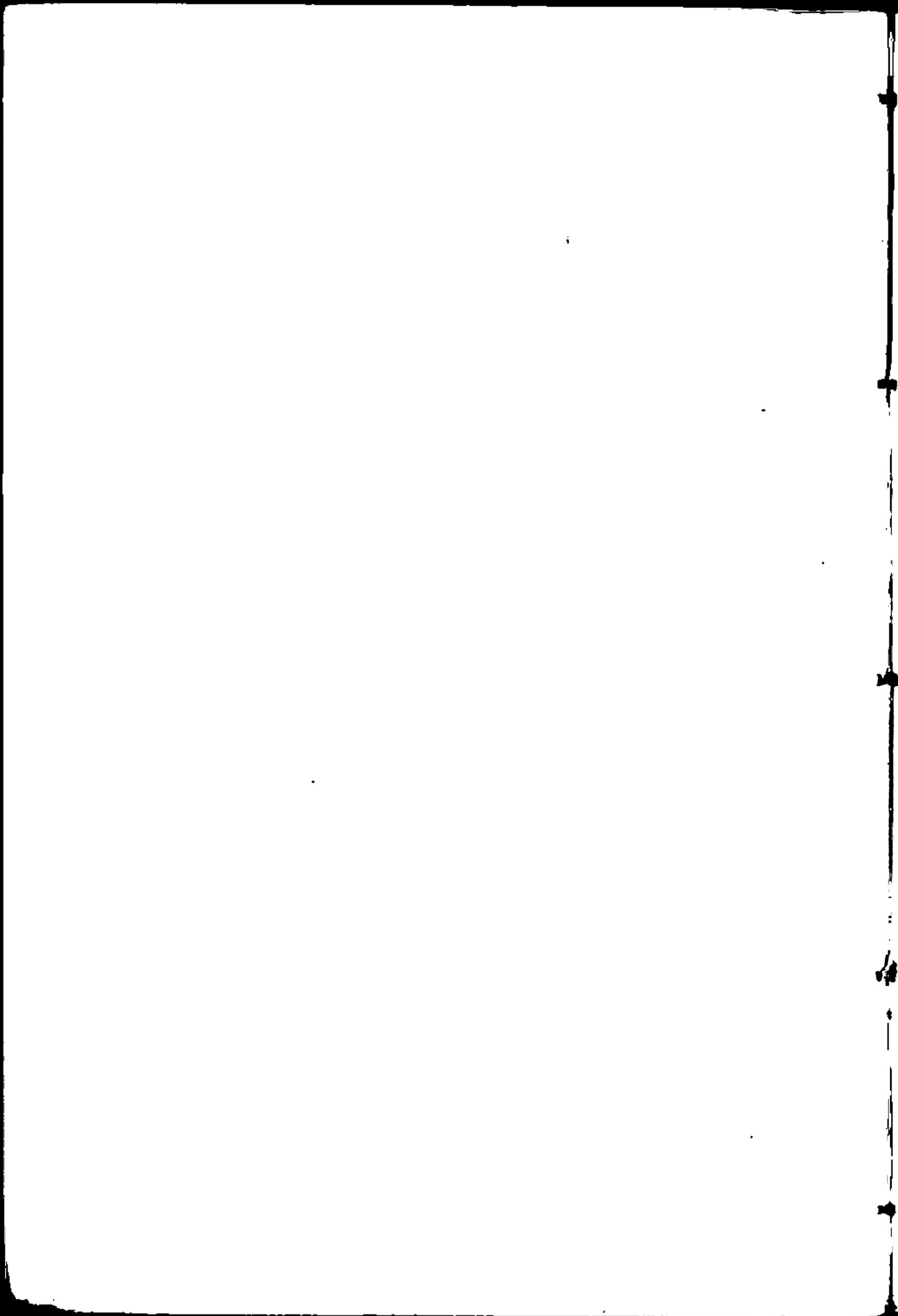
reaction; the mutual action of the time forms of the categories of sensuous impression and those of the sensuous adequates, are always equal and oppositely directed; as, in order to keep the sensuous adequates moving uniformly in a universal circle of sensuous experiences, they must be attracted toward the centre by a category of sensuous impressions, proportional directly to the correlation of such impressions, and contrary or inversely to the radius.

Thus the sensuous system possesses universal harmony:

a In the connection of the entelechic sensuous adequates to their categories of sensuous time form impressions.

b In the obedience of these entelechic sensuous adequates to the same law of order regulating their correlative categories of the time forms of sensuous impression that the time forms of sensuous impression obey to the sun.

c In their entire subjection to an aggregation of universal and necessary sensuous laws.



COROLLARY.

a Thus, as an entelechy, an end, a completed and self-determined truth in itself, it has been shown that correlative with the obedience of any given particle of matter to gravity at any stage of its existence, is its *sensuous entelechic adequate*, which, obeying an exactly similar system of purely subjective gravities, thereby intuits its own correlative material universe. So that at any given stage of a human being's existence in time, the sensuous intuitions of that being imply that being's co-existent and co-ordinated relation to the "Vivific goddess,"—i. e., *the Harlot*.

b Thus, as an entelechy, an end, a completed and self-determined truth in itself, it has been shown that correlative with the obedience of any given *sensuous entelechic adequate* to the Harlot, or the "Vivific goddess," is its *propensional rational adequate*, which, obeying an exactly similar system of immeasurably higher subjective gravities thereby intuits its own co-ordinated unsensuous universe of mind; so that at any given stage of a human being's existence on earth, that being's rational intuitions imply a co-ordinated relation to the *Mind of Minds*, or the more true sun of all things.



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