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# THE SOUL AND SEX IN EDUCATION

MORALS, RELIGION, AND ADOLESCENCE

*Scientific Psychology for Parents and Teachers*

With a Chapter on  
Love, Marriage, Celibacy, and Divorce

By

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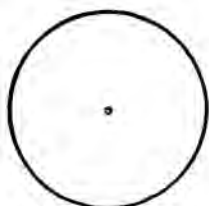
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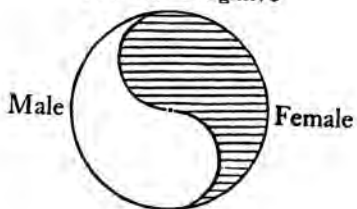
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Soul-Symbol

Positive-Negative



Sex-Symbol

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## INTRODUCTION

THE most important influence in the life of man is Education.

Education may be Secular or Religious, or both. It cannot stop with childhood, for the whole of life for both man and woman is an education.

Some are educated in selfishness; some in vice; some in crime.

The Ideal and the best education is essentially *Constructive*, in the Building of Character, and a clean, noble, useful, and progressive Manhood and Womanhood.

Self-control, and a sense of Personal Responsibility, are the Key of such character-building.

Everything that favors such construction, is Good.

Whatsoever confuses, retards, or pre-

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vents this constructive work of character-building, is Bad.

To label it "Religion" only makes it all the more confusing, deceitful, and destructive. The Personal Responsibility referred to *compels* every intelligent Individual to face just this issue, and abide by the results.

The Law of Nature at this point is absolute and inexorable.

The proof of the Law, is in the *experience* of every intelligent man and woman.

We are facing a *Great Issue* in America to-day, and not only is there a "Conspiracy of Silence" regarding it, as the Public Press generally dare not discuss it, but all the hosts of ignorance and superstition are arrayed against law and order, in the name of Religion.

For centuries, Rome has had practically absolute jurisdiction and dictation over education in Southern Europe.

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France was the first to escape the blight, Italy came next under Garibaldi and associate interests. Then came Spain, and at last Portugal.

An eminent Catholic Priest recently declared (see the "Arena" for July, 1907) that "the Church is dead in the land of its birth."

In Spain and Portugal more than 70 per cent. of the people, after the "Education" of Rome, are entirely uneducated. The majority can neither read nor write.

Since its slow demise in Europe, Rome has turned its whole attention on America. It aims to include all children of Catholics in its Parochial Schools, and "educate" them in its own way. Father Crowley designates these Parochial Schools as "the Curse of the Church and the Menace of the Nation."

Rome is doing its utmost to discredit, break down, and anathematize our Free



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Public Schools, and to build up the Parochial, under the plea, and excuse, of "Religious Education." It prevents, as far as possible, the pupils of Parochial Schools from associating with those of the Free Schools, by different hours of study, Holidays, and the like. It thus does its utmost in laying the foundation for class distinction, and hatred in the young, under the subterfuge of "Religion," with central authority in the Vatican at Rome, exercised by Italian Cardinals.

This is the *Great Issue* to which I have referred.

It is barely outlined in the following pages, which deal with basic principles largely, and with the Social status as logical sequence.

These pages are designed to assist parents and teachers to grasp the underlying Law, in all education and character-building, by making clear, basic principles that are universal.

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It is scarcely more than an outline, but it is hoped that here may be found suggestions that every intelligent and free-minded individual can apprehend, enlarge upon, and utilize.

Rome has lost control in Southern Europe, in spite of holding the people in ignorance for centuries, and preventing, as far as possible, all other education, schools, or public worship.

In America, she has swung to the other extreme, and undertaken to gather all the children under its obedience, into its Parochial Schools, under the pretence of "Religious Education," by which she hopes to fasten and perpetuate its power on America, and "make America Catholic." Parents and Teachers everywhere, ought to be intelