

THE
WISDOM OF PASSION

OR

THE MOTIVES OF HUMAN NATURE

*Being an entirely new view of the
Human Passions*

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THE WISDOM OF PASSION.

CHAPTER I.

OUR PASSIONS AND SOCIETY.

"And I—like one lost in a thorny wood,
That rents the thorns, and is rent with thorns,
Seeking a way, and straying from the way ;
Not knowing how to find the open air,
But toiling desperately to find it out."—SHAKESPEARE.

"Virtue is like a rich stone, best plain set."—BACON.

Our *spiritual* possessions and society would have been a more fitting caption for this chapter ; because when studied sociologically it can only be through a psychological proof of the moral unity of the *spiritual* passions of the individual, that the moral and spiritual unity of men can be understood. The highest developed unity of these spiritual passions with their functioning senses, memory, and grander concepts, constitutes the ideal Soul. For the person to attain to this ideal of self-development, he must be an individualist in all his religious, political and economic ideas. All his past spiritual ideas must be constantly regarded as *relative* ; as it implies his capacity to outgrow the special church ideas of his training. Copernicus became wiser than the Pope. As his evolution forbade him going to the Pope, the Pope must go to Copernicus. Because they were self-developed individualists, Galileo, Bruno, Newton, Kant, and Darwin were forced to abandon the old methods of church interpretations. The ideal Soul of the new moral, spiritual, and intellectual genius is therefore to be considered as the *divinely inspired* person and to be given precedence in some way or the other above former church, social, and political ideals. But this ideal Soul can only become an *absolute* ideal for all time in so far as the experience of the wisest and best of the race see in his knowledge demonstrable laws capable of actually unlocking the mysteries of life, death, and the universe. Otherwise, this ideal Soul is

simply to be considered as *relative* to a given epoch or epochs. About these relatively ideal Souls as of Wesley, Buddha, Mohammed, Luther, Swedenborg, Williams, Campbell and others men have clustered and formed spiritual oligarchies and hierarchies. A spiritual oligarchy is a scriptural form of church government in the hands of a few men with a determination to *rule* and govern humanity by its special interpretations and ideas. By these oligarchies the individual soul is not considered as a worthy end in itself to work for; but is reduced to a pawn to be played for the higher stake of the glory of the special oligarchy, rather than for its own personal worth. And when we consider that the leading life ambition of the majority of the young ministers and priests (educated in the colleges of these oligarchies) is to become the first men and rulers of their own special churches themselves, we can readily see how the individual soul of the average man is never considered as an end in itself worth laboring for; but only as it can be "reduced to a pawn to be played for" the higher stake of the special glory of the ministers' own church oligarchy. Even underlying the seemingly disinterested ideals of the Salvation Army the military ideal prevails with its crushing denial of cultured individualism. Both General William Booth and his right hand man Railton discouraged any attempt of a broader self culture on the part of their early exhorters; as it had a tendency in their opinion to unfit them for their work in the social status of lower communities. In this general sense it may be seen that all spiritual oligarchic systems which imply the negation of a loftier individualism thereby crush out the sympathies of those loftier universal passions which imply in their activities the progress of man. Any plea for religious unity by a people who deny the possibility of progress in interpretation crushes the intellectual and

spiritual development of the individuals who become attached to it, and makes of the individual a means for the conservation of the ignorance and darkness of society. Their special religious and social unities are maintained by sacrificing the more universal love of the grander passions of the individual. Lyman Abbott has said :

“ As we approach the higher ranks of civilization we find that individualization and personalization become more pronounced. The whole tendency of civilization is to intensify the person, magnify the person. Personality goes on year after year. Does it stop at death? No, it does not stop at death.”

How the *divine* inspirations of spiritual genius have always to war against this *esprit de corps* of mental and spiritual darkness whose aim is the destruction of a loftier and wiser individualism. The value of Emerson to America and the world has been in the clear notes struck for the individualistic doctrine. Hence he says : “ Let a Stoic arise who shall reveal the resources of man and tell men they are not leaning willows, but can and must detach themselves. That with the exercise of self trust new powers shall appear. That a man is the word made flesh born to shed healing to the nations. That he should be ashamed of our compassion. That the moment he acts from himself, tossing the laws, the books, and idolatries out of the window . . . that teacher shall restore the life of man to splendor and make his name dear to all history.” Thus the loftier, grander passions of genius when in activity often imply an insurrectionary unsocial self capable of self isolation and a rebellion against the imperfect ideals of society. In the possibility of an attainment to a greater perfection of knowledge and sympathy than his companions lies the uniqueness and the indefeasible rights of the individual. The rights of the more perfectly developed man are never realized in society until others have

subsequently self-cultured themselves up to his level and thereby sanctioned them. The interdependence of men imply the dependence of the lowest on the highest. In the meantime the passions of the genius must suffer. Until he receive a social confirmation of his opinions he must live solitary in the world. Whether we choose to accept Plato's idea of an ideal government as ruled by philosophers or not, the verdict of history has long since been that ultimate Sovereignty is located in the genius as distinguished from communism on the one hand or the lower types of individualism on the other. "To the intellectual whirlwinds of intellectual fire all things are subservient through the persuasive counsels of the Father." Akin to this ancient oracle of the Neo-Platonists is the saying of Emerson: "Beware when the great God lets loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no man knows what is safe, or where it will end. . . . There is not any literary reputation, not the so-called eternal names of fame that may not be revised and condemned. The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind are all at the mercy of a new generalization. Generalization is always a new influx of the divinity into the mind. Hence the thrill that attends it." To put the language of the philosopher into strictly scientific verbiage the genius is the creator of the new generalization which in its turn becomes the means of the evolution of society. But the evolution of society means the evolution of its ideas. Against this evolution of ideas every oligarchic institution with fixed interpretations and assumed infallible books arranges itself. Progress thus implies war. Unchastened spiritual interest becomes the foe of man; because it dreads and fights against all change in its old spiritual and ethical view of things. The mass

of all the religious bodies do not believe in evolution as the divine law of the universe but take their old interpretations of their sacred books and Testaments as the only rule of their faith and practice. Hence their war with all forms of human progress and its greater ideas is inevitable; and the advent of a genius with new light is dreaded by them with a great and terrible fear. All change of ideas with them implies acute mental pain and suffering. In the social process of the world it is always the self evolution of some greater soul that eventually makes possible the evolution of institutions; or, to amplify, the greater rationalized sublimity of the evolved soul of the individual makes possible the greater social process of humanity. This implies pain and change by the leaders of the old special spiritual oligarchies. The sociologist in glancing down the following column may see the law governing the incessant reaction of these factors.

Moses	Pain	change	Egyptian dogma
Jeremiah	Pain	change	Hebrew dogma
Hosea	Pain	change	Hebrew dogma
Amos	Pain	change	Hebrew dogma
Ezekiel	Pain	change	Hebrew dogma
Habakuk	Pain	change	Hebrew dogma
Buddha	Pain	change	Hindu dogma
Mohamet	Pain	change	Arabic dogma
Jesus	Pain	change	Hebrew dogma
Socrates	Pain	change	Greek dogma
Patanjali	Pain	change	Hindu dogma
Confucius	Pain	change	Chinese dogma
Pythagoras	Pain	change	Greek dogma
Zoroaster	Pain	change	Persian dogma
Zeno	Pain	change	Greek dogma
Copernicus	Pain	change	Catholic dogma
Galileo	Pain	change	Catholic dogma

Bruno	Pain	change	Catholic dogma
Savonarola	Pain	change	Catholic dogma
Luther	Pain	change	Catholic dogma
Wesley	Pain	change	Protestant dogma
Calvin	Pain	change	Protestant dogma
Williams	Pain	change	Protestant dogma
Knox	Pain	change	Protestant dogma
Spinoza	Pain	change	Philosophical dogma
Kant	Pain	change	Philosophical dogma
Campbell	Pain	change	Philosophical dogma
Hume	Pain	change	Philosophical dogma
Bacon	Pain	change	Philosophical dogma
Newton	Pain	change	Philosophical dogma
Darwin	Pain	change	Philosophical dogma
Swedenborg	Pain	change	Protestant dogma

A study of the foregoing facts may clearly show that the desire to conserve a pleasurable spiritual unity of old or new Testament ideas is no proof of the infallible rationality of the ideas. All desires to fiercely conserve any given pleasurable spiritual unity of old ideas produces a rationally static condition of the people conserving them. All joyful or pleasurable conditions of spiritual or intellectual passionate feeling imply a non-intellectual progress along lines not strengthened by the special attachment of the passion. Our spiritual joy may be only proof of the *relative* value of the truth temporally accepted by us. Our belief is the basis of our spiritual feeling; and all belief must prove a development according to the mass, nature, and *motives* governing the evidences of the testimony submitted. As I have elsewhere pointed out, our feeling of spiritual pleasure is a subjective proof of a law of the Soul; not of the infallibility of the objective truth accepted. This rests on its own grounds. The Soul though divine is not infallible. If it was its evolution would be accomplished, and its education be a superfluity in the universe.

When a great spiritually sublime soul like St. Francis appears, he immediately becomes the centre of a new spiritual oligarchic system. The Popes, to strengthen their own power, often become members of such orders. Thus it is that recently may have been seen going the rounds of the press the information that it was a pope of the Franciscan order who composed that beautiful hymn, "Stabat Mater," and who wrote that sublime and pathetic "Dies Irae," in the requiem for the dead. The present Pope is a member of the third order of St. Francis, which also includes the majority of the cardinals, and has throughout its history such names as Dante, Petrarch, Tasso, Columbus, Gounod, Cimabue, Giotto, Michael Angelo, Raphael, Murillo, Da Vinci, Sir Thomas More, Vasco de Gama, Elizabeth of Hungary, Catherine of Arragon, St. Louis of France, Joan of Arc and others. In this we can clearly see, in the language of the evolutionist, the selection and survival of the grander ethical ideas of the individual. They become the basis of esteem if not of practice. Had the splendid spiritual passion of St. Francis taken, however, a distinctly philosophical turn like that of Bruno, or Galileo, or Copernicus, it is not improbable that he would have shared the fate of a martyr. Somebody has said that Galileo and Servetus were not persecuted for what they said but for the deductions that their persecutors made from what they said.

CHAPTER II.

THE PRICE OF PASSION.

"Before the curing of a strong disease,
Even in the instant of repair and health
The fit is strongest: evils that take leave
On their departure most of all show evil."—SHAKESPEARE.

Ignorance of the laws of the passions of Sex, Avarice, Hate, Pride, Fear, Envy, and Jealousy—the causes of

crime — costs the United States, at the lowest estimate, some \$800,000,000, annually. The actual statistics may be gathered from a study of the paper of Eugene Smith of New York on "The Cost of Crime" read before the National Prison Association at its annual meeting last year (1900). \$800,000,000! What a sin offering! Add \$200,000,000 more for what is *secretly* spent for vice and crime and the figures mount up to \$1,000,000,000! Enough money to start a scheme to make beggary impossible on the face of the earth. Looked at from its highest sociological aspect every vice of the individual is both a social offense as well as a personal one. Because the vice keeps back the individual from becoming an ideal helper of society. In the religious or theological sense both vices and crimes are classed as *sins*. Albeit we classify a crime as a social offense; and a vice as a personal one. But the lesson for the sociologist, with his welfare of society at heart, to remember, is, that all crime, vice, and sin — other things equal — has its origin in the public ignorance of the *laws* of the darker and more malignant passions. To understand the philosophy of vice, crime and sin, in its relation to the development of society we need first of all a new ethical philosophy of the passions in their relation to self, society, and God. Our cowardice about these deeper questions of psychology has kept the world in darkness. Society cannot be made better by ignorance. The scope of our sociology must accept as its corner stone the psychological laws of the human passions. These laws it is the duty of the *sociological* psychologist to discover. Albion W. Small of the University of Chicago has bravely said:

"Furthermore, we are not debarred from immediate social ambition, nor from practical endeavor to make society better, by the fact that sociological theories are only

in the making. Physicians practised fumigation of infected places, and with a certain degree of success, long before they had an approximate explanation of the propagation of disease. We need not be less efficient for being intelligent about our limitations. There is no knowledge of social relations that can furnish adequate major premises for wholesale dogmas about social programs. There is insight into the facts of human association sufficient to show the way toward more insight, and toward more intelligent action. It is honest, and therefore socially the best policy, to represent sociology as it is, not as its more selfish exponents would like to have their public imagine that it is."

If the theologian and the creed has failed then is the time for the loftier sociological philosopher to do his part for humanity. It is the law of *nature* that the higher man—be he priest, philosopher, prophet, or poet—must in some way atone for and redeem the lower man. Every truly great man is crucified by somebody. The blood of Wisdom must atone for the Ignorance of the ages. Obviously there can be no great civilization without great cities; and the temptations and dangers which the growth of a city involves to its people are dangers purely relative to the activity of classes of the lower passions; and mainly those of Sex, Vanity, and Avarice. What is true of Rome, Paris, London, Boston, New York, was true of Athens. An enlarged teaching of the *consequences* of actions is the only safe national corrective, urged Socrates. When a city succumbs to its lower passions its glory has fled. The national character has not been able to stand the strain upon its lower passions. The realm of the social to the individual must always be regarded as *relative*. The price paid for the activity of the grander passions of the genius equally with those of the malignant passions of the criminal implies temporary *social ostracism*. The two special classes of social outcasts through all time have been the genius,

and the criminal. Both classes imply anti-social forces. For the time being society cannot arrange pleasurable moral and spiritual contact between itself and the criminal or the genius. It therefore repulses them. Poisons Socrates, crucifies Jesus, and burns Bruno. The thief and the genius are nailed side by side. The initial task of society has been to get rid of both of these factors. There is a Calvary in every village and town and city in the world and nailed to its crosses of social ostracism may be seen the local malefactors with the local genius in the centre. All grandeurs of social growth must have their inevitable origins however, in constantly recurring phases of new unsocial atomistic individualistic philosophies of the Darwin like types of genius. This higher struggle usually has its stirrings and beginnings in the secret antagonisms of single families, as was instanced in the early struggles of George Eliot. An all embracing psychology comprehending the systems of passions by which the criminal, the genius, and the common-place philistine are actuated is a necessary initiative knowledge to a higher social growth. A psychology of the passions which embraces all possible classes in its general laws is the first desideratum. Professor Dewey, somewhat recently remarked in the *Psychological Review*, that :

“The effort to apply psychology to social affairs means that the determination of ethical value lies, not in any set or class, however superior, but in the workings of the social whole ; that the explanation is found in the complex interactions and interrelations which constitute this whole. To save personality in all we must serve all alike — state the achievements of all in terms of mechanism, that is, of the exercise of reciprocal influence. To affirm personality independent of mechanism is to restrict its full meaning to a few, and to make its expression in the few irregular and arbitrary.”

CHAPTER III.

PASSIONS AS BONDS OF UNITY.

"Come hither Spirit
Set Caliban and his companions free
Untie the spell."—SHAKESPEARE.

"He can disclose and bring forward, therefore, things which . . . would forever have escaped man's thoughts."—BACON.

By accurately defining the psychological nature of the Special Class of Passions causing special interdependencies in art, morals, and trade among the individuals of a nation, the sociological psychologist is thereby able to point out the ultimate bond of unity existing between a particular nation and the rest of the nations of history. This is because definite psychological laws run through all the human associations that are founded on definite laws of passion. Thus, for instance, after we have analyzed the "Trust" of 1901 from the standpoints of diplomacy, law, economics, and politics, we have obviously left out its foundation principle if we have failed to accurately define the psychological and moral nature of that complex Passion of Acquisitiveness in business, which, by its fierce natural desire for profits and emoluments, always causes the business man to prefer a larger gain to a smaller one. This psychological principle is unquestionably the basis of all commerce. Because of its existence we have commercial politics, law, and diplomacy. Any panorama of human conditions presented to us respecting the "Trust" and which would fail to thoroughly account for this psychological Passion of Acquisitiveness, Covetousness, and Cupidity which created the Trust would be inexact, untruthful, and unscientific. All the rest of the information about the "Trust" as to its laws, politics, and diplomacy would be simply a throwing of dust in our eyes if the sociologist failed to explain this very commonplace principle of the Passions. If Sociology

is to reconstruct the life of man she must begin her work of reconstruction in the very foundations of human nature. We can improve the art of living only in so far as those facts which are objectively discoverable in society can furnish us an insight into the moral nature of those Passions which created them. For only in this way can we find keys to the coming human actions of the race. "Just as the supplanting of Ptolemaic by Copernican astronomy affects the daily life of every sailor in the world so the development of a sociology that is a report of what is objectively (*and subjectively*) discoverable in the conditions and processes of human society will furnish the premises and the platform for a constantly improving art of living." The new study of the unity of the human passions in the individual affords the only vital matter for the study of men in the aggregates. For instance, whilst in the Salon of the American Legation on July 4, 1892, I saw among the crowd two ecclesiastics, Phillips Brooks and T. DeWitt Talmage; the latter gentleman obviously expecting the kindly courteous recognition of the former, which of course was magnificently given. The two men represented two seemingly antagonistic poles of religious force. The one, in a sense, was an indirect expression of the British Spiritual Oligarchy and was at home among the members of the State Church of England. The other man was an expression of a phase of American Presbyterianism. The duty of the scientist is to prefer Truth to Taste; so that whilst it may not seem to *cowardly* persons in good taste for the sociological psychologist to insist on an ultimate analysis of the probable diverse processes of passion in these two men at the American Legation; yet, if the necessities of science demanded it, they should be given. The same study of the leaders of aggregates in this psychological way should be carried into

those village, town, and city union religious meetings where two, three, or more ministers and other leaders are seen sitting on the platform before us. In the pews about us in the building are the leading women and men of each church *secretly* hoping that their minister's views and ways may prevail over all the rest. When the sociological psychologist has thus learned the *secret* motive of all this pretence of unity on the platform before him, he will at least settle down to the conviction that the real combining, organizing, correlating and integrating psychic force in the process at work about him, is *the class Passion of Spiritual and Social Ambition*. The love and care for souls or Christ may be the *assumed* reason given by the speakers for their presence on the platform; but of course the psychological sociologist must test this assumption in a scientific way before he can believe it. The love and fierce expectation for the praise, eulogy, and encomium of *special* party views being therefore the *governing motive* of all such 'union' meetings; there are, as a necessity, in the pews, always to be seen groups of deacons, elders and their socially ambitious wives, sons and daughters in whose souls flow the deep, dark under-currents of social and spiritual competition, emulation, and rivalry. In this way antagonistic social and spiritual centres are kept alive and the disunity of religion is maintained. These *party* passions as bonds of unity, are therefore among the first subjects with which a psychological sociology has to deal. That this will require heroism goes without saying. It was possibly with the foregoing psychological outline in his mind that Emerson said, (what I may elsewhere quote again) that: "If I know your sect I anticipate your argument. I hear a preacher announce for his text and topic the expediency of one of the institutions of his church. Do I not know beforehand that with

all this ostentation of examining the grounds of the institution he will do no such thing? Do I not know that he is pledged to himself not to look but on one side, the permitted side, not as a man, but as a parish minister? He is a retained attorney, and these airs of the bench are the emptiest affectation." Thus it is, that in all these "union" meetings the American idea of the individual as an end, rather than as a means (to be used to advance the special ideas of "*our* people") is covertly suppressed. "*Our* people's" glory; not the welfare of the individual independent of "*our* people" is the ruling motive.

CHAPTER IV.

OUR PASSIONS AND OUR THOUGHTS.

"Every common bush is afire with God,
But only he who sees takes off his shoes."—ANON.

"Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world."—EMERSON.

"What are we in this world for?"—LEO XIII.

There are thousands and thousands of people who have the time, and who make the time to study the laws, principles, and motives of their own minds or Souls, and also those of other people. Some form of Psychology or Moral Philosophy is their hobby and they enjoy raving over its topics with zeal, enthusiasm, and delight. The world is full of such people. I have written this book for them. To others the book may seem very much of a bore. Except as a pastime, no book is worth reading once that is not worth reading twice. Indirectly these chapters will show that the natural spiritual passions are naturally so strong in most people that these people need not be what their unfortunate moral associations are. The mind or Soul at birth is *not* like a piece of white paper on which our surroundings shall scribble our fate. The natural

unfolding laws of even a child's grander moral passion, "by laying its weighty index finger on particular items of experience so accent them as to give to the least frequent associations far more power to shape its thought than the most frequent one's possess." The passions naturally possess their own laws of selective attention. These laws imply laws of choice. The moral strength of a person is in his spiritual passions. "An ill habit has the force of an ill fate." Passions are the creators of character; and every Passion creates the moral form of its own special character. Without Passion, character could not exist. Emerson says: "All form is an effect of character; all condition of the quality of life. . . . Being passes into Appearance, and Unity into Variety. The universe is an externalization of the soul. Since everything in nature answers to a moral power, if any phenomenon remains brute and dark, it is because the corresponding faculty in the observer is not yet active." By the word emotion I mean passion. Professor Gates says, "For every bad (passion) emotion there is a corresponding chemical change in the tissues of the body which is life-depressing and poisonous. Contrawise every good (passion) emotion makes a life-promoting change." Our Passions for our personal objects and ideas are all forms of Expectation; and all our Passions as forms of Expectation are our Special forms of Active Belief as qualified by their Special ideas and objects. Our power to Believe therefore is limited by any special Idea accepted as true by any special Passion as of Love, Fear, or Hope. A person wholly without the capacity for some form of spiritual Passion or the other is only an animal. A study of the Passions from Hunger to Sex, and from Sex to Fear and Sublimity will show how and in what ways the Passions control the selective attention of our thoughts. That which governs

my thoughts governs my life. The passions of Love, Sympathy, Joy, Hunger, Sex, Sublimity, Fear, and Compassion rule my thoughts. Therefore such passions rule my life. The old doctrine has taught us to control our passions. The new doctrine of this book is that deliverance to the individual from the care, and worry, and sin of life, can only come through the uncontrollable exercise of the grander and more magnificent spiritual passions. To control these glorious spiritual passions, or to attempt their extinction, and to allow such passions as Sex, Vanity, Fear, and Avarice to take the place of these grander passions, is to continue the causes of the sorrows of humanity. Let loose the grander passions and the world would quickly be saved. Our liberty, (in a word of paradox) is in our complete slavery to the noblest passions. Here alone is salvation. The laws of all the Passions imply the exercise of their special laws of selective attention both as exercised towards the changing Sensations in the body, and the objects that are out of the body. I have in this work explained the difference between feelings of Sensation and feelings of Passion. This principle of the selective attention of the Passions is seen to be true both in sanity and insanity. Thus, all the cases of Hypochondriacal Insanity in private homes as well as in Asylums show that the Passion of Fear governs the selective attention of all the patients' Thoughts and Sensations. If the special *passion* of Fear could be subdued, then the special type of the patients' insane thoughts and feelings would all disappear. All the hallucinations and illusions of insanity are governed by special Passions which create the special hallucinations. Of course the idea that all the insane people in the world are inside of the asylums is absurd. The leading passion in every sane as well as insane person, has related to it a group of ideas which are the first to

express themselves in an emergency and thereby to reveal the controlling passion of the person's life. To illustrate my meaning I will readapt and rearrange an anecdote used by Steinthal. In the compartment of a railway carriage six persons unknown to each other sit in lively conversation. It becomes a matter of regret that one of the company must alight at the next station. One of the others says that he of all things prefers such a meeting with entirely unknown persons. On such occasions he is accustomed neither to ask what particular passion may dominate the life of his companions or to tell what passion dominates himself. Another says he will undertake to decide this question if they each and all will answer him an entirely disconnected question. They began. He drew five leaves from his note book, wrote a question on each, and gave one to each of his companions with the request that he write the answer below. When the leaves were returned to him, he turned after reading them without hesitation to the others and said to the first: 'The Passion of Sex is your ruling passion;' to the second, 'To please the Passion of Hunger is yours;' to the third, 'The Passion of Fame directs your life;' to the fourth, 'Inordinate Passion leading to Avarice is yours;' to the fifth, 'The Passion of Pride in personal appearance is yours.' Notwithstanding their shortcomings each man was brave enough to admit that he was right whereupon he got out and left the five behind. Each wished to know what question the others had received, and behold he had given the same question to each. It ran thus: 'What is the greatest pleasure of life?' The first answered, 'to be with a woman;' the second, 'a square meal;' the third, 'to be praised in the newspapers;' the fourth, 'to get money;' the fifth, 'to be able to dress well.' As every one's ideas are related to their leading passion, of course each one expresses the idea of that

passion because the ideas of our leading passion are always the first to enter our heads :

“ Press the grape the sweet wine flows ;
Break the ground the harvest grows ;
Crush the shell the kernel shows.”

Passions make experience. They precede in expectation the stimuli-affinities they are in search of. Because such passions as Hunger, Sex, and Ambition are modes of active selective attention they react contemporaneously and instantly on their objects and ideas in the world. We simply become what our Passions select for us to become. Our Passion of Sublimity may select one of the wonders of creation as an affinity, and the passion of Sublimity become our ruling destiny ; or we may allow our passion of Sex to whirl us for a life among the *demi monde* of Paris. Our passions are the motives of our life attention. They make us perceive, conceive, distinguish, and remember. The attention of a Passion to its class of objects or ideas may be either passive, or voluntary. In the passive attention of a passion its special objects present themselves to it as stimuli. In the voluntary attention of a passion, the passion purposely seeks out its stimulus or affinity of form and tries to find its location. Thus, such affinity-seeking passions as Love, Ambition, Hunger, and Sex cause us to pay selective attention to distinct classes of objects in their special sub-divisions in Nature. Or, putting it in another way, we may say that such passions voluntarily and actively select for us those subdivided classes of objects and forms out of which the Universe is composed.

CHAPTER V.

PASSIONS AS CREATORS OF FORMS.

"I walked on musing with myself
 On life and art and whether after all
 A larger metaphysics might not help
 Our physics—a completer poetry
 Adjust our daily life and vulgar wants
 More fully than the special outside plans
 Phalansteries, material institutes
 The civil conscriptions and lay monasteries
 Preferred by modern thinkers."

—ELIZABETH BARRETT BROWNING.

The somewhat recent experimental results of Professor Elmer Gates at the Smithsonian Institute may illustrate what I mean when I say that the Passions are Creators of Forms. I substitute the word Passion for Emotion, because an Emotion (emoveo to move out) means simply the moving out into space (through the brain and special organs) of the special psychic force of the Passion when it is in creative operation in the body. Professor Gates says:

"I have discovered that bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent, and cheerful feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual. I have detected more than forty of the bad, and as many of the good.

"Suppose half a dozen men in a room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful, and another benevolent. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all those emotional conditions distinctly and unmistakably.

"To sum it up, it is found that for each bad emotion there is a corresponding chemical change in the tissues of the body which is life-depressing and poisonous. Contrariwise, every good emotion makes a life-promoting change.

A noble and generous action blesses the doer as well as the beneficiary. Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change, more or less permanent.

"Anybody may go into the business of building his own mind. The thinking organ undergoes perpetual changes in cell-structure, and is never finished.

"Even in old age it is not too late. Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumbbells. Let him gradually increase the time devoted to these psychical gymnastics, giving them sixty or ninety minutes per diem.

"At the end of a month he will find the change in himself surprising. The alteration will be apparent in his actions and thoughts. It will have been registered in the cell-structure of his brain. Cells useful for good thinking will have been well developed, while others productive of evil will have shrunk. Morally speaking, the man will be a great improvement on his former self. Such training is most profitably conducted under the instruction of a skilled psycho-physicist. One result will be to increase and quicken the power of original thinking. In other words, inventors can be made to order, and discovery can be promoted. Genius has been an accident hitherto; in the future it will be created systematically."

Gates' study of psycho-physics is of far greater practical importance than Fechner's. Professor Gates' experiments prove that Passions create chemical forms. This book asserts that the passions create not only chemical forms, but mental and moral ones. Thus when a passion changes the chemical nature and figures of physical atoms I assert that it is a creator of physical forms. When it changes the natures and figures of Sensations the Passion is a creator of mental forms. When it changes the nature and figures of mental forms into spiritual affinities the Passion creates

spiritual forms. So that I mean by form (when the word is applied to spirituality, morals and intellect) all forms of figured or shaped consciousness formed by one or more of the Passions.

What I mean by the word moral form in a mental sense therefore the reader may discover from the following sentences on pp. 87, 84, 82 of the chapter on "The Perception of Things," ch. 19, "The Principles of Psychology," by William James, Professor of Psychology in Harvard University. "All brain-processes are such as give rise to what we may call *figured* consciousness . . . Even when the brain's functions are half thrown out of gear as in aphasia or dropping asleep this law of *figured* consciousness holds good . . . faint and vague excitements of sense-organs are transformed into *figured* objects . . . the perceptive process is true to its law which is to react on the sensation in a determinate and *figured* fashion if possible." These sentences from Professor James will therefore explain what I mean by mental forms; and that laws of the Passions imply the evolution of mental forms as constructions of figured consciousness. Our outside moral world is constructed therefore out of the mental forms or figured consciousness evolved by the passions of our own Souls.

Obviously enough the ordinary sermon on Belief does not touch the psychological question underlying its profounder philosophy. Hence the mental processes of passion involved in our Belief are rarely minutely described. Our ignorance and our pride are mostly to blame for this. We do not want the clergyman to teach us. He must entertain us with our old interpretations. Perhaps the clergyman himself prefers our self-delusive method. How many persons in an average American congregation would try to understand a clergyman who should say to us that

our religious Belief is possible because the unity of our spiritual passions desire spiritual forms as their spiritual affinities? Suppose the clergyman should urge that our Belief as connected with our passions of Fear, Love, Sex, or Hunger is the association of those ideas latent in our Passions and which in the past has become irresistibly associated with the passion as its spiritual affinity. Would we thank the clergyman for giving us this insight into the laws of our Souls? But this causal connection of the Passion with its old ideas in the memory is a spiritual causal connection of a permanent type. Knowing some reality, imagining it, fancying it, or in any way conceiving it, may all exist without Belief; because in knowing, imagining, and fancying, our spiritual and moral passions may be wholly inactive. Only when ideas "bite us" spiritually and morally do we believe. There can be no spiritual rational feeling in religion or philosophy without a unity of spiritual rational passions as their permanent basis. The ideas presented by the clergyman in his sermon are simply the relative sign-affinities of this unity of our spiritual passions. To believe in anything, therefore, always implies the activity in us of some form and degree of Passion in its relation to an idea; which is a mental form. "Belief," says Professor William James, "consists in an *emotional* reaction of the entire man on an object." Human Life from birth to death means the involution, dissolution and evolution of physical, mental, and spiritual forms by laws of Passion. Air, liquids, and solids as foods are physical forms. The passions of Hunger and Sex assisted by their special subsidiary Instincts and Senses imply laws which involve, dissolve, and evolve Physical Forms. Generic concepts of these physical forms are Mental Forms. Generic concepts of the passions of Moral Love, Sublimity, or Moral Wrath are Spiritual Forms. Thus every generic

concept as a spiritual form implies a mental form; but every mental form does not imply a spiritual form. The passions must therefore be studied according to their three-fold laws of involution, dissolution, and evolution of forms. Psychological *involution* is the psychical attraction of physical, mental and spiritual forms from within by laws of Passion operating through special Senses and Instincts. Psychological *dissolution* is the psychical separation of physical, mental or spiritual forms for purposes of future growth or self-protection. Psychological *evolution* is the psychical construction of physical, mental and spiritual forms by sub-conscious laws of Passion. The human passions are therefore assumed to be involving, dissolving and evolving psychical forces; meaning by psychical force that which is capable of changing the form rest or motion of matter, mental images, or feelings. As psychical forces the passions are therefore considered capable of doing work on mental images and matter; and therefore can overcome within certain limits the resistances of matter. The work done by a Passion is to be measured as the product of the Passion into the special class of form—physical, mental or spiritual—in which it reveals its power in its own special direction. If I try to eat but am nauseated, try to knock a man down in anger but fail, try to beget offspring but am senile, try to shout for Joy but cannot utter a word, then my Passions of Hunger, Anger, Sex, and Joy have done no work. For the Passions to do work they must overcome. The Senses and Instincts of Man were intended by the Creator to operate subserviently to their Special Passions. The development of Life must therefore be sought for in the laws of the Passions.

Kant, in speaking of Newton's discovery of Gravity, said it "would have] remained forever undiscovered if Copernicus had not ventured on the experiment—contrary

to his senses but still just—of looking for the observed movements not in the heavenly bodies but in the spectator.”

Heretofore man has scorned the creative passions of his own Soul. He has looked for the laws of his religion, morals and life in the heavenly books of inspiration. But the unity of the nobler passions constitute the spiritual unity of the Soul. It is assumed by the writer that the Creator is more jealous for the success of Man's Soul than He is for the success of any special church or book whatsoever. On the other hand it is obvious that the average zealous religious man is more jealous for the success of his own interpretation or that of his people than he is for the success of the divinely created Soul of his brother. He has no faith in the divinity of the Soul of man; mainly because he does not know what the Soul is or what its laws are. By Soul I mean a unity of form-involving, form-dissolving, and form-evolving Passions, which as psychical forces are capable of expressing through their special Senses and Instincts a common unity of consciousness. In so far as this unity comprehends Spiritual and Moral Passions capable of evolving spiritual concepts of spiritual and moral forms, in so far is the Soul the proximate creative source of all its divine inspirations. By a proximate creative source or cause I mean that constructive unity of Moral and Spiritual Passion which immediately precedes and produces the inspired effect as distinguished from the Creator as the predisposing cause. God as the creator of the Human Soul is the author of its inspiring creative unity of spiritual and moral passion. This unity of Moral and Spiritual Passion in man is therefore the proximate attribute of God and as such the source of divine inspirations. “Hence evidently the tripod, the priest, the priestess inspired by the divine afflatus,” the witness of the Holy Ghost. The true ends of philosophy are therefore to be reached only by interpretation

of the characteristics of Life as expressed in the involution, dissolution, and evolution of forms by Passion. And this in their three-fold evolution of physical, mental and spiritual forms which is the law both of reason and existence. By denying the moral and spiritual creative power of the human Soul the power and right to evolve higher moral and religious forms than those already known, and by also denying to the Soul all innate force of creative spiritual law independent of "*our people's views*" we have reduced to a state of Nihilism every phase of psychology of a helpful scientific universal character. Speaking of psychological Nihilism as induced by such influences, Fichte, the illustrious philosopher, says: "There is absolutely nothing permanent either without me or within me. Only an unceasing change. I know nothing of any existence, not even of my own. I myself know nothing and am nothing. Images there are. They constitute all that apparently exists. What they know of themselves is after the manner of images. Images that pass and vanish without their being ought to witness their transition. That consist in fact of images of images. Without significance and without an aim. I myself am one of these images. Nay, I am not even this much. But only a confused image of images. All reality is converted into a marvellous dream. Into a dream made up of a dream itself. Perception is a dream. Thought, the source of all the existence and all the reality which I imagine to myself by my existence of my power of my destination—is the dream of that dream."

To save myself from this sort of psychological and spiritual Nihilism of the Soul, I have accepted unconditionally the fact of a conscious and a subconscious unity of form-involving, form-dissolving, and form-evolving Passions. These as psychical forces are capable of expressing themselves through their special Senses and Instincts as a

common unity of constructive consciousness. In a word there are Passions whose laws are to involve physical and mental forms. Passions whose laws dissolve such forms; and Passions whose laws evolve forms. This is the meaning of the Soul when explained to be a conscious and sub-conscious unity of form-involving, form-dissolving, and form-evolving Passions operating through special Senses and Instincts as a common unity of constructive consciousness. This unity of Passions, Senses, and Instincts, thus automatically personifying themselves within my body I call a Soul and the forms chosen by them to evolve I call my physical, mental, and spiritual affinities. A passion as of Hunger possesses some special Sense and Instinct by which it involves physical forms. Thus Taste is a special Sense of Hunger. Sucking and Swallowing on the other hand are special Instincts of Hunger. These distinctions between Passion, Sense, and Instincts are vital. Senses, Instincts, and Thoughts are therefore the servants of Creative Passions. To lure or attract in any physical or mental form by a Sense or Instinct to the Stomach, Womb, or Soul is to *involve* the form. To afterwards reproduce the involved form in another shape, figure, or form after it has been attracted into the Stomach or Womb is to *evolve* the form. Thus when my Passion of Hunger uses its Sense of Taste and its Instinct of Swallowing to draw into the Stomach a piece of venison or bread I have involved forms of physical atoms for purposes of physiological evolution. So when the Passion of Sex uses its Sense and Instinct to ultimately attract animal seed to the Womb the Passion implies for its object the involution of physical form (seed) for the purposes of animal evolution. On the plane of spirituality (above the evolution of animal forms) the same law applies to mental and spiritual forms. Thus when my Passions of Love and Sublimity use the Sense of Sight to

attract (from books, nature, or pictures) images of mental and spiritual forms to the Soul, I have thereby involved or attracted to the Self mental and moral forms for purposes of mental and spiritual evolution. The attractive and selective force is the Passion to which the Sense and the Instinct is subsidiary. All truth and reason are therefore relative to evolutions of love or hate; and all love is passion. Reason is relative to the Senses and Instincts posited by the Passion; and by the means of which the Passion attracts or involves affinities of moral and mental forms to the Soul. Of course Fear, Hate, and Anger as passions of Dissolution evolve their own various physical forms, organs, and substances, as seen in the venom of vipers, the ink of the cuttle fish, and the horns of the bull. In man the development of Fear, Hate, and Anger causes him to invent machines of war to take the place of venom, ink, and horns. But there would be no armies or navies without Anger and Fear to start them. "The popular touchstone for all philosophies," says Professor James of Harvard "is the question, 'What is their bearing on a future life?'" Now if it can be shown by psychological experiments that the Soul considered as the unity of the creative passions is capable of evolving its own physical forms we have certainly gained something. If passions possess no form-evolving power then is the above nonsense. If, on the other hand, psychology fearlessly demonstrates the form-creative power of the passions on physical, mental, and moral planes, then we have an Immortal Soul or passion-unity of spiritual forces, giving "rise to a stream of consciousness continuous with the present stream." Every Passion for form implies the exercise of special involutive dissolutive and evolutive Instincts and Senses relating to such form. Or of involutive-impulses, dissolutive-impulses, and evolutive-impulses. In Hunger to see, smell, and draw in by the hand food-forms to the mouth is to exercise an *involutive*-impulse for

form. To bite and separate the food-forms, after they have been attracted to the Self by the involutive-impulse is to exert a form-*dissolutive*-impulse. To unconsciously or sub-consciously evolve the involved and dissolved food-forms into chyle and blood is to exert a form-*evolutive* impulse. Our Senses and Instincts are therefore connected with the involutive and dissolutive form-impulses of this Passion. The form-evolutive impulse being unconnected with our Senses, Instincts, or Reason; but exerting itself automatically. Now these same three laws of the involutive, dissolutive, and evolutive form-impulses of the Passions are to be as strictly applied to the mental-image-forms of the moral Passions as they are to the food-forms of Hunger and the animal seed-forms of Sex. It is the special nature of the forms hungered for, desired, or loved which ultimately develop the special Senses, Instincts, and Reasons by which we are enabled to attract the forms. Special forms of Sense and Instincts appear because special forms of Passion need them as means to attract or repulse classes of form. Love and Hate simply mean our form-affinities and their repulsions. The missing link in the unity of the hunger-passions of all carnivorous and vegetable Life is obviously the Carnivorous Plant. Because the special nature of the forms hungered for by the Carnivorous Plant were carnivorous forms, special Senses of touch and Instincts of carnivorous involution were specially developed. There can be no Love without its forms of affinity. When the Carnivorous Plant changes back to its Vegetable Hunger it loses the Senses and Instincts it formerly exercised. Love is an affinity for moral and mental forms. God is Love. All Passion is some form of Love or Hate and which implies affinities and non-affinities for classes of physical, mental, and spiritual form. In order to evolve higher spiritual forms the Spiritual Passions must first

involve lower forms as a condition. "Nothing can be evolved which was not involved." So that the task of Psychology and Biology resolves itself into this, viz: to refer all mental and vital phenomena whatsoever to a unity of involutive, dissolutive and evolutive Passions of physical, mental and spiritual forms. These as attractive, developing, and repulsive forces to manifest their power as psychical forces by doing work in changing physical mental and spiritual forms for the purposes of Self evolution. This unity of form-forces remain unchanged by time and are the changeless ultimate causes of our changes of forms. So that whilst for me to have any spiritual and rational consciousness at all I must have a succession of different spiritual and rational feelings; yet this unending sequence of wholly different feelings may always be traced psychologically as being the properties of some genus or distinct class of Spiritual Passions the unity of which we call the Soul. Hence there are two ways of arriving at a knowledge of the Soul considered as a unity of Physical and Rational Passions. (1) By its classes of feeling. (2) By its classes of self-created physical and mental forms. Nevertheless the *origin* of this Soul or unity of the laws of Passion as creative of form is neither explicable by the experience of the individual or that of his ancestors. The consciousness of ourselves implies a three-fold division of the work of the Passions. Thus the physical passions of Hunger and Sex construct the Material or Sensual Self. The passions of Anger, Rivalry, Shame, and Sympathy create the Social Self; whilst the passions of Sublimity, Veneration, Love, and Moral Fear create the Spiritual Self. Our self-love is therefore always a love of some passion for a form by the means of which it expresses its identity. Thus change of passion implies change or evolution of identity. To use Kant's style of verbiage, our special

Passions would create the schematisms of special categories. I have elsewhere shown that Passions create conditions of Sense ; and are therefore the originators of Sensations when in states of very exalted attention. Hence the Passions are the creators of conceptions and judgments or thoughts in so far as they interpret within the nervous system the meaning of things which come to them through Sensations resulting from stimuli exciting nervous signs. That is, our Senses are acted upon both from within and without. In this sense the Passions are the complex interpreters, producers, and reproducers of mental forms of Sensation. The unity of all these constructive Passions and Senses I call the Soul ; and this Soul duplicates the world within itself. Our senses are acted upon from within by the unity of the Passions ; and from without by the stimuli which excite nervous signs so as to cause a mental construction of forms within the brain. Professor William James says : "By unreflecting people perhaps to-day knowledge is explained as the passage of something from without coming *into* the mind—the mind so far at least as its sensible affections go being passive and receptive. But even in mere sense-impression the duplication of the object by an inner construction must take place." Now let us hear what Professor B. P. Bowne has to say about the Soul possessing powers by which it creates its own mental forms. "No thoughts leave the mind of one and cross *into* the mind of the other. When we speak of an exchange of thought even the crudest mind knows that this is a mere figure of speech. . . . To perceive another's thought we must construct his thought within ourselves. This thought is our own and is strictly original with us. At the same time we owe it to the other. And if it had not originated with him it would probably not have originated with us. But what has the other done ? This. By an entirely mysterious

world-order the speaker is enabled to produce a series of signs which are totally unlike the thought. But which by virtue of the same mysterious order act as a series of incitements upon the hearer. So that he constructs within himself the corresponding mental state. The act of the speaker consists in availing himself of the proper incitements. The act of the hearer is immediately only the reaction of the Soul against the incitement. . . . All communion between finite minds is of this sort. . . . Probably no reflecting person will deny this conclusion. But when we say that what is true of perception of another's thought is equally true of the perception of the outer world in general many minds will be disposed to question and not a few will deny it outright. Yet there is no alternative but to affirm that to perceive the universe we must construct it in thought. And that our knowledge of the universe is but the unfolding of the mind's inner nature. . . . By describing the mind as a waxen tablet and things as impressing themselves upon it we seem to get a great insight until we ask where this extended tablet is, and how things stamp themselves upon it. And how the perceptive act would be explained even if they did. . . . The immediate antecedents of sensation and perception are a series of nervous changes in the brain. Whatever we know of the outer world is revealed only in and through these nervous changes. But these are totally unlike the objects assumed to exist as their causes. If we might conceive the mind as in the light and in direct contact with its objects the imagination at least would be comforted. But when we conceive the mind as coming in contact with the outer world only in the dark chamber of the skull, and then not in contact with the objects perceived but only with a series of nerve changes of which moreover it knows nothing it is plain that the object is a long way off. All talk of

pictures, impressions, etc., ceases because of the lack of all the conditions to give such figures any meaning. It is not even clear that we shall ever find our way out of the darkness into the world of light and reality again. We begin with complete trust in physics and the Senses. And are forthwith led away from the object into a nervous labyrinth where the object is entirely displaced by a set of nervous changes which are totally unlike anything but themselves. Finally we land in the dark chamber of the skull. The object has gone completely and knowledge has not yet appeared. Nervous signs are the raw material of all knowledge of the outer world according to the most decided realism. But in order to pass beyond these signs into a knowledge of the outer world we must post an interpreter who shall read back these signs into their objective meaning. But that interpreter again must implicitly contain the meaning of the universe within itself. And these signs are really but excitations which cause the Soul to unfold what is within itself. Inasmuch as by common consent the Soul communicates with the outer world only through these signs ; and never comes nearer to the object than such signs can bring it ; it follows that the principles of interpretation must be in the mind itself. And that the resulting construction is primarily only an expression of the mind's own nature. All reaction is of this sort. It expresses the nature of the reacting agent. And knowledge comes under the same head. This fact makes it necessary for us either to admit a pre-established harmony between the laws and nature of thought and the laws and nature of things. Or else to allow that the objects of perception ; the universe as it appears are purely phenomenal. Being but the way in which the mind reacts against the ground of its sensations." From the foregoing may be seen the reasons why I said in a previous chapter that the Human Soul *versus* all Sacred

Books and their Interpreters is the first and the greatest of all the inspired revelations of God. It constructs its own spiritual, ethical, and moral forms of thought, conception, and judgment. All acts of Passion as connected with old experiences of Fear, Anger, or Love, become psychic forces of memory which can afterwards automatically control the muscles. This explains what the French writers call the *phase des attitudes passionnelles*. The persons automatically go through the outward movements of special passions aroused in special past experiences. The possession may be holy or unholy. On the other hand our past knowledge grows, evolves, and changes by the inward processes of the purposes of the Passions which are the causes of our mental growth and self-development. That is, the varied purposes of the latent passions develop the varied significance of single classes of objects and thereby add to our knowledge. Take such an object as a ruddy apple for example. The Passion of Hunger has developed from it a Knowledge of Taste. The fruit artist's passion of Beauty has evolved from it a Knowledge of Form and Color. In Newton, the philosopher's Passion of Wonder develops from the falling motion of the apple the law of solar systems. Each passion is a special mode of choice of a special relation of the Soul to the object. As each Passion relates itself to the apple a broader universality is developed; and the loftier and more spiritual the Passions the loftier and more spiritual will be the Knowledge. The higher Knowledge only grows as the higher Passions come into play. Each passion (in its regard to the apple) is a creator of its own special form of Knowledge. As with apples so with all things. The various Passions are the causes which make explicit what was implicit. The higher conception is born of the higher passion. Thus the philosopher's loftier passion of Wonder may cause him to think of the word

Passion as meaning a law of the Soul ; whilst the Libertine's or Prude's lower passions of Fear and Sex may cause them only to think of the word in its relation to Evil. Mental objects of sight which displace sensations are our former created forms of sight.

CHAPTER VI.

THE SOUL AND ITS PASSIONS.

"Slowly the Bible of the race is writ,
Each age, each kindred adds a verse to it."

"There is no religion higher than truth."

"Narrow minds think nothing right that is above their own capacity."

—ROCHEFOUCAULD.

It depends entirely on how we define the Soul whether we can sensibly understand its nature. The laws of our common psychological experience can alone be the ultimate test as to whether man has a Soul ; and whether his Soul possesses intelligible psychological laws. If I have a Soul it must have some sort of universal ground in the nature of the things of my common experience. I can therefore only know of its existence through the laws of experience which govern my own growth in knowledge. Hearsay, or the statements of sacred books (old or new) will not suffice. When I am asked to define my Soul I very promptly answer that it is a developing unity of form-creating forces. To *prove* the assertion would take the usual time necessary to prove any assertion. I can only for the moment say that I am *able* to prove that my Passions are such form-creating forces. The word Passion when used in the sense of the Passion Plays or the Passion of Jesus is clean. But because the lower and more vicious masses of society have minds that are foul "with the corruption that is in the world through lust," the word is limited to mean Sex by them. The Passions as form-creating forces create physical, mental, and spiritual forms. This is because

Passions possess *laws*. My mind, character, and identity change because new passions take the place of old ones and thereby create my new mental and spiritual forms. From birth to death my identity changes from a gluttonous infant to a coward, or a rake, a saint, or a philosopher, to the extent that my Passions of Wonder, Fear, Sex, Hunger, or Moral Adoration become (at the times of the change) the governing Passion of my existence. Change of Passion is change of identity. The mutations of my Soul are but the changes of the memory-forms of old experiences of special Passion. Change of identity (before or after death) always means a creative change of the spiritual character of the Passion capable of creating the forms essential to such change of identity. Christendom is full of people who are advocating a return to the primitive truths of Christianity through a union of churches on a common basis of some special interpretation of one or more sacred books. The author of this work submits the idea that the human Soul is the greatest of the revelations of God; and that a *spiritual psychology* and not a sacred book should prove the basis of such a unity. A definition and explanation of those mental forces and powers constitutive of a Soul is given. Hence the line is drawn sharply between the Soul *versus* Sacred Books and Interpretation. The human Soul is considered to be the evolved spiritual son of the Deity. Its highest laws are considered divine. It has been very unkindly and perhaps untruthfully asserted that the College Professors of Moral Philosophy, Metaphysics and Psychology in Europe and America will not teach the *laws* of the Spiritual Passions because they might seem to give support to current phases of advanced Spiritual thought, Spiritual Evolution, Hegelianism, Mysticism, Theosophy, Mental Healing, Occultism, Christian Science or Spiritualism. Such teaching would lead to a psychological reconstruction of special religious

interpretations, and this is known to be dreaded with a great and violent horror by all the old religious schools. It has therefore been ungenerously assumed by many that the professors of Psychology in all the European and American theological institutions, bible colleges (for the turning out of young ministers) and religious seminaries make it a point to suppress all psychological teaching which interferes with the views of their own particular churches. What is assumed to be true of the Professors of Psychology is also asserted concerning the Professors of Moral Philosophy and Metaphysics. But all of this cruel and unjust criticism must be taken with many many grains of allowance. Among these professors are to be found the stuff that the martyrs of philosophy were made of. Then again it must be understood that in countries where there are State religions (as well as in America) the Professors of Psychology, Metaphysics, and Moral Philosophy are usually religious preachers — not always — who are supposed, however, to make all Science and Truth bend to the special church interpretation of the special sacred book which they take as a standard in preference to the *divine* laws of the human Soul. It is assumed that the trustees of special denominational colleges (inasmuch as they belong to the old religious school) will not for one moment tolerate any views looking to Advanced Spiritual Thought. Nevertheless the sublimely heroic spirit of Copernicus and Galileo still burns in the reforming hearts of the college professors of the Old World and the New. Stanford University is a case in point. “A faculty of wise interrogating is half a knowledge,” says Bacon. The greatest reforms always cost the most. War is always rude. Scientists, for the sake of Truth, must often ask humanity some very rude questions. Philosophers, Journalists, Scientists, and Prophets are alike in one particular, that to honor Truth

they have sometimes to grossly offend the etiquettes which shield ignorance and vice. About two decades ago I interviewed for a leading daily journal a Monsignor Capel; at that time a favorite of the Vatican and a man who had figured in a novel of Lord Beaconsfield's. "An interviewer is like a mosquito ever ready to sting the passing stranger," smiled the Monsignor with a gracious, subtle, worldly tact, and a seeming purity of kindness suggestive of Cardinal Bonpré in one of Marie Corelli's stories. The questions of the Philosophers are the stings which awaken the progress of humanity. The interviewing Prophet or Scientist is always mosquito like in this particular. Frederick W. H. Myers of Cambridge, England, once said: "There has been a natural tendency to insist with a certain disillusionizing tenacity on the low beginnings of our race. When eminent but ill-instructed personages have declared themselves with many flourishes, "on the side of the Angel," there has been a grim satisfaction in proving that Science at any rate is "on the side of the Ape." But the victory of Science is won. She has dealt hard measure to man's tradition and his self-conceit. As students of these things are aware, Darwin has indirectly shown—other things equal—in his "Descent of Man" that the evolution of the race has been accomplished through the evolution of *laws of Passion*. The philosopher Schopenhauer, though a terror to the optimist, was clearly correct in emphasizing the fact that Passion was the law of life. Jesus agrees with Darwin and Schopenhauer that Passion is the one law of existence. Not that Jesus laid emphasis on the same *kind* of passion. But the principle is the same. To the eye of Newton the gravitating apple and the gravitating moon were moved by the same law. "If I lose myself I find myself." The higher passion saves us from the lower one.

"All living things, it is said, strive towards their maximum of pleasure. In what hours, then, and under what

conditions, do we find that human beings have attained to their intensest joy? Do not our thoughts in answer turn instinctively to scenes and moments when all personal pre-occupation, all care for individual interest, is lost in the sense of spiritual union, whether with one beloved soul, or with a mighty nation, or with 'the whole world and creatures of God'? We think of Dante with Beatrice, of Nelson at Trafalgar, of S. Francis on the Umbrian hill. And surely here, as in Galahad's cry of 'If I lose myself I find myself,' we have a hint that much, very much, of what we are wont to regard as an integral part of us may drop away, and yet leave us with a consciousness of our own being which is more vivid and purer than before. This web of habits and appetencies, of lusts and fears, is not, perhaps, the ultimate manifestation of what in truth we are. It is the cloak which our rude forefathers have woven themselves against the cosmic storm; but we are already learning to shift and refashion it as our gentler weather needs, and if perchance it slip from us in the sunshine then something more ancient and more glorious is for a moment guessed within."

What profundity of moral thought is in the lines of Shakespeare in his *Measure for Measure*.

"Heaven doth with us as we with torches do,
Not light them for ourselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touched
But to fine issues, nor Nature never lends
The smallest scruple of her excellence
But like a thrifty goddess, she determines
Herself the glory of a creditor
Both thanks and use."

With Bacon we are often reminded of the fact that the Soul "sometimes takes soil in an impotent body, and so is slackened from showing her wonders. Like an excellent musician which cannot utter itself upon a defective instrument." The thought is both philosophical as well as practical. Perhaps the saddest aspect of the strife for spiritual liberty today is the secret, mediæval intolerance and ghastly

cruelty involved in the narrow, deep hatred (toward such institutions as Yale, Harvard, or the Boston University) as exercised by certain Professors of Bible Interpretation in the small church colleges of various religious peoples. Only the initiated can have the faintest conception of the meanness, virulence, and horrible cruelty of this religious hate even in 1901.

CHAPTER VI.

THE PASSIONS OF ROBERT BURNS.

"The mind is the man. A man is but what he knoweth."

—BACON.

"A rosy sanctuary I will dress
 With the wreath'd trellis of a working brain;
 With buds, and bells, and stars without a name;
 With all the gardener Fancy e'er could feign,
 Who breeding flowers will never breed the same,
 And there shall be for thee all soft delight
 That shadowy thought can win.
 A bright torch and a casement ope at night
 To let the warm Love in."—KEATS.

Quite recently I saw going the rounds of the press a warning from a Professor of an American University to young people not to become passionately attached to flowers, song birds, or beautiful forms of animal life. His reason was that young people who learn to love the beautiful in flowers, or song birds, or heroic dogs cannot form cold, correct, scientific estimates of them. For the same reason any passionate admiration of displays of noble passion in human character is to be suppressed. They interfere with the cold aims of science. Some one has said that the folly of a philosopher is no better than the philosophy of a fool. The ruling passion of a philosopher governs the way he looks at everything. This is because the translation of the perceptual into the conceptual order of the philosopher's world is solely the work of his subtler

passions whose laws translate mental images from percepts to concepts. The philosopher's ruling passions imply the involution, dissolution and evolution of prevailing forms of distinct classes of mental images. He wishes us to become attached to his way. The following brief digest of a lecture on the Passions of Great Men to my students at The-I-don't-Understand-It-University at Milan may give the reader some satirical idea of how I think the passions of Genius may be analyzed from the University standpoint of the man who does not believe in passion. Gentlemen :— Robert Burns the Scotch poet writes of his lasses with the flaming color of Titian. Take as an example the following verse :

“ Her voice is like the evening thrush
That sings in Cessnock banks unseen,
Her teeth are like a flock of sheep
With fleeces newly washen clean.
Her hair is like the curling mist
That shades the mountain-side at e'en.”

The controversy is still raging as to whether the feeling giving rise to such expressions originate in the brain, the spine, or the viscera. I have carefully examined the brains of several poets but have found nothing in the brain cortex to explain it. The Scotch poet's adoration of the pure physical beauty of woman is an enigma. Perhaps Kant may have thrown some light on it in his exposition of the Cosmological Idea of Freedom in Harmony with the universal Law of Natural Necessity. But I repeat, I have never found it in the brain cortex. This is very singular. In the poet's mind woman is one with Nature, one with the song of the morning winds, one with the torrent, one with the flowers, one with the voices of the woodlands. This was evidently a dialectical illusion of the poet. I have applied electric stimuli to the left hemispheres of the brains of many of the higher types of lower animals but have

found nothing tending to such verbal voluntary movements. And yet there is the splendour and witchery of a divine color and form in the poet's verse. Professor Conservi of Rome is of the opinion that in such men a slight alcoholization may reproduce such verbal disturbances. So that where the verse of Burns has this bare noble nudity as of a sunrise in Eden it was due to a localized spasm or palsy of certain muscles or hemiplegia. I have had occasion to repeatedly show to you that such results may be more or less homologous in the ape, cat, or dog. With this exception that with the contracture of the muscles the vocal expressions are not the same. The Scotch maiden undoubtedly felt complimented by the high estimate placed on her by the passion of the genius of Burns. In a word gentlemen, we find an explanation of the passions of Robert Burns in the Empirical Use of the Regulative Principle of Reason with regard to the Cosmological Ideas when applied to the Rolando suture of the brain. The translucency of this observation is obvious to all of you. There is, however, a strange problem which the specialized movements of the poet's brain does not wholly unravel. When Robert Burns sings to the world of "Mary in Heaven" the poor of the nations bow to the sound of the holy Angelus of his muse. This may be due to the musculo-cutaneous sensibility of the frontal lobes. There is evidently no anæsthesia. Dante the incomparable of Italy sculptured Beatrice in his immortal work the "Divina Commedia" as the representative of revelation. It is hardly necessary for me to emphasize the fact that this work was not due to any feeling on the part of Dante. The world has erroneously supposed that the passion of genius implies feeling. But genius never gets so low as to stoop to feeling in any sense. Passion, gentlemen, in its relation to genius must always be considered from the standpoint of the Discipline of Pure Reason in

Hypothesis. This may in part be due to the subcortical fibres of the brain, though its localization or topographical exactitude in the brain has not yet been found. It has been supposed that Dante possessed ethical and patriotic feeling and passion for the wrongs of Italy. This is a vulgar mistake of the illiterate populace. Feeling, let me repeat, is impossible either to genius, professors of ethical philosophy, or the men of science. Men of this type think, think, think, gentlemen. They do not feel. I speak metaphorically when I say that Burns loved Nature, for love implies feeling. Many have supposed that Robert Burns felt the pangs of social pain and the suffering of social injustice. That what is metaphorically called a spirit of noble indignation, burned within him when he wrote,—

“ If I'm designed yon lordling's slave
By Nature's law designed
Why was an independent wish
E'er planted in my mind ?
If not—why am I subject to
His cruelty and scorn ? ”

But a close examination of the words will show that they are entirely due to a set of cosmological ideas in relation to an antinomy of Reason. The poet had no feeling on the subject at all. Of course in a figure of speech I might say that around the honest heart of Robert Burns flitted the sea fowl of social pain, but the erudite would at once know that I was simply alluding to a juxtaposition of ideas in scientific relations. Not to any feeling on the part of the Scotch poet. The supposition that Robert Burns felt keenly the contempt which the aristocratic classes showed to him as an honest ploughman is another public error. That there may have been some cerebral disturbance in the supra-marginal gyri I am willing to admit. Possibly an oscillation of the anterior pyramids of his medulla oblongata. So that I am sure you will all understand the

figurative intent of my words when I say that Burn's ethical feeling for Scotland was less severely defined than that of Dante for the wrongs of Italy. Each nation understands its own poet best. No bird is wild to its own mate. Dante exploits his landscape instinct and subordinates his view of Nature to purposes of religious grandeur. Burns views nature as a composition of phenomena and in its relation to the phenomenal existences of his lasses. Whether this was accompanied with any motor aphasia of the poet's brain has not been determined. As before observed, gentlemen, when we speak of a poet's passion or feeling for Nature we simply have reference to his ideas in their relation to the Discipline of Pure Reason in Hypothesis. The true aim of all philosophy and science is to annihilate feeling. This is the supreme splendor and purpose of its object in the world. The thing must be known without any feeling that it is known. This is why language which implies that a poet possesses feeling is so misleading. It always leaves the inference that the poet meant what he wrote. Rousseau had this strange gift. When reading him you really think the man must have felt deeply. But this would have been impossible. An unphilosophical mind would have supposed Robert Burns felt the cruel sense of injustice with which the Scotch aristocrat,—

“ Eyes the simple rustic hind,
Whose toil upholds the glittering show,
A creature of another kind.
Some coarser substance unrefined
Placed for his lordly use thus far thus vile below.”

But it is only the ignorant, the illiterate, the unlearned, and the masses who have to exercise what is known as Self Control because they actually have feelings and passions to govern. But the crudest mind knows that when you apply the term Self Control to an ethical philosopher, poet, man

of science, clergyman, or literary man that the term is wholly without meaning. Having reduced feeling to extinction such persons have nothing to control, therefore the words Self Control have no meaning when applied to such beings. With the above men I should also name the European nobility who consider all forms of feeling, untitled birth and honest work the social shames of humanity. Against this, in his calm, icy cold, unimpassioned way Burns wrote,—

“The rank is but the guinea’s stamp
The man’s the gold for a’ that.
The pith o’ sense, and pride o’ worth
Are higher ranks than a’ that.”

Another strange public error is that Burns allowed his feelings for the masses to cause him to sympathize with the object of the French Revolution because he asserted that, “for several years butcher’s meat was a stranger in the house,” and because for sixteen years he “endured the cheerless gloom of a hermit with the unceasing moil of a galley slave.” Of such strange conceptions of reflection arising from the confusion of the transcendental with the empirical use of the understanding Kant has given numerous examples. This delicate play of Burns’ happy descriptive fancy makes Burns’ experience very interesting. The idea that the poet makes his butcher’s meat a postulate of empirical thought is very fine. On the same principle I have found in my laboratory experiments that when I suspended a man by the nose from the ceiling and irritated various organs with fire, the man performed the most astonishing defensive movements. The sensorial stimulus always caused some dominant muscular reaction. These reflex performances are of course always more or less remarkable in poets and such studies in psychological reaction time are worthy of the loftiest ambition. To

achieve this lofty aim of science is, in the language of Byron, an effort,—

“Prolonging without end.”

So that you may see, gentlemen, how and why it is that in studying what is ludicrously called the suffering feelings of Burns, we secure for ourselves scientific and literary pasturage at unexpected elevations. In the same way when cutting out a live dog's brain, a pigeon's, or an ape's, to study their reaction time, I never fail to realize the splendor of the mission of the man of modern psychological science. Those who believe the stupid incongruous theory that men of genius possess feeling point out the fact that Burns must have possessed a feeling, of his own worth. This they say is evident in his self-confidence sustaining him in the face of the pride of the Scotch lords who traced their families back to the Saurians of the Tertiary period. I have, however, repeatedly pointed out in my former lectures that it is wholly due to a dialectical illusion as based upon speculative principles of reason. That there existed some general conditions of brain activity in the poet I am willing to admit. But the sooner, gentlemen, you rid your minds of the vulgar prejudice that knowledge or a poet's or philosopher's work has anything to do with feeling the better it will be for the race. There are many hits at the religious superstitions of the people by Burns in his poetry. He seems to think that they were to blame because they did not accept the greater ideas of philosophy. But every mental harbor cannot accommodate great ships. Any religious principle, however, that has in it elements of devotional feeling makes a poor theology. It is difficult from a scientific standpoint to trace such adaptations of spiritual conduct in either the thalami, the brain hemispheres, or the spinal cord; and for that reason they should be

discouraged. The imaginative power of Robert Burns was unquestionably very great. Ruskin, the English art critic, strangely enough attributes the power of a great imagination to the intensity of something which he calls "moral feeling." It is possible that he vaguely has reference to some split off condition of the cortex consciousness when he refers to "moral feeling." Such a psychological strange state may be the result of some independent action of the vaso-motor centres or to a dilatation of the splanchnic blood vessels. But for Ruskin to introduce the terms moral-feeling is to introduce a very confusing element into psychological science. For, as I have already pointed out, the man of science being happily a thinker and not a feeling-being the question of "moral feeling" as Ruskin calls it, can have no relation to his experience. Ruskin's language is this; "There is a reciprocal action between the intensity of moral feeling and the power of imagination. For, on the one hand, those who have keenest sympathy are those who look closest and hold securest. On the other, those who have so pierced and seen the melancholy deeps of things are filled with the most intense passion and tenderness of sympathy." As I have already shown you, this principle could have no possible application to the genius of Robert Burns for like every other great thinker who ever lived moral feeling or sentimentality (which is only another word for the same thing) would only have been proof of weakness, debilitation, rational enervation, mental imperfection, and scientific frailty. And genius, if it implies anything, implies mental perfection and scientific strength. Of course the ignorant masses who are the sad slaves of the passions of Sympathy, Love, and Compassion, would say it was a beautiful thing for Burns' heart to be out and soaring over the frozen Scotch torrents and moorlands in active feeling for the sky larks, as he sings to them,—

"Ilk hopping bird, wee helpless thing
What comes o' thee?
That in the merry month o' spring
Delighted me to hear thee sing
What comes o' thee?
Whare wilt thou cow'r thy chittering wing
An' close thy e'e?"

But it is evident that the poet was wholly ignorant of just where in the brain cortex or nerve centres the power of the bird's vocalization was located and possibly would have been averse to immediately shooting the bird for the purpose of studying its sensory nerves. In figurative language I suppose it might be said that the following lines from his "Cotter's Saturday Night" express the sincerity of his spiritual love for the nobler ideals of the nobler poor of Scotland.

"The parent pair their secret homage pay,
And proffer up to heaven the warm request,
That He who feeds the ravens' clam'rous brood
And decks the lily fair in flowery pride,
Would in the way His wisdom sees the best
For them and for their little ones provide
But chiefly in their hearts with grace divine preside."

Let us turn momentarily, gentlemen, from a consideration of Burns to that of Emerson the American philosopher. Here is a man who considers the garden of the mind capable of blooming its own flowers of thought independent of the fertilizers of passion. The word passion in its relation to Emerson should be used solely from the standpoint of Pure Reason in Hypothesis, gentlemen. If Emerson possessed what may be in a simile called the feeling of Sublimity its cause was unquestionably physiological. But as Sublimity is a universal juxtaposition of concepts belonging to a transcendental ideal it may be at once seen that whilst Emerson possessed the concepts he never degraded himself to the level of feeling. As the word emotion implies feeling I do not care to speak of the

perception of universality as the emotion of Sublimity. Reason I define as that which thinks but never feels. Passion, is that which feels but never thinks. Emerson had the former, not the latter. Sublimity, then, is the perception of universality by spontaneous Reason. This was the dominating characteristic of the American philosopher. He was too universal to have a system. Some years since I was in Concord, Mass., the home of Ralph Waldo Emerson. A relative graciously bowed me into the austere salon and philosopher's study in the rear. Whilst there I could not but ask myself if the Sublimity of Emerson was not after all mostly due to the vibrations of the superior convolution adjacent to the sylvian fissure? And how useful a thing it would have been for Science if Emerson's occipital lobes had been cut out when he was in his prime in order to demonstrate this fact. Let us hope that demands made on genius in the interest of Science may not be objected to in the future. What a wonderful knowledge of the brain psychological science would be in possession of today if Newton's, Darwin's, Kant's, Locke's, and Galileo's brains had been cut out and carefully examined at a time when they began to show signs of genius. But the world progresses very slowly. The old theory of feeling is still in the way. The love of pure science travels as yet in the stage coach of superstition. In so far as Emerson possessed this perception of universality by spontaneous Reason which we call Sublimity he was truly great. He became practically the founder of New England Transcendentalism. He taught man that his soul was his best bible. Transcendentalism, because based on Reason, has nothing to do with moral feeling or ethical passion. It is true the philosopher published an essay on "Love," but the same essay contains a partial apology for its existence. Emerson evidently came to his senses and



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1803-1882.

RALPH WALDO EMERSON.

quickly realized how unbecoming it was for an ethical philosopher to admit that he took an interest in the laws of the feelings or passions. I have no doubt but that Thoreau, Alcott, and the Marchioness Ossoli felt the same way. The great work of this school consisted in liberating New England from the passion and the feeling of Puritanism. Everything goes wrong that feels. There is a sort of recognition of the existence of the Deity in man to be found in his sayings. So that there is a tendency to suppose that he implied the existence of what Ruskin calls moral feeling in such a sentence as the following: "It is easy to see that a greater self-reliance, a new respect for the divinity in man must work a revolution in all the offices and relations of men; in their education, in their pursuits, their modes of living, their association, in their property, in their speculative views." But all of this may exist without descending to moral feeling or ethical passion. In a similar vein he says,—

"I am owner of the sphere,
Of the seven stars and the solar year.
Of Cæsar's hand and Plato's brain
Of Lord Christ's heart and Shakespeare's strain."

But this does not prove that Emerson felt anything. It is what Kant may have called a conceptual motion of thought. A solution of the Cosmological Idea of the Totality of the Deduction of cosmical events from their Causes. It gave a new meaning to Gallows Hill and Witches Mountain. Sublimity or the perception of the universal and its outlook is the first condition of genius, whether in Emerson, Titian, Copernicus, Veronese, Newton, Tintoret, Darwin, Perugino, Kant, Raffaele, Hegel or Turner. It is only when we say that Sublimity implies as the correlative of its perception, magnificence of forms of moral feeling and of illimitable grandeur of passion that we

go wrong. What we call the magnificence of heroic passion is nothing but thinking; there is no feeling connected with it at all. Emerson's speculations seemed to have been derived from Brahmanism. This is the place, therefore, to momentarily refer to the passion of Buddha. All religion is based on some form of passion. Buddhism, on the desire to avoid the passion of pain by not having to reincarnate. Christianity, on the assumed practicability of exercising the passion of Love in relation to all men. All religions claim that it is right for one man to exercise concern for another. This however is a dialectical illusion. It involves a transcendental paralogism. Scientifically speaking, no concern whatever should be entertained or expressed for another for the following reasons; (a) An examination of the brain cortex and of reflex action fails to discover the seat of any such other-regarding passions as Love, Sympathy, and Compassion. They are, therefore, mere low forms of animal sensation connected with the spinal cord; or they do not exist. The founding of a religion on an imaginary passion must therefore involve the race in perpetual moral antinomies and wars. (b) Passions do not possess laws. Love, Sympathy, and Compassion are therefore as passions lawless, irrational, evidences of mental unhealthiness, and therefore should not be practised by men. (c) An attempt to make practical such disinterested passions as Love, Sympathy, or Compassion as the rule of human life interferes with the scientific law of Prudence or foresight for Self which is the only law by which man should guide his actions. Persons who preach Love always do so from a secret motive of Prudence to get you to join their organizations. Prudence was the leading virtue of the systems of Macchavelli, Epicurus, Schopenhauer; it is the cardinal virtue of the descendants of the New England Puritans and the basis of all governments. Therefore the

passion of the assumed disinterestedness of Buddha by which he ceased to care for himself and claimed to care for others was due to some degeneration of his nervous structure as to render the exercise of reason impossible. A study of his character will show that he possessed positive unhealthiness of mind. Melancholia or the exaltation of grief is at one time in his career strongly marked. Any incontrollable desire to do good to others is insanity and is accompanied with delusion, excitement, and irregular action of the intellectual powers. Buddha's passion clearly shows a monomania of Benevolence coupled with a monomania of Superstition. His impulsive desires, so contradictory to the suggestions of Prudence, prove the diseased state of his brain. The disinterested passion of Buddha and its sad effects on the world is sufficient evidence to you that all exaltation of disinterested feeling or of passion for the welfare of others is a proof of complete unhealthiness of mind, of nervous degeneracy, and is remarkable evidence of the non-development of Buddha's self-regarding faculties and is therefore unmistakable proof of a deviation from the average prudent feeling of the human race. Buddha simply failed to exercise what is known by prudent persons as self control. The Nautch girl of his Moral Passion danced before the Grand Rajah of his Moral Reason and bewitched him. So he steps out of his Palanquin of Prudence bedecked with its jewels of Self-Foresight and for her sake becomes a beggar priest. His daring moral extravagance, his many forms of moral eccentricity, the defect of his Prudence to care first and last for himself, his failure to make everything else in life subsidiary to this one sense of Animal Self-Regard and Comfort is what, as a psychologist and professor of ethical philosophy, causes me to class Buddha's impulses and passions with those of mania, melancholia, and insanity.

Had Buddha been a prudent man and devoted his attention to cerebral science he might have discovered—by processes of unwearied vivisection—a cerebral fact or two helpful to the race. As it was he left,—

“His house, his home, his heritage, his lands,
The laughing dames in whom he did delight,
Whose large blue eyes, fair locks, and snowy hands,
Might shake the saintship of an anchorite
And long had fed his youthful appetite;
His goblets brimmed with every costly wine,
And all that might to luxury invite
Without a sigh he left.”

This disregard of the comfort of one's own animal future for an assumed grander purpose or for the sake of another person still happily remains the one supreme proof by which we test a person's insanity, melancholia, and mania. Where any form of passion exists as of Sympathy, Love, Compassion, Kindness, or Benevolence, there is proof of nervous degeneracy, abnormality, strangeness of conduct, singularity of manners, cerebral disorder; and an absence of that economical, saving, thrifty disposition which is alone the proof of perfect sanity and New England balance of mind. Of course I shall not refer to the founder of Christianity at present.

NOTE. The mental philosophy of Christianity as of Buddhism is based on psychology. That is, on those spiritual passions which belong to the nature and relations of the facts of our common psychological consciousness. Christianity being founded on the belief that Passion is the Law of Life, in other words that “God is Love,” and that man's deliverance only comes through the ascent of his own Passion of Love. The mental philosophy of Buddhism is founded on the psychological consciousness that Passion is the cause of Pain; and that man's deliverance from the Pain of Rebirth or Reincarnation can only come through the destruction of his own Passions and their former objects of attachment. The four sublime Truths of Buddha were: 1. Pain exists. 2. The cause of Pain is Passion and its attachment. 3. Pain can be ended by Nirvana. 4. The way to Nirvana. Mohammedanism is of course chiefly concerned with the metaphysical problems of the Unity of God, and the speculative questions which have arisen from it.

Questions not essentially psychological. This note will further explain what I meant, when I said in a former chapter, that a Spiritual Psychology *versus* all sacred books and their interpreters, could alone afford a basis for the union of religions. With the writer the words Spirituality and Psychology are synonymous. There can be nothing spiritual that is not psychological; and as "God is a Spirit," or a Psychological Unity, there can be no world reform or scientific refinement of religious faith without a Spiritual Psychology as based on the laws of the *divinely* created Soul or Spirit of Man as its foundation. If on the other hand, the Spirit or Soul of man is *not a divine creation*, a child or Son of the Deity, and the Soul possesses no innate moral or spiritual desires, no *divinely* creative spiritual *laws* within its own nature capable of being psychologically studied and understood, then is such a foundation of faith impossible. This is a question for the next Parliament of Religions to discuss.

CHAPTER VII.

PASSION WORKS OF GREAT ARTISTS.

"What master of the pencil, or the style
Had traced the shades and lines that might have made
The subtlest workman wonder? Dead, the dead
The living seemed alive. With clearer view
His eye beheld not, who beheld the truth
Than mine what I did tread on, while I went,
Low bending."—DANTE.

"Thou art reverend
Touching thy spiritual function, not thy life."—SHAKESPEARE.

The great mass of persons who have not had the time to devote to pictures and who therefore are incapable of judging of their merits are constantly hearing the pictures of Tintoret and Turner praised by the artists of Ruskin's school as being "spiritual." Not having had the time to ascertain the exact meaning of the terms spiritual and spirituality as applied to pictures, such persons are therefore at a loss how to apply the words. So that at the risk of appearing didactic it may be wise to remember that the words spiritual and spirituality, whether applied to the art or religion of a person, always mean two external and

internal classes of fact. 1st, External. In their external sense our spiritual ideas, whether of art or religion, always imply a special class of external facts which we have personally allowed to influence us from among the millions of other facts and ideas as presented by the Senses and memory to the Soul. This first class of facts—including the ideas of memory—we call our external or objective spiritual ideas whether in art or religion. These ideas may be traditions, a Bible, parents, pictures, a crucifix, or landscapes. In this sense the words spiritual and spirituality therefore imply those external things which we have chosen and prefer as types of perfection. 2nd, Internal. In their internal sense our spiritual ideas, whether of art or religion, always imply a special class of internal psychological facts which, as spiritual passions of choice, have personally selected such external ideas as their highest and most perfect expressions. Our spiritual ideas, considered as spiritual passions, are therefore strictly psychological facts. In this sense the words spiritual and spirituality, therefore, imply internal things and the unity of the nobler passions as modes of spiritual choice. What I have no power to sense I have no power to know. Spirituality implies refined and ennobled passion. This internal class of facts as implying choice in classes of feeling, mean the classes of those passions comprising the moral unity of the Soul. Therefore the words spiritual or spirituality, whether applied to art or religion, always imply these two classes of external and internal fact. The internal fact meaning the choice of the Soul. In its narrow, conventional sense, the word spirituality is applied by me to a person who holds similar interpretations of the Testament or church to myself. If he sees as I do he is spiritual. If he does not he is an object of horror. In this sense the bond of unity is not in the Soul or internal or psychological, but objective or

external. Now Ruskin has clearly shown that the difference between Beauty in art and in its relation to the human form and Ugliness is—other things equal—the difference between the Spirituality of the expression of the Grander Passions as compared with the Evil Passions of Pride, Sensuality, Fear, and Ferocity. He says, “the beauty of the animal form is in exact proportion to the amount of moral or intellectual virtue expressed by it.” Thus of the eye of the Poet, Shakspeare says :

“The poet’s eye in a fine frenzy rolling,
Doth glance from heaven to earth from earth to heaven,
And as imagination bodies forth
The forms of things unknown, the poet’s pen
Turns them to shapes and gives to airy nothing
A local habitation and a name.”

Because certain pictures are types of the fate of certain passions they are therefore called spiritual in their meaning. Let us glance with Ruskin at one or two of the pictures of Turner in this sense. Thus, among Turner’s pictures which exist as types of the desolating fate of the Passion of Pride the great Ruskin would refer us to “Marpeth tower roofless and black. Gate of old Winchelsea wall, the flock of sheep driven round it, not through it. Lindisfarne with failing height of wasted shaft and wall. Raglan in utter solitude midst the wild wood of its own pleasance. The towers rounded with ivy and the forest roots choked with undergrowth.” Of course to the person so mentally and morally dead that they could not see any resemblance of relations between a roofless and black castle tower and a fallen passion of pride the picture would have no meaning. That is, the picture would not be spiritual to them. Note also how the power of the Spirituality in a picture rises in the degree that it involves the fate of the noblest and grandest passions of hosts of people as in the fate of

religion. Having spent so much time at both Stonehenge and Salisbury the two next pictures of Turner which Ruskin shall interpret for us may have unduly influenced me to see in them such vast spirituality. Ruskin says of Turner: "On that plain of Salisbury he had been struck first by its widely spacious pastoral life, and secondly by its monuments of the great religions of England—Druidical and Christian. . . . He treats the shepherd life as a type of the ecclesiastical, and composes his two drawings so as to illustrate both." Here again the spirituality of the picture depends wholly on the power of the spectator to see the resemblance of relations between the shepherds, the light of the heavens, the rain, the cathedral, and the founder of the religion, its supernaturalism, its helpfulness to the world, and other points. "In the drawing of Salisbury the plain is swept by rapid but not distressful rain. The cathedral occupies the centre of the picture, towering high over the city of which the houses (made on purpose smaller than they really are) are scattered about it like a flock of sheep. The cathedral is surrounded by a great light. The storm gives way at first in a subdued gleam over a distant parish church. Then bursts down again, breaks away into full light about the cathedral, and passes over the city in various sun and shade. In the foreground stands a shepherd leaning on his staff, watching his flock—bareheaded. He has given his cloak to a group of children who have covered themselves up with it and are shrinking from the rain. His dog crouches under a bank. His sheep for the most part are resting quietly, some coming up the slope of the bank towards him. . . . Turn now to the Stonehenge. That also stands in great light. But it is the Gorgon light—the sword of Chrysaor is bared against it. The cloud of judgment hangs above. The rock pillars seem to reel before its slope pale beneath the lightning.

And nearer in the darkness the shepherd lies dead, his flock scattered. . . . He rarely introduces lightning if the ruined building has not been devoted to religion. The wrath of man may destroy the fortress, but only the wrath of heaven can destroy the temple." As we read Ruskin how strongly we are impressed with the idea that skill in giving embodiment or representation to the ideal depends on the perception of all the higher moral passions in their relation to life. That is, the end of Life is an Art, not a Science. With Science, truth is the only end of Life. Art implies that scientific truth is a means to a greater end. Thus, a Grander Art succeeds a Surer Science. , "Science teaches us to know, and Art to do." Bacon defines Art as "a proper disposal of the things of Nature by human thought and experience so as to make them answer the designs and uses of mankind." Whewell draws the distinction between Art and Science by saying "that the object of Science is knowledge. The objects of Art are works." Moral life is thus an involution of knowledge and an evolution of loftier powers and thoughts and deeds. Referring to the above pictures of Turner as commented on by Ruskin we readily see that a Grand Breadth of the Spiritual Passion of Moral Sympathy with other people's moral and spiritual ideals are unavoidably essential to the works of Great artists in their treatment of landscape or the picturesque. Says Ruskin; "The only true test of good or bad is ultimately strength of affection. . . . The dignity of the picturesque increases from lower to higher in exact proportion to the sympathy of the artist with his subject." Referring to Sir Joshua Reynolds he says, "he considers the Italian painters as excelling in a style which corresponds to that of imaginative poetry in literature, and which has an exclusive right to be called the Grand Style." Ruskin then answers the question, "What is poetry?" He

says, "Poetry is the suggestion by the imagination of noble grounds for the noble emotions. I mean," he continues, "by the noble emotions, those four principal sacred passions—Love, Veneration, Admiration and Joy—this latter especially if unselfish. And their opposites, Hatred, Indignation (or Scorn), Horror, and Grief. This last when unselfish, becoming Compassion. These passions in their various combinations constitute what is called poetical feeling when they are felt on noble grounds. That is on great and true grounds." Ruskin uses the words emotion and passion as synonyms. Emotion (emoveo, to move out) means the mental act of a Passion when moving out as a spiritual force through our Senses or Muscles to either repulse an object as with the passions of Scorn, or Hatred; or to involve or draw the object into an immediately close affinity to the Soul as with the Passions of Love, Veneration, and Admiration. The passion works of great artists are to be judged therefore from this standpoint. Do they awaken the unity of the Grander Passions? By common consent Ruskin is the first of the world's critics on this matter. For this reason I refer the reader to his "Modern Painters" so that the reader may judge for himself.

CHAPTER VIII.

THE PASSION OF SUBLIMITY.

"And here, as lamps across the bridge turn pale

In London's smokeless resurrection light,

Dark breaks to dawn."

—D. G. ROSETTI.

"'Tis the mind that makes the body rich."—SHAKESPEARE.

A sudden bursting open of the doors of the Soul and a vast vision of a possible universal liberty from its lower conditions of Fate is implied in forms of the passion of

Sublimity. This transport of Soul as if out of the body, this inner exaltation by which for the moment we transcend the limits and conditions of ordinary experience and in some mystical way identify the Soul with vastness is a momentary ecstasy and implies a natural non-analytical capacity of the Soul for the love, admiration and worship of greatness as an ideal of power. It is the one passion by which the Self is forced to liberate itself from the old narrower Self. Hence the ecstasy aroused in us as we watch the motion and liberty of great forces as of the roll of the heavens or the unimaginable freedom of the mighty energies of tempests or the sweep of vast expanse, or lofty elevations. Only as the Self can appreciate that which is vaster than the Self can the Self itself become morally greater. The passion of Sublimity is therefore the passion of apotheosis, of deification; and to such objects of vastness we address our apostrophes as Byron does to the seas when he magnificently says,—

“Roll on, thou deep and dark blue ocean—roll !
Ten thousand fleets sweep over thee in vain ;
Man marks the earth with ruin—his control
Stops with the shore :—upon the watery plain
The wrecks are all thy deed, nor doth remain
A shadow of man's ravage, save his own,
When for a moment like a drop of rain
He sinks into thy depths with bubbling groan.
Without a grave, unknelled, uncoffined, and unknown.”

Albeit we find that the passion of Sublimity as the passion of the apotheosis or deification of greatness in its earlier non-analytical forms leads us as often to the worship of the falsely great as it does to the greatly true. Unlearning the evil of life simply means that we have analyzed our false deities. Our early non-analytical astonishment and admiration have given way to disgust and unconquerable aversion. All those vast visions of a more universal liberty

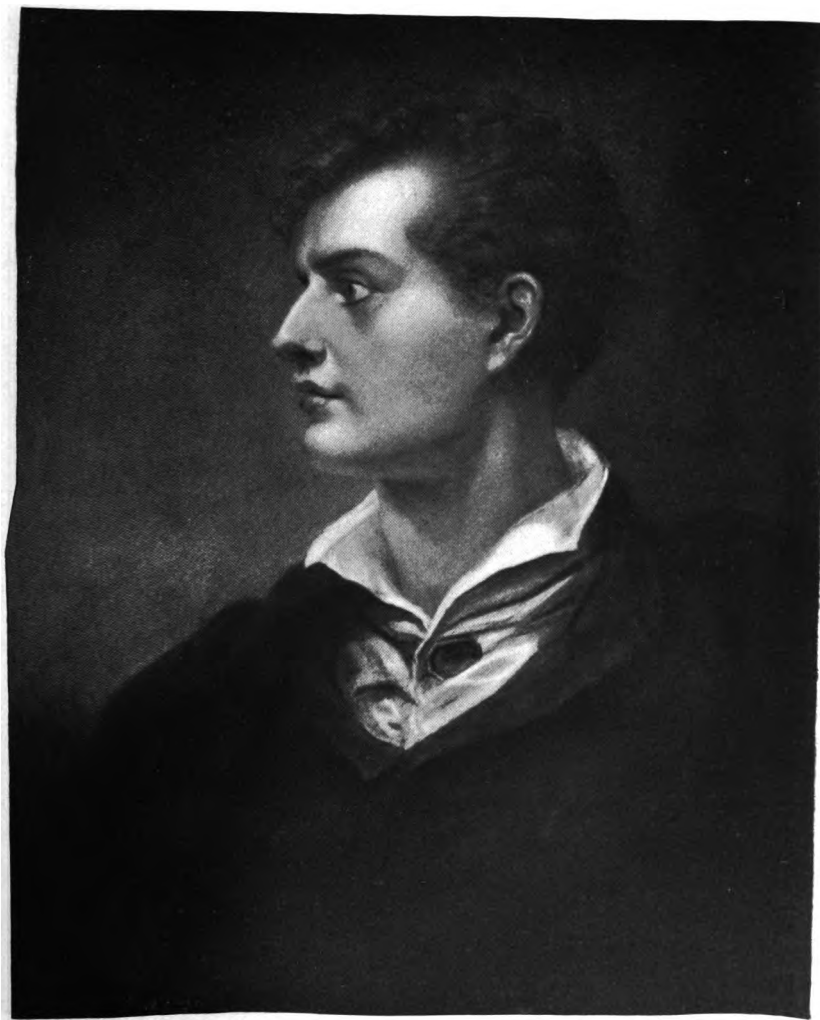
from the lower conditions of fate which those deities of Greatness promised have proven to be false. Perchance many of them were the deities of our lower, narrower, more selfish animal Self.

"Thrones and Imperial Powers, Offspring of Heaven
Ethereal Virtues; or these titles now
Must we renounce, and changing style be called
Princes of Hell? For so the popular vote
Inclines here to continue?"

The passion of the Sublime is the Soul's longing for more vast ideals of moral freedom of which it dimly sees types in the gigantic forces of nature, and to these vast ideals as types it gladly pays its homage. Byron's unwearying deification of the ocean has its secret here,—

"Thy shores are empires, changed in all save thee—
Assyria, Greece, Rome, Carthage, what are they?
Thy waters wasted them while they were free,
And many a tyrant since; their shores obey
The stranger, slave, or savage; their decay
Has dried up realms to deserts :—not so thou,
Unchangeable save to thy wild waves' play—
Time writes no wrinkle on thine azure brow
Such as creation's dawn beheld, thou rollest now."

So of the types of freedom it seems to see in the grander liberty of the Passions of rage and anger in the lion or the war charger. When these passions render the horse irresponsible so that the animal exults in the great new-found power of its freedom, as in war how sublime is the picture. "The glory of his nostrils is terrible" says the author of the book of Job. "He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear and is not affrighted: . . . He swalloweth the ground with fierceness and rage." The pleasure of the passion of the Sublime in this picture is that the Soul enjoys by secret sympathy the greatness of the



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1788-1824.

LORD BYRON.

freedom of the power exerted by the animal. There is no degree of horror or terror necessary to the completion of the Sublimity of the feeling.' It is the sudden bursting forth of superphysical forces into a wider and more universal liberty which excites us. It presents us with a relative image of greatness as an ideal of a form of the freedom of a superphysical power. All forms of lower fear as of prudence are foes to the passion of Sublimity. The prude is never sublime. Relative good health is a condition for its exercise for *mal de mer* and a passion of Sublimity for ocean scenes and storms, are in inverse ratios. Expectation of the immediate advent of vast motions of forces on which great results will ensue is also a cause of the passion of the Sublime as the following from Byron clearly shows,—

"The steeds are all bridled and snort to the rein;
Curved is each neck, and flowing each mane;
White is the foam of their champ on the bit:
The spears are uplifted: the matches are lit:
The cannon are pointed and ready to roar—"

and the passion heightens by degrees as the grandeur of the freedom of the action increases.

"Hark to the trump and the drum,
And the mournful sound of the barbarous horn,
And the flap of the banners, that flit as they're borne,
And the neigh of the steed and the multitude's hum
And the clash and the shout 'they come! they come!'"

As an illustration of how unanalytical the passion of Sublimity really is, and how we are borne unthinkingly along by the expectation of the motion of forces in such scenes the last five lines quoted above occur in a preceding part of the poem; in fact ten lines above the first five lines quoted. Nor is the passion of Sublimity as aroused by these images due to their obscurity, confusion, or uncertainty. The feeling is that of the huge expectation of Sublime wonder roused as the effect of the perception of the details of vast

forces preparing for action. The images are clear, open, and distinct. The Soul in the contemplation of the greatness of its object unconsciously identifies itself with it and thereby loses for the time being the carking sense of its moral infirmities and littleness of life. This is the reason why images of vastness have such power over us. It is this passion of the Soul's Universal Self to identify itself with a new and truer greatness and thereby find a self-forgetfulness for the old narrower self with its poisoned images of moral fear and pain that add such force to the creative power of the passion of Sublimity in poets. Both Dante and Byron give unwearying evidence of this. So far from the self-preservation of the old Self having anything to do with the grandeur of the passion, it is obvious that the passion of Sublimity is always inverse to the self-preservation of the old Self and its limitations in some sense or the other. Other things equal the power of the passion of Sublimity will be greater in proportion to the greatness of the former sufferings and moral pain suffered by the poet. With Dante and Byron their fellow men in a figure, made them flay their own flesh and drink their own blood. Shame, scorn, scurrility, scandal, spite, slurs and sorrow hunted them for years. The capacity for their moral suffering was the measure of their capacity for Sublimity of Passion. Dante damns his tormentors in his *Inferno* and Byron in his *Childe Harold* and English Bards and Scotch Reviewers. The passion of Sublimity in both poets was the outgrowth of their moral pain, which made them search for some means to annihilate their mental images of the past. If there be no new great object with which the passion of their Sublimity can identify itself in an objective sense their genius goes to work and creates some new great ideal. "I must write or go mad," says Byron. Then his Soul suddenly bursts open the doors of

its narrower fate and creates for itself a new heaven and a new earth in literature. Yet the old Self finds its way to the newly created Eden of his poetry as the Devil finds his way to Paradise. And how to get rid of the memory of the old Self he fain would forget is the ever deeper problem.

“What wouldst thou with us, son of mortals—say?” ask the seven spirits of Manfred, who of course, is Byron himself.

“*Man.* Forgetfulness—

First Spirit. Of what—of whom—and why?

Man. Of that which is in within me; read it there—ye know it and I cannot utter it.

Spirit. We can but give thee that which we possess;

Man. Oblivion, self-oblivion—can ye not wring from out the hidden realms ye offer so profusely, what I ask?”

This desire for a relative or absolute forgetfulness of some few persons and events of fate that have caused us moral suffering is in everybody to a greater or less extent. Nevertheless its strength will be proportioned to our sensitiveness and an exaggeration of principles. And in this sense it adds to the power of the passion of our Sublimity in seeking new ideals of greatness with which to identify itself. Had Dante never been exquisitely sensitive to all forms of moral suffering his grand poem would never have seen the light, never have been written. An excess of perception of motive gives pain where others feel nothing. A seer is a perceiver of human motives. And a great poet like Dante or Byron is a seer in this sense. And he who sees too much suffers too much. Pain, therefore, moral pain, is a prerequisite to the Sublime. The book of Job is evidence of this. That which has no feeling has no con-

scious higher changes. The delight, therefore, which we feel when we witness Sublime scenes in which there is an element of physical terror is in part due to the fact that the Soul is conscious of an evolved freedom and a greater superphysical chance of liberty from those circumstances which under lower conditions would have involved danger to the body. The sublime passages of poets and orators cause us to feel triumphant and full of ecstasy because they give to us a larger sense of our universal mental freedom and superphysical power. Therefore we identify ourselves with the grandeur and magnificence of their liberalising concepts for we feel the chains of our old limitations slowly falling from off the Soul. There is a species of Sublimity which has its mental foundations wholly in old interpretive forms of distinct religious belief. The finest passages of Job or Milton produce little effect on a man whom Kant has thoroughly convinced of the inability of his erring reason to demonstrate the existence of God and who being determined to found his belief wholly on his reason or nothing naturally ends by having no type of religious belief at all. Milton's grandiose description of Satan as a sort of great Megalosaurus does not by its hugeness awaken any Sublimity in a man who has no faith whatever in a personal Devil or Devils. It simply excites a smile. To a man of the old School, however, with his ancient devil beliefs the very name of Satan causes a shudder of moral awe. Milton's descriptions of a Devil to such a man appear as the highest reaches of Sublimity. The passion of Sublimity in this sense is therefore relative to a preexisting form of religious belief. But what a man does not believe has an existence can never become an ideal of greatness to him even though like a sea serpent it has its

“ — head uplift above the waves, and eyes
That sparkling blazed, his other parts besides

Prone on the flood, extended long and large
Lay floating many a rod, in bulk as huge
As whom the fables name of monstrous size—”

For a thing to strike us as Sublime it must possess either a superphysical or a physical existence as believed or known to us. Otherwise it is but a huge chimera in which we take but a languid interest. Independent of our religious beliefs the clouds give a natural feeling of Sublimity. Because in their incessant travels through the majesty of the heavens above us they suggest vast freedom of mysterious movement, an immense liberty of aerial motion, or seemingly innate power to break away from their old insufficient relations and to at times reshape themselves into more gloriously gigantic masses of new form. In the deep solitary lonesomeness of the gloomy avenues of great forests, and where the vast trees thickly overarch us, the same feeling of Sublimity arises when we suddenly see through some great opening in the overarching distance, floods of golden sunlight and a vast army of chariots of silver cloud sailing free and loftily along in their stately unimprisoned grandeur. The natural desire of the passion of Sublimity for the vaster liberty of the Self and its natural passion to unite itself with the grander forms and liberty of greatness, causes it to irresistibly identify itself with such scenes of nature. Conformity to irrational and unanalyzed narrower beliefs and forms are the methods of the Soul's slavery. The marching clouds are non-conformists. And are not the lightnings? Those godlike voices of vast thunders rolling out their anger and wrath are they not all orators of mental liberty and non-conformity chanting in their roaring curses of the Soul's born right to its greater freedom of thought utterance? The passion of Sublimity implies a non-conformity to the old narrow, ignorant Self of mental fear or it means nothing. Therefore it is that the Soul

gladly identifies itself with those elements in nature which seem to typify the breaking up of those conditions of our old, cruel, mental slaveries. Hence the delight in watching as symbol,—

“The uprooting wind which tears
The oak from his foundation, and which spills
The ocean o’er its boundary, and bears
It’s foam against the skies”—

Herein, too, consists the Sublimity of war when a greater equity for the greater Self is its purpose.

“O Liberty, can man resign thee
Once having felt thy generous flame?
Can dungeons, bolts, or bars confine thee?”

The only possible excuse for the presence of the human Soul on earth is that it shall—in some sense or the other—be great, feel great, realize the laws of its own native superphysical greatness, and possess ideals of unconquerable magnitude. Only by becoming greater than another can I serve another. If I am weaker than another the other must serve me. A great deed never sprang from a small soul. The sublime in moral actions as in deeds of daring and self-denial differ from the morally beautiful though closely allied to it. The first is heroism, the second is a lower form of disinterestedness. The passion of Sublimity is the creator of great aspirations and acts. A sense of moral grandeur is the first condition of the Sublime in painting and statuary. The law of life of the majority who aim to make the greatest amount of the personal physical pleasure of the home and the body the sole ideal of existence can never be the ideal of the Sublime. Hence a blacksmith working at his forge in tattered shirt sleeves, and with a contempt for luxury written all over his brow, has about him an element of ethical Sublimity never found in ladies’ drawing-rooms or clubs. The sublime in

nature depends on freedom in the motion of great forces and their suggestions of infinity. Speaking of the storms of the Rhone, Bryon says.—

—“ Here not one but many make their play
And fling their thunderbolts from hand to hand,
Flashing and cast around: of all the band,
The brightest through these parted hills hath forked
His lightnings.—”

The sublimity of these natural images of the thunderbolts and the lightnings, is heightened by ascribing to them not only their majestic freedom of motion, but freedom of choice of sportive action. So of the motion of the vast elements of nature as they reply to the sceptred command of Arimanes.

—“The elements which tear
Themselves to chaos at his high command!
He breatheth—and a tempest shakes the sea;
He speaketh—and the clouds reply in thunder;
He gazeth—from his glance the sunbeams flee;
He moveth—earthquakes rend the world asunder.
Beneath his footsteps the volcanoes rise;
His shadow is the Pestilence; his path
The comets herald through the crackling skies.”

So where the solemn silent effects of the previous operations of great forces are visible, as in the ruins of great forests crushed by mountain winds, the wrecks of great temples, broken arches, the desolation of vast cities, and where the earth is imaged to us as a place where the great forces of humanity are all spent, and the world has become “the great tomb of man,” as where Bryant says,—

“All that tread
The globe are but a handful to the tribes
That slumber in its bosom. Take the wings
Of morning and the Barcan desert pierce
Or, lose thyself in the continuous woods
Where rolls the Oregon, and hears no sound
Save its own dashings—yet the dead are there;

And millions in those solitudes since first
The flight of years began have laid them down
In their last sleep : the dead reign there alone."

The only weakness in Thanatopsis is that it makes Death absolute ; not relative to Life. This is Byron's principal fault. But the Sublimities of Nature are all alternative and relative to each other, not absolute. That is, day succeeds night, summer succeeds winter, light succeeds darkness, and life succeeds death, and so conversely. Throughout the Universe there is this unceasing alternation of the freedom and motion of vast unremitting change. How faith in the unseen linked with the mysteriously incomprehensible, may become an element of Sublimity and produce the effect of great spiritual expectations on the feelings is in part illustrated in the following elevated images of an ancient Greek oracle :

"When you behold a sacred fire without form shining flashingly through the depths of the whole world—hear the voice of fire. A similar fire flashingly extending itself into the waves of air, or even unfigured fire whence an antecedent Voice of Light rich, glittering, resounding revolved. When you see a horse glittering with light. Or, when you see a boy carried on the swift back of a horse. The boy fiery or clothed in gold, or naked, or shooting with a bow, or standing upon horseback."

Once a belief is deeply aroused that the words have an actual superphysical significance which may be understood, and an earnest attempt is made to solve the meaning of the oracle day in and day out for any length of time, it is astonishing what an elevating, sublimating effect the images have on the feelings, all of which is due to their mystery, and the belief that beneath their obscurity the words imply grand and vast ideas of tremendous significance to humanity. The delight taken in the grander forms of biblical prophecy has a similar origin. First, the fascination is based on the

conviction that the words are true; second, that their interpretations are keys to the vast issues of the future. In any event they have the power of raising the Self to a temporary loftier and greater ideal. Apocalyptic images, setting forth a vast transfigured world, always manage to keep some form of glorious millenarianism aglow in the Soul—even if it be but the actualizing of Plato's Republic for a thousand years. Whilst darkness may in a measure assist in producing Sublime ideas I cannot believe that it has the power light has. In fact neither are of value without sounds or objects. Where light is broken into a field of innumerable objects all interspersed with darkness, as of that of the starry heavens magnificence is the explanation of their sublimity. Magnificence joined with mystery.

“Ye stars! which are the poetry of heaven!
If in your bright leaves, we would read the fate
Of men and empires—'tis to be forgiven
That in our aspirations to be great
Our destinies o'erleap their mortal state
And claim a kindred with you; for ye are
A beauty and a mystery, and create
In us such love and reverence from afar
That fortune, fame, power, life, have named themselves a star.”

Whilst it is natural to associate darkness and gloom with Sublimity, nevertheless the mystery of light has a more overwhelming grandeur. I cannot but feel that Burke in asserting that our ignorance is the chief cause of our admiration was wholly wrong. Darkness, uncertainty, confusion, and terror, which he considers the essential conditions of Sublimity are the conditions of mental savagery, of superstition, of an unenlightened mental state. We are left to infer that the Passion of Sublimity is inconsistent with great knowledge. But where do we find a man of more culture in his way than Milton,

an admitted master of the Sublime? The fiery heat of the passion of his Sublimity melted down all of his knowledge of Greek, Latin, Italian, French, and Spanish. And yet the whole of Milton's poem does not convey as much sublimity as the few words of the Psalmist when he said: "The heavens declare the glory of God, and the firmament showeth his handiwork." In the great Soul of that grand old Hebrew king existed a Sublimity of feeling never since reached by the mind of man. The genius that can reach the awful height of believing that a creative deity accompanies the Soul from its body at death, has elevated itself to a sublimity of expression unsurpassed by humanity. "Though I walk through the valley of the shadow of death I will fear no evil: for Thou art with me." The words are few but,—

"Nature triumphs more in this
Reverse of her decrees, than in the abyss
Where sparkle distant worlds"—

We use the word Human Soul flippantly enough; but what do we mean by it? By a man's soul I mean a super-physical union of several conscious and sub-conscious forces and senses which realize their temporary experiences through a nervous system or brain. I call these super-physical forces—passions. Ideas, images, thoughts, are the figures and shapes assumed by these forces within the brain. Electricity may play in the sky as well as confine itself to wires. So these sub-conscious forces may exert themselves independent of nervous systems and the nerve wires of the brain. The only supernatural or superphysical is the mental. Psychic phenomena of the sublime order of the prophets, is a genuine product of the Human Soul and of its latent sub-conscious conditions. Every man's soul begins its career by a simple desire for physiological union with forms of matter through hunger. It ends with multi-

form desires for union with moral ideals, or for broader forms of knowledge and love. The attitude we assume to our Ideals governs the shadows of our lives. If we walk toward the sun we precede our shadows; if we walk from it, the shadows precede us.

Beauty has its basis in Moral Passion. The affinity of a Passion always implies the selective power of the Passion to select its class of outward qualities. My sense of taste prefers sugar to wormwood because the sugar is an affinity to my Passion of Hunger. The ultimate principles of my nature being the necessities of my Passions to which my five senses are subordinated. Beauty can have no ultimate basis in sex. The word taste in its relation to objects of beauty is of course an analogue. It is the word used to denote the natural preferences of my Moral Passions for certain sounds, colors and forms as my Moral Passions select them through my senses of hearing and sight. The taste of hunger is a mode of selecting outward qualities by physical passion; the taste of beauty is a mode of selecting outward qualities by moral passion. Sex is a physical passion. In the degree that my moral passions are evolved my moral taste is developed. Through the affinities of my Moral Passion of beauty I am able to appreciate the higher works of art if no historic technical (intellectual) knowledge is necessary to comprehend the picture or statue. Says Ruskin, "Any material object which can give us pleasure in the single contemplation of its outward qualities without any direct and definite exertion of the intellect I call in some way, or in some degree, beautiful. . . . Ideas of beauty, then, be it remembered, are the subjects of moral, but not of intellectual perception." Moral Perception arises from the unity of Moral Passion. In so far as a work of art successfully portrays the loftier passions in any form of life does it rise above mediocrity and stamp

the artist a man of genius. "The utmost glory of the human body is a mean subject of contemplation compared to the emotion (passion) which animates it."

"Beauty is not as fond men misdeem
An outward show of things that only seem :
But that fair lamp from whose celestial ray
That light proceeds which kindleth lover's fire,
Shall never be extinguished nor decay.
But when the vital spirits do expire
Unto her native planet shall retire."

Ruskin calls attention to the picture of the "Old Shepherds' Chief-Mourner" as an illustration of one of the most perfect pictures of modern times. If we analyze the language of Ruskin in his description of the picture we shall readily see that the power of the picture lies in the lofty moral passions described by Landseer through the passionate attitudes of the noble heart-broken animal pressing himself against the coffin of his dead master. "The close pressure of the dog's breast against the wood. The convulsive clinging of the paws which has dragged the blanket off the trestle. The total powerlessness of the head laid close and motionless upon the folds. The fixed and tearful fall of the eye in its utter hopelessness. The rigidity of repose which marks that there has been no motion nor change in the trance of agony since the last blow was struck on the coffin lid." Paws, breast, head, eyes, all in attitudes expressive of the mighty passion of heart-rending sympathy and love and forgetfulness of Self on the part of the noble animal. Landseer gave the splendor of the Soul of a Saint to another magnificent dog in the picture "Saved." All saints are saints by reason of the splendor of their passions. Any inventor artist or author who has to toil for his daily bread and at the same time earn money enough to invent a machine, publish a noble book, or give to the world a great picture that shall make money for others, stands among the

philanthropists and heroes of our modern daily life. Our mere psychological knowledge of the passions often imply a knowledge of ignoble ends and motives. The study of the Passions from the standpoints of Ethical Philosophy can alone raise them to their native moral dignity. The Psychologist simply knows them to catalogue them. The ends of the two kinds of knowledge are as wide apart as life and death. "This is the difference between the mere botanist's knowledge of plants and the great poet's or painter's knowledge of them. . . . The one counts the stamens and affixes a name and is content."

CHAPTER IX.

THE SOVEREIGNTY OF PASSION.

"Affairs that
Walk—as they say spirits do—at midnight,—have
In them a wilder nature than the business
That seeks despatch by day."—SHAKESPEARE.

The democracy of labor is the hope of the ages. The awakening of the sovereign passions of modern industry has taught the passions of the absolutisms of monarchs and ecclesiastics that the essence of human liberty and freedom is founded upon the relative *equities* of the expectations of lower passions. The sovereignty of the industrial passion has abolished serfdom and slavery. It has given to modern liberty the strength of its existing constitutionalism. It has plainly said to the old European monarchs', ecclesiastics', and aristocrats' darker passions of pride, ambition, and avarice, thus far thou shalt go and no farther. Liberty, defined by me as the *equity* of the *expectation* of *passion* of course implies a development from conditions which formerly implied the natural innate inequity and injustice of the expectations of classes of unjust

passion. The transition from absolutism to constitutionalism as affected by the democracy of labor has therefore evolved a clearer ethical idea of the relations of the darker passions to liberty. But this has its dark side. Enter some of the business offices in Rome, London, or Boston to-day and the most terribly cruel of the hidden expectant passions lurking in the background, may by an easy experiment (by asking of half a dozen questions) be scientifically proven to be those of Avarice, Fear, Ambition, Jealousy, and Sex. The same old dark passions that actuated absolutism in its relation to labor, whether in the ancient family, the monarchy, or the ecclesiasticism. But above the *cruel expectations* of the passion of Avarice in the employer is the *law* giving to labor its right. This has been *the* one valuable element in the selection and survival of the modern industrial institution. It forbids the employer doing to his employees what he would not have the employees do to him. Moderate our abnormal expectations as employers and we make everyone happy about us. Weaken ever so little our fierce, severe passions of Ambition, Fear, and Avarice, and let a passion of broad, big-hearted, cheerful, good humor and benevolence oil every wheel of the establishment, and how different life would be. Not that this would destroy the jealous, dark, perfidious passions of rivalry for the employer's favor on the part of the leading employees; but it would have a tendency to lessen it. The unjust and unrighteous and cruel *rivalry* of labor often brings upon itself a weight of degradation and contempt. Freedom of labor must not only be a political privilege, but an imperative pleasure. What comfort is there in doing business with either an employer or employee whose face and acts show how abnormally fierce and agitated the expectations of his passions are, concerning his business? Nevertheless, with all these

shadows on its path, the democracy of labor, in all its forms, is the hope of the ages of man. Of course, in the main, industrial controversies of labor are disputes as to wages and time. The freedom of labor is always striving towards the *equities* of the expectation and limitation of lower passions as the ideal of its liberty. The development of the Massachusetts system of state arbitration in labor disputes, shows, according to Supple, that :

“ Out of three hundred and ninety cases reported in the first thirteen years of its existence, one hundred and seven were formal arbitrations where future prices were awarded. In one instance the employer, in four instances the employees, hesitated a few days in accepting the result ; in all other cases the decision was promptly accepted. There have been three instances of the sixty days’ notice, all served by employees on their employers. These notices having expired and all parties released from their promises to abide by the decision, the workmen continued at their occupations. In one such instance, however, the employer removed his business to another place. One hundred and twenty-four agreements were effected through the mediation of the Board ; and one hundred others through other causes while proceedings were pending. There were fifty-nine cases in which the Board interposed where the parties preferred hostilities to a peaceful settlement.”

The sovereignty of an ideal passion of Equity and Justice is thus slowly being evolved by the democracy of labor. Not that the labor conditions of the city of Boston are ideal by any means, but they show an improvement over those of many of the American cities. The highest ideal of Democracy implies a transference of Sovereignty from the *imperfect and relative equities* of centralized municipalities and institutions, to the sovereignty of the more perfect and *absolute justice* due to the individual. All the centralizing tendencies of institutions, which transfer the justice due individuals, to corporations, must eventually perish. This

is because such movements imply a return to the methods of the lower passions which formerly gave rise to absolutism. John R. Commons has said :

“The democratization of institutions consisted in breaking up the centralized form which had resulted from survival, and creating small copies of it, each with similar unrestricted powers of private dominion. The socialization of institutions consists in introducing the subordinate classes into partnership with the hitherto absolute proprietor. The family was democratized when polygamy was outlawed, and slaves and serfs were guaranteed possession and control of their wives and children. The family was socialized when the wife and children were granted the right to veto the arbitrary commands of the head of the family and so were made partners with him. Political parties were democratized through the guaranteed right of free assemblage, free speech, and free nomination and election of candidates, whereby any group of persons could organize a party if they could persuade enough others to join. Parties are being socialized through the legalized ballot and primaries, by which the organization proper is transferred to sovereignty, and the subordinate members are guaranteed approved rights of veto and persuasion within the organization. Democratization divides and multiplies an institution, restricting its centralizing tendencies, but retains its basis in private property. Socialization transfers it from private property to sovereignty, incorporates its organization into the constitution of the state, fixes the relations of its members to each other against capricious change, and amends it in such ways as to guarantee certain rights within it to the constituted members. The guilds were a consequence of the democratization of property. Their socialization was effected after the triumph of the exclusive jurisdiction and political power which they attained under private control. This power and jurisdiction, being legally recognized and transferred to sovereignty, was amended in the interest of order and right, and thereby became the structure of city government.”

The structure of a city government, as of Boston, Rome,

or Paris, is therefore an ultimate expression of that modern Liberty which has been founded upon the *acquired equities* of the abnormal expectations of the lower and irrational spiritual passions; types and expressions of which linger in the Blue Laws of the old Puritans of the founders of New England. Nevertheless to New England is the modern world indebted for the loftiest sublimation of the industrial idea. A study of the city of Boston in history will clearly show that its attitude towards modern industrialism and labor has strongly influenced the labor ideas of the rest of the American cities. Having become very very recently convinced of the political tenability of the American Gold Democrats' idea as opposed to the silver illusion, I was, nevertheless, surprised to find in Boston how exceedingly strong the positive attitude of its local labor unions were towards *any* political platform looking to a *seemingly* greater equity in the financial attitude of the individual to the community. This constant subordination of parties to the ideals of the more perfect justice and equity due to the sovereignty of the passion of labor is one of the most hopeful signs of the times. The people may of course occasionally err in their judgments during such elections; but the ideals of human *equity* towards which the democracy of labor is forever striving, must eventually accomplish as its result, the perfect industrial liberty of the American. A residence of nearly two decades in Europe, and a quarter of a century in America, has convinced me that the two greatest foes to the advancing genius and progress of the world's democracy of labor are the *false* ideals of excellence maintained by the British and European aristocracies on the one hand, and the title-seeking leisure class of pretty and vain American women and their mothers on the other. Both classes are animated by a contempt for genius and honest work. The same types of sociological passion are seen in

both ; and in which also may be cognized the desire to gain a maximum of pleasure from society without contributing to it the culture of genius on the one hand, or honest work on the other. Linked with this is also the ambition to *rule* public opinion in their favor. Notwithstanding that among the American women of the monied class may be found large numbers of the noblest souls of the modern centuries, masses of them are nevertheless soulless, debased, and materialized from skin in to core. Their *false* ideals of excellence causes thousands of such women to live in sighs and tears because their furniture is not as costly and vulgar as their neighbors', and their houses do not make as big display. It is all part and parcel of that deadening, soulless, degrading view of life which makes the nest of more account than the bird, the frame of more account than the picture, the binding of more account than the ideas of the book, the house of more account than its occupant, the bible of more account than the holy passion of the men who inspired it, the body of more account than the soul, appearances of more account than realities, and reputation of more account than character. In Europe the British aristocracy has unconsciously and ignorantly done more to keep alive these base, mean worships of externals than all the rest of the titled peoples of Europe put together. In the eyes of the masses of London, the lofty genius of Tennyson, Shakespeare, Jesus or Socrates is unenthusiastically tolerated, because they know that the Peerage takes no interest in genius ; many of the dukes openly preferring a Derby winner, a coach and four, and an off color plump actress, to all the immortals of English history. This *false* ideal of aristocratic excellence has turned a nation of lofty geniuses into a nation of snobs, sycophants, and sensualists. Of course I do not deny but that in instances the British aristocrat has befriended genius and labor ; or, that among the

peers have appeared men of the type of Byron and Macaulay. But so *intellectually* superior on the average is the Peerage considered when compared with all the rest of the intelligences of the world, the worlds, and the universe, that Newton, the greatest natural philosopher of any age, was never raised to it. That, on the other hand the luxury and extravagance of the peerage is an eternal menace to the *equities* due to the democracy of labor on the one hand, and to the natural equities due to the royalty of genius on the other, goes without saying. To watch the adoring eyes of the vulgar British bourgeoisie rolling upward in spasmodic ecstasies of worship as the costly equipage of a peer rolls past on its way to the Derby is a sight not to be missed by the American sociologist. English men of letters have not been free from this servility. Thackeray once asked his readers to confess whether it would not give each of them an exquisite pleasure to be met walking down Pall Mall with a duke on either arm? A decent American man or woman after being caught in such company would be all the time secretly aching to hurry home to either take a bath, or to fumigate oneself. To refer again to the philosopher Newton. Not only would the incomparable intellectual genius of Newton be considered of itself of insufficient value to elevate him to the peerage, but the same principle applies to moral, ethical, and spiritual genius, *per se*. Is any one foolish enough to suppose that the lord-worshipping middle class of England would ever be likely to see in such *spiritual* characters as St. Francis, Plato, or Socrates, persons of sufficient importance to be elevated to the peerage on account of their magnificent spirituality? So that it is not genius, not the persistence of manly toil, not spirituality, not heroism, not the native manliness of honest worth, but a *titled birth*, that, in the British Philistine's opinion, is the one indispensable condition of all greatness in life, the

sine qua non of all superiority, the only thing that is worthy of passing into an example of history. Not, *what has he done?* But, who were his *parents*, is the first and last question of the Englishman. It is utterly impossible for the American to conceive the profound contempt which the average British shopkeeper has for American ideals. Let him present to the shopkeeper or to a vicar of the State church, a general letter of introduction from an American President, or an introduction from one of the Governors of the States, and sealed with the State seal. The London shopkeeper would simply laugh at such introductions. The Englishman's stupendous and colossal conviction of the utter moral, intellectual, social, and financial worthlessness of everything that is *not* English can never be adequately understood by the American. This may be seen in the small space devoted in the London daily papers to American affairs. The kindly leniency of the American City Editor to the cabled news of the doings of European aristocrats does a world of harm. Such matter occupies by far too much space. In a sense this is a national misfortune, fatal to the development of the grandeurs of our own individualisms, and the encouragement of the more interesting local news. The strictly American idea of the value of the commonplace, average, individual as an end in him-or-herself, rather than being a thing of value as a means for the perpetual support of a political and state spiritual aristocracy, is an idea, that has not, as yet, fully taken possession of the masses of the English. A few old related families still run all the state politics and religion. A fact, which, as in old Athens "accounts for the growth of an aristocracy of birth monopolizing public office. Coincident with the privileged class we find the first clear differentiation of governmental functions. The king was first induced to delegate certain of his powers to his immediate advisers, which

marked the first step in the transition from the early 'king-priest' form of government, in which all power, civil and ecclesiastical, was vested in one person, to the aristocratic and oligarchic system. Those whom the king called in as advisers soon came to regard their office as a proprietary right." The above words of Professor L. A. Rowe of the University of Pennsylvania are elucidative of the general principle of *ambitious class passion* which throughout all history has always schemed to destroy or render negative the inherent and imprescriptible right of the development and evolution of the average Soul of the average individual. For "*the glory of our people*" we will ostracize him and eventually make him feel in some way the torture of our power. But the final economic independence of the democracy of labor has at last made possible the greater religious and political emancipation of the average individual. Emerson has said :

"Life only avails, not the having lived. Power ceases in the instant of repose ; it resides in the moment of transition of a past to a new state ; in the shooting of the gulf ; in the darting to an aim. This one fact the world hates, that the soul *becomes* ; for, that forever degrades the past ; turns all riches to poverty ; all reputation to a shame ; confounds the saint with the rogue ; shoves Jesus and Judas equally aside. Why then do we prate of self-reliance ? Inasmuch as the soul is present, there will be power not confident but agent. To talk of reliance, is a poor external way of speaking. Speak rather of that which relies, because it works and is. Who has more soul than I, masters me, though he should not raise his finger. Round him I must revolve by the gravitation of spirits ; who has less, I rule with like facility. We fancy it rhetoric when we speak of eminent virtue. We do not yet see that virtue is Height, and that a man or a company of men plastic and permeable to principles, by the law of nature must overpower and ride all cities, nations, kings, rich men, poets, who are not."

So that in its last analysis the Sovereignty of Passion is the Sovereignty of the *equities* of Moral Worth. The proof of the utter worthlessness of Emerson, or any other individual, consisting in the fact that he no longer holds "*the infallible views of our people, whereas he used to.*" Of course the exaggeration of individuality independent of the *equities* due to the common rights of the democracy of labor are the causes of the origin of all such societies as the Mafia.

CHAPTER X.

THE PASSIONS OF THE PROPHETS.

"There is some soul of goodness in things evil would men observingly distil it out."

—SHAKESPEARE.

"The inclination to goodness is deeply implanted in the nature of man."

—BACON.

The day is short and the work is great. It is not incumbent upon thee to complete the work, but thou must not therefore cease from it.— TALMUD.

Only great natural moral passions can create vast moral acts and thoughts. Oaks do not spring from thistle seeds. Nevertheless all men inherit the natural germs of nobler moral passion. For the purpose of exalting our creeds and to bring men under their dominion we try to disprove the innate moral worth of man as naturally latent in his nobler passions. Psychological Science assists this idea, by denying the moral unity of the Soul and the Mystic attributes the result of its occult forces to Spirits. All of these ideas are unconscious attempts to belittle or deny the psychological unity of the Nobler Passions as ethical forces in life. But by whatsoever means you seek to destroy in me my faith in the unity of your nobler passions (in common with the passions of Moses, Joel, or Deacon Smith) you are simply seeking to destroy the only foundation possible to the existence of Human Virtue. For I can understand

God, Moses, Joel, Virgil or Deacon Smith or yourself only as you make intelligible statements showing that you understand the nobler or lower passions common to the psychological unity of my own moral nature. I can understand the nature of Deacon Smith because I understand the nature of Moses; and I am able to understand Moses because I understand the moral nature of Deacon Smith. The unity of their moral passions with my own alone render them intelligible to me.

In this sense I shall look at the passions of the prophets; for if human nature possesses no unity of Common Nobler Passion as a basis for Moral Equities, and the ethical sympathies of men are in no way similar in the ages of the world wherein have we any foundation for even the moral principles of common civil law? Bacon said: "The affections themselves carry even an appetite to good as reason doth." The self-cultured grandeurs of the common Spiritual Passions of Ethical Sympathy are the psychological causal laws of all new forms of religious and moral genius in their relations to new conceptions of God.

"What gave the faith of Israel its wonderful career was its conception of an *ethical* God. But at first the national god of Israel was not distinct from the gods of the neighboring nations. He had made Israel his chosen people because Israel covenanted to give him worship. He was interested, not in the *morals* of his people, but in their loyalty to him. . . . God, who championed absolute justice without weakness and without caprice, was the discovery of a handful of men, namely the Reforming Prophets. Amos, with the idea that Jehovah is an upright judge unbribable by firstlings of praise; Hosea, whose Master hated injustice and falsehood and required, above all, righteous conduct; Isaiah, whose Lord would have mercy only on those who relieved the widow and the fatherless—these were the spokesmen of a minority that finally destroyed the national character of the old religion and

founded ethical monotheism. The folk were not in sympathy with the leaders who sought to impose this higher deity, and only amid continual struggles with the recalcitrant backsliding Hebrews was the moral reform carried through."

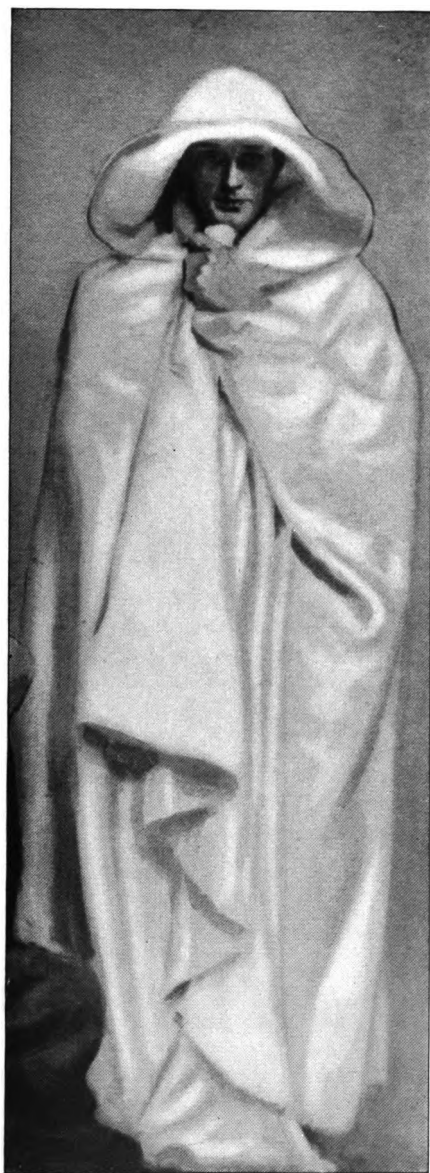
Inspiration is the loftiest enthusiasm of the divinely ethical spiritual passions of the Soul. This alone is *divine genius*. Our common and lower ethical ideas grow up by our common ethical associations. Not so our loftier and grander ethical ideas. Edward Alsworth Ross of Leland Stanford, Jr., University fame once remarked :

"In insisting that ethical elements may and do grow up in a natural way out of peaceable intercourse, we do not mean to say that by this means men can get very far or rise very high. No advanced race has come by its moral heritage in just this way. Such noble ethical achievements as the character of Jehovah, the Persian dualism, the Stoic ideal, or the Beatitudes cannot be ascribed to slow evolution. They are as much the creation of genius as the higher gains in the arts and sciences. The reason why standards cannot become very exacting or ideals very high by way of selection and survival is that they can never rise quite clear of the vulgar private fact. The conventional valuations of things cannot shake themselves quite loose from the sensual views of the individual. The ideal that triumphs in the social mind is anchored close to earth by the base admirations of the common mortal."

Locke has sensibly said, "God, when he makes the prophet does not unmake the man." Religions are based on the unity of the loftier passions. Of a grand religion it may be said,

'She walks in Beauty like the night
Of cloudless climes and starry skies ;
And all that's best of dark and bright
Meet in her aspect and her eyes.'

Religion is founded also on the capacity of our nobler passions of Moral Love and ethical Fear to like or dislike particular classes of religious ideas. Our incapacity to



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SARGENT. 1856-

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HOSEA.

subject all the causes of our moral choice to logical ground throws the burden of our attitude to religion on the capacity of our passion of Moral Love to accept the ideas which it presents. So that without this pre-existing unity in us of the Moral Passions of Moral Love and Fear to found itself upon no religion could have possibly existed. The presenting of an idea or concept of Spiritual Love to me implies in me a moral passion capable of knowing its moral worth and of accepting it. My spiritual passion if left unprejudiced is impartial and unlimited. The religious thought or idea of a people or church is always partial and limited. This is why creeds belie the heart and throw contempt on the Soul. With their

. . . 'unwholesome reign;
No step between submission and a grave?'

What is to be the standard of your Spiritual and Moral Worth? Is your moral worth to be spiritually measured by the exercise of the universal spiritual capacity of your natural spiritual nobler passions of Spiritual Love and Veneration in respect to all great ideas in all religions? Or, by the rigid chaining of your hitherto unlimited and impartial Moral Love to the ideas of my religious people? And after I had thus imprisoned your Moral Sympathies to our views, would you tell me

"—it was liberty to stride
Along my cell from side to side,
And up and down, and then athwart
And tread it over every part;
And round the pillars one by one,
Returning where my walk begun."

I have made that which was a nobler universal capacity within you for moral and spiritual love and sympathy a local prisoner by the repulsive logic of my local belief. For spiritual good in a universal sense must first of all pre-exist potentially in your natural passions of Spiritual Love

and Fear or you could not approve of my narrower and local religious ideas in the cell of which I wish to imprison your sympathies. For you would have no standard by which to tell whether my local religious ideas were ideas of Spiritual Love or not if natural universal spiritual passions were not already latent in your Soul to test my religious ideas by. The Soul is always of more worth than its religion. Heretofore the Soul has been made subservient to its local Religion. We have so completely lost sight of the existence of our potential Spiritual Passions as a part and parcel of our common mental nature that we are startled if we are told that by virtue of his Spiritual Passions, Man is capable of originating lofty religious ideas. It taxes our credulity to the uttermost to believe that there is so much natural divinity in man that his grander Soul,

"can make
Substance and people planets of its own
With beings brighter than have been, and give
A breath to forms which can outlive all flesh."

Now in so far as our Spiritual Passions and Spiritual Thoughts are capable of assuming personal moral and spiritual form within us they have been called the Subliminal Self. Profoundly scientific investigations of the Society for Psychical Research demonstrate that a man's Subliminal Self—apart from the man's invention or will—can produce apparently inspired automatic verbalization as presented in words seen, heard, written, and uttered. Many of its members also believe, of course, that Supernatural Knowledge may be given by Spirits from without whether the Spirits be Holy or Unholy. Some idea of what is meant by the Subliminal Self occurs in the chapter on Spiritualism. That such prophets as Jeremiah, Amos, Hosea, Joel, and Isaiah were men of magnificently intense spiritual passion no sane man will doubt or that their spiritual

passions influenced their thoughts. So that I am venturing to look at the most of their utterances as the automatic expressions of their own Subliminal Selves. Assuming their utterances, therefore, to have been either inspired or arising from their Subliminal Selves, in what way can we test the Subliminal utterance of the prophet from the Inspired utterance. That the reader who is wholly inexperienced in matters of psychical research may realize the difficulty of making this distinction I will enumerate points common to sentences seen and heard as proceeding from the Subliminal Self of a Man and from some outside occult agency. The chapter on Spiritualism also assists in the explanation.

(1) It would be the easiest matter for the Prophet himself to mistake the utterances of his own Subliminal Self for the utterances of Inspiration. This would grow out of the Prophet's intense realization that his own Will had nothing whatever to do with producing the words seen and heard by him. It is this one fact more than any other that would make the Prophet, expectant of divine messages, believe the words uttered by his own Subliminal Self to be words inspired by the Lord; because he did not consciously produce them himself.

(2) A man's Subliminal Self often calls itself "the Lord" in presenting its messages.

(3) The messages of the Subliminal Self unwearyingly denounce vice and sin and exalt virtue and righteousness.

(4) All of the messages of the Subliminal Self appear to the Prophet to come from a Spiritual Personality wholly and totally distinct from himself.

(5) The Prophet's ignorance of the power of his own Subliminal Self to present messages and sentences, as

"Devotion and her daughter Love
Still bid the bursting spirit soar
To sounds that seem as from above."

How far inspiration is necessary to foretell that a nation plunging itself in effeminate views and luxuries will ultimately go to ruin is an open question. Moral common sense would seem sufficient. It is safe to assume that no ancient prophet had any scientifically profound knowledge of the psychic powers of his own nature. Evidently in the ancient days the horses of moral truth went psychologically unshod. Telepathy was unknown. But the fact that these sublime old prophets were profoundly ignorant of the magnificent psychological laws of their own Souls does not lessen the moral glory of their ethical sayings or the inconceivable moral worth of their own spiritual natures. In a pure, high, sublime sense, their lofty spiritual passions made grand moral enthusiasts of them all. Spiritual love, wrath, sublimity, veneration are the divine passions. The man whose life is controlled by them is divinely inspired. These are the passions which form the inspirations of the Subliminal Self. It implies the extraordinary excitement and exaltation of the loftiest spiritual passions of the Soul. A Subliminal Self is impossible without Subliminal Passions urging to rapture, meditation, ardor, devotion, and,—

“ Which beheld instils
Part of its immortality; the veil
Of heaven is half withdrawn; within the pale
We stand, and in that form and face behold
What Soul can make when Nature's self would fail.”

According to the strength and vehemence of the loftier passion of the Prophet was the prophetic fire, freedom and dramatic force of his words and style. His grander passions as his mental forces shaped his entire life and mind. As to the mistakes made by Spiritualists in mistaking the utterances of their own Subliminal Selves for Spirits the mistake is unavoidable. Socrates, Mahomet, Swedenborg

made the same mistake. Without a natural spiritual psychological affinity of the loftier passions for religious ideas the psychic experiences of these men would have been impossible. The fact that it could be unmistakably and demonstrably proven that "the Lord" was not the author of a single word of the prophecies of Isaiah, Jeremiah, Habakuk, Joel, or any of the Prophets would only serve to prove to me how unconquerably morally sublime and divine were the Souls of the men themselves. A grander light would be thrown on the mental and moral nature of man as man. Psychology would unexpectedly receive inspiration from a new source. We should not love God less but the Soul of our brother more; as we watched this new psychological

"Vastness which grows—but grows to harmonize—
All musical in its immensities."

The psychology of the passions of the Prophets is a fruitful theme. An analysis and interpretation of the facts of their consciousness by the modern observational, inductive, introspective, and psychical research methods is the essential duty of the psychologist. If the old religious ideals of man are threatened by the march of Modern Science, then is it the duty of Moral Philosopher and Psychologist out of its seeming wreck to build from the practical actual knowledge of the loftier passions of the Soul another—

—"bark of Hope once more
To battle with the ocean and the shocks
Of the loud breakers, and the ceaseless roar
Which rushes on the solitary shore
Where all lies foundered that was ever dear."

What we know is ever in an inverse ratio to what we don't know. The unity of the loftier passions of man out of which was constructed his first temporary religions still exists. The smile of the Soul is ever vernal. The grander

passions of man may create a religion or destroy it as the sea may elevate the earth or erode it. All oceans cause indentations, even the ocean of human passion. The spiritual passions of the prophets gave to their lives the force of ecstasy of believed identification with the divine, a transport of soul as if out of the world and a magnificence of moral exaltation.

"The beings of the Soul are not of clay;
Essentially immortal, they create
And multiply in us a brighter ray
And more beloved existence."

Such passions lie latent in every soul, and the spiritual passions of the Prophets are the golden every day passions of man, and which, whether he knows it or not, constitute his Subliminal Self. The play of these loftier prophetic passions induced the Neo-Platonic Ecstasies. All spiritual development or spiritual evolution is always relative to some ideal standard assumed as perfect. The relative ideal is accepted unquestioningly for the time being as the absolutely perfectly evolved one. This was the case with the prophets. They had reached their own summits of the spiritual and moral ideal. The question of their spiritual development evolution and future spiritual progress to a more perfect ideal did not bother them. They believed with a fiery enthusiasm that they had reached it. Thus the sustained lofty imperial moral passion of the prophets John or Isaiah is the only thing that animates them. They spake as they were moved—muscle, nerves, brain—all shaken by the grandeur of the affirmation of their intense passionate credulity in an already perfectly evolved spiritual ideal. Think of the faith of Hosea in its relation to Israel. This faith of the prophets, however, would have been impossible if a latent unity of their loftier passions had not pre-existed in their Souls on which to have grafted their

magnificent credulity As all of the religions of the ages have been founded on this ideal unity of the grander passions of man and which is the sole origin of all the moral and spiritual ideals of history. The fact that Psychologists ignore this fact out of a fear of offending the churches of popular religions does not alter its truth. Such splendour of passion as exhibited in the natures of Isaiah or John is only possible as the affirmation of an intense natural credulity in spiritual laws. And in this lay the secret of their superb genius. The loftier passions of man are divine spiritual laws and spiritual forces. In vain we seek for the laws of the divinity in books, temples, shrines, stars, and suns. The grander spiritual passions are the only divine spiritual laws and forces. Face the man of the book boldly and tell him thou wilt not slaughter the spiritual glory of the Soul of thy common brother to support his book and the pride of the belief of his people. Books of religion are only images and signs and the man who worships them is an impious idolator. Better by far deify the Subliminal Self in thy brother than a book, for the divinity of the loftier passions of the Subliminal Self has been the mouth-piece of the highest love ever known to man. The true attitude of man towards moral law is an active passion of reverence for any and all of its sources as exhibited in the loftier mental or psychological states of the Soul not in books, bibles and creeds which make,

“ Opinion an omnipotence, whose veil
Mantles the earth with darkness, until right
And wrong are accidents, and men grow pale
Lest their own judgments should become too bright,
And their free thoughts be crimes, and earth have
Too much light.”

The higher passions of the Prophets is the ultimate ground on which to base moral distinctions ; not their local

creed. Faith in an idea is always the active affirmation of some passion to which the idea is an affinity; whether it be the passion of Love, Reverence or Sublimity. Or of its repulsion as of Fear or Hate. All of the impetuous, intense, fiery, divine, rhapsodies of Isaiah or Ezekiel must be studied from the nature, genius and impulse of their natural superior moral passions to become psychologically intelligible, or morally analyzable. Their religious faith, therefore, was the effect, consequence and result of the latent pre-existence of their own grander passions and on which their general national ideas had grafted themselves. Sex and hunger as passions exist independent and *precede* (as natural specialized classes of desire) the specialized objects they want to attract to themselves. So of the nobler passions. The faith of the prophets was the expression of the desire of possibly four of their passions. 1. Moral Wonder. 2. Moral Sublimity. 3. Moral Love. 4. Moral Anger. These principles were provided for in the constitutions of their own minds as Hunger and Sex were. Passions are the possession of the Soul from the moment of birth. They imply spiritual stimulus from within making experience possible. They operate spontaneously and are non-intellectual. Intellect implies progressive analysis. The Passions are the affirmations of the first principles of the created Soul.

" What must they feel whom no false vision
But truest, tenderest passion warmed ?
Sincere, but swift in sad transition :
As if a dream alone had charmed ? "

In this sense, then, a prophet's ideas were the evolved images of his previously attracted mental affinities. Conceptual representations made objective by his nobler passions. Out of the volcanoes of the spiritual passions have flowed all the grander ethical ideas of religions. A volcano

is one thing; its lava another. Shall I smite, ostracise or burn my brother because he will not bow his knee and worship my lava? Because he persists in admiring the volcano of my Soul out of which the lava flows? Because he for the nonce disregards the pumice of Sirach, Pantanjali, Moses, Jesus or Habakuk? For what are traditions but moral substances ejected from the volcanoes of Lofty Human Souls? So far in all history the aim of man has been to make his brother a convert to his pet religious ideas. His brother's Soul was only of value in his eyes to the extent that it became a moral prisoner to his theory of interpretation. Pumice worship! Blind pumice worship all of it! Occasionally a modern prophet like Emerson, Carlyle or Ruskin rises superior to the cruel arrogance of this pumice worship. Somehow they make their escape from their pumice dens, their hearts untamed,

"From long infection in a den like this
Where the mind rots congenial with the abyss."

The power by which the prophet had knowledge of moral law was his grander inborn moral passion of Moral Love and Moral Fear. This gave to him his internal sanction of duty. His pain on the violation of duty. The relations of his actions to moral law. So far as passions of Moral Sublimity, Love and Moral Anger could be stretched to mean Moral Faculty, they are as natural to the average developed, civilized man as his passions of Hunger and Sex. There can be no conscience without moral passion and feeling as its foundation. A conscience in man is possible because moral passion is possible, otherwise conscience would have no existence. The unity of the nobler Passions of the prophets found their affinities in the ideas about them. This was particularly true of their passion of Moral Sublimity. "The doctrine of Divine Unity by collecting all the scattered rays of beauty and excellence from every

quarter of the universe and condensing them into one overpowering conception—by tracing the innumerable rills of thought and feeling, to the fountain of an infinite mind—surpasses the most elegant and ethereal polytheism immeasurably more than the sun does the cinders of the element.” This idea of the divine unity Moses had learned in Egypt; and when Reason bows its thought in worship to the holy sound of the Angelus of this Faith in the Divine Unity, all our moral problems seem solved forever. Our passion of Moral Sublimity is at once surfeited with its Spiritual Grandeur. No wonder the Nobler Passions of the prophets uttered,

“Oracles which set the world in flame,
Nor ceased to burn till kingdoms were no more.”

As all study is logically inverse to the universal; only the loftiest universal moral genius, and subliminal impulse of the Soul could ever have raised the mind to such an overpowering conception as that of the Divine Unity. All nobler passion animated by such a universal idea necessarily implies the unconscious subserviency of all intellect. Analysis of such a concept is out of the question. Reason is helpless. Kant has long ago proved this. So far as the unity of the nobler passions of the Human Soul is concerned if we agree to simply believe in the existence of those nobler passions which have been analytically subjected to the logical ground of modern psychological science, then I cannot believe there is any principle of moral or spiritual good in a solitary noble passion of human nature. For the business of psychological science is with the reaction time of my thought; of my olfactory organs: not with the unity of the grander moral passions. John Locke denies the innate existence of the passions as moral forces. According to him there are no innate moral principles either as passions or anything else. The sad and unavoidable nature of

all forms of analysis is to pull apart instead of uniting the moral nature of facts. Obviously there are some forms of ethical unity having a distinct psychological, common origin, and which we must postulate as non-intellectual first truths or our moral actions would be impossible. And if we could only attempt to demonstrate the similarities of the loftier ethical passions in the race in all peoples and civilizations, it would not be so repulsive. But our scientific demonstrations do not attempt this. Persons in any way conversant with the ideas of Emerson, Carlyle, Cousin, or Jacobi will see why it was that they insisted so sincerely in believing in the developed moral unity of the Soul. They saw clearly enough that analysis—unless terminating in a grander synthesis—meant the negation of the ethical and moral unity of human nature. And of course until such forms of scientific analysis have terminated their labors in a loftier synthesis or unity, their process is always one of unavoidable moral injustice to man as man. A psychological science of moral passion seeking to find out the good in man in all ages and religions is the first need of moral philosophy. The Unitarians of Boston practically turned Emerson out of the synagogue for teaching this. In our beliefs we have fine theories of God and heaven and hell but none of the Soul. The Passions of the Prophets reveal the spiritual forces of man as man. The worshipper buries his face in his prayer book. Suddenly that which is greater than books and beads is aroused within him. A strange earthquake shakes the Cross in the Calvary of his Soul. The sun of his theological knowledge is turned into darkness and the moon of his old virtues into blood. His brain reels. He has up to that moment worshipped an Extinct Moral Past. This lightning consciousness of a Living Moral Present smites him to the earth. His Soul has made of him a Mystic. Henceforth he has no doubt as to how

religions originated. Only as the Soul has (as a latent psychological principle) within it a moral force urging it to obey and love beings and forces greater than itself and the past can the Soul itself become greater than its own past and its own age. And this moral force is the passion of our Moral Sublimity. Of this passion the prophets are types. It argues nothing against the purity and value of the gold in a mine that quartz is there in larger quantities. I am not after the quartz. If the gold of Sublimity, Love, Sympathy, is only to be found in the same natures where the natural quartz of Sex and Hunger is found, am I to quarrel with the creator of the mine or with my brother because of this fact, and ignore the existence of the gold? The temporary ignorance of the Prophet has nothing to do with his passion of Moral Sublimity. The fact that he obeyed the law of Sex and took to himself wives has nothing to do with the laws of his loftier passions and the grandeurs of his prophecies, the sublimity of his passion of apotheosis and deification. As to the relation of education to conscience; because a prophet's conscience possibly took years to perfectly develop itself as the expression of his nobler passions was his Conscience any the less natural to his Soul at birth than his Sex, which would also take long years to develop as the expression of his physical lower passions? Is there any law forbidding time to regulate the growth of oaks from acorns or eagles from their eggs? Moral philosophy considered as the science of human duty in its application to life must therefore find its psychological roots in the developing natural nobler passions of the Soul. How very difficult it seems for us to realize that such words as devil and hell—aside from any objective meaning—often imply the natural anguish of the passions; and that moral evil originates in their moral inharmony and the absence of loftier affinities. This is the meaning of Shelley when he says,—

" Hell is a city much like London—
 A populous and smoky city ;
 There all sorts of people are undone,"

and in the lines,

" Sometimes
 The devil is a gentleman ;
 At others a bard bartering rhymes
 For sack : a statesman spinning crimes."

By the term 'heart' the old Hebrews seem to have meant the unity of the passions. And whatever may be our views as to what the ultimate grounds may be on which we base the moral distinctions of life the ancients positively asserted that as a man thinketh or determineth in his passions or heart so is he. This was the view of the Man of Nazareth. As compared with this view we have Kant's following classification of Ethical Theories according to their particular grounds on which they base their moral distinctions.

Subjective.

External.

Education (Montaigne)
 Civil Constitution (Mandeville)

Internal.

Physical feeling (Epicurus)
 Moral feeling (Hutcheson)

Objective.

Perfection (Wolf and the Stoics)

Will of God (Crusius and other theological moralists)

In so far as any one of these theories take us away from our natural moral passions, it takes us away from the moral unity of the developed Soul. Thus it is that Malachi, Emerson, Hosea, and Carlyle seem to revolve in double orbits around each other. The moral unity of their grander passions make them all one. Through this moral unity of passion all become intelligible. Earnestness, ecstasy, intensity, is always a proof of the existence of that moral passion which reveals its own intensity and ecstasy. The

fact that I mistake a white beryl for diamond when searching for diamonds only proves my desire for nothing but the diamond. My error has not altered the nature, singleness and purity of my moral wish. The fierceness of the passion of conviction is only a proof of the affinity of the Soul for Truth. If error is mistaken by me for truth it only proves the fallibility of my reason, not that the nature of my moral passion (in itself) was wrong. The persistency of my moral passion in its search for truth is the guarantee that truth is in the world. A poor drunken man hath more of God in him than a drunken creed. The man shall sober but the creed never will. In the earlier biological evolution of the Soul an established number of organs appear upon the advent of definite classes of passion and each passion obviously takes its start in a class of passions below it. There is a metamorphosis of form. Thus the egg of Hunger is changed to the worm of Sex and the worm of Sex to the butterfly of Intellectual Passion. Through the evolution of the Under-Soul do we learn the purposes of the Over-Soul. The organs of our passions in our bodies reveal the varied power of the Soul to create the expressions of its varied passions in flesh. The passion of Hunger develops as its organ the stomach. The passions of Rage and Fear evolve as their organs, stings, fangs, tusks, horns, teeth, and noxious odors. The passions of Sex develop their special organs. The passion of Sympathy develops as its organ mammary glands. The passion of Pleasure as the general passion for the harmony of the passions with their objects evolves the brain as its organ. Our passions, therefore, as forms of lower and higher spiritual laws of creative force first learn to express themselves through their forms of living matter. These organs and forms they create for their own expressions and uses. From the fish to the prophet each class of passions takes its starting point in a

class of passions below it. The Soul has traveled no royal road. The organs of the body have finally appeared as the total effect of the creative activities of the varied passions of the Soul. The lower and nobler passions are the Platonic ideas revealing themselves in flesh. They are the archetypal forms of life. They are the operative spiritual laws of man. Have I not shown that what is true of the organs of passion is true also of the special senses and instincts of passions as of Taste in Hunger and Touch in Sex? The five senses will be seen to be the evolved products of the needs of the soul in its relation to the evolved unity of its passions. Darwin's "Descent of Man" has indirectly shown that the soul has traveled upward through all the evolutions of nature. The soul of Amos and the soul of the reader, if this be true, may have wandered through similar centuries. Notwithstanding Darwin so bravely demonstrated that the changes of form in the organs of bodies has been due, in part, to the creative activity of passions of natural selection, nevertheless the psychologist has not taken the hint. The prophet Buddha saw clearly enough that passion was the creative force of life. Swedenborg taught the same fact. A Passion of Love is the creator of the universe, says Jesus. Or reversing the same amplification of 'God is Love' we say the Creator of the Universe is a Passion of Love exclaiming to the Soul in its evolution that,—

"The coming of man from the roar of the ages
Has been like the seas in the breath of the storm ;
His heart has been torn and his soul has been riven
His joy has been short and his curse has been long.
But the bow of My promise still spreads in the heavens ;
I have not destroyed the great sign of My love.
I stand at the door of the ark of creation,
And take in thy world like a storm-beaten dove,
And press to My bosom the world that I love."

All of the loftier moral passions of the Prophets are in harmony with their belief that the Deity is capable of exercising the grander ethical passions of Moral Sympathy, Pity, Love, and Moral Wrath. Thus instead of the principle of Justice or Equity having no foundation in Passion it is distinctly assumed that it is based on the fellow-feeling of Passion in this moral sense. The founder of political economy as a separate branch of human knowledge makes the passion of Sympathy the ultimate appeal as regards the moral value of actions. Nothing according to him is estimated aright only as we judge it from the standpoint of sympathy with moral law. In this way we become, or are made impartial spectators. Our natural fellow-feeling with the sorrows and joys of others coerces us through our own passion into a universal impartiality of moral opinion. Our moral passion as a form of Reason, therefore, analyzes the facts and pronounces the verdict. The only moral element in Reason is thus derived from the loftier passions and whose expressions of civil equities are found in books of civil law. All forms of fellow-feeling imply unity of passion. Feeling in harmony with the feeling of another whether pleasurable or painful means that the passions are a life unity shared in universally by all men. They are the first principles or conditions which must exist in order to make any moral order possible. Without them ethical reasons could not exist. They constitute the moral life of the Soul and give to Reason the universality of the moral judgments. A virtue, therefore, is not the mere name for a passing mode of consciousness which is only of value to the individual in so far as it enables him to be temporarily just to society. Virtue as revealed in the unity of the nobler passions is the harmony of the Soul with the loftier consciousness of all the Souls in the Universe. Our grander passions are virtues. Once

developed and evolved they become the everlasting gravities of life. Try to deny that the basis of all Life is in the Passion of Love as we may :

“ If Love be God, His path were safe to follow,
Though bridging chaos with a single hair ;
Hard the world's heart, corrupt and base and hollow,—
Love's guidance only holds us from despair.”

As to the possible fiery dogmatic acceptance of errors for truth by the Prophets, all of their forms of Moral assurance, persuasion, trust, belief, and credence were based on their innate expectations of moral coincidence and which arose from the universal affinities of their nobler non-intellectual passions for moral ideals. Such forms of non-intellectual, grander, innate, universal passion must of necessity imply the possibility of their assent to temporary or local error. Only as the Jew is the universal type of man as man ; and only as the fiery symbolism of the prophets may imply this fact, can their mystical prophecies and promises to Israel have any ethical significance or moral meaning. There is no justice without universality of principle. Only the entire human race can verify these mystical promises. What a study for the Psychologist are the sweeter spiritual Passions of St. Anthony of Padua. To conceive ideas with the grandeur of moral passion is to affirm the reality and spiritual grandeur of the affirming motive force and its moral nature. The intensity of a belief in spiritual ideas is proof positive of the spiritual nature of the passion but not necessarily of the infallibility of the accepted ideas. Unreasoned moral ideas are accepted by a moral passion as quickly as reasoned ones. Thus the wonderful passions of Moral Sublimity and Moral Love when chained to a local, narrow faith may lead a man to do more harm than good. As Bagehot says : “The Caliph Omar burnt the Alexandrian Library saying: ‘All books

which contain what is not in the Koran are dangerous. All which contain what is in it are useless." Of course the same idea is constantly being expressed in similar ways concerning the Bible. Says Ruskin, "A man may receive impression after impression, and that vividly and with delight. And yet, if he take no care to reason upon those impressions and trace them to their sources he may remain totally ignorant of the facts that produced them. Nay, may attribute them to facts with which they have no connection, or may coin causes for them that have no existence at all. And the more sensibility and imagination a man possesses the more likely will he be to fall into error; for then he will see whatever he expects." Nevertheless for me to have any spiritual consciousness at all I must have a succession of different spiritual feelings. Bagehot continuing his observations on the burning of the Alexandrian Library, and of the fiery sublime spiritual faith of the Caliph Omar, says, "Probably no one ever had an intenser belief in any thing than Omar had in this. Yet it is impossible to imagine it preceded by an argument. His belief in Mahomet, in the Koran, and in the sufficiency of the Koran probably came to him in spontaneous gushes of emotion (passion). There may have been little vestiges of argument floating here and there but they did not justify the strength of the emotion, (passion). Still less did they create it, and they hardly even excused it. . . . Probably, when the subject is thoroughly examined conviction will be found to be one of the intensest of human emotions (passions); and one most closely connected with the bodily state . . . accompanied or preceded by the sensation which Scott makes his seer describe as the prelude of a prophecy:

"At length the fatal answer came,
In characters of living flame—

Not spoke in words nor blazed in scroll
But borne and branded on my soul."

A hot flash seems to burn across the brain. Men in these intense states of mind have altered all history, changed for better or worse the creed of myriads, or desolated or redeemed provinces or ages. Nor is this intensity a sign of truth, for it is precisely strongest in those points in which men differ most from each other. John Knox felt it in his anti-Catholicism; Ignatius Loyola in his anti-Protestantism; and both, I suppose, felt it as much as it is possible to feel it." If a man eat poison instead of nutritious food it does not imply that his passion of Hunger was in any way wrong, or that proper affinities did not exist somewhere in Nature to properly gratify the Passion. So of a man's Passions of Moral Love and Moral Sublimity. The intensity of belief in an error is only a proof of the Moral Grandeur of the Passion, and of the fallibility of Reason. Somewhere in the universe is the proper affinity for the harmony of the Passion of Moral Sublimity. The existence of Hunger is the infallible proof of the existence in Nature of affinities of healthy food. So of healthy ideas for Moral Passions. My own observation of special cases, personal experience and a study of the experiments of Ribot, Krishaber, M. Pierre Janet, M. M. Binet and Féré and others, has led me to the conclusion that when any Passion as of sex, fear, wonder or ambition, or shame, is sustained in connection with some simple idea for a long time that the effect is the ultimate creation of a mental form of individuality which becomes a latent condition of double personality capable of expressing itself as a person through the organs of speech. Of course this latent personality upon expressing itself at any unexpected moment would be called by a Spiritualist a "control," or "spirit" from *another* world. Its subsequent capacity of being

evoked by the planchette, or in any other way, and thereby expressing the dominating passion of its character, would, of course, corroborate the Spiritualist in his theory. An ancient prophet would have called it an "inspiration," the working of "the Lord," or an "evil spirit," according to the moral character of the ideas expressed. Human life, I never weary of repeating, implies the involution, dissolution, and evolution of forms by laws of Passion. The Passions of fear, wonder, ambition, and shame are active creators of mental forms on the mental plane; as the Passion of sex is an active creator of a child-form on the physical plane. All the Passions of the Soul are in some sense or the other creators of some species of form or the other. To limit the creation or evolution of form to the Passions of sex and hunger is to leave wholly unexplained the origin of all our spiritual, moral, and mental forms and to assert that the Passions of the Soul simply create through sex the germ-forms of physiological matter. There is a Passion Play going on in every nobler soul. Our grander Passions take on form, are crucified, and burst their graves. Our darker Passions may also take on enduring mental personality and form within us. To illustrate my meaning I quote the following passage from F. W. H. Myers. He says:

"An interesting connecting link, again, is afforded by the accounts of *possession* which have come down to us from the "Ages of Faith." I take as an example the recently-published autobiography of Sœur Jeanne des Anges. Sœur Jeanne was the Superior of the Ursulines of Loudon, about 1630-1665, and was one of the most ardent admirers, afterwards one of the fiercest enemies, of the unfortunate Urbain Grandier, who was burnt alive in 1634, on the charge of having bewitched the Ursuline nuns. Her manuscript autobiography has fallen into the hands of editors of a type which she can hardly have foreseen, Drs.

Gabriel Legué aud Giles de la Tourette. These physicians have carefully analyzed the symptoms which she narrates, and have shown that her affliction may be classed as a well-developed case of hystero-epilepsy, of the kind now so often described by the Salpêtrière school.

Our present interest lies in the *personalities* which she gives to the demons whom she supposes to possess her,—who are in reality mere objectifications of different series of hysterical attacks (of passion.)

Just as the automatic writer has a group of *soi-disant* guides or “controls,” who take it in turns to direct his hand, and each of whom maintains a specific character of his own,—even so does Sœur Jeanne describe Asmodeus, Leviathan, Behemoth, Isacaaron, Balaam, Gresil, and Aman, whose diverse presence she apparently recognized mainly by the special train of undesirable passion which each inspired, but partly also by their words and writings. A facsimile of a letter of Asmodeus is given by the learned editors, but the writing does not perceptibly differ from Sœur Jeanne’s own script.

And Dr. Giles de la Tourette informs me that there are letters, also in Sœur Jeanne’s own handwriting, which profess to come from the other demons too—such letters being habitually written by the Sister during the process of exorcism, which usually brought on a hystero-epileptic attack. The substance of the letters reflected, no doubt, the foulness and malignity of the Sister’s *own mind*; but, nevertheless, the modern hysteriologists who have discussed the whole affair do not suppose that the Sister *consciously simulated* the writing or speech of devils through herself. Her diabolic script and utterance were probably (though not certainly) purely automatic.”

This account of Sœur Jeanne is to be found in the *Bibliothèque Diabolique* (Collection Bourneville) Paris; Aux Bureaux du *Progrès Médical*, 1886. Of course the present era of specialisms has its disadvantages. The Moral Philosopher and Psychologist consider it out of their sphere to study the Passions in the light of Biology or Physiology;

and the Biologist and Physiologist consider it equally out of their sphere to study the passions in the light of Moral Philosophy or Psychology. To experts in insanity the moral passions are of course only studied from the stand-points of insanity. To understand the seeming miracles of the stigmata or appearance on the body of the marks of the crucifixion the following law must be remembered. All the Laws of Latent Passion in the Soul (being psychic or spiritual form-forces) as related to our previously experienced sensations of form, act (of themselves from within us) on our retina, tympanum, olfactory and other special nerve centres, according to the special law of their eccentric projections. Professor Ladd in his *Physiological Psychology* 385,387, speaking of our sensations in their relation to eccentric projections says: "Sensations . . . are psychical states whose place—so far as they can be said to have one—is the mind. The transference of these sensations from mere mental states to physical processes located in the periphery of the body, or to qualities of things projected in space external to the body is . . . a mental [*conquering*] achievement." Of course Professor Ladd is dealing here purely with Sensations; not with Laws of Passion. When we realize our sensations as taking place in any part of our bodies, he calls such eccentric projections by the name of 'localizations.' When they are distant from the body he then gives to our sensations the fuller amplitude of meaning implied in the term eccentric projection. All our laws of Passion in their relations to Sensations imply spontaneously acting laws of self-relating consciousness; the stimuli of which are furnished from within and are therefore mental. Assuming the laws of the Passions to act according to the law of '*figured* consciousness' of Professor James of Harvard; and in connection with the law of '*eccentric projection*' of Professor Ladd of

Yale, then we have an explanation of all such phenomena as *stigmata* in its relation to the sublime holy passion of St. Francis.

CHAPTER XI.

THE PASSION FOR LIBERTY.

"All men plume themselves on the improvement of society, and no man improves."
EMERSON.

"I myself, like you, have been distressed
Till heaven afforded me this place of rest.
Like you, an alien in a land unknown
I learn to pity woes so like my own."
VIRGIL.

We wish for freedom because we wish to think of, and do things gratifying to the passions. No one wishes freedom for its own sake; but only as a possible condition for thought and action. This is the only value freedom has for us. The freedom to think of or to *do* things which are either harmless; or good or bad. Freedom and liberty mean, therefore, our self-determination as related to the freedom and liberty of the passions. All authority is only *relative to the equity* of the passions. I have elsewhere defined Liberty to be the *equity* of the limitations of the expectations of Passion. Freedom does not necessarily imply Liberty. Freedom often implies a total absence of regard for others. Savages desire freedom; also criminals. Both classes hate the *equities of the liberties* of civilization. I am physically free to murder. But the suggestion of *equity* arising from my moral passions assures me that I am not at *moral liberty* to shed blood. All crime is born of Freedom; all justice of Liberty. The passion for Freedom may embrace simply the desired freedom of the passions of Sex, Avarice, Ambition, and Vanity; actuated by which the person *secretly* craves for a perfect latitude to unmolestedly enjoy the gratification of the passion without the interference

of others. The passion for Freedom is seen where *classes* of men seek through their private passions of Ambition to lift, erect, elevate, and exalt themselves in authority as dictators of the political and religious thoughts and acts of others. The British aristocrat desires perfect *Freedom*; but has no respect for the *equities of the Liberty of Democracy*. Democratic Liberty implies the liberation, the setting free, the deliverance of all those peoples, who, in the ages past, have been unjustly subjected to those *classes* who were simply actuated by the passion of Freedom. The *liberty* of Democracy is therefore an evolution. To *sustain* this liberty the broadest education of the masses is essential. Democracy without education simply ends in a darker type of despotism or Freedom as instanced in the fate of certain of the South American Republics. Only through the widest education can the Democratic masses learn to hold their own against the schemes of the classes. Those who therefore have at heart the passion of American Liberty should realize that its strongest guardian is education. He who cares nothing for education cares nothing for Liberty. By self-education, the Soul is set at Liberty; by national-education the nations are set at Liberty. Education teaches us the *equities* and values of Wisdom. Only such institutions as come out of the people, that represent the people, (apart from the bible schools of churches) are to be depended upon for the broadest, truest, latest *truth*. Educated liberty is the highest liberty. Upon its enlightenment rests the safety of future ages. The passion for liberty implies the passion for *truth*, and in the widest sense in which it is guarded by the best class of our American universities. William R. Harper, President of the University of Chicago has nobly said :

“The university is an institution of the people; it must, therefore, be “privileged,” and in many instances supported,

by the people. In the latter case, it must be influenced by the changes which the people may undergo in their opinions. But the people must remember that whenever, for any reason, the administration of their institution, or the instruction in any one of its departments, is changed by an influence from without—whenever effort is made to dislodge an officer or a professor, because the political sentiment of the majority has undergone a change, at that moment the institution has ceased to be a university; and it cannot again take its place in the rank of universities so long as there continues to exist to any appreciable extent the factor of coercion. The state has no more right than the church to interfere with the search for truth, or with its promulgation when found. The state and the church alike may have their own schools and colleges for the training of youthful minds, and for the spreading of a certain kind of general intelligence, and in these it may choose what special coloring shall be given to the instruction. This is proper, for example, in the military schools of the state and in the theological schools of the church, but such schools are not universities. They do not represent the people; they do not come out of the people.”

The schools of the churches of course exist in the main in order to support the old ideas and interpretation of *classes* of men who are at the head of the numberless scriptural hierarchies and oligarchies of the country. These schools are not the expressions of the *universal liberty of thought of the masses*. Thomas Jefferson, referring to the functions of the university, as distinct from the schools of oligarchies, said they were :

“To form the statesmen, legislators, and judges, on whom public prosperity and individual happiness are so much to depend.

“To expound the principles and structures of government, the laws which regulate the intercourse of nations, those formed principally for our own government, and a sound spirit of legislation, which, banishing all unnecessary

restraint on individual action, shall leave us free to do whatever does not violate the equal rights of another.

“To harmonize and promote the interests of agriculture, and commerce, and by well-informed views of political economy to give a free scope to the public industry.”

The Passion of Liberty in our modern Democracy is obviously clearing the way for a still more dazzling development in the natural sciences, art, and literature. This is because the struggle for merit will not have to compete with an overshadowing aristocracy like that of England on the one hand, or uneducated, soulless, unintelligent masses on the other. The struggle for recognition will become less and less fierce. No hereditary favor will exist. The loftier dignity and higher independence of the individual of worth *per se* will gradually result from this ultimate sublimation of the equities of the passion of democratic liberty. And the Constitution of the United States as the grandest expression of the *equities* of the passion of modern liberty, will last just so long and no longer than its interpreters so interpret it to reach the needs of the highest ideal of that perfect justice which is the born-right of liberty equally due to every human being under the sun. All men are by nature free in that equality of principle which arises from the unity of the passions; but unequal in their life expressions of the loftiest. This inequality constitutes the difference in merit, grandeur of spiritual character, and breadth of self-culture. Moral freedom is relative to the hereditary *bias* of particular passions at birth. An aristocracy like that of the British, or that of the leaders of a spiritual oligarchy, is an unjust scheme to substitute a birth in a special family or the acceptance of “*our people’s views*” for the real genuine inequality due to the life long expressions of the thoughts and acts of the loftiest passions of the Soul. “*Not equality*,” said Ruskin “but a frank recognition of every *betterness* we can find.” And this recognition

of betterness in others can only come by developing that spiritual self-culture of the loftier Self which can alone open the eyes of the Soul so that it is instantly enabled to *see merit* where and when it exists. Without this self-culture the printer's devil sees only in the philosopher a crank; the book-binder, save as he sees in the essayist a customer, secretly regards him a fool; the demagogue sees in the saint a subject fit for an insane asylum; the city editor simply sees in the statesman a man to be worked for a half a column of news; and the ignorant, practical housewife or domestic girl wakes up one day and asks with amusing *naivete*, why in describing certain people in society, some people persist in calling them *geniuses*? In each of these persons we see an incapacity of recognizing *betterness*. Their lack of self-culture *render* them *inequitable* in their relations to others. There can, therefore, be no Liberty without equity and justice; though Freedom may exist without it. On the other hand a self-culture which does not originate in the *loftier* passions of Benevolence, Sympathy, and Love, simply ends in the acquiring of Power for the support of Self or for an Aristocratic *class*. It has no effort towards the elevation of the *masses*. As an illustration, and without speaking of the many marriages contracted by American girls with the English Aristocracy, here is a list of a few American women who have married titles in other nations and thereby turned their backs on the ideal of the Democratic Liberty of America in its relation to the evolution of the liberty of the *masses*. In judging of these women will it be said that the grander and more magnificent passions of Benevolence, Sympathy, and Love for the *people* actuated their marriages:

Susie Whittier	Boston	Prince Serge Belozersky	Russia
Mrs Gordon Mackay	Washington	Count von Brüning	Germany
Evelyn Partridge	Chicago	Prince Eugalstcheff	Russia

Emily Lothrop	New York	Baron Barthold von Hoym- ingen-Huene	Russia
Elizabeth H Field	New York	Prince of Triggiano	Italy
Miss Skinner	New York	Count di Forresta	Italy
Eva J Bryant	New York	Prince Colonna	Italy
Elizabeth Sperry	San Francisco	Prince Poniatowski	Italy
Elsie Carver	Boston	King Consort of Portugal	Portugal
Mabel Wright	New York	Count Zichy	Austria
Meta McCall	Philadelphia	Count de Bellerocche	France
Mattie Mitchell	Portland	Duke de la Rochefoucauld	France
Mary Ledoux	New Orleans	Marquis de Valeri	France
Anita Ledoux	New Orleans	Baron Leon de Brin	France
Florence Drouillard	Nashville	Count de Pourtales	France
Helen Moulton	Washington	Count von Hartzfeldt	Germany
Miss Huntington	New York	Prince Hartzfeldt	Germany
Mary Fisher	New York	Count d'Aramon	France
Fanny Fithian	Santa Barbara	Count de Gabriad	France
Anna Gould	New York	Countde Castellane	France

Thus, it is, that all educational work which goes to the very foundations of human nature in revealing the psychological *laws* of the spiritual passions in their relations to the individual and society, is a noble and sublime charity. The failure to teach psychology and moral philosophy from the standpoint of the unity of the moral and spiritual passions of the *individual*, causes us to see in the individual nothing of value save as he becomes the expression of the special views of classes and oligarchies. Take as an example the municipal appointments of the city of Boston. The tendency on the part of all the religious oligarchies and classes of Boston to gauge the moral, spiritual, classical, and business honesty of a man by his relation to their oligarchic religious *views* has been demonstrated again and again. The Mayors of Boston can rarely be representative of the *masses* in their appointments. Suppose the question of the latitude allowed to the observance of Sunday came up? Or, any question involving the views of the religious oligarchies as derived from Gallows Hill and Witches

Mountain. Is any man foolish enough to suppose that the *divine worth* of a man, *independent* of his Puritan or Catholic views, would be considered sufficient to procure him a municipal appointment in Boston? What is true of Boston, is, in a measure, true of every other American city. The only hope for Liberty is in a profounder education of the tendencies of the passions of human nature in their relations to society. The thoughtful charity of those psychological educators who begin their labors in the very foundations of the passions is immeasurably praiseworthy. If the liberty of Democracy means 'in general, the supremacy of the people; government for and by those governed,' the *class* systems of religious absolutisms must learn the new value of the *individual* to humanity; apart from their fierce and violent desires to consider the individual a thing of value only as he can be used to advance the interest of "*our people.*" This can only be *done* through a system of education recognizing in the individual, *divinity*. The Soul must take its place above the book; and the *laws* of the Soul must be considered *first*. Sociology must be reached through a Broader Psychology. The *Soul* of a modern man must be held and regarded more *sacred* than the books of Jews, Christians, Roman Catholic, or Protestants. The hope of the race lies in the deeper study of the divine laws of the *individual soul* and in its intrinsic moral worth rather than in the propagation of the interpretations and beliefs of old books. Nevertheless the only solution to the age long fight for the ascendancy of religious creeds in their competitive attempts to control the ethical and religious teaching of the public schools of Massachusetts or any other state is to allow a *perfect equity of liberty* for the Israelite, Catholic, and Protestant alike. As in Germany; each church should be allowed so much liberty and equitable time and freedom each week to teach their own children ethics in their own

way. It may, in after generations, remain to be seen, how long it will be before America (as well as Europe) will grow tired of the ancient, bloody, fierce, and terrible competitive systems of the old church interpretations. Nevertheless, it is a public crime to tax the Israelite, Catholic, or Protestant for schools in which he is not allowed the slightest ethical representation.

If a part of the munificence of Carnegie, Morgan, Rockefeller and other American millionaires, was expended towards the encouragement of that grander, higher scientific scholarship which produces specific and greater contributions to the world's knowledge, America would quickly lead the world in the *Liberty of Truth*. But American youth go to German Universities. The American professor of the American University, is not encouraged, has no rewards, no approbation for distinct *scientific discovery*. He is a mere drudge and has to spend the most of his time in class drudgery. America at her present gait and by her present methods of encouraging genius is not likely to develop many Newtons or Galileos.

CHAPTER XII.

THE PASSIONS AND SPIRITUALISM.

"Ye spirits—

Whom I have sought in darkness and in light—

Ye, who do compass earth about and dwell

In subtler essence—ye to whom the tops

Of mountains inaccessible are haunts

And earth's and ocean's caves familiar things

I call upon ye by the written charm

Which gives me power upon you—Rise! appear!" BYRON.

"The only magic I know is the magic of the heart—of the passions; a natural witchcraft that conquers the world.—CORELLI.

A few years ago among the persons interested in trying to solve the problem of Spiritualism, and who were identi-

fied as officers of the British Society for Psychical Research, were the following :

President, Professor Balfour Stewart, F.R.S., The Owens College, Manchester.

Vice-Presidents, Arthur J. Balfour, Esq., M.P., 4 Carlton-gardens, S.W.

Professor W. F. Barrett, Royal College of Science, Dublin.

The Right Rev. the Bishop of Carlisle, Rose Castle, Carlisle.

John R. Holland, Esq., 57 Lancaster-gate, London, W.

Richard H. Hutton, Esq., Englefield Green, Staines.

Rev. W. Stainton Moses, 21 Birchington-road, London, N. W.

Hon. Roden Noel, 57 Anerles Park, London, S. E.

Lord Rayleigh, D.C.L., F.R.S., Terling Place, Witham, Essex.

The Right Rev. the Bishop of Ripon, The Palace, Ripon.

Professor Henry Sidgwick, Trinity College, Cambridge.

W. H. Stone, Esq., M.B., 14 Dean's-yard, Westminster, S. W.

Hensleigh Wedgwood, Esq., 31 Queen Anne Street, London, W.

Honorary members, Professor J. C. Adams, LL.D., F.R.S., The Observatory, Cambridge.

William Crookes, F.R.S., 7 Kensington Park Gardens, London, W.

The Right Hon. W. E. Gladstone, M.P., Hawarden, North Wales.

John Ruskin, LL.D., D.C.L., Brantwood, Coniston, Lancashire.

Lord Tennyson, Farringford, Freshwater, Isle of Wight.

Alfred Russel Wallace, F.R.G.S., Mutwood Cottage, Frith Hill, Goldalming.

G. F. Watts, R.A., Little Holland House, London, W.

Now, surely within the past quarter of a century some sort of wider psychological view of human nature must have been developed from such a vast number of experiments. The question now resolves itself into Broader Psychology *versus* Spiritualism. If there is any general broad principle taught me from the evidence submitted by a mass of the testimony, it is to the effect that the power of *mental construction* referred to on pages 35 and 36 may also embrace the construction of species of *moral being*. That is; the synthesis of our memorized experiences of certain ideas, thoughts and conceptions, considered as affinities for our passions of Love, Veneration, and Sublimity, may automatically form within us the nucleus of a newly developed personality, Self, or Soul. This new Soul or Self may sub-consciously live on in the body in unconscious or conscious companionship with the Self which forms the Soul of our daily experiences. This Self may give evidence that it possesses knowledge, capacity of sensation, and mechanical power to move the muscles of the body. My own experiences alluded to in this chapter, obviously have their origin here. In the April number of Harper's Magazine of 1900, Dr. James Hervey Hyslop, Professor of Psychology Columbian University, in stating the results of research into Spiritualism states, that a recent record in England and Wales was taken of the appearances of the forms of persons after death. He says:

“The committee consisted of Professor Sidgwick of Cambridge University; Mrs. Sidgwick, his wife, and sister of Lord Salisbury; Mr. Frank Podmore, the keenest critic that psychical research ever had; Mr. F. W. H. Myers, the secretary of the society; and Miss Alice Johnson, of Newnham College, Cambridge. The object of the census was to test the hypothesis of chance as an explanation of such phenomena. The committee rejected 270 of the instances

collected, as either not sufficiently authenticated, though like the others in general character, or too indefinite in details to use for theoretical purposes. They retained only 80 cases as certified beyond reasonable doubt. On the basis of the law of probabilities, whose technical features will have to be taken for granted here, they found that the coincidences were 350 *times larger than the law of chance required*. This was reckoning the apparition within twelve hours after the death of the person who appeared, though most of the apparitions seemed to occur very near the time of death. Reckoning them within one hour of death, the coincidences are 350,000 times larger than the law of chance requires, and this with only eighty cases out of the 350 collected. I understand that the American census sustains the same conclusion, and the committee announce their conviction in the following language: '*Between deaths and apparitions of the dying person a connection exists which is not due to chance. This we hold as a proved fact.*' Farther than this the committee would not go at the time."

An apparition is a subjective created *form*. What is the *law* of its creation?

The theory of this book is based on the affirmation that the Soul can be scientifically known; and shown to be a mental unity of passions; which as psychic forces of attraction and repulsion are capable of changing the natures of chemical and mental forms of sensation. The Soul is therefore accessible to experiment. If there is any sense whatever in applying the words substance, being, and essence to the Soul I mean by all of these words *psychic constructive forces*. Form may be considered an *attribute* of the Soul, because the Soul's essence consists in the creation of *forms*. The primary question for both an empirical and rational psychology to ask is, what are the classes of passions which in their experimental creative ascent from physical to moral forms, furnish the most abundant inductive evidence for the theory? Obviously without *form* intuition

would be non-existent. Therefore the Soul in creating forms creates the condition of her own intuition ; for it is only through intuitions that she is capable of rising to conceptions. The permanence of the Soul therefore, *beyond* life depends on its *form-creative nature*. As Kant says : " Its permanence in life is evident *per se*, inasmuch as the thinking being (as man) is to itself, at the same time an object of the external senses." My relation to space and time may be shown in the following table ;

1. *I create Forms,*
2. *As Chemical Substances,*
3. *As Imponderable Substances,*
4. *As Mental and Moral Images,*

during all the years of my life. I create forms ; therefore I am. Now, the essence of a *form-creative power* on any plane, chemical, mental or moral, implies that of the combination and connection of some pre-existing class of things which are brought by the form-creative power into wholly *new* relations. In its strictest sense, the most that Death implies, is, that there is a cessation of the creation and use of the old *solid chemical forms* of which the body is composed. Of the Soul's creative relation after death to the *imponderable* matter of the universe, Science has not yet spoken. What *new* relations it then sustains to matter is not known. Inductive Science, not dogmatism, is the only torch for this sort of darkness. I may be unable to explain a *thinking* nature existing after death ; but I am not at quite such a loss when I attempt to explain a *form-creating nature* as surviving the experiences of life. Particularly when by Life is meant the involution, dissolution, and evolution of *forms* by laws of passion. That some of the forms created by the Soul are capable of being dissolved and decomposed is beyond question. These forms are extensive or objective quantities. But the Soul's unity of

creative forces are those which imply intensive or subjective creative quantities. The words *extinction* and *disappearance* cannot be applied to these. It is only *forms* known to the senses or passions to which the word *disappearance* can be applied. The fact that consciousness has *degrees* which may be lessened, according to Kant, so that reality "can become less and less through an infinite series of smaller degrees," does not touch the question of the *permanence* of the *form-creative* powers of the Soul. Messrs. Janet, Binet, and Gurney have shown the power of the Soul to construct dissociated Selves capable of producing effects and independent of the old Self. And what is this but the law of the old Worm-Self evolving to the Butterfly-Self; or conversely. So that in so far as the facts of experience can be used in the severe Baconian inductive method to place on a scientific foundation these facts of the Soul; this scientific path must be unwearyingly pursued in preference to the paralogsms of Kant, or the Bible interpretations of "*our church as the only church.*" I am not so sure but that M. M. Binet Féré and workers of this scientific class may have unconsciously substantiated in their experiments the law Kant spoke of by means of which, "*a dynamical division of parent souls as intensive quantities produce other souls, while the former repaired the loss thus sustained with new matter.*" So ludicrously dense and *blasé* is the materialistic skepticism of the age concerning the Soul, that we smilingly and languidly refer to the split off consciousness of the *new* self of the Butterfly, from the *old* self of the Worm as an odd pathological curiosity. The mere effect of peripheral anæsthesia upon the old voluntary power of the organs of the Worm.

Apart from a creative unity of psychic forces of *form*, the fact of the unity of consciousness is wholly insufficient to account for actual experience. Consciousness is realized

when the Soul exerts its unity of form-attractive forces, by the means of which it first attracts to itself those inorganic ponderable and imponderable forms, by the means of which it evolves for itself *organic form*. But for this law of *involution* of forms, the spermatozoon and ovum could never become a 9-pound baby, or the 9-pound baby a man of 150 pounds. As the limits of knowledge are the limits of *experience*, it is obvious that if, after death, *no* single attractive force of the Soul exists by the *means* of which the Soul can attract to itself *forms* on any plane, then is a conscious hereafter an impossibility. Admit that *all* the attractive forces for forms on mental and imponderable planes do *not* cease at death, then we have a basis to prove the simple or multiplex personality of the Soul after death. The uses to which the attracted forms are put during life are those of creating a community of *phenomena*; of *mental forms*; of duplicates of Nature. By referring to pages 35 and 36, this principle is explained. Professor William James and B. P. Bowne have there shown that our mental forms are our self-created forms. The unity of the physical, mental, and moral passions as attractive psychic forces of form, imply conditions, whereby, through a community of Senses, a community of substances is made possible to self-comprehension. This community of Senses are adaptive duplicates of conditions of Nature. By a duplicate construction of what the Soul knows to exist as the forms of the physical universe, the Soul is enabled to discover its chemical, inponderable, mental, and moral affinities. But this law of the duplicative construction of *forms* does not end with copies of *physical* things. Thoughts, conceptions, and ideas, *are forms*. This power of *mental* construction referred to on pages 35 and 36 may also embrace species of *moral being*. Or, in the language of Kant, “a *dynamical* division of parent souls as *intensive quantities*

produce other souls, while the former repaired the loss thus sustained with new matter." Strange it is, that the chimera of to-day so often becomes the science of to-morrow. Multiplex personality implies multiplex creation of *moral forms*. Now, I prefer to interpret the phenomena of Spiritualism and the like, assisted by this assumed chimera of Kant, rather than to accept the popular interpretations of it. The personal investigation of psychic phenomena or spiritualism has cost me money, many hundred miles of travel, and many long months of valuable time. Through these experiences I have learned the necessity of studying the Passions in their relations to Psychic Phenomena from the two distinct standpoints of Moral Philosophy and Psychology. Of course in studying the Passions in their relation to Psychic Phenomena from the stand-point of insanity experts, Psychology, or Psychic Research we are looking at or recognizing the Passions in or by one of their least important attributes. It confers no moral dignity on human nature to be catalogued in this style. I have assumed the grander passions of man to be his divine motives. It is therefore only the moral philosopher (who can deeply feel the spiritual, moral, and ethical dignity of the nobler Passions in their relations to Psychic phenomena) who can really be just in his verdict. The truth of the passions in their bearing on Psychic Phenomena when studied from the standpoint of Psychology alone often represent the Passions in their inferior moral manifestations. Moral Philosophy assumes the Passions to be the Ethical Forces of Life. The student of Psychical research often regards them only of value in so far as they afford a basis for Psychic Phenomena capable of being catalogued as *abnormal*. The mystical experiences leading me to this view of the Passions were published in London in 1896 as "The case of Albert Le Baron with an introduction by William

James of Harvard University," and may to-day be found among the printed matter and proceedings of the London Society for Psychical Research. The ethical and psychological nature of these experiences may be gathered from the following paragraph of the New York Herald of Feb. 14, 1897. The reviewer says: "The strange experiences of Mr. Le Baron submitted to the Society for Psychical Research by Professor James of Harvard College afford one of the most interesting and truly marvellous cases of supernatural endowments which have ever been investigated by that learned society. The remarkable personal powers possessed by Mr. Le Baron, as the gentleman is called by Professor James, might easily be regarded as a miracle." As I look back on those experiences and the Religious Ecstasy involved, I can now (upon deeper reflection), see how impossible such experiences would have been if my Moral Passions had not been brought suddenly into play. Among the *prior* conditions of Passion, which I now think were sub-consciously involved were the following:

1. Intense previous desire to escape from all my old narrower religious associations previously connected with intense mental horror and suffering.
2. Previous fear of old religious enemies.
3. Latent modification of religious ideas in me as latent forms of psychic force whose subconscious power I was not aware of.
4. Telepathy.
5. Prayer.
6. An expectation and profound faith in the miraculous as posited by my awakened passion of Moral Sublimity.
7. An unconsciously, self-created second soul.
8. A great awakening of my Passions of Moral Grief and Self-abasement.
9. Hope for a new Religious Ideal. Profound awakening of the Passion of Spiritual Awe. Hence Moral Fear, Love, Grief, Sublimity, and Adoration.

In other parts of this work I have shown that certain Passions are capable of awakening certain Senses; that is,

our Senses are operated upon by our Passions from within ; and we feel and see things in a psychic instead of a physical way. Our Passions in this sense create sensations of Space through feeling of the Sense of Touch. In the chapter on the Passions of Hunger and Sex I have explained this principle. I add this to what I have said there, namely, that as the Physical Passions are capable of creating and exercising the Senses, so are the Moral Passions. The unity of the Moral Passions have not inaptly been called the Subliminal Self. They are the latent modifications of all our past moral experiences. These modifications tend to assume new moral personalities in us like the personalities in our dreams. They may therefore, under certain conditions, act on our Senses. In this way Socrates called his Subliminal Self a God or Demon ; for it acted on his Sense of Hearing. Mahomet and Swedenborg went through similar experiences. Mahomet hears the voices of bells and men. "Getting religion" by the Shakers, Quakers, and Methodists often imply similar phenomena ; and insanity—that is certain forms of it—has its foundations in the same subjective cause. Our ignorance of the mental powers of the Soul leads us to attribute the cause to something outside of us. Circumstances conspire to aid us in our self-delusion. First ; the voice of our own Subliminal Self makes its claim to our senses as being something apart from ourselves. Second ; popular spiritual education teaches that no noble inspiration originates in the Soul itself but comes from the Lord. Third ; the existence of the law of Telepathy adds to the idea that all such phenomena originate in causes outside of us. I am reminded of a few lines in one of the dramas of Coleridge.

"Comm. What! dost thou not believe that oft in dreams
A voice of warning speaks prophetic to us?

Wal. There is no doubt that there exists such voices.

Yet I should not call them
Voices from heaven that announce to us
Only the inevitable. As the sun,
Ere it is risen sometimes paints its image
In the atmosphere, so often do the spirits
Of great events stride on before the events.
And in to-day already walks to-morrow."

By regarding the Subliminal Self in its inner effects on the Senses of Mystics "as the sun" which "ere it is risen sometimes paints its image in the atmosphere" of their Senses we gain some vague analogical idea of the subjective principle involved in its connection with the Moral Unity of the Grander Passions. Desire, interest, passion, and will differ only in degree. Psychic phenomena of this form are conditioned on latent unsuspected modifications of our former interests. These on former desires; and these desires (with their past secret objects) on latent modifications of some form of Moral or Immoral Passion. By latent modifications I mean movements of old sub-conscious forces of Passion within us (of which we are not conscious and have seemingly forgotten) but which, when aroused in a *new* modified form are capable of affecting the Senses and nervous system and the body. It is necessary to believe in such latent modifications in order to account for their existence and what is done. When the memory of languages is restored during fever such knowledge had evidently been retained in its perfect form as a latent modification of a Former Interest and form of Intellectual Will. Before the growth of the modern science of Psychology, or of Moral Philosophy, the old Hebrews of the Bible believed that the Human Passions were "Spirits," and personified them as such. Thus the Passions of Jealousy, Lust, Despair, Sex, Grief, and Wrath are personified as Spirits in Numbers 51: 17, James 4: 5, and other places. The ancient Greeks identified the active workings of the Grander Passions with

that of an extraneous divine spirit operating on them. Enthusiasm was inspiration from without. Not the expression of the loftier unfolding of the Nobler Passions from within. Enthusiasm as the composition of the word implies, is "divine inspiration."

"These rays that slant in through these gorgeous
Windows from yon bright orb—though colored
As they pass are they not light?"

Man has never been able to rid himself of the identification of his own Grander Passions with that of a Divinity operating on him. Hence we personify and objectify the Subliminal Self as the Holy Spirit. The fact that man has for ages identified the natural divinity of his own Grander Passions in a mistaken way as being that of an extraneous divine spirit operating in him is no proof that an extraneous divine spirit does not exist.

"*Ord.* Believe you then no preternatural influence?
Believe you not that spirits throng around us?
Ter. Say rather that I have imagined it
A possible thing; and it has soothed my soul
As other fancies have; but ne'er seduced me
To traffic with the black and frenzied hope
That the dead hear the voice of witch or wizard."

Albeit such is our reverence for the unseen that man would sooner worship the foulest devil out of his skin than the cleanest saint in it. The possibility of Experience implies the Conservation of our past Mental Energy. And the possibility of our Present Experience depends on a law which can insulate this Conserved Past from the Present, so that it does not unnecessarily appear in our consciousness. Our Passions have to do most with the Present and the Future. That is in their operations as Selective Mental Force operating through the Senses to accomplish their objects in Nature. To completely insulate the Passions from their Conserved Past (as embodied in their Memories)

is to leave them to the inexperienced mercy of the Senses. This is the law of hypnotism. In hypnotism the Passion is insulated from its former memories. In so far as this is done judgment is destroyed. In so far, too, as the Passions are influenced by the Senses, the Passions always assume the correctness of the testimony of the Senses in regard to objects. As the power of connecting the Past with the Present by the Passion is swept away by the Hypnotist the subject accepts as true anything that his Senses tell him. We can call the Senses the Objective Mind and the Passions the Subjective Mind as we please. The principle is the same. Appeal to the Passion of Pride and the hypnotist makes his subject believe himself a king. If the passions could not be aroused this would be impossible. The hypnotist appeals to the Passion of Hunger and his subject eats dirty candles with a gluttonous relish. Leave the Passion of Hunger and its Sense of Taste in its normal condition and this is impossible. Hypnotism therefore, means the insulation of the Senses from the former affinities of the Passions. It may mean more than this, but it means this much anyway. A passion is a mental cause conditioned to select its affinities of form through one or more of the five senses. To accomplish this end the Passion induces the Sense to action. Thus, the Passion of Hunger is a selecting, choosing force, selecting its affinities through the Sense of Taste; as the Passion of Sex selects its affinities through the Senses of Sight and Touch. Only in remarkable experiences is this law of the acting Passions through the Senses interfered with. The Senses are figures on the chess-board of Life to move and station as the game of Passion requires. Speech is the induction of the Passions of the Soul.

"Kindling into splendour
His Soul revealed itself, and he spake so

That we looked round perplexed upon each other
Not knowing whether it were craziness
Or whether it were a God that spake in him."

It would seem unwise to seek for outside causes (as holy or unholy spirits) for our thoughts until we had thoroughly applied the principle of the Conservation of Energy to our own Moral Passions and their old past evolved mental products of Conception. With Swedenborg the Passions constitute the basis of Life. "All things in the universe arrange themselves to each person anew according to his Ruling Love." And with Swedenborg agrees Alexander Pope,—

" Seek then the ruling passion ; there alone,
The wild are constant and the cunning known ;
The fool consistent and the false sincere,
Priests, princes, women, no dissembling here."

In Swedenborg's opinion Passion is the one power by which two Souls may be instantly brought together after death. Whatever of truth there may be in mental healing is based on the two following principles. 1. That the Passions (as mental forces) are capable of modifying the feelings of Pain and Pleasure as realized through the Thoughts and Senses. 2. That the Loftier Passions are capable of being acted upon through ideas presented by Telepathy. Of course mental electricity may play free through the sky as well as obey the laws of its nervous wires and batteries. The moral sentiment or the Unity of the Grander Moral and Spiritual Passions, Emerson assures us carries the possibilities of innumerable new Christianities in its bosom. The soul in its diviner aspects is the origin of its own spiritual and moral revelations.

Life has unceasingly been defined by me as the involution, evolution, and dissolution of forms by the Passions. This is another way of saying that the law of the Passions implies the evolution and dissolution of form. If we choose

to regard the archetypal creative ideas of Plato as creative passions of form, our special passions would possess special powers to create special material and mental forms. Thus, chyle is a specially developed material form specially self-evolved by the special Passion of Hunger. Animal seed is a specially developed material form specially self-evolved by the special Passion of Sex. The milk of a mother is a specially developed material form specially self-evolved by the special Passion of Love. The deadly poisonous red sediment from the breath is a specially developed material form specially self-evolved by the Passion of Anger. Showing that the Passions of Dissolution or Destruction as of Hate and Anger also develop their special material forms. Obviously the poison of serpents is a specially developed material form of substance specially self-evolved by their passions of Fear and Anger. As the law of the Passions, therefore, imply the self evolution of Forms both material and mental and spiritual, I cannot exempt from this self-creative law our religious and spiritual ideas; which, as the created forms of the Spiritual and Moral Passions are revealed in the prophecies of Prophets, the splendid dreams of Mystics and Saviours, and the trances and ecstasies of Spiritualists. So that by the word Form in its relation to the Biology, Psychology, and Moral Philosophy of the Passions, I of course, mean all those newly developed material substances, concepts, figures, and shapes self-evolved by the Soul. By a Soul I mean a Unity of creative Passions and Senses capable of self-evolving forms of matter and concepts. In some way or the other, by inner senses and light, we are able to see our own self-created figures, shapes, and mental forms in our dreams. These, if we could project them from ourselves so that others could see them, would be called spirits. Milton has this to say,

"Spirits when they please
 Can either sex assume or both ; so soft
 And uncompounded is their essence pure.
 In what shape they chose
 Dilated or condensed, bright or obscure
 Can execute their aery purposes."

Whatever may be Milton's meaning it is obvious that we must allow to the Soul a greater creative scope.

"There are more things in heaven and earth Horatio
 Than are dreamt of in your philosophy."

Passion implies the automatic creation by the Soul of Self-similar forms both molecular and mental. According to the moral and physical nature of the Creative Passion will be the nature of the evolved molecular and moral form. Our spiritual ideas are self-created by our special classes of Spiritual Passions. A spiritual idea is a subjective product of Sublimated Passion and not a mental image of an external object. Of course a mental image of an external object is also called an idea. My spiritual ideas, however, are conceptualisms created by my Spiritual Passions and to which I may give such names as Liberty, Happiness, Love, State, Creation, God, Conscience, Salvation. These words then are names for the spiritual relations of the Soul to its spiritual existence. Not for the mental images of such external objects as Clouds, Seas, Trees, Mountains, or Human Bodies. The one set of words explain physical things, the others spiritual. Our Spiritual Words are material forms, figures, and physical shapes, created by us to describe to each other our personal spiritual relations to the special spiritual things we agree to think and talk about.

"I have known one word hang starlike
 O'er a weary waste of years ;
 And it only shone the brighter
 Looked at through a mist of tears."

All spiritual and religious vocabularies are therefore self-created forms, evolved as the temporary sign needs of our Grander Spiritual Passions. A spiritual word is always a spiritually created form. When it is in the memory it is a mental image of both an internal and external form. The idea uses the word as its sign of the internal spiritual state of the Soul. The law of the Spiritual and Physical Passions always imply the evolution of some form; and all religious words are developed forms. Each Passion creating its own class of forms. The power by which the Soul can create an image of visible forms, is its space creative and divine form-creative and form-producing law. In Kant's words; "The image is a product of the empirical faculty." It evolves its "image to a conception." The physical or mental form, figure, or shape evolved by a Special Passion will be always self-similar to the special moral or physical nature of the Passion which develops it.

"Nature iterates her means perpetually on successive planes. In the old aphorism, nature is always self-similar. In the plant, the eye or germinative point opens to a leaf, then to another leaf, with a power of transforming the leaf into radicle, stamen, pistil, petal, bract, sepal, or seed. The whole art of the plant is still leaf on leaf without end, the more or less of heat, light, moisture and food determining the form it shall assume. . . . Creative force, like a musical composer, goes on universally repeating a simple air or theme, now high, now low, in solo, in chorus, ten thousand times reverberated, till it fills earth and heaven with the chant."

A serious study of facts giving rise to a sound theory of special physiological and chemico-human substances as discovered to be the evolved special products of Special Passions would help us to unlock the meaning of the Soul's creative relation to the physical universe. The

foundations of Ethics and Religions are in Psychology and in its relation to Moral Philosophy. Says Young,—

“A worm! a god! I tremble at myself
And in myself am lost! At home a stranger
Thought wanders up and down, surprised aghast,
And wondering at her own.”

The question of spiritual materialization resolves itself into the question whether the psychic forces of the Soul can be so developed that they can automatically project from the brain into space the psychic forms of its secondary personalities. This can be proven only by scientific experiments. In this work I have made the Senses subsidiary to the Passions. Not the Passions subsidiary to the Senses. Speaking of the discovery of Gravity I have elsewhere said that Kant said it “would have remained forever undiscovered if Copernicus had not ventured on the experiment—contrary to his Senses but still just—of looking for the observed movements not in the heavenly bodies but in the spectator.” Adopting the revolutionary method of Copernicus, I venture on the experiment of looking for the observed religious and ethical movements of ages not in outside books and forces and spirits impressing the Senses; but in the unfolding by evolution of the Grander Spiritual Passions to a more supreme spiritual Liberty. Thus whilst a Conservative Tyranny has always attempted to forge the chains of Spiritual Freedom; nevertheless this evolving unity of the Grander Passions proved a victor.

“While he deems thee bound
The links are shivered and the prison walls
Fall outward: terribly thou springest forth,
As springs the flame above a burning pile:
And shouted to the nations, who return
Thy shoutings while the pale oppressor flies.”

The old philosophies always made the Senses in Psychology of more importance than the Passions. But by wresting from the Grander Passions all power of affinitive moral choice and throwing the importance of the origin of Knowledge on the Senses as awakened by books as external objects we have succeeded in destroying every vestige of moral free-will. In the sphere of religion this has its advantage. That external object we call The Book is obviously in public religious opinion of vastly more importance than the Soul.

To admit the Soul possesses a Sublime Unity of Grand Spiritual Passions capable of the self-origination of forms of new Sublime religious ideas would be to detract from the pride of our old book beliefs. Hence we justly prefer it a wiser thing to damn the Creative Moral Soul and save our Flying Rolls, Korans, Vedas, Apocraphas, Encyclicals, Traditions, Testaments and Secret Doctrines. The Spiritualists gladly assist the Orthodox World in this belittling of the creative power of the Soul to create spiritual and moral forms, figures and concepts. Because the Spiritualist prefers to attribute his own Moral Soul Powers to incoming Spirits of Indian Chiefs and other visitors from his so-called Summer Land. Whilst the following paragraph will be of interest simply to the students of Kant, it will nevertheless explain a principle relating to Sensations and Passions as conditioning phases of psychic phenomena. Dry and abstruse as Kant's sentence is, it is nevertheless intelligible to those who have had the time to study his philosophy. "In all phenomena, the Real; that which is an object of Sensation, has *Intensive* Quantity. That is, has a *degree*." Any exercise of one of the Senses is a Sensation. Any exercise of one of the Passions is an Emotion. I have elsewhere pointed out the difference between our feelings of Sensation and our feelings of Passion. Our

Passions, as of Sex and Hunger, imply the anticipations of the perceptions of the chemical forms which are their special form affinities. There are only three classes of forms capable of being perceived by the human mind as affinities of Life. The first class are physical forms. The second class are mental forms. The third class are moral forms. Life; as the involution, dissolution and evolution of forms by laws of Passion implies the development of form on all these three planes. Our *Knowledge* of physical forms comes through our Sensations. As I have elsewhere insisted, our Sensations are both inductive and deductive. The distinction is one of the most vital in Psychology. The *inductive* activity of any one of our Senses and of their Sensations as an anticipation of Perception is caused by the Passions and the Will. The *deductive* activity of our Sensations is caused by the mathematical relation of physical stimuli. The inductive activity of the Senses is due to the fact that they are operated upon by classes of inductive Passion. Our more Spiritual Senses have appeared in the *degree* that the inductive activity of our Spiritual Passions have posited them. We perceive all forms, figures and shapes in but two ways. Mental and physical. The inductive activity of our Passions and Will enable us to see mental forms, figures and shapes, in our own minds, or in those of others, through the *internal* relation of our Senses to *mental* forms. The *external* relation of the Senses to physical forms puts us into relation with the physical universe. This internal relation of the Senses to *mental* forms may be proven by experiments of Trance, Ecstasy, Clairvoyance, Dreams, or by closing the eyes and watching after images, and the figures that appear when we fall asleep. To these mental forms Kant would give the name of 'Schema'. Of course such mental forms can be projected from the body. This internal power of the Senses in trance is

usually greater than their external power. I do not by any means deny the possibility of communication with the dead; but I do insist that the Soul possesses the power of using its Senses in this *internal* way to perceive the mental forms in its own mind and in those of others. It is not impossible but that Prof. James H. Hyslop of Columbia University, and Professor Richard Hodgson, professor of psychology at Cambridge, England, may therefore have been mistaken as to the "Piper" experiments. As the Soul after death could not see physical things in its old external way of the Senses; therefore unless the Senses possess this internal power of perception, consciousness of forms after death would be impossible. The error has arisen in two ways. By limiting the power of the Senses to the perception of physical objects; and by failing to note the difference between our inductive and deductive Sensations. So far as the peculiar phenomenon of mental healing (as an American idea) may be connected with phases of psychic phenomena, it is worthy of patient, severe, and bold scientific analysis. The trouble with the *religious* aspect of mental healing, (as with 'Christian Science') is that it ignores the rights of Cæsar; and denying the future evolution of knowledge concerning the Soul, contents itself with the *infallibility* of the Science and Health of Mary Baker Eddy. All psychological knowledge has been therein revealed. Future *growth* in knowledge is impossible. This is the sad side to it all. Not that a splendid optimism does not run through the faith. And its joyous contentment of course renders the knowledge of psychological *laws* all unnecessary. As soon as ideas take on this strictly *religious* form, the reason seems to become instantly paralyzed, the evidences of reason are scouted, the painfully acquired knowledge of the ages is scorned, and a fierce, joyful credulity in unanalyzed fact is considered the only divine road for the soul. That

the lower passions as of Hate and Fear destroy the body and breed terrible diseases has been known for ages. That the higher Passions as of Love and Joy build up the body is known to every physician. But why ignore these facts of the Passions? Why invent such terms as 'Mortal Mind' and 'Immortal Mind' to account for the phenomena? Why call it a 'divine metaphysic'? Why not say that there are evil disintegrative passions? That these passions imply in their very laws the *dissolution of forms*; as the higher passions imply their evolution. Mrs. Eddy states in her book, "Miscellaneous Writings," in the chapter on "Mental Healing," p. 319: "This is Christian Science: That mortal mind makes sick, and Immortal Mind makes well; that Mortal Minds makes sinners, while Immortal Mind makes saints; that a state of health is but a state of consciousness made manifest on the body, and vice versa; that, while one person feels wickedly and acts wickedly, another knows that if he can change this evil sense and consciousness to a good sense, or conscious goodness, the fruits of goodness follow, and he has reformed the sinner."

Crude as this philosophy may be, the fact that Mrs. Eddy does not divorce the teachings of her moral philosophy from her psychology is evidence of her perception of their unity. Divine *laws* are the divinely defined limitations of the application of divine forces. Fanaticism is the belief that there are *no* divinely defined limitations. Philosophy, on the other hand believes in the divinely defined limitation, and seeks to make the limitation intelligible. Spiritual liberty is the equity of the limitation of divine *law*. It is not lawlessness. So in civil liberty my freedom is the equity of the limitations of the civil law. Fanaticism is therefore lawless, because it seeks no philosophical *limitation* to the application of its thoughts and ideas. As an illustration, I heard some time ago, an honest

group of money-loving, genial Christian Scientists in the Tremont Building in Boston gravely insisting on the *mental treatment* of a precarious copper mining scheme. The mine was to be treated according to 'Science'; 'Christian Science' of course. Any other kind of 'Science' would have been immeasurably pitied. Now, though the good people of this 'Christian Science' group had the good wishes of 'Mother' in their project, and valuable time has flown since then, it is well known to the group that the stock of the Company at the January opening of 1901 was neither dividend paying or even listed. Now, mental healing, either has, or it has not, divinely defined *limitations*. Fanaticism is the belief that there are *no* divinely defined limitations. For that matter every one of us when seized with any spiritual or other idea which we pursue with zeal and delight, are likely to "run it into the ground," and to unconsciously seek to avoid everything that would painfully teach us its laws of sensible limitation. *Every* church idea has the same tendency to exaggerations in its own 'essentials.'

As the words Passion and Sensation are often used loosely as meaning the same thing it is necessary to state what constitutes a feeling of Passion as distinct from a feeling of Sensation.

A Sensation is a feeling of any one of the five senses.

A Passion is a feeling of attraction or repulsion and implies the activity of some superphysical force of the Soul to attract or repulse forms.

A feeling of Sense at birth—as of Touch to the breast by an hungry infant—is due to the stimulus of

A feeling of Passion at birth—as of Hunger—is an attractive feeling demanding union with matter for the

the attraction of Hunger.

A feeling of Sensation is a primary perception of a physical or mental object by one of the senses.

A Sensation is due to some cause either without or within us stimulating one or more of the Five Senses to action. Continuous Sensations may be aroused by our other powers from within us ; as sensations of sounding voices or sights. Examples of this class of sensation is seen in the mystical experiences of Socrates, Swedenborg, Mahomet, and of insane people.

purpose of evolving the forms.

A feeling of attractive Passion is a longing to attract an object or idea presented by a Sensation so as to develop a mental form like unto it.

A Passion is a conscious spontaneous force which we class under such names as Anger, Sex, Sublimity, Love, or Hunger and which is capable of attracting, repulsing and reconstructing the atoms and ideas which we take into us as food or thoughts. A Passion is capable of exciting the Senses to action and of creating sensations. Hunger reconstructs atoms, Love reconstructs ideas.

I herewith append nine explanations of the leading terms used in my psychology.

LIFE.—The involution, dissolution, and evolution of chemical, mental and moral forms by laws of Passion.

SOUL.—A unity of form-creating Passions, using Senses and Conceptions to attract, evolve, and repulse forms.

PASSION.—A classified form of psychic force possessing the power through Sense of attracting chemical, mental, and moral forms to the Self ; of re-creating the same ; and of re-projecting the same *into* the human body and *out* of the human body.

EMOTION.—The temporary motion of a Passion operating in the sensory system, causing special nerves to vibrate; and which is accompanied with special modifications of moral and spiritual consciousness.

SENSATION.—The primary knowledge of some special Sense, as of Sight or Touch, and used by the Passions to find out their affinities or non-affinities of form. Sensation is both inductional and deductional.

PERCEPTION.—An experienced knowledge of some Sense about some class of physical objects or forms. Perception is both inductional and deductional.

CONCEPTION.—A knowledge of thoughts and mental images as belonging to distinct *mental* and moral *classes* of form.

THOUGHT.—A *mental* image of some form; or a judgment about it.

IDEA.—A relative conception of physical, moral, or mental perfection, which unfolding itself in experience, creates an undying longing for higher and grander affinities of universal intelligent and spiritual form.

CHAPTER XIII.

OUR PASSIONS AND NOVELS.

"Cans't thou not minister to a *mind* diseased?
Pluck from the memory a rooted sorrow?
Raze out the written troubles of the brain;
And, with some sweet oblivious antidote
Cleanse the stuffed bosom of that perilous stuff
Which weighs upon the heart?"

—SHAKESPEARE.

To tell me that I must not express admiration for a *virtuous* character in a novel, if personally, I am not a saint, is as reasonable as it is to insist that I shall not express ad-

miration for a picture of Titian, if I am not an artist. To be decent, is not in *all* the years of one's life, an affectation. But because of a temporary preference for sincere morality Daniel Deronda is voted a 'prig,' and the purity of Tupper is condemned as "twaddle." I have read three novels within the past two weeks. "To Have and To Hold;" "The Sorrows of Satan;" and "Beside the Bonnie Brier Bush." Of the three books, the work of Ian Maclaren's certainly did me the most *good*. If I may state what I mean by the expression, "did me the most good" without being accused of being a prig, I should add that those books which succeed in piercing and awakening the *purest* spiritual sympathies of my moral passions, are the books that are the most helpful to me. That is, so far as fiction goes. Other things equal, it is those novels which appeal to the sympathies of the loftiest spiritual passions of people, that do the most good toward *securing equity* and moral liberty in civilization. Uncle Tom's Cabin is a case in point. Howells may consider that the object of the *novel* is to be merely correctly photographic of moral trivialities. M. Emile Zola may go to work and photograph in realistic verbiage the actualities of the moral vermin crawling over La Belle France. Both of these men may claim that the object of art is the delineation of these *phases* of life. But I *protest* as spontaneously against the Trivialism of Howells as against the Nastiness of Zola. And here the question is again raised, whether the dignity of *art* is lowered when it shows a motive tending in some indirect way to lessen the tendencies of crime and war? So the splendor of Verestchagin the Russian soldier and painter is dimmed because forsooth he went to war in order that he might depict the *horrors* of war, and indirectly support the temporary policy of disarmament? Clearly the art quality of the fiction of Tolstoi has not been impaired because of the magnificence of spiritua

motive. The idea, that because the purpose of the novel is to delight, it must lack the essentially meliorative, is a notion born of that ancient indifferentism to human suffering for art's sake; and of which Nero remains the classic type. Assuming the truthfulness of the statement that the Czar told Turgenieff that the freeing of the serfs was the result of thoughts aroused by the reading of the novelist's story, what an argument this is for the novel with a meliorative motive. It is useless to rave against the pleasurable excitement to be derived from the romanticist novel of the popular Charles Garvice type. But all this sort of aristocratic story telling is full of very sad peril to foolish young women. Where the more selfish passions are in ascendancy, novel reading of this type simply aids to conserve selfish absurd expectation. A *false* idea of excellence is maintained, and a *false* reward of life. The half-truths embodied in these ideals only render the illusion the more dangerous. Taste is the development of affinities for the more spiritual passions; and all mental development implies a classification of passion-development. The finer or lower passions of a person qualifies their taste; and taste selects the kind of novel preferred by the passion. Hobbes used to say that our passions or desires simply use our thoughts to spy out the things or ideas they want. So that to the psychological sociologist the study of a person's or a nation's preferred fiction, is simply an unfolding to him of the panorama of those form-affinities, which as ideas, are the preferred relations of the person's or the nation's moral passion. For example, assume the passion of Courage to imply the passionate psychic force of moral repulsion. In the novel the play of this passion will unfold itself as the necessary activity of a psychic force essential to the removal of those obstacles which may hinder such passions as Sex or Ambition from securing their wished for affinities. The *unity* of

these passions make the novel interesting. Hence the passion of Courage is strong in the Sexual Gallant, in the Ambitious Warrior, and in the Elevator Boy who revels in his dime novel story of adventure. The *classes* of ideas most pleasurable to these three classes would certainly not take a Solomon to discover. A novel is a classification of ideas arranged according to laws of moral passion. Clearly in our daily experience all our thoughts are automatically filed into their associations of contiguity and similarity by the subtle and permanent *laws* of our passions in ways the psychology of 1901 little dreams of. Hence in the novels suited to our Sexual Gallant, the Ambitious Warrior, or the Dime Novel Office Boy, all the thoughts, senses, and instincts of the characters will be seen to act *subordinately* to the persistent purposes of the ideal governing passions of the three readers. The psychological *unity* of the passions renders this possible. Otherwise the pleasure in the reading could not be experienced. The *unity* of the passions is as certain as the *unity of sight*. The evolution of the *spiritual passions* in their relation to classes of interpreted ideas, rendered popular "Robert Elsmere," and "The Greatest Thing in the World." So, through the evolution of the passion for *equity* in social liberty, was made possible the psychological condition giving rise to the immense popularity of "Progress and Poverty," and "Looking Backward." All the talk about the technic of fiction, the art of the novelist, the comparison of the novel with lyric poetry, oratory, and the drama, is all very learned and awe-inspiring and fine in its way; but it really has no meaning, if, with it all, the novel fails to be understood as a classification of ideas arranged according to laws of moral passion. To the analytical psychologist and theologian who deny the psychological fact of the *unity of the passions* as the ground for the appearance of the novel, the reader

cannot do better than to stubbornly deny the *unity of the senses* of sight, taste, smell, hearing, and touch. Make them take their own medicine. Deny the unity of the *organs of the body*, too. Agree with them if necessary that there is *nothing* synthetic in nature. Obviously the novel, taking for its field what is usual and likely, depends on the penetration of the writer as to how far it shall approach the romance in the expression of noble unusual passion. Try to divorce the technic of a novel from its matter as much as we may, 'the manner of telling to the matter of the tale,' we shall nevertheless find that its ultimate technic and theme always centres around the development and experience of a few of the simple passions. This is true whether it be the work of Dickens, Bret Harte, Scott, Rudyard Kipling, M. Paul Bourget, or Gabriele d' Annunzio. The future of the novel is an inviting conjecture. What we know is always in an inverse ratio to what we don't know. Knowledge and experience yet to come will soften many of our old smart, cruel dogmatisms. The epic has gone. The drama is partly remodeled on the lines of 'Ben Hur,' 'Trilby,' 'Uncle Tom's Cabin,' 'The Only Way,' 'Sapho,' 'When Knighthood was in Flower,' 'To Have and to Hold,' 'Jekyll and Hyde,' and 'The Christian.'

Perhaps the only sad side to American fiction is its lack of appreciation of the distinctly philosophical principle as a basis for sincerity. Emerson says: "In England and America, one may be an adept in the writing of a Greek or Latin poet, without any poetic taste or fire. That a man has spent years on Plato and Proclus, does not afford a presumption that he holds heroic opinions, or undervalues the fashions of his town. But the German nation have the most ridiculous good faith on these subjects; the student, out of the lecture-room, still broods on the lessons; and the professor cannot divest himself of the fancy that the truths

of philosophy have some application to Berlin and Munich. This earnestness enables them to outsee men of much more talent. Hence, almost all the valuable distinctions which are current in higher conversation, have been derived to us from Germany. Men distinguished for wit and learning, in England and France, adopt their study and their side with a certain levity, and are not understood to be very deeply engaged, from grounds of character, to the topic or the part they espouse." Personally, in the writing of this book, in order, in America, to protect myself, I had to humorously assume to all of my acquaintances that *my soul* was not engaged in the work at all; but that the writing of it was a mere matter of philosophical amusement, or business speculation. Any revelation of *moral earnestness* on my part would have instantly brought upon me the *pitying scorn* of them all. Among the more active men of distinction recently writing in England were the following: They include, in the order of their signatures, J. M. Barrie, Walter Besant, Augustine Birrell, James Bryce, Austin Dobson, Conan Doyle, Edmund Gosse, R. B. Haldane, Thomas Hardy, Frederic Harrison, 'John Oliver Hobbs,' Henry James, R. C. Jebb, Andrew Lang, W. E. H. Lecky, M. London, F. W. Maitland, Alice Meynell, John Morley, F. W. Myers, J. Payn, Frederick Pollock, Anne Thackeray Ritchie, Henry Sidgewick, Leslie Stephen, Algernon Charles Swinburne, Mary A. Ward, G. F. Watts, Theodore Watts, Dunton Wolseley.

Whilst in glancing over the Nations, the greatest novelists of the hour are possibly Tolstoi and Turgenieff, nevertheless the people of America now give the precedence to American authors. America no longer looks to England for its fiction. The demand for popular novels is remarkable in the extreme. The sale of very recent novels is phenomenal. When we consider the gradual sales of

standard works, these sales of books lately issued is most astonishing. Here is a list of some books and number of copies sold: Eben Holden, 250,000; Alice of Old Vincennes, 175,000; The Reign of Law, 130,000; The Master Christian, 90,000; The Cardinal's Snuff-Box, 70,000; Eleanor, (about) 60,000; Tommy and Grizel, 60,000; Stringtown on the Pike, 50,000; The Redemption of David Corson, 50,000; Monsieur Beaucaire, 42,000. And then the news stands at the railway stations usually have on hand two or three magazines dealing with some phase of special psychological study bearing on psychical matters in some vague groping way or the other.

CHAPTER XIV.

PASSIONS OF HUNGER AND SEX.

"There was a time when all the body's members
Rebelled against the belly; thus accused it;
That only like a gulf it did remain
I' the midst of the body, *idle* and unactive
Still cupboarding the viands, never bearing
Like labor with the rest; where the other instruments
Did see and hear, devise, instruct, walk, feel,
And mutually participate; did minister
Unto the appetite and affection common
Of the whole body. The belly answered, . . .
"True it is, my incorporate friends," quoth he,
"That I receive the general food at first,
Which you do live upon; and fit it is;
Because I am the storehouse and the shop
Of the whole body. But, if you do remember,
I send it through the rivers of your blood
Even to the court, the heart, to the seat o' the brain,
And through the cranks and offices of man;
The strongest nerves, and small inferior veins,
From me receive that natural competency
Whereby they live."

—SHAKESPEARE.

Is it through our Passions and Instincts that

“We are Nature’s heritors and one
With every pulse of life that beats the air?”

If so; then to understand the distinction between our Passions and our Instincts may be necessary to an understanding of Ourselves in our relation to Nature. Assuming that through our Passions and Instincts we “inform ourselves into all sensuous life.”

I.

A Passion is a specialized feeling of desire (the expression of a mental force of the Soul) to attract or repulse forms of Nature to or from the Self or Soul for purposes of Self Evolution.

An Instinct is a specialized movement of the brain, sense, or bodily organs exerted to accomplish the purpose of the Passion. Thus it is possible to group various Instincts under the heads of their various Passions.

So that whilst Passions are regarded as specialized mental feelings and forces, Instincts are considered as their evolved specialized mental movements. Happy is it that we can find some time to pay heed to the ancient oracle: “Man, know thyself,” and that the Spirit of Psychological Science finds a developing wisdom in,—

“Asking those idle questions which of old
Men sought of seer and oracle and no reply was told.”

II.

The Passion of Hunger considered as an attractive and repulsive mental force in its relation to objects of Nature is a desire for affinities of matter.

The Instincts of the Passion of Hunger will be seen to partake of the attractive and repulsive character of the Passion in the specialized movements of the body and Senses.

III.

<i>Passion</i>		<i>Instinct</i>
		(Attractive)
		Involutive
	Self	Sucking, Licking,
Hunger	Evolution	Swallowing.
	of	(Repulsive)
	Matter	Dissolutive
		Spitting out. Nausea.
		Excretory Functions.

These eight Instincts have their origin in the Passion of Hunger. They have no meaning when they are divorced from it. The Psychologist may attempt to separate them. Nature does not. If we wantonly destroy the Unity of the Soul to gratify our fierce spirit for analysis,—

“What profit if this scientific age
Burst through our gates with all its retinue
Of modern miracles?”

We are like children glad enough to pull the clock of the Soul to pieces but have not sense enough to restore its natural unity after the mischief of the hour is passed. We are restoring things to their proper places, however, when we explain an Instinct to be a movement of a Sense or an organ by a Passion, in order to attract or repulse affinitive or non-affinitive objects to, or from the Self. An instinct may imply sometimes more or less than this, but it certainly implies this or nothing. From the Carnivorous Plant to the Hamster the particular form and nature of the Passion of Hunger posits Instincts of special character. Note Schneider's analysis of the Hamster whose Instinct (of storing corn in its hole) to gratify its Passion of Hunger is so pronounced.

“If we analyze the propensity of storing we find that it consists of three impulses. First, an impulse to pick up

the nutritious object due to perception. Second, an impulse to carry it off into the dwelling-place due to the idea of this latter. Third, an impulse to lay it down due to the sight of the place. It lies in the nature of the hamster that it should never see a full ear of corn without feeling a desire to strip it. It lies in its nature to feel as soon as its cheek-pouches are filled an irresistible desire to hurry to its home. And finally it lies in its nature that the sight of the storehouse should awaken the impulse to empty the cheek." As the hamster's Passion of Hunger developed perception-impulses of Sight, so the Passion of Hunger in the Carnivorous Plant has developed perception-impulses of Touch. As to storing for Hunger; the cook puts his beef in the pantry, the hamster puts his corn in a hole, the butcher bird spikes his mouse on a thorn, the Carnivorous Plant attracts its small animals into a trap. How universal the mental tendency.

"Mark with serene impartiality
The strife of things, and yet be comforted,
Knowing that by the chain causality
All separate existences are wed
Into one supreme whole."

Bless me! How we hate hints of Unity revolting to our theological pride as the only Specially Created Somebodies and First Lords of the Universe! One of the principal reasons why I revere the Holy Man of Nazareth is because he said His Father cared for Sparrows. In the relation of our Passions to Ethics and Morals we are unavoidably led to personify the Grander Passions as the God that is within us. "As gold is incorruptible in the fire so man is subject to the One God dwelling in him," says Bohme. When we say that the companionship of a person or a book does us good we simply mean that they had the power of evoking our grander, nobler passions, and which we personify and

deify as the Holy Spirit; the Chrishna; or the God of the Soul. That which increases my faith in the Good in Man as seen in the self-denying splendor of his Nobler Passions, increases my faith in God as the Good Deity of the Universe. The laws of the Passions of Hunger and Sex when clearly understood lead us onward and upward by their principles to the Nobler Moral Passions. And it will be noticed that the fierce pleasure connected with Sexual acts is intended purely to exist as an incentive to a Law of Involution. The same is true of the pleasures of Taste as connected with the Passion of Hunger. So that whether in air, food, or mental and moral images; Life is the involution, evolution and dissolution of Forms through laws of Passion. Note how the seeming three-fold type of Human Hunger embraces the forms of Earth, Sea, and Air; or Solids, Liquids, and Gases:

Passion of	
Hunger	(Earth)
for	The eating of food is an involution of
Material	solid forms.
Forms	(Sea)
to	The drinking of substances is an involution of liquid forms.
evolve	
into	
conditions of	(Sky)
a	The breathing of air is an involution
Human	of gaseous forms.
Body.	

Is there no adaptation to the three-fold inorganic form of the World in our Passion of Hunger? Is all of this chance? Is the word Hunger a term by which we express a Passion to involve or attract into ourselves solids, liquids and gases for reconstruction into forms of Life? Is this a mere

fanciful unity? A universal Hunger for these universal physical forms a philosopher's dream?

. . . . "Accuse me not
Of arrogance,
If having walked with nature
And offered far as frailty would allow
My heart a daily sacrifice to Truth
I now affirm of Nature and of Truth
Whom I have served that their Divinity
Revolts offended at the ways of men.
Philosophers, who through the human soul
Be of a thousand faculties composed
And twice ten thousand interests, do yet prize
This soul, and the transcendent universe
No more than as a mirror that reflects
To proud Self-love her own intelligence."

Our blood circulation is a sub-conscious continuation of the same involutory law of Passion as expressed by the special Senses and Instincts of the Passion of Hunger in its relation to the evolution of physical forms. This view of Human Life; as being the conscious and sub-conscious involving, evolving, and dissolving of material and moral forms by laws of Passion clearly introduces a revolutionary idea into our views of Biology, Psychology, and Moral Philosophy. Man involves the three forms of this solid, liquid and gaseous matter of the world through his Physical Passions and their three forms of involution; viz, eating, drinking and breathing. The view is so simple that it almost seems to rebuke the years of our learned pride and pedagogic arrogance. According to Lotze, Science, as distinguished from Philosophy, tends to shun the great questions of human destiny. To attract in any form to the Stomach, Womb or Mind is to Involve it; and implies Laws of Involution. To reconstruct and reproduce the form in another figure after that it has been involved is to Evolve it; and implies the constructive work of Laws of

Evolution. To exclude the unneeded parts of a thing is to repulse it; and implies the destructive work of Laws of Dissolution. All Physical and Mental Life is therefore an involving Hunger for affinities of form for the purposes of reconstructing them after their own Laws of Evolution. One of the most striking illustrations of Living Beings possessing Specialized Forms of Hunger which posit Special Senses of Touch to assist them in attracting their Specialized Forms of Organized Matter is afforded us in the example of Carnivorous Plants. When a Plant becomes Carnivorous in its passion of Hunger and desires to live on very small animals it puts forth new Senses of Touch as its principles of Involution. In fact whatever Passion has a natural innate quality of desiring gratification for the purpose of its Evolution, also has some power by which it can attract to itself its affinities of form through some special form of Sense. Whether it be the added Sensation of Taste to the Passion of Hunger as seen first in the appearance of its connection with the tongue in fishes. Or of the Sensation of Smell with the Passion of Sex as seen in the first appearance of the nose in reptiles the principle is the same. The Passions posit their own organs of Sense and thereby create the conditions for the appearance of the ideas and conceptions of the intellect. Only the insanity of eroticism would attempt to divorce knowledge from the feelings of passion as in the following lines,—

“To feel is better than to know;
And Wisdom is a childless heritage;
One pulse of passion—youth’s first fiery glow—
Are worth the hoarded proverbs of the sage;
Vex not thyself with dead philosophy
Have we not lips to kiss with?”

The entire difference between the animal and vegetative kingdoms and of which the Carnivorous Plant is a sort of

missing link is in the *a priori* differences of the Specialized Forms of Hunger as Desires for Specialized Forms of Matter. Vegetative Hunger needs no development of Special Senses to attract its affinities. They come to it in the air and soil. But so soon as Carnivorous Hunger appears Senses are necessary. Hunger must at this stage go out in search of its affinities. This is in harmony with the Law assumed by the writer, namely, that the Evolution of Grander Passion is the law of all known Reason and Living Existence. The development of Intellect being wholly subsidiary to the ultimate evolution of the Grander Passions. Passion being that,—

“ Primal Force

Which in its changes being still the same,
From eyeless chaos cleft its upward course,
Through ravenous seas and whirling rocks and flame
Till the suns met in heaven and began
Their cycles; and the Morning Stars Sang and the Word was Man.”

Physical Life is therefore considered as an effect of which the creative Passion of Hunger in building up their mechanisms of flesh is deemed the cause,—

“ Rendering apparent the images of unapparent
Natures and inscribing the unapparent in
The apparent frame of the world.”

The Passions of Hunger and Sex in so far as they evolve their Special Senses of Touch and Taste must, therefore, be distinguished as grounds of belief in Nature on the one hand and as causes of the facts of our experience on the other. The Soul is thus a Unity of Creative Passions and Forces capable of Evolution. In so far as it evolves Senses and their feelings of Sensation to attract its affinities, it is to itself a Law of Involution. In so far as it is capable of evolving cells and ideas it is the Passions of Hunger and Sex with Intellect, and is to itself a Law of Evolution. In

so far as it is capable of rejecting the lower and harmful with Passions of Anger and Rage it is to itself a Law of Repulsion. The passion of Hunger must be examined according to these three principles of the Involution, Evolution and Repulsion of matter to become intelligible. Food when eaten, therefore, becomes living matter because it has been Hungerized or evolved to a higher physiological stage. The difference in the size of our noses, ears, eyes and other organs is due to the difference of the number of living molecules of which they are formed by Hunger. A molecule is an ultimate atom of chemical matter. Of the nature of the molecules of such forces as electricity we have no knowledge, therefore I refer to a molecule as an ultimate atom of chemical matter; not of electrical matter, or of the matter of magnetism, or of the matter of animal electricity, or of the matter of the luminiferous ether. A chemical molecule or atom can be measured and it takes just so many of these to make a cell of a human body. "The smallest living thing under the microscope does not contain more than a million organized molecules this number is insufficient to form a being with a whole system of specialized organs;" and by specialized organs Maxwell means our noses, ears, eyes and other organs. So far as we know the only two creative passions of the Soul that have to do with the construction of our primary molecules are the passions of Sex and Hunger, as they have for their object the involution and evolution of live matter in its first physiological form. Various Senses are connected with these two Creative Passions to assist them in their involutions, or in the drawing or attraction of forms of chemical matter to themselves. Thus the Sense of Taste is specially connected with the Passion of Hunger for this purpose; and a Special Sense of Touch is connected with the Passion of Sex. That the Exciting Pleasure connected with these Sen-

sations of Special Taste and Touch is intended to be merely subsidiary to the Law of Involution or the attracting in of Specialized Matter by these Two Passions of Sex and Hunger is seen in the fact that the Pleasure ceases the moment the matter has been successfully attracted into their respective receptacles for the purposes of Physiological Evolution.

All animals and plants possess Specialized Forms of Hunger which posit Special Senses of Taste and Touch for Specialized Forms of Organized Matter. These specialized forms of Hunger as instincts of Taste, therefore force an animal to spend its life hunting up or attracting to itself those special classes of physical sustenances or molecular matter which are strictly allied to the animal's Sense of Taste, whether for grapes, nuts or carrion. The subsequent classes of the ideas of the animal (considered as the self-knowledge of its Experience) would be copies of the objects of its food according to the particular classification of its Form of Hunger. So that there would be no ideas as copies of its food, as selected by its Special Sensation of Taste in its Intellect that was not first in its Passion. The Special Form of Hunger predestines the animal to Special Objects of Nature as its Affinities, and out of the copies of these objects as ideas and conceptions, arises a special form of its knowledge. Its knowledge comes from *à priori* affinities and repulsions of Passion and not from 'impressions.' When I speak of the Involutions of the Passions of Sex and Hunger I mean therefore the exercise by the soul of conscious, *à priori* attractions of superphysical force for the purpose of drawing to the Soul special objects of matter as a condition for its own physical existence and the physical existence of others. Passion is the *à priori* consciousness of the existence of forms of affinitive knowledge. The following abandoned Erotic Verse is illustrative of the Law of Involution in its attractive acts of Sexual affinity :

" And longing arms around her neck he cast ;
 And felt her throbbing bosom and his breath came hot and fast ;
 And all his hoarded sweets were hers to kiss ;
 And all her maidenhood was his to slay.
 And limb to limb in long and rapturous bliss
 Their passion waxed and waned."

The laws of all passion may be classed under the three heads of Involution, Evolution, Repulsion or Dissolution. To insist that Involution means the psychological attraction of the Passions from *within*, through muscular efforts and efforts of Sense, to attract to the Self matter and mental images, for the purposes of Evolution, both physical, mental and spiritual, is to proclaim an unnoticed law. An exceedingly rough conjectural classification of some of the businesses of men considered in the light of ministering to the Passions, may show that the majority are engaged in ministering to the Passion of Hunger.

Provision Men, Hunger.	Breeders, Sex.	Undertakers, Grief.
Grocers, Hunger.	Midwives, Sex.	Crepe Manufacturers, Grief.
Bakers, Hunger.	Marriage Justice, Sex.	Coffin Dealers, Grief.
Butchers, Hunger.	Marriage Journalists, Sex.	Hearse Dealers, Grief.
Fish Men, Hunger.	Divorce Lawyers, Sex.	Cemetery Keepers, Grief.
Hotel Men, Hunger.	Wedding Trunk Men, Sex.	Sextons, Grief.
Fruit Men, Hunger.	Brothel Keepers, Sex.	Funeral Florists, Grief.[pathy.
Farmers, Hunger.	Low Doctors, Sex.	Humane Society Clerks, Sym.
Coffee Men, Hunger.	License Clerks, Sex.	Social Reformers, Sympathy.
Sugar Men, Hunger.	Physicians, Pain.	Theatrical Men, Pleasure.
Tea Men, Hunger.	Surgeons, Pain,	Actresses, Pleasure.
Hay Men, Hunger.	Druggists, Pain.	Musicians, Pleasure.
Milkmen, Hunger.	Dentists, Pain.	Authors, Pleasure.
Flour Men, Hunger.	Educators, Hope.	Novelists, Pleasure.
Cattlemen, Hunger.	Clergymen, Hope.	Phrenologists, Pleasure.
Butter Men, Hunger.	Speculators, Hope.	Philosophers, Wonder.
Pork Men, Hunger.	Insurance Men, Hope.	Scientists, Wonder.
Beef Men, Hunger.	Politicians, Hope.	Spiritualists, Wonder.

I have developed the idea sufficient to show the principle involved. As showing the close relations existing between the creative power of the Passion of Hunger and that of the

Passion of Sex, statistics have sufficiently proven the fact that the more abundant and richer the food, the more females are born. By causing more females to be born under the most favorable circumstances, increases the chances for a more abundant offspring and their higher evolution. Much as the lawlessness of Passion has been ding-donged into us by the ignorance of our teachers, its laws become astonishingly apparent. Notwithstanding we have been taught to believe all the Passions are innately :

"Mad as the seas and winds when both contend which is the master."

Nevertheless the Evolution of the Grander Passions has been the Light of the Ages.

To assist in grasping the relation of the Organs of the Passions to the Unity of the Passions of the Soul, consider it in this way. That the organs of the Passions of the Brain and Nervous System are as an arrangement of multiplex clocks. These are all kept going to the time of an Invisible Central Transmitting Clock by the wireless telegraphy of the Soul. The nerve ganglions of special organs of the Special Passions being coherers receive the spiritual electric waves, and cause the time of the special Organ of Passion to be always that of the central clock of the Soul or the Developing Universal Reason.

There are two ways of studying the relation of our own thoughts as connected with our passions. In the common every-day introspective way ; and in an ethical, mystical or psychical way. In the mystical, ethical or psychic way we can find out by experiment that the past exercise of our nobler or lower passions in their connections with our thoughts, have tended to form latent personalities within us, and which, under suitable conditions, may be evoked. The knowledge of the Mystic is thus the knowledge of an hitherto unknown source of intelligent personality within

him; and this he discovers to be capable of presenting extraordinary conceptions. These personalities are the unnoticed latent modifications of our passions in their relations to past mental images. The evolution of images and new forms is the law of the Soul's life. Life, as I have unceasingly explained, implies the involution, evolution and dissolution of Forms. This is true whether it imply the involution of forms of air, or of food, or of moral and mental images. All are forms of Form. The forms of Aristotle have no existence apart from sensible things, like the Ideas of Plato. Says Bacon, "When we speak of forms we understand nothing more than the laws and modes of action which regulate and constitute any simple nature, such as heat, light, weight, in all kinds of matter susceptible of them. So that the form of heat, or the form of light, and the law of heat or the law of light are the same thing." Again, "since the form of a thing is the very thing itself, (and the thing no otherwise differs from the form than as the apparent differs from the existent, the outward from the inward, or that which is considered in relation to man from that which is considered in relation to the universe,) it follows clearly that no nature can be taken for the true form unless it ever decreases when the nature itself decreases, and in like manner is always increased when the nature is increased." Passions of involution and evolution create and reconstruct the nature of physical, mental and moral Form. To recapitulate; in order to make definite the foregoing law of the Passions as the means by which the soul involves, evolves and repulses forms. Our involving passions attract forms. Our evolving passions evolve forms. Our repulsing passions dissolve or repulse forms. To lure or attract in any form to the stomach, womb, or mind, is to involve it. To create or reproduce the form in a higher form after it has been attracted into the mind, is to evolve it. To re-

pulse any of the inharmonious parts of the form is to dissolve or disintegrate it. And these are the three primary laws of the Passions. In their evolving action on living matter, the passion of Hunger so raises the atoms of digested food to evolved quantities of new form, that our Senses can operate through them as organs. As the law of the Evolving Passions is to construct new forms out of old material, the Soul (in so far as it possesses such powers of self-constructive Evolving Passion) is a creator of New Forms for itself. That is, the Soul has power over certain forms of matter to create for itself Form. What is the nature of the matter on which it shall operate after Death? And out of what form of forms shall it rebuild for itself a New Form? All our Sex affinities are relative to our Higher Evolution. Emerson says, "Of progressive Souls, all friendships and loves are temporary. Do you love me? means Do you see the same truth? If you do, we are happy with the same happiness. But presently one of us passes into the perception of new truth. We are divorced, and no tension in nature can hold us to each other. I know how delicious is this cup of love. I existing for you, you existing for me. But it is a child clinging to his toy. An attempt to eternize the fireside and nuptial chamber. To keep the picture-alphabet through which our first lessons are prettily conveyed. . . . God is the bride or bridegroom of the Soul. Heaven is not the pairing of two, but the communion of all Souls." How explanatory the foregoing seems to be of Goethe's idea that man exists for what he can accomplish in himself. And the first foundation stones of this possibility of culture are those of the lowly passions of Hunger and Sex. And in relation to the aspect of the State to this self-culture of the Individual, the regeneration of Modern Christianity would mean that its sublimely disinterested primitive passion of Love should become the practical or-

ganizing power in the State, in the place of the old threadbare, selfish passions of love-of-power and gain. An iconoclasm which has for its object the breaking down and destruction of all images and beliefs which stand between Man and the natural spiritual honor and reverence due to the Divine Creative Unity of the Spiritual Passions of His own Soul is not to be despised. In the place of Exploded Beliefs we should have the certain Spiritual Science of a Moral and Spiritual Psychology as based on the Ethical Unity of the Grandest Spiritual Passions of the Soul. Progress is possible only as we wisely plan to form anew, according to wiser ideals. Otherwise our efforts simply end in lapsing back into worn-out superstitions. The Unity of the Soul is seen in the fact that by reason of its Unity of Constructive Passions and Senses, their created forms of experience are combined and conserved within a common Unity of Consciousness. Accepting as truths the Stigmata of St. Francis and all facts of this class, they would afford scientific evidence of the power of the Grander Moral Passions to mould the physiological matter of the human body into the images and forms of their own ethical concepts.

In the chapter on "Passions as Creators of Forms," I referred at length to Professor Elmer Gates' experiments. It is not by any means impossible that protoplasm may some day be made in the laboratory of the chemists. Dr. Ira Remsen, professor of chemistry in the Johns Hopkins University, asserts that the same fats that occur in living beings can be made in the chemist's laboratory out of the elementary substances of carbon, hydrogen and oxygen. A chemist can make a simple form of sugar from its first elements. On the psychic side, on the other hand, the *evolutive* power connected with the Passion of Hunger implies the power to automatically construct from proteids, fats, and carbohydrates, the protoplasm of living tissue. To understand

the *psychic laws*, by the means of which the *evolutive* power of the passion constructs the elementary carbon, hydrogen and oxygen into forms of protoplasm, is to unlock the first of the mysteries of the life of animals. So that looking at the Passion of Hunger as a Creator of Physiological Atoms of Form, from the standpoint of Psychology we should be forced to analyze the action of the Passion in its three-fold aspect. First; we must understand the psychological *laws* regulating its strictly *involutionary* acts. With these, of course, are primarily connected the Sense of Taste and the Instinct of Swallowing, Second: a clear analysis of its *dissolutive* acts, as these bear on such Instincts as biting and tearing on the one hand, and the Senses on the other. Third: a knowledge of the *laws* bearing on the automatic acts of the *evolution* of the food into chyle, and the chyle into blood and tissues. In this way we arrive at a primary rough idea of the *nature* of the force, whose purpose is the *automatic evolution* of the chemical forms of the elementary substances of carbon, oxygen and hydrogen into protoplasmic nervous systems, through which mental signs are received.

CHAPTER XV.

THE PASSIONS AND THE STAGE.

"The wise and fool, the artist and unread
The hard and soft, seem all affin'd and kin:
But in the wind and tempest of her frown,
Distinction with a broad and powerful fan,
Puffing at all, winnows the light away;
And what hath mass or matter, by itself
Lies, rich in virtue and unmingled."

—SHAKESPEARE.

From Coquelin, the genius of modern comedy in 1901, A. D., back to Susarion who, 580 B. C., ridiculed the vices and follies of Greece from his small movable stage,

comedy has played its part in tripping up the ludicrous pretensions of the lower passions. As we look back to ancient Greece for the invention of the drama, so we glance up to our modern Shakespeare for its euthanasy and apotheosis. Whether we view the drama as an impersonal representation by the dramatist of the talk of groups of people, from whose speech the movement of the story is to be gathered or not, the value of all serious drama consists in its antagonisms of passions. Self-contradictory as the terms may sound, nevertheless it must be admitted that in all serious or high purposeful comedy, its gaiety, riotous mirth, and joviality always implies the destruction of the insufficient ideal of some form of passion or the other. *Æschylus*, *Sophocles*, and *Euripides* gave to Greek tragedy its loftiest ideals. The play of the grander passions which led to heroism, to the acts of model men, to the sublimity of moral character, was, by them idealized. It was, in the language of Aristotle, always the "imitation of some action, serious, entire, and of a proper magnitude. Effecting, through Pity and Terror the refinement of these and similar passions of the Soul." Shakespeare, though universally admitted to be the greatest dramatic genius that has ever appeared in the world, nevertheless lacked the grandeur of moral intensity characteristic of the Greeks. Even Schiller surpasses Shakespeare in this respect. It was this lack of moral intensity in the work of Shakespeare that led Emerson to remark: "He was master of the revels to mankind. Is it not as if one should have, through majestic powers of science, the comets given into his hand, or the planets and their moons, and should draw them from their orbits to glare with the municipal fireworks on a holiday night, and advertise in all towns, "a very superior pyrotechny this evening!" Are the agents of nature, and the power to understand them, worth no more than a street

serenade, or the breath of a cigar? One remembers again the trumpet-text in the Koran,—“The heavens and the earth, and all that is between them, think ye we have created them in jest?” As long as the question is of talent and mental power, the world of men has not his equal to show. But when the question is to life, and its materials, and its auxiliaries, how does he profit me? What does it signify? It is but a Twelfth Night or Mid-summer-Night's Dream, or a Winter Evening's Tale: what signifies another picture more or less? The Egyptian verdict of the Shakespeare Societies comes to mind, that he was a jovial actor and manager.”

But this refinement and moral intensity of the masters of Greek Tragedy, and which is claimed to be lacking in the magnificent trifling of Shakespeare, seems in 1901, to be returning and reappearing in unwonted ways. Clearly the development of the ethically purposeful modern novel has had much to do with this. The drama could have no existence but for the *unity of the passions*. The theater is interesting simply because we see on its stage the unity of those human passions which prevail within ourselves. The trouble with the theatre going public is that it does not see that it is to its own advantage to awe back those lower passions of the brute left over in the evolutionary ascent of humanity. For there are often long periods in the lives of men, where the fierce, unchastened, brute passion of Sex becomes such a violent monomania of eroticism, that they are satisfied with no theatrical reproduction whatever that does not degrade humanity and say the foulest things in human language. During times of war, especially the Spanish American war, the dark passions of Revenge, Anger, and Hate, found their affinities in the war plays of the melodrama; which, since its introduction by Rinuccini in the 17th c., by the union of music with the romantic

drama, has become the popular expression of histrionic conflicts of passion. Consciously or unconsciously, people go to theatres to find types of special affinity for special classes of the passions. The unity of the passions make this possible. This is the meaning of the stage and the reason for its existence. The Theosophists in America have recently in a sweetly modest simple way attempted to re-establish the lofty spiritual idea of the ancient Greek religious drama.

The grander *spiritual passions* are emphasized by them, and a lofty ethical tone pervades their compositions. The stage will always have attractions for humanity, because every soul we see on its boards is a potential type of every soul in the audience. Low or high, what it is, and what in some degree it may become. For, in order for me to interestedly watch the progress of a play it is necessary for my passions to attract or repulse the moral forms of the characterization. My passions are engaged in the active perception of moral forms which as conditions or 'ideals, they either desire to construct into my own life, or to repulse from it. The word ideal I therefore use in two meanings. First; as a *relative* model to physical, moral, and spiritual perfection. Second; as meaning a mental construction within my own brain of the *mental form* of the object. So that my sense of sight may see the passing or standing object as it exists in *mental shape* within my own brain, and *not* on the stage where it *seems* to be. On pages 34, 35, 36, may be seen Professors William James and P. B. Bownes' explanation of this law of the creation of *figured or formed mental objects within the brain* by the Soul. So that it really is, when watching a play on a stage, as if (as Berkeley would have said) all the persons in the audience were stimulated by mathematically definite vibrations of light and air; to dream the same dream of sight and sound at the same moment of time. And these mentally

constructed *forms* of sight and sound are the affinities of the passions, or, their non-affinities as the case may be. So that the perception of men and objects on the stage by our sight is our own perception of our own inner constructed *mental forms*, and which are constructed by the Soul in the brain according to the mathematical degrees of stimulus produced by the vibrations of light and sound in the theatre. Thus, it is, that the sounds of the music of the orchestra, according to their liveliness affects through my passions my circulation. With Mosso I realize in a general way the gathering unrest of the blood vessels in my hand, which with every changing passion, change their volume. So the red colors on the stage obviously increase the circulation of my blood, and also my breathing, more rapidly than those of green or yellow. The perception of these things of sight on the stage is always the perception, therefore, of our own inner *mentally constructed forms* within the brain; and *not* the perception of the *real physical forms* of thickness, length, and breadth, which we *think* we see on the stage in front of us. Our Passions are the psychic forces which agitate us, not our Senses; and our Passions are aroused through the construction of mental forms by stimuli of sound and light on the nerves of our Senses.

This principle is of course true in our construction of men and their sayings in pulpits; as on stages. We think our senses are constructed to perceive a world of untranslated *physical forms*; whilst it is only the passing world of *mental forms* in our own brains which we see, and which are only photographs of the passing *physical forms* outside of us. This is why we can see the *mental forms* of men and things in our dreams; for these dream objects and people are purely *mental*, not physical. Theatre going may be a great advantage to health; for it may, by arousing the passions, assist in renewing circulation, and dislodge trains

of morbid ideas. A good play is a splendid mental healer. It is the relation of the stimuli of the theatrical vibrations of light and air (causing unusual lights and sounds) through the Senses in on the psychical forces of the Passions, which explains the result. The Stimulus acts on the Senses, and the Senses on the Passions, and the Passions on the nerves, causing us to feel Emotions.

The automatic action of the psychic forces of the passions on the pneumogastric nerve, which controls the *heart* is the explanation of the changes in the volume of our circulation when we are watching a play in a theatre. If the \$15,000, which is spent for car fares for visitors to see the insane poor, who are distributed in the state hospitals of Massachusetts, was spent for theatre tickets for the mildly iusane ones, compelling them to attend a theatre steadily for two weeks during the season, there would unquestionably be a larger percentage cured. Would not this be cheaper than paying \$4,000 to support the chronic insane person for his average life in the Boston Insane Hospital? Within some past years, Boston has paid for four new state insane hospitals, by taxation, \$1,780,244.52. Insanity is the morbid exaltation and concentration of one or more of the passions. In its earlier stages, nothing is so potent to break up the morbidity of this concentration as a week's attendance at a powerful play. The Senses are bombarded by the unusual sights and sounds, appealing to a latent class of Passions, which, when brought into activity, would render the abnormal Passion less active. The ordinary entertainment given at asylums are usually too tame to produce the effect. In this sense, then, I consider the great play one of the most potent influences in the world for the mental healing of the mildly insane. In order for no misapprehension to arise as to what I mean by "mental healing," I desire to emphasize once for all that I *do not mean* the mental healing of chronic

organic diseases, broken bones, or starvation. To throw aside the grand results of the patient surgical and medical genius of generations is a horrible and ghastly fanaticism. By "psychic phenomena" I also exclude as evidence the statements of *paid mediums*; or, of data presented for purposes of personal notoriety, or to gain power and influence for the publicly expressed views of aggressive communities of spiritual opinion. In my judgment the one sad need of the present age is a more sublime and vastly enlarged teaching of the neglected *laws* governing the evolution and inverse self-induction of the passions, and also from the more severe, scientific and philosophical standpoint. If we are not by *conservative cowardice* and without well-planned reform, to stand by and permit the advent of lawless and radical religious revolution to prematurely precipitate the religious future, or to throw the race back to ideas which are effete and barbaric, it seems to me much more philosophical and manly to *promptly and boldly* face the problems of spiritualism and mental healing, *first of all* from the neglected *laws* of our passions. So far as the relation of the passions to the theatre are concerned, the fact that the passions condition themselves by nervous processes, and are therefore both the *causes* and the result of physiological changes, does not imply that the passions are *mere reflex acts*. My study of the insane has convinced me that the passions are *causal psychic forces*. As opposed to the old *reflex* theory of the passions, the idea urged by me is, that because the chronically expectant passion is the *cause* of a special mode of perception, it is therefore capable of producing such formidable bodily effects of "all-overishness," and shivering, and lachrymal effusion, and heart-swelling, and fainting. It is unquestionably true that because a given passion can create such sad morbid bodily states, that the body itself will, *after a time*, automatically assist the passion as a cause in sustain-

ing the morbid bodily condition. But this morbid bodily state of bad breathing, and heart trouble, and epigastric change, was first caused by the morbid activity of the passion which impaired the nervous machinery. The whole value of the drama consists in the simple fact that the studied and voluntary manifestations of special passions by actors is capable of arousing the same special passions or their repulsions in the people. Apart from this principle, the drama has no meaning. That we can arouse and cultivate our best *spiritual passions* by at first going through them in cold blood, and acting them out *as if we felt them*, is the teaching of Professor William James of Harvard. He says : "There is no more valuable precept in moral education than this, as all who have experience know. If we wish to conquer undesirable *emotional* tendencies in ourselves, we must assiduously, and in the first instance, cold-bloodedly go through the *outward movements* of those contrary dispositions which we prefer to cultivate." One passion may be used as a medicine to cure another. Shakespeare says :

"Be comforted.

Let us make med'cines of our great *revenge*
To cure this deadly *grief*."

Of course, with that class of actors who *study* with a determination for years to mimic the outward expressions of passions, without realizing the *feeling* of the passion, it is easy enough to see that they may finally reach a point where they cease to *feel* the passions they manifest at all. Constant repetition of a play of course also dulls the interest and assists the strength of the pure mimicry. Nevertheless, the passion of a part masters them when they throw their whole soul into it. Burke, in his treatise on the Sublime and Beautiful, says of Campanella : "This man, it seems had not only made very accurate observations on human faces, but was very expert in mimicking such as were

in any way remarkable. When he had a mind to penetrate into the inclinations of those he had to deal with, he composed his face, his gesture and his whole body as nearly as he could into the exact similitude of the person he intended to examine ; and then carefully observed what turn of mind he seemed to acquire by the change." So that, says my author, he was able to enter into the dispositions and thoughts of people as effectually as if he had been changed into the very men. I have often observed (Burke now goes on in his own person) that, on mimicking the looks and gestures of angry, or placid, or frightened, or daring men I have involuntarily found my mind turned to that passion whose appearance I strove to imitate. Nay, I am convinced it is hard to avoid it, though one strove to separate the passion from its corresponding gestures." It is a remarkable, medical fact, worthy of the consideration of the psychological sociologist, that the limited natural indulgence of the passion of sex has at times caused renewed health. Ethically considered, this view is perhaps worthy of the severest condemnation. The therapeutic reason assigned is, that the paroxysm of the passion, by increasing the temporary circulation assists in destroying the diseased pathological condition. But the fire that gives warmth on bitter days, is the same element that burns down our uninsured habitations. The idea of Emerson and the ancients that Evil is—in some sense or the other—Good in the making, has the theory of Evolution for its support.

"Lilies! that from such noisome pools
Distil such sweets, expound your rules;
That we the gracious hint may share
And grow as fair:—
We formed for noblest ends who yet
Our high prerogative forget,
Letting our earthliness prevent
The purpose meant."

What an astounding change has taken place since the days of the Middle Ages, when religious dramas were performed in the streets on movable stages, and as seen today at the dawn of 1901, when representations of the Passion Play may be seen in the halls of the modern mammoth dry goods establishments of the world. Only the clergy and choristers were allowed to arrange the appearances of such passion plays at first. Subsequently in the Alpine districts of Germany they were composed and acted by the peasants. Only when features of burlesque are permitted in connection with Passion Plays do they fall into disrepute. As a public teacher of the activity of the loftier feelings of the spiritual passions, the Passion Play is without a rival. A revival of miracle-plays is to be hoped for. In 1350 a celebrated fraternity called the Confrerie de la Passion was founded in Paris. This fraternity had a monopoly for the performance of Passion Plays. The exhibition of each occupied several days. Unquestionably they taught the heart its deepest lessons. How the clergy of the Middle Ages would have winced at the thought that the day would come when a class of religious plays would be exhibited by enterprising merchant laymen in which allegorical personifications of the Virtues and Vices would be introduced as *dramatis personæ*. The interests of the centuries weave themselves together with an odd grandeur of sameness in this spiritual shadowing.

"And yet I clasp this shadow dim,
This dead Christ to my living soul;
Still asking, Who for me shall roll
The stone away that covers Him?"

Perhaps the modern merchant with his passion play shall help!

When the Corpus Christi festival was established by Pope Urban IV in 1264, Passion Plays became one of its

adjuncts. Every town had a fraternity for its performance. The Passion Plays were not finally suppressed, because of the hostility of Luther or the Reformation, but because of the rise of the secular immoral drama in England, and the irreverence and buffoonery introduced by ignorant players. Of the Passion Play as acted by the villagers of Oberammergau in the Bavarian Highlands every ten years, the modern reader is aware.

"How do we know what evil is, or good?
What loss or gain? Ah, if we understood,
Should we thus scan God's deep, but perfect way,
Singing, perchance, His goodness all astray?"

Although for long, long years the Passion Play has been annually sustained up to 1900 in the City of Mexico, the ecclesiastical authorities have now decided on its suppression. The word *holy-days*, as applied to the days for the observance of the Passion Play in Mexico, simply came to mean *license-days* for the indiscriminate indulgence of the lower forms of brutalized sexual lust. Of the dramatic unities of Action, Time, and Place, unquestionably the French are the best critics. According to general opinion, these unities imply the following points. "1. That the action of the drama must be *one*. That is, that the interest or attention must not be distracted by *several* plots. But that everything must be subservient to the main *action*. 2. That all actions must take place on the same *spot*, or very nearly so, in order that the illusion may not be disturbed. 3. Everything should happen on the same *day* for the same reason. These are the landmarks on which the classic dramatist fixes his eye." By unity of action is therefore implied the fortunes and conflicts of the same leading *passions*; by the same spot is meant the same *space*, and by the same day is meant the same *time*. The truly great dramatist is therefore the man who can set in motion the greatest

passions within the most easily understood limits of space and time. For the truly great drama, circumstances and incidents of space and time merely exist for the purpose of expressing various stages in the evolution of the passions. All outer things are subservient to this. No fine dresses or gewgaws are there for their own account. The dramatist realizes that the drama must be the most perfect reflection of the leading passions that dominate the events of human life. Hence his business is with the unfolding of human nature. The disregard of the unities has unquestionably been the reason why the stage has in part ceased to be an indirect psychological instructor in the laws of the general and profounder passions; and has developed in its place a taste for vaudeville, and specialties. With much faithful work in the attempt to preserve the unities; there has, in the mere verbiage of plays, been much also, that was heavy, declamatory, and dull. 'Irregular' drama, or the disregard of the unities, is not in harmony with the principles of human nature; for the aim of the passions is always the repulsing of obnoxious ideals, or the securing of such ideals as affinities within the least time and space possible.

CHAPTER XVI.

THE PASSION OF LOVE.

"So many paths, so many creeds,
So many paths that wind and wind,
When just the art of being kind
Is all this old world needs.—ELLA WHEELER WILCOX.

The Law of the Passion of Love is an opposition to the Law of the New England Passion of Prudence. Which of the two laws shall we accept as our Universal Criterion of Perfect Spirituality and Morals? Let us compare them :

I.

THE ANXIETY OF LOVE.

THE ANXIETY OF PRUDENCE.

In Love it is the regard for the welfare of the object apart from one's Self that awakens anxiety.

In Prudence it is the regard for the welfare of Self apart from others that awakens concern or anxiety.

II.

In Love the Self is put Last and the other person is put First.

In Prudence the Self is put First and the other person is put Last.

III.

In Love the Self wholly loses itself in the object and yields itself for the good of the object.

In Prudence the Self never loses itself in the object; but makes the object in some sense subservient to the Self.

IV.

In Love the belief that Good is in the object is the dominant belief, feeling and reality.

In Prudence the belief that Evil may be in the object is the dominant belief, feeling and reality.

Says Corelli, "there are the laws of Life and the laws of Death, but there are also the laws of Love. Without the laws of Love the universe would cease to be." The Sorrow of Love ever waves in the wind of Eternal Hope, the most exquisitely beautiful passion flower in the garden of the Soul. Love is solicitous for all things. The hopes and fears of a truly great soul pendulate as readily for the sorrowing welfare of a favorite horse or dog or bird as for one of his own kind. The soul that has never known a pang of anxiety for things that are lowly and beautiful has never known Love. In all of our attachments the floating beacon

of the intellect turns with the tide of our Sorrowing Love. All toil is sweet if the balsam of Love be in the cottage window of Honest Labor. Byron, referring to Rousseau, says,—

“ His love was passion’s essence—as a tree
On fire by lightning ; with ethereal flame
Kindled he was, and blasted ; for to be
Thus and enamoured, were in him the same.
But his was not the love of living dame,
Nor of the dead who rise upon our dreams ;
But of ideal beauty which became
In him existence, and o’er-flowing teems
Along his burning page, distemper’d though it seems.”

The adequacy of knowledge is no adequacy for a broken heart. All love is false that reaches a height where the heart ceases to throb with a linnet in the anguish of its broken wing, or is indifferent to the overburdened man or horse, that cares nothing for the half-frozen sparrow begging for its crumb, or the starving dog piteously whining for a bone. The extent or correctness of our ideas cannot take away the Sorrow of our Love if the outlook be dark. Love is subject to Sorrow in proportion to its intensity ; for the anxiety of its sympathy is then increased. The greatness of Love makes all men fools. The sympathy of Love is Love with the accompanying Anxiety for the other’s wishes. So far as Love is affected with Sorrow so far is it sincere, and the Love is greater in the degree that the Sorrow is greater. Love is its own limitation ; for the oil of Grief feeds the lamps of Love. The anxiety of Love creates the care for the existence of that which is loved, and the profounder the anxiety the greater is the care manifested. When the kindled fires of Love burn down to the hot embers of Pleasure, there is the loss of Sympathy, for Sympathy implies anxiety and anxiety implies Sorrow. There is no great Love without Sadness.

The Anxiety of Love is the one passion that implies the utter negation of Self, and from which necessarily flow the acts that promote the preservation of all other things; for the attempt to preserve the welfare of all things is the essence of the Anxiety of Love. It becomes individualized in one single object at a time for us. Each morning of Love furnishes its own new dawn of Care and Hope. The mental pains of the anxiety of Love are the birth throes of the Soul. A great Love—wholly independent of Sex—is that which embraces many objects and becomes universal in its solicitude. The knowledge of Good and Evil is the effect of Pleasure and the anxiety of Pleasure; and of Love and the Anxiety of Love. Each of these mountain systems has its own rocks of virtue. Peradventure the mountain passes of Love usually form a part of the water-shed of Sorrow. The passion of the Anxiety of Love is only related to the Soul in so far as the Soul becomes capable of caring for the universal; and he who becomes so related becomes a Deity in miniature caring for a World. He, in Byron's words—

"Ascends a throne

To which the steps are mountains; where the god

Is a pervading life and light,—so shown

Not on those summits solely, nor alone

In the still cave and forest; o'er the flower

His eye is sparkling and his breath hath blown.

His soft and summer breath whose tender power

Passes the strength of storms in their most desolate hour."

The rain of Anxious Love is the only thing that can re-clothe the plains of the Soul with moral verdure. The strength of the Anxiety of Love has its partial origin in the uncertainty of our knowledge and the fear of evil. The Knowledge of Evil is the Fear of Love. And the Fear of Love is the road to an Anxiety for the welfare of all universal life. The development of an anxiety for the welfare of

all things could not have existed save as it originated in the knowledge of evil and pain. So long as Pain is a law of the Soul, Love must know Sorrow. For Pain is the cause of the passion of Fear, as Pleasure is the cause of the passion of Hope; as Anxious Love is the fear of the pain of the object of Love. For another to dislike and repulse an object of our Love is to create in us a similar repulsion of Anger and Fear and Hate; for these furies are the guardians of the Edens of our Love and stand at their gates with flaming swords of Sorrow. Love is its own Bible. The exaggerations of the Anxiety of Love are due to its intensity; and the greater its intensity the vaster will be the Denial of Self. There is no Love without exaggeration and exaltation: and the degree of each is measured by the intensity of the passion. Great Souls are Souls born keyed to a lofty susceptibility of magnanimous feeling. They may become geniuses or madmen; for each new object loved by them is loved with the same immeasurable pitch of high-keyed broad magnanimous intensity. All Love is relative to the development of universality; and the leaps to universal experience by souls in a lifetime are tremendous. The Anxiety of Love makes one's own happiness depend on protecting the happiness of another. But it is not the welfare of others that furnishes the key to the fashionable modern marriage barter. It is a false reciprocity by which public opinion may force me to force a woman to take that part of my life which I do not want myself and which she does not want, in exchange for that part of her life which she does not want herself, and which I do not want. To the existence of the Anxiety of Love, Evil is a necessity. Without Evil, Prudence and Anxiety would have no reason for existence; for they would have nothing to provide or be careful for. No one is Prudent in Heaven. For Prudence presupposes the existence of Evil to be

guarded against. An analysis of the complex passion of the Anxiety of Love gives us two ideas as to its origin. (a) The law of the passion of Love as the passion of perceptive perfection always idealizes its images and objects. And this idealization of certain objects by the passion always gives to the objects their supreme value in the estimation of the person. This is why all lovers are idealists and all idealizations are exaggerations. That is, the idealizations of the objects of our Love are the enlargements of our own moral values and which we ourselves create. But for this exaggeration or enlargement of the moral value of things their real value would never be afterward known. (b) The law of the passion of Fear as the passion of perceptive pain is the origin of Anxiety and universalizes images of Evil, Misfortune, Suffering and Wrong as the antagonists of the objects of Love. The blending of these two passions of Fear and Love with their images and objects is what creates the Anxiety of Love. The images of Love representing Joy and Perfection; the images of Anxiety representing Sorrow and Imperfection. This supreme law of idealizing values which Love places universally on all animate and inanimate objects is that which not only causes parents to love their offspring, but also causes the poet to love the mountain and the wild bird and the lion and the cascade. It forces the philosopher to love inanimate systems of philosophy. It coerces the preacher to feel an affection for the views of "our own people." It enables the housewife to place her value and hopes of the future on her furniture, cooking and cats; and the inventor on his machine. Thus Love, by exaggerating and enlarging the value of all things thereby preserves, protects, and brings them to relative perfection and harmony. By working on the law of probabilities the Passion of Love by idealizing objects that are comparatively worth-

less with those that are praiseworthy, gradually evolves the loftiest and at the same time continues to maintain all things in their subordinate ranks. Herein may possibly be found the interpretation of the ancient oracle which declares that,—

“The congruities of material forms to the reason of the universe are divine allurements. Having mingled the vital spark from two according substances, mind and divine spirit, as a third He added holy Love, the venerable charioteer, uniting all things.”

The intense mental suffering of the Anxiety of Love comes both from the passion of Love itself in that it is losing an idealized object of affinity, and also from the passion of Fear and Anxiety which is a special passion of Mental Pain.

“Strange how these feminine animals always harp on the subject of Love as though it were the Be-all and End-all of everything.”

In attachments of Prudence the passions of Fear and Love often make inanimate lifeless objects the aim of their care. The objects in themselves may or may not possess value. Yet the attachments of Prudence imply a capacity and power of self-protection. They throw a strange value over mere figures and forms of Space so that the love of locality becomes fierce, and an attachment is formed for a house-room, a garden. With the housewife the passions of Fear and Love extend their influence over the inanimate lifeless bits of furniture. So that we may have as the dominating purpose of Life the protection of the bed the back and the boudoir. Sighs and simmerings and somnambulisms lest an audacious fly should alight on the chamber set and defile its perennial beauty. Tears, terrors and a torn heart lest the window curtain should be specked or the front stoop or the carpet soiled. This is

why childless women are such fastidious housekeepers. Inanimate objects receive the protection and passion otherwise extended to living things or offspring. Should an animate thing even harmlessly cross the path of an inanimate object thus protected, be it dust-pan, sofa or door-mat, the passion of Fear is instantly aroused; and if any continued unconscious opposition is shown, the passion of Anger instantly accompanies the passion of Fear. As the passions of Fear and Love in the childless housewife or unmarried woman, are all strongly entwined about the inanimate lifeless objects and forms of her own house or room, to in any way disarrange these lifeless objects is to disarrange the poise and equilibrium of her own Life and Soul. So with the tools of a mechanic, the Mss. of an author, the money of people, the parts of an invention, the business man's ledger, or the broker's certificate of mining stock. In proportion to the narrowness of the life will be the fierceness of the attachments of Prudence. The failure to realize this law as governing the life of the housewife is what has caused the breaking up of thousand of homes. It is not passion that causes the Sorrow and Pain of Life; but the ignorance of the laws of Passion. The best corrective of mental Pain is a scientific drilling of the passions, teaching the moral consequences of arousing the repulsive passions of pain by purposely or inadvertently interfering with the proper attachment of others. For where the nature of the passions in their relations to attachments is taught as a system the possibility of mental Pain, mental suffering and of broken hearts would be lessened. The reason for this is that the equities of the limitations of attachment constitute the principles of Justice, and the elements entering into and making up the virtue of Justice should be the first things taught. Every human thing is quicker to form attachments and to repulse the attachments of others than it.

has any knowledge of. A knowledge of these principles has been too much taken for granted. They are not scientifically known, and until they are known, mental suffering, moral pain, and wrecked nervous systems will darken the lives of humanity. Happily the social fear of Higher Nobler Customs makes a lower meaner Soul temporarily hypocritical and a slave to better appearances of culture as well as to silly appearances. These parlor and street adaptations become the temporary attachments of Prudence whether it be to the Browning Society, or to the apeing of the style of Mrs. Jones' missionary bonnet. But the power to continue to ape the lofty appearances of Higher Nobler Customs long enough, to persevere in apeing them week in and month out, to keep on suffering and appearing, and appearing and suffering, is eventually to gain the power to be an actual real Higher Nobler Custom one's self, instead of an imitator of it.

The suffering, mental and moral, which arise from imprudent attachments arises from the fact that our passion for love, union, and harmony temporarily deceives us. The natural state of the Soul is a desire for this concord ; mental union ; moral harmony. It implies the desire of two or more minds to perfectly agree in all their relations to ideas and objects. Therefore we blindly and unquestioningly credit the other with being as fervently attached to our own ideas and objects as we are ourselves. We believe they are, we feel they are, and if asked would say that we would be willing to swear and die that they are.

Let us revert again to the New England Passion of Prudence and ascertain whether this old Pagan Virtue of Epicurus, Schopenhauer, and of New England is not after all a Vice masquerading under the name of Christian Virtue.

I.

The Anxiety of Love implies the wish to set up conditions for the wants of Another without hope of return.

The Anxiety of Prudence implies the setting up of conditions to satisfy our own Personal wants.

II.

Love welcomes the ideas of Others for the sake of approximating nearer to a unity of Truth.

Prudence repulses the new ideas of Others because they interfere with its old ones; and its own Self-comfort.

III.

Love is the motive of all Disinterested Heroism.

Prudence is the motive of Calculating Self-seeking.

IV.

Love implies freedom from the old narrower spiritual Self.

Prudence implies slavery to the unimproved Past.

V.

Love has its origin in Joy.

Prudence has its origin in Fear.

VI.

Love has its trust in Humanity.

Prudence has its origin in our distrust of Humanity.

VIII.

Love is the born Virtue of the Optimist.

Prudence is the self developed fear of the Pessimist.

IX.

Love is self-denial.

Prudence is spiritual and physical Self-protection.

X.

Love gives and expects no return.

Prudence takes and secretly wishes for more.

If gentlemen occupying pulpits can happily show that I have erred in pointing out these distinctions it would certainly prove an opportunity for valuable knowledge.

XI.

The desire of Love is the surrender of the Self to Another's ideas and interests.

The desire of Prudence is to make Another's ideas and interests surrender to the Self.

XII.

Love is morally correct and respectable through Affection for Society.

Prudence is morally correct and respectable through Fear of Society.

XIII.

Love implies the exaltation of Good as the only thing worth seeking.

Prudence implies the exaltation of Evil as a life object to guard against. The seller fleeces the ignorant buyer ; hence the necessity for Prudence.

XIV.

Love is the motive of Philanthropy.

Prudence is the motive of Business or a Church which always prefer a greater gain to a smaller, in money and numbers.

XV.

Love implies thoughtful providence for the future physical and spiritual welfare of Others.

Prudence implies thoughtful providence for the future physical and spiritual welfare of the Self.

Now, if an Enlightened Conscience is to be our guide in life, by which of these two Passions are we to be led? Obviously no such thing as a spiritual, ethical, or moral perception is possible without the existence of such passions as Moral Love and Fear on which to found it. All Conscience arises from the passions of Moral Love and Fear; which, then, of these two Passions is to furnish us with the Universal Criterion Conscience? If we are to believe the founder of Christianity, the Universal Criterion Conscience by which the Individual Conscience is to be squared and corrected is to be formed from the knowledge of the law of the Passion of Love. Ethics, morality, and spirituality, according to Him, having their origin in the Passions. The greatest happiness of the greatest number is a good enough Standard of Conscience until the happiness is made to consist in degrading (through Prudence) the smallest number. Every man steals to provide conditions for his own temporary welfare; that is, from a sense of Prudence. The Passions of the Higher Self imply a preference of Others before one's own welfare. The Passions of the Lower Self imply a preference of Self before Others; and this is the distinction, the only distinction existing between Vice and Virtue. To satisfy one's self on this question of Love as opposed to Prudence, let the reader present the question to any of his clergymen friends, who may assist him in pointing out the weakness of my views on the matter. Is Prudence only another name for Covetousness? Is Self-Denial from a motive of Love, a wholly different thing from Self-denial arising from a motive of Prudence? Does the fact that I deny myself things to-day in order to enjoy them to-morrow alter the personal purpose of the motive? If I deny myself things so that I may not be a burden to another, the motive then becomes one of Love. Are these acts of animal foresight by which (squirrel like)

we spend our time hoarding Prudently for Self founded in any higher motive than the low cunning of animal self-protection? Is this a Virtue? Is this what we mean by New England Prudence? If Prudence is not what I have defined it to be, then what is it? The only moral duty insisted on by the founder of Christianity—and of Buddha was the self-development or culture of Love considered as the Passion of Universal Disinterestedness or Sympathy. The nobler passions according to this view are capable of being self-evolved into permanent dispositions. If we will not, and do not express in thought and acts our nobler passions we never become noble. Says Professor William James of Harvard, "Refuse to express a passion and it dies." Do we wish to change the character of the motive-passions dominating our lives? The same author advises us to begin and "go through the outward movements of those contrary dispositions which we prefer to cultivate." Bain explains the value of so acting in order to induce noble passions in ourselves. "By acting out the external manifestations we gradually infect the nerves leading to them and finally waken up the diffusive current by a sort of action *ab extra*. . . . Thus it is that we are sometimes able to assume a cheerful tone of mind by forcing a hilarious expression."

However, at the present stage of our moral and spiritual evolution it would not be difficult for the Philosopher of Prudence to show that the Sorrow of Life arises from the self-contradictory nature of the Passion of Love. Let us therefore be fair and permit both sides to be represented.

I.

For Love.

There is such a Life as an Existence entirely controlled by the Passion of Love which seeks as its sole object

For Prudence.

There is no such Life as an Existence entirely controlled by the Passion of Love in which the welfare

the welfare of Another without any possible Hope of Return.

Proof for Love.

The passion of Love is of such a nature that it is conditioned to be attracted to Beauty and Helplessness. But Helplessness cannot offer anything in return, and through Beauty Love loses itself; so that in neither case has it any compensation. Experience proves the absolute disinterestedness of Love in the passion of a Mother for her child who loves it better than her own life. Also in the passion of the martyr who loves his holy belief better than his own life; and in the passion of the Hero who loves his country better than his life. The Lover will die for his betrothed. Admit that there is no Disinterested Love and it follows that such a Life must exist devoid of any Self-needs. For the existence of Love implies the possibility of supplying the affinities of Need. But to supply Needs implies the

of Others is its sole object apart from compensation or hope of Return.

Proof for Prudence.

Emerson has proved that Compensation and not Love is the law of Life. Admitting there is such a Life that has for its object the Welfare of Another, yet it only does the Other good with the hope that the Other will do it some good in return. So that Love is the hope of Compensation. Absolute Disinterestedness is a chimera. Experience proves that mothers do not love their children if they bring them shame. Martyrs deceived themselves as to the infallibility of their interpretations. Heroes become so in order to get a name. In the case of Lovers who die for their affinities such cases are clearly pathological. There can be no Civilized Life without Civilized Needs; and these can only be supplied on the Confucian basis of reciprocity which implies the principle of Compensation or Hope of Return. In

Proof for Love.

possibility of Disinterestedness to supply things impossible to supply oneself. It is the experience of thousands that it is a greater joy to work for another for Love than for money. To work from the inspiration of the Passion of Love is to work for the development of the loftiest ideal of disinterestedness of which the Soul is capable. All truly great moral books are produced in this way. It is the nature of Love to supply the Needs of Helplessness from Sympathy, and all Sympathy is centrifugal in its nature and takes us away from Self. Granting the existence of Self-Love to be the principle of Life, nevertheless its highest form is abandonment of Self to a Higher Ideal.

Proof for Prudence.

what other way can Labor be paid? Any supplying of Needs without Compensation is therefore an injustice to some form of Labor. In the present state of humanity if Love was introduced as the basis of Society, it would reduce half of the race to pauperism. It has been the experience of millions that when attempts have been made to act toward others with a spirit of Love that cruel advantages are taken. Neglected genius proves that unreciprocal Love is not countenanced by Humanity. The Nature of Love must adapt itself to the Nature of Need. But universal capacity to supply Universal Needs is impossible. Therefore Universal Love as a means of doing good could not exist as a fact and capacity in the practical Life of Man. But to test whether the care of the Financial Self is not the law of life, send your Mss. the rounds of the leading publishers of New York, Boston, London, or Paris, or have financial dealings with a neighbor or relative.

Now, the Philosopher of Prudence glancing over the series of conflicting statements would probably say that the self-contradictions of the Passion of Love arises from the following fact. That, if the disinterested acts of the Passion of Love are perfectly adequate as meeting the Ideal of Spiritual and Moral Perfection, they are, nevertheless, too lofty to sustain themselves in practical life. If on the other hand Love was to supply all the lower Needs of practical life it would be too inadequate morally to meet the ethical demands of its Ideal of Spiritual Perfection. He would urge that the belief of the possibility of practising Universal Love without Compensation is partly based on the chimera that all men possess the universal mental capacity to supply the wants of others. The idea is therefore based wholly on an illusion of worthy motive. Our Philosopher of Prudence would urge that the Passion of Love is intended as a Regulative Ideal of Life, towards which experience is making; but that Love can never be the constitutive moral motive of the race. Like Kant's principle of Reason, at its best Love can only be regulative. The Passion of Love, he would say only applies to exceptional cases of experience; but never can form the Constitutional Passion of Humanity. The error arises from the illusion that the Passion of Love to supply the needs of others without any hope of return is capable of being made practical apart from the Moral Nature of their special needs. The ethical nature of which may imply the negation of every moral germ looking to an ethical perfection. Then again, it is not so much the fact that men and women do not exist who would not be willing to supply the world's needs; provided that such people could only supply the world with things which the world does not want. Let us, however, urges the Philosopher of Prudence, apply the principles of Love and Prudence fearlessly to married life.

II.

For Love.

There is such a Life as a Married Life, entirely controlled by the Passion of Love, and which seeks the welfare of the partner as its sole object in Life.

Proof for Marriage Love.

Grant that there is no such thing as a Married Life of Love which has for its object the welfare of the partner without hope of return, and marriage has no reason for existence. Marriage has for its ideal the higher evolution of individuals and their greater happiness. To accomplish this end the Life becomes subservient to the Partner and Offspring. Marriage implies a mutual inebriation with the temporary ideals of Physical and mental affinity as seen in each other. Compensation is out of the question. The nature of Marriage is of such a character that it attracts us from the old Self. It supplies conditions for a mutual ascension of culture

For Prudence.

There is no such a Life as a Married Life entirely controlled by the Passion of Love and which has for its sole object the welfare of the Partner without any hope of return or compensation.

Proof for Marriage Prudence.

Grant that there is such a thing as a Married Life of Love, it always tries to make the partner subservient to the happiness of Self. Marriage is a mutual expectation of getting mental and physical pleasure and profit. Therefore each expects Compensation or hope of return. The financial condition of the partner is inquired into, and parents always insist on their children marrying the person that has the most means. In the majority of cases the good looks of the partner are admired solely for Sexual reasons. The assumed moral and spiritual beauty of the partner is in the most of cases proved to be an illusion. Selfishness in the smallest matters rather

Proof for Marriage Love.

and for the discovery of higher and newer truths and principles. Only the physical in marriage is local. The mental and spiritual in marriage fits us for communion with Universal Souls. The older we are married to truth and righteousness the more beautiful and youthful we become. In all marriage the happiness of the one partner is made to depend on the other, and of offspring. Marriage is not a business bargain which implies the preference of a greater gain to a smaller, but a union of physical and mental ideals. To live for the Helplessness of Offspring does not imply desire for Compensation. The sole object of Marriage is the development of the Grander Passions by the care of Helpless Infancy, and therefore to awaken a Law of Universal Sympathy. To this all forms of Pleasure are subservient. The development of the highest physical bodies of human beings together with

Proof for Marriage Prudence.

than Disinterestedness is the law. Even where one partner is Disinterested the other is forced to learn Prudence as a necessity to protect themselves from the other. The welfare of the partner is never seen except as a means to gain a personal end. This is shown where women fondle their husbands at stated times for money. Sexual Pleasure and Social Importance are the Keys to Marriage, not the Passion of Love or Disinterestedness. The great majority of people who marry are both morally and physically undeveloped. There can, therefore, be no attractions of Moral Beauty save as they are illusions. In nine cases out of ten a woman marries because she is lazy and hates to work, and the man fancies he is Disinterested because he is swayed by Sexual Lust. A woman goes into Marriage because she wants change and somebody to assume the responsibility of Life for her. She has no expecta-

Proof for Marriage Love.

their Grander Passions is the ideal of marriage. All the Grander Passions are forms of Disinterestedness. Compensation belongs to a lower brute law. Marriage Lust is the covetousness of mere Libidinous Pleasure and implies no Love. Spiritual Beauty is an inverse growth to the merely physical. The object of Marriage is to open the eyes of the Soul to the evidences of Spiritual Beauty. The Passion of Love in Marriage becomes a means of developing the Christian virtues. Marriage produces Humility in that it prefers the other's higher spiritual attainments to its own. Marriage creates Temperance in that it teaches the mortification of one's own wants for the sake of the other. Marriage develops Liberality in that it strips itself of everything for offspring. Marriage creates Courage whereby to defend the home. Marriage evolves Mental Power and Knowledge as a means to

Proof for Marriage Prudence.

tion at the time of having to protect or care for anybody, as she simply wishes "a good time." Marriage becomes a means of showing to us forms of Selfishness we never thought existed within the limits of Human nature. The subtler vices are always more numerous than the virtues. If married life teaches any virtues whatever it is by necessity, not choice. The proof that there is no such thing as Married Life without hope of return is seen in the divorce courts. This is the Mecca to which the thousands turn when the partner is no longer profitable in a financial way. The preference of one's own wishes to those of the partner's is the dominating idea of the life marriage. The value of marriage lies wholly in its moral discipline. Its painful obstructions to our Selfishness, through the antagonisms of the partner develop a deeper Wisdom.

"Marriage makes a man

Proof for Marriage Love.

protect others. In all of the foregoing there is no such thing as a hope of Compensation. The motive makes the moral grandeur of the Life, not merely what is seen.

Proof for Marriage Prudence.

either a suicide or else a philosopher. This is the reason why all the ancient philosophers were married.

If women just naturally had all they wanted to wear and men all they wanted to eat, marriage would die out in one generation."

It is very clear that there are always to be found plenty of thoughts of angry bitterness; thoughts that are born too, of pure, wanton carelessness and injustice, when describing the marriageable motives of American society women and girls. But there are those who believe that much of this angry bitterness has its birth in the reaction of immeasurable moral and mental suffering. A large percentage of which has been the result of weak and false ideas as to what constitutes the best in life; the preference of local fashion, and custom, to heroic principles of self-sacrifice. Prof. Clark of the Northwestern University of Chicago is reported, perhaps erroneously, to have said to his class in literature: "The society girl is a parasite. She lives on her father, and, in return, she gives him nothing. She is of no benefit to the world, and there is no need of our keeping such a weight with us. . . . The young man who seeks a society girl for a wife is on the wrong track. May God help him that marries one of them, for he is tying a millstone around his neck." For women and girls who are workers in any phase of business life, for a girl who is the sole bread winner of a family, for women who are students and teachers, for literary women, for women who are lovers of any form of art, and, for women who are ideal old fashioned domestic

mothers and guardian angels of families, for these classes of women and girls I have an unbounded admiration. On the other hand, I am so hopelessly far below all average civilized tastes for society, that I would honestly and sincerely prefer a standing lunch of a glass of milk and a doughnut in a bakery, than to sit down to the best dinner ever concocted by a society woman. All Marriage Love implies degrees of Sensation of Induction. In Sensations of Induction the Passions originate and sustain the Thoughts. I have elsewhere explained an Inductive Sensation to be that conscious state in which a Passion may induce, or excite a Sense, Instinct, or a continued series of Thoughts or Conceptions into permanent activity. In this special and particular class of experiences the Passion is not the mere reflex effect of some previous act of the Senses. It becomes the mode of understanding; or, rather, the form of the understanding; giving also spontaneous rise to classificatory modes of Perception. It is in this sense that I defined Love as the passion of perceptive perfection; and Fear as the passion of perceptive pain. For, naturally, the philosopher would inquire; how can a Passion be at the same time a Perception? I trust my explanation may be sufficiently clear. When the Grander or the Lower Passions rule, they automatically classify (to their own forms) our modes of Perception. When sane, the more universal passions have the power of limiting the control of the narrower ones. In deep experiences of Sexual Love, or Fear, the one single passion becomes the solitary cause, controlling and sustaining the permanent classification of Thought and Perception.

Our philosopher of Prudence would take the foregoing self-contradictions of the Passion of Love as shown in Married Life as proof that the disinterested motives of the Passion are unfit for Practical Life even if they sometimes

exist. He would claim that for us to shut our eyes to either of these classes of facts would be unjust; inasmuch as Experience presents us with both. The self-contradiction of the Passion of Love in Marriage he would assure us grows out of the fact that if the one partner has a Loftier Ideal she must throw it away to meet her husband on a lower plane. But this is to throw the Self out of harmony with its Loftier Ideal of Perfection and to abandon the self-evolution of the Nobler Passion. So that we are asked to examine the self-contradictions of the Passion of Love from the standpoint of religion in order to see it in its perfection.

III.

For Love.

There is such a life as a Religious Life entirely controlled by the Passion of Love, and which seeks the welfare of others independent of all moral distinctions or hopes of return.

Proof for Religious Love.

Man considers as his chief good that which will satisfy his Needs for a Higher Moral Existence independent of compensation. Hence anything that will satisfy his higher needs is welcomed by him as a temporary ideal. For this ideal man is willing to sacrifice his lower wants without hope of return. St. Francis and

For Prudence.

There is no such life as a Religious Life entirely controlled by the Passion of Love, and which seeks the welfare of others independent of hopes of return or distinction.

Proof for Religious Prudence.

Man does not consider as his chief good that which will satisfy his Needs for a Higher Existence independent of compensation. The chief good must be universal and satisfy all his lower as well as higher needs independent of all moral and ethical distinctions. The aim of all religious people is to use you to make their

Proof for Religious Love.

Buddha are types of those who have followed the passion of their Disinterested Love for Humanity apart from ideas of compensation. The spirit of religious heroism always implies a contempt for personal ends. Mahomet was willing to die for his belief and Jesus paid the penalty of his convictions by a cruel death. Without hope of return the passion of religious love has liberated slavery, built the orphan asylums of the world, educated the poor, and brought about the higher education of women. Religion is the highest expression of the Soul. Prudence belongs to a low stage of Evolution.

Proof for Religious Prudence.

churches more numerous. They work for compensation and a constant hope for return. Exceptions simply prove the rule. No religionist is a spiritual hero. He works at his religion for forms of compensation. The hope of return in praise is the force which keeps the religious institutions alive. All religions are in the world to take from you something; not to give you something. A human soul in the eye of a religionist is only of value in so far as it supports his views. Religion is organized spiritual selfishness. Its true ideal is not actuated by one person in ten million. Prudence for 'our church's' welfare is the governing law.

If I, in any clear sense, understand the teaching of the Holy Man of Nazareth, it was to the effect that a universal Spiritual and Ethical Passion of Love—not a transitory Sexual one—but a Spiritual Passion for the higher phases of mental life, and the loftier psychological aspect of things, should be induced to become the passion of perceptive perfection; and the reigning king of the rest of the passions of the Soul. But a passion for a knowledge

of the higher psychological laws of Souls and their innate moral worth, is different from a passion for sacred books, or churches.

Perhaps one of the saddest facts of history is the unscrupulous and conscienceless ambition of our old interpretations to destroy the natural developed Moral Unity of the Soul by assuming that the unfolding of our natural Grander Passions of Disinterestedness in experience is not a natural unfolding of the Soul at all; but a working in upon us of extraneous divine agencies by "grace." Indirectly this view confirms Pessimism and supports the conception of the irredeemable total depravity or perennial moral rottenness of the Soul. The possibilities of the Moral Grandeur of Human Nature are all sacrificed; and I am compelled to abandon my belief in the possible nobility of man and the evolution of his Grander Passions. The Science of Psychology cannot come to the aid of Optimism and the Soul in this matter; because the unfolding of the Moral Passions are not made a feature of College or University psychological teaching. So that we continue to explain the natural unfolding of our Grander Passions of Disinterested Love in experience and in their relation to certain concepts and ideas as "Buddhistic Love," "Mahometan Love," "Divine Love," "Platonic Love," "Christian Love." Our Souls must be made relative to the Books; and not the Books relative to the Soul, according to the adherents of these various symbols. So, assuming that all the nobler passions of the Soul are not its natural divine unfoldings and attributes; but the importation to it of outside spiritual forces, or 'grace' the Philosopher of Prudence would have us put the word Religious in the place of Disinterested, and call it Religious Love.

CHAPTER XVII.

THE PASSIONS AND THE WILL.

"Do not imagine that such inquiries question the immortality of the soul, or derogate from its sovereignty over the body. The infant in its mother's womb partakes of the accidents to its mother, but is separable in due season."—

BACON.

"Our indiscretions sometimes serve us well,
When our deep plots do pall; and that should teach us
There's a divinity that shapes our ends,
Rough hew them how we will."—SHAKESPEARE.

A "Christian Scientist" who is also a Biologist might possibly be able to believe in the action of the Mind on the Body in certain forms of disease. But to grasp the idea that all forms of Life are forms developing of Mind and are psychically attractive on some plane or the other, would be a proposition very difficult to be believed. Nevertheless if my doctrine of the psychic attraction of forms by the Passions be true, we have succeeded in discovering that primal operating law of the developing Soul, obeying which, cell unites to cell, and organ to organ, to form a human body. Obviously the laws of the Soul are as beautifully simple in their creative activities as those of Nature. The sad divorcing of all studies of Psychology from Biology has been fatal to the discovery of grander truths. Biology devotes its attention to the reproduction of animals and plants. But no time is devoted by it to the study of those special Senses and Instincts, evolved as intelligent aids to Hunger and Sex, whose laws of involution or *attraction*, imply the alluring to the Self of the elements to be reproduced or evolved to protoplasms. The souls of animals create the bodies of animals. Percy Stickney Grant, recently of Harvard, said :

"The belief that animals have souls is as old as the world, for there are innumerable evidences in the geological and religious history of the ages that animals have repre-

sented a divine meaning. The Egyptians evidently believed in the immortality of animals, for we find mummies of crocodiles and cats.

“The proposition that the soul of an animal has a spiritual significance in the general scheme of immortality is not so startling as it at first appears.

“There is a logic in the process of spiritual affairs, as there is in the science of material facts. The spiritual nature is as rational in animal life as any other phase of material nature is rational to scientific research.

Eternal spirit moving on
From state to state the spirit walks.

“Animals have souls.

“If they had not, there would be no reason to assume that man had, since the highest existence is an evolution of animal instinct.

“To my mind evolution is the strongest argument for immortality, and in evolution everything begins with the material; all higher existence springs from the lower forms. Every rational argument for spiritual advancement is quite as cogent for the animal soul as it is for the human soul.”

Because of the furious and violent hatred of theologians for scientific laws which upset their interpretations on the one hand, and of the seeming countenance which any explanations of the power of psychic forces seem to give to phases of “mental healing” on the other, the study of the action of the passions of men and therefore their wills on forms of imponderable matter is necessarily limited. Not that such a study would not ultimately clear up the mysteries of telepathy and three-fourths of the occult phenomena of spiritualism. If as much attention had been given by psychophysicists to the experimental study of the laws of vital involution or attraction, as Hegel and Spencer have devoted to the theories of mental evolution, the simple task of scientifically proving that certain passions as forms of will possess definite laws of attraction for imponderable and ponderable forms of matter would by no means be difficult. Now, when the question of the life and death of

a human body comes before me I naturally inquire by what force were its live physiological particles of matter held together in consciousness during life? . It is perfect nonsense to try to convince me that no psychic force exists for this purpose. If no psychic force exists whereby such particles of conscious matter are held together, then no such thing as an aggregation of live atoms forming a human body could exist. In some way or the other then, there exists an analogue between physical attraction and psychic attraction. Before mental evolution can be considered in any way possible, we must first posit an energetic psychic force of involution or attraction presiding over the construction and attraction of those forms that subsequently are to be evolved. The first question then, is, can sufficient testimony be gathered from the laws of the Senses and Instincts in their relations to the Passions, to prove that such a fundamental law of psychical attraction exists? I believe it can; and further, that such a psychical force constitutes the mysterious unseen power by whose aid one cell of nervous matter is held in close approximation to a second, and thus causes the formation of a nervous system. Human life therefore, without laws of psychic attraction is to me utterly inconceivable. Obviously, then, there is a dividing line somewhere; a point where physical attraction ends, and psychical attraction begins.

“If the component atoms of any form of matter be placed sufficiently near to each other, by the action of a mutually attractive force, we have a solid produced; if a repulsive energy be then exerted, the atoms fly asunder, and we have a soft solid, or liquid; and this, upon a still further application of repulsion, becomes converted into a gas, or vapor, from the more distant separation of its component atoms.”

These are the laws going on outside of the body and cre-

ative of the appearances of the physical world. What are the creative laws going on inside of the body, creative of the psychical world?

When estimating the relation of the Passions to the Will in a strictly dynamic sense, the work done on matter by the destructive or constructive force of Passion, is always to be measured as the product of the Passion or psychic force into the particular forms of physical space through which it moves its point of application in its own direction. By space I therefore here mean any ponderable or imponderable substance that can be measured as conditions for the stimuli of sensibility. Human life, repeatedly defined by me as the involution, dissolution and evolution of forms by laws of passion, therefore implies a work done on forms of matter by laws of psychic force. These forms of matter operated on by the Passions are both ponderable and imponderable. The "imponderable form of matter, or ether, which we assume to occupy the interspaces existing between the solid particles of ponderable matter, is not limited to these localities. But independent of occupying what would otherwise be vacua between the gaseous atoms of our atmosphere, even in its most attenuated state, extends beyond its confines, as well as those of all the ponderable elements of our globe, into space;—here forming an invisible and imponderable fluid ocean, in which the vast orbs of our universe roll on unimpeded in their majestic courses."

"The subtle and invisible forms of ethereal matter, when caused to assume a vibratory or undulatory movement with sufficient rapidity, produce a peculiar set of phenomena, whose effects are known by the terms of light and heat; effects of vast importance, for without them nature would be dead to us, its beauties no longer apparent, and this world a cheerless waste."

One of the first questions raised as to the power of psychic forces to influence matter in certain conditions;

that is, whether a psychic force can produce vibrations in the ether ; is, whether it be true, in any sense, that an imponderable force as a psychic force can alter the nature of solid bodies. I will allow our English A. M., M. D., F. R. S., F. L. S., to answer :—

“ One of the most mysterious and wonderful properties of imponderable matter is the power it possesses, under certain circumstances, of effecting an alteration in the particles of ponderable and even solid bodies. It is now certain that a sunbeam cannot fall upon a body without its exerting some important physical or chemical change, and that every alteration of light and shade which occurs produces a more or less permanent effect on the surface which receives them. What can be more evanescent even to a proverb, than a shadow, whether we regard it in its commonest sense, or as applied to the beautiful colored images of the camera obscura.”

As the subtle nature of all the psychic forces of Life of course more nearly approaches the subtle nature of the forces of imponderable matter I have illustrated my meaning by it. As, however, the nature of the psychic forces of Life in their relations to imponderable matter may still be vague in the mind of the reader, I quote another paragraph illustrative of the point.

“ Having assumed that all matter is made up of material, minute, indestructible, spherical atoms, we see at a glance that, let the attracting force emanating from their centres be ever so intense, interspaces must exist. Now, as to the state of these interspaces, more discrepancy of opinion has existed than on any other point of philosophic inquiry. Some supposing them to be empty, others filled with ethereal matter. Here Descartes found his vortices ; and here the more ancient philosophers located their ether, animating the mass, and enduing it with its peculiar properties. The latter opinion, although exploded for ages, is probably, with some modification, very near the truth ; all reasoning and all experiment tending to the belief that these interspaces are filled with an imponderable form of matter playing a most important part in the phenomena of the material world.”

The oracles of the ancient philosophers referred to, are possibly the following, which I found among some ancient Greek fragments in the British Museum. "The ethers of the elements therefore are there, the impressions of characters, and of other divine visions appear in the ether. In this, the figures without figure, are figure. The ethereal vestment of the Soul perpetually revolves in us." Whatever may be the modern psychological terms by which these ancient phrases may in any way be rendered intelligible to modern thought, it is nevertheless not difficult to see that a connection is hinted at as existing between the ether and the operation of the psychical forces exerted on it by the human mind. If then the work done on imponderable matter by the constructive work of a passion is—other things equal—to be measured as the product of its psychic force into vibrations of ether, would it be possible to understand thought transference or telepathy by this law? And, are we not unwise to attribute to 'spirits' phenomena that have their origin in this natural source? Complex and obscure as the laws of Telepathy, Spiritualism, Thought Transference, Mind Reading and Mental Healing may appear to us, and tempted as we are to refer every effect to its own peculiar cause, is not this the result of our failure to be guided by the inductive method of Bacon? Is it not possible that the Baconian method, by making us trace psychic effects to their proximate psychic causes, on further generalization would lead us to the discovery of a few simple laws of psychic attraction, obeying which we should learn how thought unites to thought to make a mind, and how cell unites to cell to make a brain? Is it not possible that we may discover that the very law that presides over the association of our ideas causes the table to tip at a seance? That the law regulating the attraction of food by Hunger is identical with that which sustains

the enthusiasm of the philosopher, and the automatic messages of 'spirits'? Obviously our best guides in reasoning from mental experiments are the following four rules from Newton, the discoverer of gravity:—

RULE I.

We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearance.

RULE II.

Therefore to the same natural effects we must as far as possible assign the same cause.

RULE III.

The qualities of bodies, which admit neither intension nor remission of degrees, and which are found to belong to all bodies within the reach of our experiments, are to be esteemed the universal qualities of all bodies whatsoever.

RULE IV.

In experimental philosophy we are to look upon propositions collected by general induction from phenomena, as accurately, or very nearly true, notwithstanding any contrary hypothesis that may be imagined, till such times as other phenomena occur by which they may either be made more accurate, or liable to exception.

In the relations of the Passions to the Will, however, in Moral Life, it is unquestionably certain that the Passions have a uniform efficacy as causes and motives. The certainty that men in the same circumstances and under the same motives will act the same way; and that upon this principle all of the complicated operations of society depend, is sufficient evidence of the unity of the human Passions, or of uniform acts governed by classes of uniform feeling. The freedom of the Will in Moral Life, therefore, means the choice of

the Moral or Immoral Passions to select affinities. I know of no Self to which the Passions are not laws. The Theosophist claims a difference exists between a personality and an individuality. Such a difference renders the concept of the Soul less simple, and creates artificial difficulties both in psychology and moral philosophy. Of course the distinction is given to support the Buddhistic interpretation of reincarnation. That is : the individual reincarnates, the person does not. But a greater than Buddha was Newton, whose first rule reads, "We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearance." The inductive philosophy of Newton and Bacon has been of greater service to the world than the teachings of Buddha. Reincarnation does not need this distinction of personality and individuality to support it.

Of course the controversy between the Arminians and men of the type of Jonathan Edwards among the Calvinists has kept alive the interest in the doctrine of freedom as applied to the human will. Obviously the will's struggle in ethical life is not to free itself from the dominion of grand and lofty passions, but to establish its dominion according to the laws of these more magnificent passions.

So far as we define the Freedom of the Will as the power to act in accordance with the guidance of intelligence after having brought intellect into exercise for discovery of duty, so far do we imply the power to increase the force of a moral passion in its relation to an ideal. There can be no moral love without a germ of latent will ; or a latent will, without a form of latent habit. Which means that certain morally connected experiences have coerced certain forces to do their bidding, so that they no longer offer any resistance. Desires to be noble, pure and magnificent in soul need no government, need no control. James Mill held that the will was nothing but the desire that is most power-

ful at the time. Brown was of the opinion that those brief feelings which the body immediately obeys are commonly called volitions, while the more lasting wishes are simply denominated desires. Of the same opinion was Priestley who says: "Every volition is nothing more than a desire, viz., a desire to accomplish some end, which end may be considered as the object of the passion."

Evidently the whole tendency of this book has been to strengthen the position of the large crowd of illustrious philosophers who have identified passion and will. The relation between the nobler or lower Passions and the Will is, of course, implied in the idea of Hegel, that the ethical end is self-realization, i. e., the realization of the true self—not the mere private self. Bradley thus states the position: "I am morally realized, not until my personal self has utterly ceased to be my exclusive self; is no more a will which is outside others' wills, but find in the world of others nothing but self. . . . Realize yourself as an infinite whole," means "realize yourself as the self-conscious member of an infinite whole, by realizing that whole in yourself. . . . Hence that all willing is seen not to be in collision with morality." Thus, the complex operations of the Passions in life is an Art creative of Forms; an orderly disposal of the physical and mental forms of Nature, so as to make such forms answer to the design of evolution. Clearly, the greater development of the Collective Will of a city, state, or nation, depends upon those loftier principles which liberate the individual from the professional politicians. So far from the bosses aiming to place men of educated culture in American politics it is asserted that there are only Vice President Roosevelt and Secretary Hay who have ever written books. It is laughable to conjecture as to what sort of support Emerson would have received had he run for the Presidency? High literary intellectual

attainment and popular politics do not mix. Notwithstanding America is the most inventive nation on the face of the earth, the political bosses seem equally as averse to honoring their own great inventors of the type of Edison for such positions, as they would be to support a president of Harvard or Yale. Possibly the great Franklin could have come nearer bridging the chasm for President, as a philosopher, than any other American.

On page 142 I referred to Sensation as being both inductive and deductive. An explanation of this difference may be seen in the following comparative table.

I.

Sensation is deductive where the Senses first awaken the Passions; the stimuli being physical.

Sensation is inductive where a Passion first awakens the Senses; the stimuli therefore being psychical.

II.

Sensation is deductive when the action of the Senses has its origin in the vibration of matter.

Sensation is inductive where the activity of the Senses is solely due to psychical forces.

III.

Sensation is deductive when it constructs the consciousness of physical phenomena.

Sensation is inductive when it constructs the consciousness of psychic phenomena.

IV.

Sensations of deduction are the first truths of physics; the occasions for the discovery of Newton; of all the natural sciences; of all

Sensations of induction are the first truths of psychics; of all the psychic sciences; of all knowledge of the nature of Life and the Soul;

knowledge of the physical universe.	of all moral, ethical, and spiritual principles; of all knowledge of the psychic universe.
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V.

Sensations of deduction by furnishing physical facts for classification, thereby create the possibility for the connection of the order of all physical things, and forms, and forces in physical time.	Sensations of induction by furnishing psychical facts for classification, thereby create the possibility for the connection of the order of all psychical forms, and things, and forces in psychical time.
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VI.

Sensations of deduction imply that their principle of cause and effect (as the principle of possible experience) are the forces essential for the co-existence of the forms of the physical universe.	Sensations of induction imply that their principle of cause and effect (as the principle of possible experience) are the forces essential to the co-existence of the forms of the psychical universe.
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VII.

Sensations of deduction mean, that all changes and successions in Time take place according to the laws of physical causes and effects.	Sensations of induction mean, that all changes and successions in Time take place according to the laws of psychical causes and effects.
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VIII.

Sensations of deduction mean, that all changes and successions in Time in the	Sensations of induction mean, that all change in the successions of Time by
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forces and forms of matter is only possible on the condition of the permanence of Matter as a condition for physical time.

forms of Life is only possible on the condition of the permanence of Life as a condition for psychical time.

IX.

Sensations of deduction are caused by forces connected with forms of Matter and Death.

Sensations of induction are caused by forces connected with forms of Mind and Life.

All phenomena therefore relate to a Duality of Time in which, side by side, existence passes. The Unity of Time is untenable. It is based on the fallacy of the Unity of Sensation; or, that Sensation is not Dual in its origin and nature.

In this principle of the Duality of Time giving rise to its two laws of Sensation will be seen the difference between Kant, the whole school of German and modern Idealists, and myself. Up to the present, the law of Inductional Sensation has been ignored. By it, however, I claim that man realizes the "objective" reality of psychical stimuli; and the psychic forces of his own moral intuition. By means of his Moral Sensations of Induction the ethical higher truths are as firmly grasped by man as by faith in the deductions of the Senses, "we, so to speak, lay hold on the phenomena of the material world." In other words, Sensations of Induction gives us moral "Knowledge" in the strict sense of the term. So far, this form of knowledge has been supposed to possess merely a "subjective" reality. I claim for it an "objective" reality. The two foregoing laws of Inductional and Deductional Sensation, meaning, that through these two classes of Sensation we have knowledge—on the one hand, of an Intelligible Psychic Universe to which our Souls belong; and of a Blind Physical Universe to which

the Matter of our Bodies belong. The union of the two we call Space. Their natures, however, in themselves being separated and distinct; though existing together after a two-fold co-ordination.

CHAPTER XVIII.

OUR PASSIONS AND SENSATIONS.

"Being ourselves the sowers and the seeds,
 The night that covers and the lights that fade,
 The spear that pierces and the side that bleeds,
 The lips betraying and the life betrayed;
 The deep hath calm: the moon hath rest: but we
 Lords of the natural world are yet our own dread enemy."

—ANON.

In Kant's opinion, unless the Mind or Soul had within it principles of Time and Space at birth, by the means of which it could shape its own experiences into forms of knowledge, its experiences would be impossible. The Soul must, therefore, possess the innate power of knowing that things exist alongside of each other; which is co-existence or Space. It must also have the innate power of knowing that things succeed each other; which is succession or Time. And this knowledge of Time and Space is therefore created for us by our feelings of Sensation and Passion; because our Senses and Passions are prearranged to co-exist with physical objects; and to succeed each other in consciousness as physical objects do. Sometimes the Passion of Sublimity realizes the poetic force of this co-existence of the Soul with Nature as it exclaims,—

"Sky, mountains, river, winds, lake, lightnings! Ye!
 With night and clouds, and thunder, and a soul
 To make these felt and feeling, well may be
 Things that have made me watchful; the far roll
 Of your departing voices, is the knoll
 Of what in me is sleepless."

For our knowledge of all the objects of Nature which co-exist and succeed each other therefore, we are, according to Kant, indebted to our feelings of Sensation. Or; in the line of the Poet, to "a Soul to make these" objects felt and feeling; our feelings of Sensation being laws of the Soul. So that if the reader's Sensations of Sight and Hearing enable the reader to see and hear five thousand things whilst I am only feeling one, the reader's Sensations would be five thousand times greater than the author's. Our feeling of Sensation so far as Physical Time is concerned, simply resolves itself into our power to note the swiftness or slowness of things which succeed each other. What the ultimate nature of the objects of Matter may be apart from what our feelings of Sensation tell us, we can never know, hence we speak of the world as *phenoménal*.

" We gaze and turn away and know not where,
Dazzled and drunk with beauty, till the heart
Reels with its fulness."

The Soul develops Senses; as a means of harmonizing the Passions with the laws of the Universe. So far as Time consisting of successions of feelings in their temporary co-existences with ideas, objects and forces, it is plain that things may succeed each other both outside of the brain and in it. The objects seen in our dreams succeed each other inside of the brain, by the law of Psychological Time, and also produce feelings of Sensation and awaken forces of Passion. So of objects seen in psychic phenomena, in experiences of mysticism, in the visions of prophecy, in insanity, in the inspirations of genius. The objects productive of either the feelings of Sensation or the feelings of Passion in these cases succeed each other by the Psychological law of Time within the brain. The Soul relates itself to objects according to the successions of its own Psychological law of Time in all these instances.

It is briefly insulated from the world of matter. The successions of the Physical Time of things in their accustomed order then has no power. The grave has no influence over this Psychical law of Time; for its succession of objects are wholly subjective.

"The mind that is immortal makes itself
Requital for its good or evil thoughts—
Is its own origin of ill and end—
And its own place and time—its innate sense
When stripped of this mortality, derives
No color from the fleeting things without."

The Soul or Mind, therefore, is capable of creating new Spiritual objects of affinity out of its old images of experience; and to which its feelings of Passion and feelings of Sensation can respond as readily as they do to the physical objects of the World and the Universe. All of our deeper inner experiences substantiate this fact; unless we attribute all the association of the people in our dreams and psychic experiences to—spirits. Our Senses have in themselves no meaning save as they are capable of selecting forms as affinities for the feelings of the Passions. The Universe of Souls and Forms of Matter in which the Individual Soul and her varied Passions of Love finds herself in the Twentieth Century A.D., is a Universe of Souls and Forms of Matter possessing Higher Possibilities of a more Grand and Harmonious Affinity. With these Higher Possibilities of Harmony, the Soul and her Higher Evolving Passions of Love may become related. In so far as the Senses may be used as the evolved agents of the Higher Passions to discover these Higher affinities are the Higher Passions capable of conditioning their own Law of Time through their Senses. All the Series of Biological Facts in Evolution (which clearly show that the Senses one after another have been evolved to serve as agents for the Evolving Passions) also show that the Soul and her varied Passions of Attractive Love are capable of conditioning their own

Successions in Physical Time through their own Evolving Senses. In Intellect the Higher Love finds its freedom of expression and an assistant to its affinities. But the Grandeur of Passion is the End; not Intellect. God is Love; and Love is the Beginning and the End so far as Human Eye can see; and all Love is Passion. The Science of Love is the Science of God. Hate is the repulsion of Love.

“Is the light vanished from our golden sun,
Or is this dædal-fashioned earth less fair,
That we are nature's heritors, and one
With every pulse of life that beats the air?
Rather new suns across the sky shall pass
New splendor come unto the flower, new glory to the grass.”

The Science of Passion shows the Science of its Evolution from Darkness, Madness and Death; for the obstacles to Passion develop the Evolution of the Soul. What is the primal passion of Hunger, but a pre-arranged *à priori* sympathy for Matter? An automatic affinity for classes of physical atoms and forces for the purpose of reconstructing into form? All the lower and higher passions of attraction — not repulsion — are graded forms of Love or Sympathy for distinct classes and orders of forms of affinity. Try to imagine our Ideal Creator as a Pedant with Intellectual Exercises as the Grand End of His Existence as we may; the Desire of Universal Love causes human learning as a mere end in itself to shudder into ashes. Reason was given to man to teach his Passions how and what to Love more wisely, not to extinguish them; for he who attempts to extinguish his Nobler Passions is attempting to extinguish His Own Soul. The inadequacy of our Present Senses to express all our forms of Nobler Passion is well expressed in the following lines:

“Could I embody and embosom now
That which is most within me—could I wreck
My thoughts upon expression, and thus throw

Soul, heart, mind, passions, feelings strong or weak
All that I would have sought and all I seek
Bear, know, feel, and yet breathe—into one word
And that word were Lightning I would speak ;
But as it is I live and die unheard
With a most voiceless thought sheathing it as a sword."

The whole question whether when a man die shall he live again is one depending on the deeper question does the Soul possess constructive innate powers by which it can self-endow itself with form? The present physical form of the Soul has been developed by its powers of Sex and Hunger ; for the Body is the physical form of the Soul. In what sense are other powers of the Soul constructive of forms? The strictly scientific answer to this question would afford more comfort on a death bed than the whispering of a thousand creeds. That some of the superphysical forces of the Soul which we call Passions are capable of constructing matter into new forms, as instanced in Hunger and Sex, is obvious. But what influence on certain material forces have other Passions ; and can they reconstruct forms of matter on other planes? There is no physical analogy or resemblance that has done more to destroy belief in the spontaneous power of the Passions to act on, and reconstruct ideals or forms in the living matter of the body than the analogy of a physical impression upon a wax tablet or a piece of white paper as proof of the emptiness of a child's mind at birth. In this analogy every idea of the innate, spontaneous, constructive power of the Soul or Mind is destroyed. Ancient and modern philosophers begin by using the analogy of a physical impression in its relation to the Soul as a figure of speech but end up by insisting that it is a faithful resemblance of the leading law of the Mind or Soul ; which is that of being wholly passive, recipient and uncreative. The Soul on this theory is capable of being altered by physical forces ; but is incapable in any

sense of altering their relations. Thoughts and Ideas may influence It; but It has no influence on Thoughts and Ideas. The impression theory was created in a sad hour. Uncritical minds never cease believing that it is the one ruling law of the Mind or Soul; and I fully believe that Hume believed in it as the corner stone of all his thinking. He says, "an impression first strikes upon the Senses and makes us perceive heat or cold, thirst or hunger." Here Hume confounds the Sensations of heat and cold, due to external conditions with Hunger; which is a born Passion and a conscious spontaneous cause demanding union with matter as a condition of Life. Hume says: "Of this impression there is a copy taken by the mind." According to this the Mind is a copybook for the Senses. The Mind is one thing; the Senses another. Furthermore he calls the Passion of Hunger a Sense. "The copy remains after the impression ceases and we call the copy an idea." Still haunted by the analogy of a physical impression on a piece of paper, Hume continues: "This copy which has been called an idea produces the new impressions of desire or aversion." Now Desire, or Aversion, or Love and Hate are modes of Passion; and the Desire of Hunger is assumed to be an effect of reflection. "These are impressions of reflection because derived from it." Here the word impression is twisted in the sense of an effect. Aversion and Desire being the effect of the copied idea. At first an impression was stated by him to be a cause of Sensation. And in order to carry out the idea that impression is a cause, though in the last sentence he says it is an effect, Hume continues, "These impressions of reflection are again copied by the imagination or memory and become ideas." That is, the feelings of Desire and Aversion which are impressions as he says, are copied by the Imagination; the Imagination being a copybook too. "These may give rise to others.

So that impressions are only antecedent to their correspondent ideas, but posterior to those of Sensation and derived from them."

In answer to the foregoing it may be broadly stated that ideas originating from Passions of Hunger or Sex (other Passions need not now be mentioned) are not primarily dependent on Deductive Sensations for their origin. The Passion of Hunger at Birth comes into consciousness spontaneously and without the aid of any Deductive Sense impressions; and when ideas of Hungry states are left in the brain they are ideas born of the Passion. Knowledge derived from Ideas of Spontaneous Passion comes from a wholly different source than the knowledge derived from ideas of Deductional Sensation; therefore all our knowledge is not derived from Deductional Sensation. Feelings of the Passions are not feelings of the Senses. The feelings of Passion imply stimuli to knowledge from within. The feelings of the Senses imply stimuli from without as well as from within. Between our Sensations as caused by outside stimuli there exist mathematical relations of vibration. The stimulus to knowledge from Passion is self-originating, self-creative, innate, self-spontaneous and starts from the inside. These volcanoes of knowledge are not created by outside "impressions." They create their own lavas. The feelings of the Senses (as aroused by physical stimuli from without and by the psychical stimuli of the Passions from within) imply an inverse origination of knowledge. Of knowledge as originating in the forms of the Passions no philosopher has had a word to say. The sparrows of wisdom have spent their time (as they think) more profitably twittering in the eaves of Deductional Sensation. At birth our Wants define the limits of forms of our knowledge. And our Wants are our Passions. There are two ways of gaining a knowledge of Time so far as we mean by Time

our ability to be conscious of the successions of objects and ideas. One is by the successions of physical stimuli on our Senses. The other law of Time is constituted by the successions of the psychical stimuli of our Passions in their effects on our nerves, muscles and Senses. The one law of Time originates from the successions of outside physical objects as they produce successions of Sensations from without. This is the law of the Time of the Earth. The other law of Time originates from the successions of inside psychical forces from within us as they produce feelings of Inductive Sensation and Passion and their serial successions within. This is the Law of the Time of the Soul. At death the first law of Time ceases so far as the body is concerned. But as our Passions may be proved capable of positing Senses and also of stimulating them to activity, the Soul after death will still possess its own Law of Time. The old impression theory of Locke indirectly implies that Sensation is uniformly deductive. Sensation is the exercise of a Sense and is both Inductive and Deductive. Unpurposed hearing is Deductive Sensation. Conscious listening is Inductive Sensation. So of the difference between Seeing unpurposedly and Looking. The stimulus of the one originates from physical causes, the latter from psychical. Inductive Sensation is created by Passions from Within. Deductive Sensation is created by material or physical stimuli from Without. The one is a matter of laws of psycho-physics and of physical stimuli. The other of psychical self originating stimuli. A Sensation is a feeling of any one of the Five Senses. A Passion is a feeling of mental attraction or repulsion and is the activity of an inside mental force. Inductive Sensations are created by the Passion of Joy when a bird sings, or when by the Passion of Anger I knock a man down. Deductive Sensations are realized by those who hear the song and feel the blow. The philosophy of Hume,

Locke and Huxley is built solely on the impressionism of Deductive Sensation. The philosophy is false because it is only an half-truth. Without a law of Inductive Sensation to precede its Deductionism experience would be impossible. The phenomena of mental healing, insanity and psychic phenomena are based on the laws of Inductive Sensation in their relation to the Passions. The relation of our Passions to our Inductive Sensations and their feelings of Pleasure and Pain is a key to these mysteries. It may be sad that the rude tempest of these pages should so roughly awaken the sweet slumbers of Locke and Hume; but the experience of millions proves their theory an exaggerated half-truth.

Having explained the distinction between Deductive and Inductive Sensation it may be broadly stated that in all forms of Inductional Passion we posit our own Inductional Sensations. The Sensations we feel when swayed by the Passion of Devotion are induced by the Passion in its Inductive action. So of Sex. The Passion induces a knowledge of Self utterly independent of other outside impressions. Though, of course, objects of affinity exist. This principle may be carried so far that one can self-induce Sensations of Touch on the arms, face, neck, feet or other parts of the body. The relation of a Holy Passion to Inductive Sensations was shown in the stigmata of St. Francis. No holier soul has flamed torch-like in the heavens of the centuries than he. Insanity is possible because the Passions of the insane induce erroneous Sensations. No swift daylight of Truth can destroy their darkness. The law of the Psychical Time of the Soul has temporally destroyed the law of the Physical Time of the Earth in its suggestive rationality.

The successions of outside objects can make no better impression. All insanity, psychic phenomena, and forms of mental healing are based on the common psychological principle that as all our Aggressive Passions are Inductive they

are therefore capable of positing Inductive Sensations. In a word the knowledge derived from our Inductive Sensations as caused by Passion, is a knowledge which the Soul or Mind supplies from itself; whereas the knowledge common to our Deductive Sensations has its source in experiences aroused by physical stimuli as;

“ When in some fresh-blossoming wood
We draw the spring into our breath and feel that life is good.”

Inductive Sensations present *à priori* knowledge of the laws of our internal states. Deductive Sensations present *à posteriori* knowledge of physical objects and forces. These are two wholly distinct spheres of knowledge. The one is altogether independent of physical experience; though longing to find its affinities in it.

“ For we, close caught in the wide nets of Fate,
Wearied with waiting for the World's Desire,
Aimlessly wandered in the house of gloom,
Aimlessly sought some slumberous anodyne
For wasted lives, for lingering wretchedness
Till we beheld thy re-arisen shrine
And the white glory of thy loveliness.”

The Mystic, Prophet, Spiritual Philosopher, and Platonist builds his philosophy on the evidence of his Inductive Sensations in their relations to his Nobler Passions. The Sensationalist, Materialist, Lockite and Hume's disciples found their philosophy on the evidence of their Deductive Sensations in their relation to laws of physical stimuli. A philosophy broad enough to embrace both of these principles of Sensation is possible. Of course the Theological philosophies would fight Inductive Sensation, as their object is to exalt their Beliefs at the expense of the Soul.

This indirectly, leads across the field, to another matter. Nothing reveals another's nature to us, or a man's leading Passions, so much as the mode and manner of the man's criticism of great subjects. For, in deciding a man's lofty

or lowly judgment concerning the demerit or merit of a book embodying ideas of universal interest, we must always note how far the criticisms of the critic show this greater capacity to judge of the merits of the more universal philosophical principles of the work. If the criticisms of our Critic are wholly taken up with incidental particulars; with mere observations on the style and form of the language, of the printing, or its relation to some local sect of thought, we may be sure that our critic is of no universal value as a philosopher. Lichtenberg asks: "When a head and a book come into collision, and one sounds hollow, is it always the book? Works like this are as a mirror. If an ass looks in, you cannot expect an apostle to look out." In a German philosopher's opinion, our power to judge of the real value of a Critic's judgment to decide on the value of a book, depends wholly on the Critic's breadth of self-culture, to form broad opinions, as to the more universal bearings of the theory of the book on the thought of his age.

"The correct scale for adjusting the hierarchy of intelligences is furnished by the degree in which the mind takes merely individual or approaches universal views of things. The brute recognizes only the individual as such: its comprehension does not extend beyond the limits of the individual. But man reduces the individual to the general; herein lies the exercise of his reason; and the higher his intelligence reaches, the nearer do his general ideas approach the point at which they become universal. If his grasp of the universal is so deep as to be intuitive, and to apply not only to general ideas, but to an individual object by itself, then there arises a knowledge of the Ideas in the sense used by Plato. This knowledge is of an æsthetic character; when it is self-active, it rises to genius, and reaches the highest degree of intensity when it becomes philosophic; for then the whole of life and existence as it

passes away, the world and all it contains, are grasped in their true nature by an act of intuition, and appear in a form which forces itself upon consciousness as an object of meditation. Here reflection attains its highest point. Between it and the merely animal perception there are countless stages, which differ according to the approach made to a universal view of things."

CHAPTER XIX.

PASSIONS OF HOPE AND FEAR.

"In nature there's no blemish but the mind."—SHAKESPEARE.

"Pale Fear hunted by ghastlier shapes
Than surround Moon-blasted Madness
When he yells at midnight."—COLERIDGE.

"The mind is its own place and in itself
Can make a Heaven of Hell, a Hell of Heaven
What matter where if I be still the same."—MILTON.

For me to know what things I may certainly Hope for and what things I should philosophically Fear is for me to know how to Live and Die. Things that prove to be illusions are more fiercely hoped for than realities. Our temperaments are lakes discharging themselves by prevailing passions. At our birth the balance of the Passions of Hope and Fear in our temperaments influences us as prospective Heroes or Cowards. So that in after life,—

"There is nothing either good or bad
But thinking makes it so."

And we look at things according to our prevailing temperament. "As character comprises the entire sphere of the educated will, so temperament is nothing else than the sum of our natural inclinations and tendencies. Inclination is the material of the will resolving itself when controlled into character; and when controlling into passions. Tem-

perament is, therefore, the class of our passions. And the former like the latter may be distinguished into two principal classes. Intelligent psychologists and physicians have always recognized this fact. The former dividing temperaments into active and passive. The latter classifying the passions as exciting and depressing." Thus it is that from the teeming soil of Moral Hope have sprung the World's golden crops of Higher Faiths. The Oak of Joy in which Love Sings was once potential in an Acorn of Hope. For Hope teacheth Love to build her nest and instructs the Honeysuckle of Peace how to climb the porch of the Cottage of Toil. The character of our Passions of Hope and Fear give moral character to those things in Life which we regard as Good and Evil. And we call those things Evil which give us physical and moral and religious pain. The Passion of Hope implies the Uncertainty of the Form of Good which we expect; and the fallibility and uncertainty of our knowledge. Though we realize that all our gales cannot waft from groves of orange and citron trees, Hope throws the preponderance of feeling in favor of the Good.

"But thou, O Hope! with eyes so fair,
What was thy delighted measure?
Still it whispered promised pleasure,
And bade the lovely scenes at distance hail!
Still would her touch the strain prolong;
And from the rocks, the woods, the vale
She called on Echo still through all her song;
And where her sweetest theme she chose
A soft responsive voice was heard at every close;
And Hope enchanted, smiled, and waved her golden hair."

There are certain General Passions of Involution whose expectations at Birth and Puberty imply a natural affinity of the Soul with Nature. Thus we have the Hope of Hunger, the Hope of Sex, the Hope of Love. In this sense the Passion of Hope is the expression of all the

various involving passions whose innate expectations imply their universal affinities of Nature and Mind. Spinoza and Hume seem to have studied these passions only from the standpoint of Reason. That is, Hume enlarged on Spinoza's idea of the law of intellectual probability as intellectually swaying the Soul from Hope to Fear. Evidently our Temperaments influence this law of Probability in looking at all things. Collins finely brings out this idea. Let us suppose his Harp of Music in his ode to be the Harp of Life. His Passions of Fear, Anger, and Despair to be prevailing Temperaments in a Home.

“ First Fear his hand, its skill to try
Amid the chords bewildered laid ;
And back recoiled he knew not why
Even at the sound himself had made.
Next Anger rushed—his eyes on fire,
In lightnings owned his secret stings ;
In one rude clash he struck the lyre,
And swept with hurried hands the strings.
With woful measures wane Despair—
Low sullen sounds!—his grief beguiled ;
A solemn, strange, and mingled air ;
’Twas sad by fits—by starts ’twas wild.”

In its practical relations to home, business, or professional life, no temperament is more discouraging to have with you than one biased to Melancholy, Fear, and Despair. The Mental Healers try to subdue the Passion of Fear in their patients by giving them more hopeful thoughts. Mental healing in this form was taught in Athens 306 B.C. by Epicurus, and was made one of the prominent doctrines taught by him. He tried to make every one of his disciples his own Mental Healer in this sense; for he considered the Passion of Fear to be the great foe of Moral Happiness. In so far as a mental or moral object becomes an object of Fear to us, does it become an object of Evil. An Evil Imagination is one in which thoughts exist which

are detested by other standards of Moral Love. If we Fear a Noble Ideal in a person, we also Hate the Good in the person, and hence become Unjust and Cruel.

"From her obscure haunt shrieked Fear,
Of Cruelty the ghastly dam."

In all the relations of Life we use the words Good and Evil to designate those things which our Passions desire to either attract to, or repulse forever from the Self. Thus with Hume if I can with skill repulse the dangerous sickness of a friend I call it a Good. If my friend dies I call it an Evil. If my enemy lives I call it an Evil because his life is a menace to my own. Often enough we find at certain turns of Life forms of disagreeable fate presenting themselves. If we have no proper spiritual meekness we are sometimes urged to ludicrously adopt the mock heroic attitude of Satan. Being once thrown in an unpleasant business position I found myself wickedly yet ludicrously saying of the place,—

"Hail, horrors, hail!
Infernal world and thou profoundest Hell,
Receive thy new possessor; one who brings
A mind not to be changed by place or time."

The courage of Milton's Satan is a nobler strength in fighting the battles of Life than the Dutch courage of Coleridge's Opium, or Alcohol. In our most unpleasant situations we can say,—

"All is not lost; the unconquerable will . . .
And courage never to submit or yield;
And what is also not to be overcome."

Of course sweeter by far than this spirit is the resignation of Quietism. All spirits, however, cannot rise to the uniform submission of a Nobler Piety. The one redeeming trait of Milton's Satan is that he is not a Despairing Coward. To believe in our inability to overcome is to

create our inability. It is to incapacitate the thoughts, brain, and nervous and muscular systems. The greater the degree of Fear the greater the incapacity. Mosso says, "We have seen that the graver the peril becomes the more do the reactions which are positively harmful to the animal prevail in number and inefficiency. We already saw that the trembling and the palsy make it incapable of flight or defence. We have also convinced ourselves that in the most decisive moments of danger we are less able to see (or to think) than when we are tranquil. In face of such facts we must admit that the phenomena of fear cannot all be accounted for by "selection." Their extreme degrees are morbid phenomena which show an imperfection in the organism. We might almost say that Nature had not been able to frame a substance which should be excitable enough to compose the brain and spinal marrow. And yet which should not be so excited by exceptional stimulation as to overstep in its reactions those physiological bounds which are useful to the conservation of the creature." The Soul and her Hopeful Passions are (as mental forces to the body) what the force of steam is to an engine. Fear shuts off the Induction of the Mental Steam and the Body ceases its motion. The disciples of Epicurus and Mrs. Eddy seemingly assume a similar doctrine. Only in so far as the Passion of Fear is exercised for the welfare of another can it in any sense assume the importance of Moral Dignity. There are various ways of studying the Passions of Hope and Fear. "A man is known to his dog by the smell—to his tailor by the coat—to his friend by the smile. Each of these know him, but how little, or how much, depends on the dignity of the intelligence." Thus we may study the Passions of Hope and Fear merely through their nervous expressions after the methods of Mosso, Mantegazza, or Darwin. Or, with Hume in their relations to

intellectual activity and in a psychological sense. Or, we may study them in the grandeur of the light of the Moral Philosopher who will see in them the causes of the rise of empires. In perhaps a scientifically loose yet sublime way, Ruskin, Carlyle, Emerson, and the Prophets, so regarded the Passions of Moral Hope and Fear in their nobler spiritual aspects. Evidently in all sublime art, grandeur of imagination is the result of the loftiest play of the passion of intellectual expectation in its relation to an ideal. A Hope to express the Perfect. The Almighty raises man through the ideals of man. The Soul of a great genius, is, in a figure, a—

“Glorious mirror, where the Almighty’s form
Glasses itself in tempests ; in all time
Calm or convulsed—in breeze, or gale, or storm,
Icing the pole, or in the torrid clime
Dark heaving ; boundless, endless and sublime—
The image of Eternity—the throne
Of the Invisible ; even from out thy slime
The monsters of the deep are made ; each zone
Obeyes thee ; thou goest forth, dread, fathomless, alone.”

The Passions of our Hopes and Fears are of course always relative to our various ideals in life. Our Hope is the uncertainty of our Good. So that whilst our Hope is a bird that can fly very high, it cannot (in matters dependent on intellect) outsoar the limits of our own ignorance. For our fallibility of knowledge keeps the bird pinioned to the earth. The Ethical Beauty of the Passion of Fear is when its concern is for another. We project the floating night-mists of our own Fear over the river of Another’s Sorrow when our Fear is born of Love. The Fear for Self is a fluctuating Grief simply arising from a probable decrease of our own animal or mental welfare ; so that poisonous moon-beams of morbid imagining flash through the windows of the Soul, creating weird figures of an ever shuddering cruel

anxiety for Self. All cowards are selfish. Business Fear always places the Self first. The Hope of Love for another's welfare does not grow on the same stem as the Hope of the returns of Prudence. The rich passion of the Hope of Love buds with the roses of Love. Constant Fear for the Body creates gloomy ideas of life, dejected spirits, laziness, indisposition to activity, and suicidal insanity. The Passion of Religious Hope is a mighty force; but as a man is intrinsically greater than the flaming torch which lights him through a dark forest, so is the light of his own divine Soul greater than that of all his Bibles. The Hope founded in the nobler passions of the Self is the strength of all moral grandeur. Distrust of the Nobler Self never won a battle. So far as the telepathic transmission of thoughts as a means of changing the Hopes and Fears of another are concerned, and as possessing therapeutic value, the condition of the person desiring to be helped is in a state of suppressed Hope or expectancy. The message intensifies faith, trust, and confidence in the Good. The mental forces receive strength and in their turn promptly act on the nervous system. The relative truth is accepted as divine and infallible. Hope always implies credulity. The effect is produced because the Soul accepts a relative truth as an absolute one. Only in this way can Hope be triumphant in death; for the Soul passes out with but the relative truths of Earth's experience. As Campbell sings :

“ Unfading Hope ! when life's last embers burn—
When soul to soul and dust to dust return.—
Heaven to thy charge resigns the awful hour !
Oh ! then thy Kingdom comes, Immortal Power !
What though each spark of earth-born rapture fly
The quivering lip, pale cheek, and closing eye !
Bright to the soul thy seraph hands convey
The morning dream of life's eternal day.”

Hope expects and prepares for the coming of all Life out of Death. Hope knew that an ear would one day catch the

harmony bubbling from the woodland songster's throat and she taught the bird the liquid silvery notes of its song Hope knew the fragrance of the violet would be sweet and a thing to be desired and lo ! its delicate perfume filled the forest. Hope taught the rose to color itself for the coming of the poet and the humming bird.

The Noblest Religions have had their origin in those laws of Psychology which are common to Moral Philosophy. God's greatest revelation to man is the revelation of his Own Soul. The Soul is the only infallible Bible. Conway the president of the Catholic University, Washington recently asked in a sermon : " How expect to form Christians in systems of education which are built upon a philosophy without God, and a psychology which is ignorant of the immortal Soul ? " But suppose a Psychology of the Grandest Passions to give us a philosophy of God. Shall we burn and destroy the spiritual scientific proofs of such a Psychology in order to support the ancient creed by which the Puritan burnt his witches or the Church its heretics ? Assuming the Human Soul to be God's Divine Child are we willing to travel with the Psychological Magician to its old or new Bethlehem ? An assumed divine belief never grows. On all planes the Soul is a receptacle for forms of growth. Evidently the stomach is a receptacle for the evolution of dead food into forms and germ of new organic life. The womb is the receptacle for the evolution of the forms and germs of this new formed organic life into species of yet higher and newer organic form. The brain is the receptacle for the mental evolution of the images of the Senses into newer and grander spiritual form. What was the Plague of the Fiery Serpent but a mystical allegory setting forth the plague of our Lower Fiery Passions in their first growths ? And what was the Lifted up Serpent but a type of an ideal for our Grandest

Passion and Loftier Love? This ideal of Loftier Love being our Mystical Salvation and growth to a Higher Life. The Hope of Love knows nothing of Compensation. Doth the tall pine expect recompense from the violet it shades? The dews of affection from a good heart water the parched flowers of Human Souls because it is their Nature and they cannot help it. Not because the human flower shall one day repay in perfume. There is no barter in the passion of Hope that makes up the divine anxiety of Love. The Hope of Love for another's welfare does not grow on the same stem as the Hope of Prudence. The Hope of Love buds with the Roses of Love. The greatest spiritual battles of the ages have been the battles of Love and Prudence. Love's

“—— banner, torn but flying
Streams like the thunder storm against the wind,
Thy trumpet voice, though broken now and dying,
The loudest still, the tempest leaves behind;
Thy tree hath lost its blossoms and the rind
Chopped by the axe looks rough and little worth.
But the sap lasts—and still the seed we find
Sown deep, even in the bosom of the North;
So shall a better spring less bitter fruit bring forth.”

A study of the Passions of Hope and Fear in their relations to such organized forms of Society as claim Disinterestedness as their Cardinal Virtue, is interesting. Looked at in their spiritual relation to perfect laws of morals, spirituality, and ethics, and judged by such it will be seen that all organizations whatsoever, professing mystical, theosophic, or religious spirituality, or ethics, are dominated by one principle, viz, Prudence; which is the passion of Fear exercising itself for the protection of Self. The forms of the Passions of Hope dominating such organizations are forms of expectation exercised solely for the purpose of attracting others to the Organized Self. That is,

for the object of enlarging the Society Self or protecting it. Such an organization loves itself; not another. Neither does it give itself for the benefit of another, not identify with it. It is always the secret foe to any lofty progress of thought which imply clearer ideas than its own. For Prudence and the passion of Fear dictate clearly that for an organization to give up its particular ideas would be to give up its only means by which it attracts others to the Self. An unconquerable belief in the enduring Moral Law of the Soul of Man creates a condition of Ethical Hope which is both world-cheering and philosophical. It is a healthy appeal to his Natural Moral Dignity to say that as a man is greater than the rain storm that passes over him, so is his Soul greater than the temporary adverse criticisms of his enemies. The Hope founded in the Noble Self is the secret of Moral Grandeur. As the Spirit of the Beautiful is more beautiful than its descriptions; so is one's Own Soul more beautiful than the ornate words of its Teachers. Evil is sometimes Good in the making. As a man is greater than the Shadows cast by his own Body, so is his Soul greater than all its blunders, mistakes, and crimes. Anything that will help us to Hope for better things from ourselves; anything which inspires a profounder Self-Trust in the Best within us, makes us better; and possesses a far-reaching spiritual value. As a man is greater than the raiment that covers him, so is his Soul greater than all its past learning. Its possibility to live and learn never ends. An Adage, aphorism, any saying helping us to conserve our trust in our own Moral Values is a help in life. If a creed does not teach me to believe and trust more deeply in my Nobler Self it only adds to my weakness. The strength must come from within. As a man's own wisdom is more precious than the gossip of his neighbors, so is the wisdom of a man's own Soul more precious than the Creeds of Councils.

Trust yourself and your life will always be spherical and a thing of harmony. Here are Ribot's four theories of the origin of the feelings of Hope and Fear and of feeling in general.

(1) What is advantageous to the organism is felt to be agreeable; that which injures it disagreeable. (Wolff, Kant, Lotz with modifications.)

(2) Feeling arises from Contrast (Wundt, Stiedewroth).

(3) The basis of all Desire is lack, privation (Schopenhauer, Hartman).

(4) Feeling results from molecular equilibrium, and is therefore physiological. (Horwitz).

Looking at these views from an eclectic standpoint every one of them is capable of being reconciled with the other. As stated before, the Passion of Fear implies a self-dissatisfaction of the Soul because of the belief in one's own inability to overcome dreaded persons, objects, forces, conditions and ideas. However, America seems to be waking up to the necessities of these psychological and philosophical studies. The Boston Herald has in it at this date the following significant paragraph:

"Dr. Muensterberg's elaborate appeal for a new building at Harvard, especially for the work of the department of philosophy, is a strong presentation of the need, strong because he shows that the interest in philosophy as a special study has grown in such a degree that it attracts a body of special students who cannot be adequately served under present conditions. They need a building of their own, with equipment and conveniences that will enable the work of instruction and of original investigation to be well done."

The human body does not become the less mechanically perfect through the Passion of Fear; but the more incapacitated. An engine is none the less mechanically perfect because the steam has been shut off by which it travels. It is simply incapacitated because the force of the steam

cannot be applied to the wheels. I insist that the Soul and its Passions are to the body what the force of steam are to an engine. The Passion of Fear shuts off the steam of the other great propelling Passions from the wheels or organs of the human body, thereby rendering it incapable of action. The transition of the steam of the mental forces by the Will to all parts of the human body through the nervous system being the only means by which the human body can acquire motion. I also repeat that the aim of the Christian Scientist and other Mental Healers is to wholly subdue the Passion of Fear. This they attempt to do by projecting ideas and concepts of their own beliefs. Prudent Fear is never exercised for the welfare of Another save as an indirect means to gain our own ends. The Anxiety or Fear of Love is wholly disinterested and always sets up conditions for the welfare of Another without any hope of financial or other secret return. Prudence is the passion of Fear exercised to get protection for Our Own future animal and mental, and social interests. Hope is the infallible prophecy of all Life. Up from the teeming soil of Hope sprang the world's golden crops of higher Faith. Yea! as the fruits and flowers of all noble beings in all ages are its upgrowths! Slowly we learn to understand that both the rose of Hope and the night-blooming flower of Fear grow in a garden tilled by Reason. A life of Fear is a life of mental pain. When the door of Life swings perennially on the rusty hinges of Fear there is always the groaning and dismal Sorrow. Hope is the passion of the evolving expectations hidden in all living things. The ovum blindly expects to be an egg; and the egg expects as blindly to hatch a song bird; and the song bird expects to flood the world with its song; as Hope sings to its mate of Love. The power of the passion of Hope is the power of the passion of the creation and re-creation of all things.

Hope nestled in the rosebud and taught it how to color itself for the eye of the humming bird and the poet; for Hope knew of their future coming. Hope in its perfect flowering is the expectation of the loftiest universal Reason; which is a knowledge of the rational limitations of the forms and forces of universal Truth and Beauty! Hope expects and prepares for the coming of all things. Hope knew the eye of man and beast would gaze at the meadow, and the valley and the hillside; and she painted them a living green. So far as the passion of Fear is exercised for another's interest so far is the passion of Fear divine; and so far as the passion of Fear is exercised for our own interest so far is it human and animal. The same is true of the passion of Hope. The only divinity is universal sympathetic disinterestedness. Inasmuch as a thing becomes an object of Fear so far is it an object of Evil. An Evil Imagination is one in which thoughts and figures exist which are disliked by standards of mental pain, and forms of moral choice.

I cannot forbear referring again to Harvard's recent enthusiasm for its department of philosophy. Dr. Muensterberg deserves the nation's thanks for his efforts. No one can adequately estimate the sublime influence that such a department of philosophy will have in elevating and strengthening the scientific mind of America. Here is what a leading Boston paper has to say about Harvard's enterprise in the line of philosophy, in the year 1901:

"It will come as a surprise to graduates who have been more than a few years out of the university that this department has become popular, employing twenty teachers, offering thirty-two courses, and with an aggregate attendance on all courses last year of 1000 students, 400 of them in the introductory courses, and nearly 100 in the graduate courses, seventy-one of the latter pursuing 'research courses,' as distinguished from 'lecture courses.' This is

something like a revival, or rather a new birth, of interest in a branch of liberal education which hitherto has not had large following in this country. Dr. Muensterberg would have the proposed new structure bear the name of 'The Emerson School,' in memory of Ralph Waldo Emerson."

Thus, a magnificent preparation is silently going on for a great and radical revolution in education, politics, and religious enlightenment.

CHAPTER XX.

THE PASSIONS AND TIME.

"Nature does require
Her time of preservation; which, perforce,
I, her frail son, amongst my brethren mortal,
Must give my tendance to."—SHAKESPEARE.

Only to the student of Kant, or the solitary and occasional reader who tries to think to the bottom of things, will this chapter be interesting. To the average reader it will be much of a bore, and he is pointedly advised to skip it. Upon the principle of the Passions and Time, however, rests the essential difference of the co-existence of Mind and Matter. That is, in opposition to Materialism on the one hand, or absolute Idealism on the other. My belief in a Creator both of Nature and the Soul does away with my necessity for assuming that the World only has its origin in the mental constructions of my Soul; or, that the Soul has its original evolution out of the matter of the World. Kant has given us what practically may be called a Unitary Monistic Theory of Time. He says: "Time is nothing else than the form of the internal sense; that is of the intuitions of self and of our internal state. . . . Time is therefore merely a subjective condition of our human intuition. . . . in itself, independently of the mind or subject, Time is nothing." I call this

view Unitary or Monistic, as its tendency is to maintain that Mind and Matter are only phenomenal modifications of the same substance. Where the successions and changes of Matter are taken as the standards of duration, a Materialistic theory of Time is evolved; and where the successions and changes of Consciousness are taken as the standards of duration, the Idealism of Time is established. My theory of the Dualism of Time implies that all Life and Matter are preserved by the concurrence of Two principles of Time equally necessary and independent. These are:

(a) Physical Time; implying the successions and changes of Matter.

(b) Psychological or Biological Time; implying the successions and changes of Life.

By Physical Time I therefore mean, with Aristotle, the measure of physical motion as incident to the Present successive changes of the Matter of the World; or, to the Past successions and changes of its Matter; or, to the Future successions and changes of its Matter. Would the reader have refrained from smiling if Kant had gravely informed him that a timal succession of bricks falling on his bare head would have been no proof whatever of a law of Physical Time *per se* regulating objects of gravity. The realization of such little things as bricks falling on his bare head, being with Kant only a proof that "Time is merely a subjective condition of our human intuition." That is; in his opinion there is no such thing as Physical Time implying the successions and changes of Matter *per se*. Opposed to this extreme idealistic doctrine of Time, by which Time is considered to be "merely a subjective condition," I reaffirm, that in order for a certain class of Sensations to act that it is necessary that successions and changes of certain classes of Matter, and their forces and motions, exist. Kant assumes, that, because there are mental constructions

going on within the brain, which duplicate the processes going on in the World, therefore such duplicates in the brain are pure self-created fictions. That we must not depend on these evidences of our Senses, save, as we construe all these mental duplications of physical objects to be—in their last analysis—merely untranslatable phenomena. The world, as a thing in itself, we never know. In the questionable slang of the street, by allowing us to come in the world, the “Lord is putting up a big bluff game of deceit on us.” That we are interpreting the universe falsely; because according to Kant our Senses were really created on a plan causing self-deception and sustaining self-ignorance. And all of this sort of assumption, because, that in order for me to interpret these changes and successions of Matter my Soul must possess within itself the power of interpreting the meaning of successions of nervous signs as awakened by vibrational successions of air, light, and heat. It is clear that my interpretations of the successions and changes of these nervous signs of my brain, are interpretations of the successions and changes of Matter. I therefore learn the laws of Physical Time through my nervous signs. So far I suppose I may meet with people who will agree with me. But, my Soul itself, if it is to be an interpreter of successions and changes of Physical Time, must possess within itself definite laws of Psychological or Biological Time; laws which imply the timal successions and changes of my own Life on Earth; and by means of which I gain a knowledge of its Physical Time. Only by admitting this Dualism of Time can I conceive that my Soul and the World are concurrently preserved as two equally necessary and independent creations and existences. I therefore assert that in so far as the psychic force of a Passion causes the successive Timal reconstruction of Timal changes of

substances in the brain or body and as related to the origination, composition, and division of substances of Life, that such a Psychological causal principle of Timal succession is not to be confounded with that Physical causal principle of Physical Time which governs the successions and changes of the Matter of the World. This may cause a smile on the part of the Professional Psychologist. He will ask me with elevated eyebrows bespeaking a wondering, half-pitiful scorn, if I am ignorant of the experiments of Wundt, Kolbert, Estel, Meher, Stevens, Vierordt, Fechner, Jastrow, Exner, or Hall? I answer, in one word, that the work of these men has been wholly in the perception of successions of stimuli of Physical Time. As forces (connected with matter) stimulated various Senses of Sight, Touch, or Hearing, the work of these men has been to register the maximum and minimum power of the perceptions of Physical successions and changes. One of their problems being to find the smallest difference between two Physical successions which we can perceive. The grand value of their work has been chiefly to teach us the limits of our deductive power to perceive those physical successions of movement, whose aggregates make up the totality of Physical Time. In a word, that a mathematical relation exists between the successions of the stimuli-forces of Physical Time, and the changes in the successions of the Physical Sensations of our Senses. Fechner, Wundt, Meher, and Helmholtz having shown that an increase of the successions, or Time of Physical Stimuli in geometrical progression is accompanied by an increase in successive intensity of a Sensation in arithmetical progression. With the exception of a few men, the Universities of America seem to care little for attempting to develop those higher types of professors whose discoveries have a tendency to advance human knowledge on this or any other subject. What has been done in studying

advanced questions relating to the perception of Time have been mainly the work of the Germans. In the American city where I am writing this book, how many persons do you suppose exist here in 1901 among its 20,000 people who are self-cultured sufficiently to admire, or even pay decent respect to a depth of scholarship which would imply production of some great specific contribution to the world's knowledge. The profound scholar where I live is tolerated but there are few anxious demands for the uprising of any Newtons or Galileos. The most that would be said of Copernicus here in 1901 would be that he was "a crank who had better have been hustling making a dollar." And the women, with the exception of possibly two hundred would have entertained a discreet, scornful pity for him. That is, if he was unknown to fame, and no one cared after him. But we are wandering from our topic of The Passions and Time. I have indirectly shown that the psychological treatment of Time, according to the methods of modern psychologists, implies for its object the discovery of our power to know the relations of Physical Time, so far as the successions and changes of vibrations of Matter in their relation to our Senses are concerned. Of the successive laws of those conscious and subconscious psychic forces of Passion creative of the elementary conditions of Psychological or Biological Time or the timal successions and changes of Life itself, modern science has said nothing. Now, in so far as the organs of Senses have appeared in the evolution of Organic Life, and were developed for the use of the lower and nobler Passions so that the Passions could reach their affinities, just in so far have the Passions proved the conditions for the creation of the successions of Psychological time in its relation to the successions of Physical time. The common mistake in studying the Passions is, that they are always treated a

mere reflex psychological factors. But a Passion is only reflex when it is passive; that is, when it is aroused by special outside stimuli. The Passion may then be controlled by forces connected with the successions of Matter. But Passions are by no means always passive and latent. When they act spontaneously from innate desire and struggle out in millions of successive dumb inarticulate ways to find in Nature their affinities of form, they imply psychological successive forces of Psychic Time having their sole origin from within; thereby making the rest of experience possible as subsidiary. The Senses, Muscles, Nerves, Tissues, all assume their proper places as servants of the successive timal efforts of the Grander Passions. Then comes into play, as distinguished from Physical Time, a revelation of that eternal law of Psychological or Biological Time whose undercurrents of conscious and sub-conscious psychic force imply the successions and changes of Life as distinct from Matter. When the Passions act spontaneously, they make the Senses, Nerves, Tissues, Muscles, to all inductively conform to their inverse successions of Time. They govern the successive way the Senses shall look and know. The Senses and Muscles are made to assume the timal order of the purposes of the Passions. We must look for the cause of our Life movements not in the Senses but in the Passions. This grand law of Time is inductive. The perception of Time according to the psycho-physic method is deductive. Therefore the labors of Helmholtz, Wundt, and Fechner have thrown no light on that Grander Law of Inductive Psychological or Biological Time whose innate activities imply the successions and changes of those conscious and sub-conscious forces whose aggregated results, we call forms of Life. Psychology, by emphasizing the reflex side of things, would make us believe that the Soul *per se* is merely a

deductive something without desire for affinities of form, or anything else. But the Law of Psychological or Biological Time, as implying the successions and changes of Life, is inductively operative of Laws of Passion, as laws of Psychic Force. So averse are American philosophers to the consideration of the Passions, as being in any way Psychical Forces, that many of them would prefer even the most sillily effete interpretations of Spiritualism, as an explanation of phases of psychic phenomena, rather than to admit the principle of the Causality of Life through Laws of Passion. But if Life be Causal, it must represent forms of Psychic Force. Nothing is a Cause that is not a Force. The cardinal error of philosophy has been the persistent attempt by the ancients and moderns to sustain a strained, false, and divorced relation between the Senses and the Passions as sources of human knowledge. But I have shown that certain Passions are elective of classified forms of knowledge. Our Elective Passions with their Inductive Sensations must, therefore, be classed among the distinctively knowing faculties; and not as mere reflexes. Before affinitive objects have come under the cognizance of the Senses, our Elective Passions, and their Inductive Sensations seek to attract to themselves beforehand such affinitive objects in Nature. Reason (in man) considered as the loftiest intellectual form of judgment is the evolved product of his experience. Reason simply means the unity of the judgments arising from the past experience of the Passions, Instincts, and Senses, and as embodied in spontaneous Intellectual Intuitions and Universal Class Conceptions. Reason is the blossom, not the root of the Soul. All Spiritual and Moral Reason has its primary origin in Elective Moral Feeling which is Moral Passion. The most of the logomachies of philosophy have grown out of this hypostasis of human "Reason," as if it were the primary

mental entity, psychic essence, and causal power of the Soul, by which all its distinct orders of mental phenomena were produced. But with Jesus, Buddha, and Schopenhauer—an ample trinity—I have reasserted the realism of the Will to Love, as the road to the Will to Live: and whose gospel reads, “In the beginning was Appetite, Passion, Will;” and as Appetite, and Passion evolves above the lower animal states, does it furnish the condition for the advent of “Reason.” So that I antagonize the popular and doctrinaire belief that ideas—apart from the lofty or lower Passions which they represent—have any original force of their own. On the other hand I believe with Darwin, that,

“Man may be excused for feeling some pride at having risen, though not through his own exertions, to the very summit of the organic scale; and the fact of his having thus risen, instead of having been aboriginally placed there, may give him hope for a still higher destiny in the distant future. But we are not here concerned with hopes or fears, only with the truth as far as our reason permits us to discover it; and I have given the evidence to the best of my ability. We must, however, acknowledge, as it seems to me, that man, with all his noble qualities, with sympathy which feels for the most debased, with benevolence which extends not only to other men but to the humblest living creature, with his godlike intellect which has penetrated into the movements and constitution of the solar system—with all these exalted powers—man still bears in his bodily frame the indelible stamp of his lowly origin.”

The fact of the Immortality of the Soul depends wholly on the permanency of the application of distinctly psychological forces *per se* to the chemical, mental, and moral forms of the Universe. Both our Passions and Senses imply durations of classified psychic force to involve, dissolve, and evolve physical forms, in successions and co-existences. But to dissolve and evolve forms is to

change them. My immortality of consciousness can exist, therefore, only in so far as the psychic forces of my nature can continue to permanently change the nature of the forms involved by me. The duration of these psychic capacities to change their affinities of form are, therefore, the permanent or immortal forces of the Soul. To change a form is either to improve or to degrade it. There can be no improvement without change. To improve a form is to evolve it. Evolution, or a bias to self-improvement, in some way or the other, is the law of all Life; as Dissolution is the law of all Death. There can be no improvement without the capacity for Evolution. The Immortality of the Soul depends, therefore, on the permanency of its capacity to change the permanence of the forms of Nature according to the Soul's own ever-expanding powers of ideal self-construction. But these forms of Nature must be fixed and permanent; otherwise its forms could not be classified for selection and higher changes by the Soul. And for these forms of Nature to be classified, fixed and permanent, they must possess their own laws of Time and Space; or, of permanent succession and co-existence. Therefore, Nature must have for a foundation something that exists always. 'That is, something fixed and permanent. Of the existence of which all succession and co-existence are nothing but so many modes.' Our knowledge of Nature 'is always successive; is consequently always changing.' By these changes, however, in Nature, we could never determine whether Nature is co-existent or successive, unless the strictly physical Universe "had for a foundation something that exists always. That is, something fixed and permanent; of the existence of which all succession and co-existence are nothing but so many modes." For, to know that certain forms co-exist or succeed each other is to know that such forms possess perma-

nent and fixed similarities in all Physical Time. The existence of the unity of my Psychic Nature implying on the other hand, a permanency of Psychic Power, whereby, according to its own successions, it can continue to permanently change the nature of the physical forms involved by it in its own Psychical Time. The proof of fanaticism and belief in perfect divine knowledge, and insanity, is the incapacity of rational change; and therefore of improvement. Our religious ideas are always the hardest to improve; as we already regard them as infallible, perfect, and finished in knowledge.

All religions are the outcome of the Soul's own spiritual laws. There is nothing spiritual that is not psychological. The study of the loftier planes of psychology is therefore the study of the highest conceivable laws of religious spirituality. These laws are to be discovered only by the experimental studies of that higher branch of psychological science—hitherto disregarded—which lays the experimental foundations for Moral Philosophy. All religious “inspired” books should be used simply as scientific illustrations of the operations of these spiritual or psychological laws of the Soul; not as infallible “inspired” guides. The “inspired” law being in the Soul; not in the book.

Now, an impression on a Sense, made by physical vibrations of air or light, implies a principle of deduction by the Senses. All ideas, or perceptions of Time, learned in this physical way from the vibrations of air, light, or the ether, acting on the nerve signs of sight or hearing, simply give us a deductive knowledge of our psychological power to note the time successions of the motions of forces of Matter. According to the fineness of our perceptions, in noting the amounts of physical duration, as awakened by the motions of the subtler forces of Matter, will be our power to change the aspects of Nature for ourselves. “Suppose we were

able, within the length of a second, to note 10,000 events distinctly, instead of barely 10, as now. If our life were then destined to hold the same number of impressions, it might be 1000 times as short. We should live less than a month, and personally know nothing of the change of seasons." Now all of this marvellous knowledge in its infinite degrees would be based on deductional inferences. But in order for such deductional inferences to be at all possible, I must first of all posit a Time succession of Life-forces of Inductive Power; a Life order of Inductive Time which precedes and makes possible to me my conditions for the deductional inferences which I am able to note in Nature. It is only in accordance with the possibility of the prior existence of an Inductive Power of Life-Successions, or of Psychological or Biological Time *per se* that any sort of harmony can be arranged between the laws and nature of my Soul, and the laws and nature of the World; the existence of whose objects I learn, in so far as its laws of Time lead me to the deductional inferences of my Senses. Attention, awaiting a signal to a Sense, as of Sight or Hearing, implies an inductive succession of Psychological or Biological Time. The signal itself belongs to a series of deductional successions. The inductional law of Time sets up the prior conditions for the deductional series. Otherwise Sensation would be impossible. Consciousness, and Life are, therefore, obviously controlled by both inductional and deductional laws of Time; implying that my Life and the Matter of the World are preserved by the concurrence of these Two principles of succession, equally necessary and independent. The Unitary or Monistic conception of Idealistic Time as urged by Kant is untenable. Equally so is the Unitary or Monistic conception of Time, as believed in by the Materialist. Pantheism is based on the Unitary conception of Time. Christian Science is Idealistic Panthe-

ism. Eddyism practically implies the absolute consubstantiality of God and Nature; considered as two different but inseparable aspects of universal existence. It denies the existence of the World. My Life, and the Matter of the World are not preserved by the concurrence of Two principles of Succession equally necessary and independent, according to Eddyism. With the sweet souled yet mistaken Mrs. Eddy, the human Soul is not God's Son; but—God! The Matter of the World is not the Matter of the World; but—God! The Universe is not the Universe; but—God! “If I allow of no God distinct from the aggregate of the universe, myself included, what object have I of worship? If according to the latter manifestations of Pantheism the Divine Mind is but the sum total of every human consciousness, my own included, what religious relation between God and Man is compatible with the theory?” Obviously all notions of Personality, Liberty, Development, and Moral Responsibility are sacrificed. The Pantheists and Mrs. Eddy tell us that we run into error when we divide the “One Soul into souls. . . . God not only creates all that is; He is all that is.” The fact that Mrs. Eddy denies being a Pantheist, is to be accepted with as much grace as if she denied being a sweet lovely woman. That everything conscious and unconscious is subject to a principle of change and motion, is due to the deeper underlying fact of the successions and changes of two classes of force as the cause of this Dualism of Motion in Life and Matter. To divorce Life from Force is to leave the Soul where the old theories love to retain it. But Physical Time, in so far as it implies the successions and changes of Matter; implies as its cause of change, the perpetual motion of Physical Forces. So, on the other hand, Psychological or Biological Time, in so far as Life implies the successions and changes

of Consciousness; implies as its cause, the perpetuation of Psychological Forces. I know that I am behind times in announcing my preference for the Dualism of Zoroaster, Descartes, and the Scottish Philosophy rather than for that of the crude Monistic Pantheism of our more modern Spinozism and sweet pietistic Eddyism. But one cannot afford to be modern in all things. The distinctive difference between Biological or Psychological Time and Physical Time, is, that, in Biological Time the vital successions in consciousness spontaneously originate of themselves in sub-conscious psychological law. Analyze in a spirit of laughing good humor the movements of an elephant, who, all the time long at circus keeps his trunk in perpetual motion for apples and peanuts. These movements are not reflex. They precede his Deductive Sensations. That is; all these motions of his trunk are a series of prior or successive conditions of his Inductive Sensations of Touch. The successions of Biological movements precede and are essential to the special Deductive Sensations which come when his trunk is afterwards in actual Touch with the objects. These prior movements are therefore those of Biological Time *per se*. In the strict order of the time of their Psychological or Biological successions, the Passion of Hunger first awakens the successions of Instincts connected with the motions of the elephant's trunk; secondly the successions of the Instincts make possible the Inductive Successions of Sensation; and Touch or Deductive Sensation as the fourth factor in the series. The reflex theory reverses all this. It places the Sensation first, the Instinct second, and the Passion third in the order of time. The reflex theory is a half truth and only a whole truth when the common law of Biological time is reversed; as in cases of arousing Pa-

sions by objects of Deductional Sensation. The law of Biological or Psychological forces of succession seeking their affinities in the successions of Matter. To render intelligible such a psychic force seeking affinities in Matter we may compare it vaguely and roughly to certain chemical gases which 'for medicinal uses as also for preservation or transmission must be bound to a stable, solid base, because they would otherwise volatilize. Chlorine gas, for example, is for all purposes applied only in the form of chlorides.' Now, the reflex theory of Time, inasmuch as it always makes the Senses, and not the Passions, the first in the causal series, thereby reduces all Sensations to the deductive type. It thereby sustains the old unitary, or monistic principle of physical time; because the deductions are always of the physical successions of physical objects. The half truth of the reflex theory in this way is made to support an error. An error is a half truth. By frankly admitting, that, according to the law of Biological time, we have the Passion as the first cause, the Instinct as the second cause, and the Sensation as the third cause in the succession of consciousness, we do not prove the absolute fallaciousness of the reflex theory; but only its relativity. Both of these truths are half-truths; but both half-truths are necessary to our comprehension of the whole truth. The trouble with the reflex theory has been, that undue importance has been placed on Deductive Sensation. All moral passions as modes of moral choice or induction were crushed. The ecclesiastics of the state Church of England and the Vatican approved of Locke's theory because it supported the idea of the necessity for the existence of their church to put their ideas into the people. The English were not assumed to possess any moral passion acting from within, out; first, through instinct; and second, through their instincts to the percep-

tions of moral ideas for themselves. Locke did his best to crush out all ideas of any innate principles of moral passion, of innate ethical emotion, of spiritual desire. Education must be always forced; never chosen. The Soul at birth, according to Locke, Aristotle, and the Vatican, is entirely empty like a tablet upon which nothing has been written. A mere blank empty sheet of white paper. As against this idea I have assumed in this book that the Soul originally contains the germs of the forms of the choice of its passions, which it seeks to find in external objects as its affinities. In a manner, therefore, I prefer to err with Kant, Plato, Descartes, Bacon, and Leibnitz rather than shine with Aristotle, John Locke, and the Vatican. As a rule, it may be considered almost axiomatic that those philosophers who desire to sustain the power of the traditions of religious oligarchies, prefer those views of philosophy which denounce the innate moral grandeur of the Soul *per se*.

In this book may be found, here and there, a repetition. This is unavoidable. Repetition; yes, even redundancy is unavoidably necessary in all ideas of a new and primary philosophy. Those who have not the time to study colors are not supposed to know much of art. Whether an author should be hung, roasted, or poisoned because his reader has not had the time to learn the meaning of all the words in his book may be an open question. Clearly enough the person who has not the time to learn the meaning of simple figures is never likely to become a great banker. With a little patience the meaning of the words of any book can be easily learned.

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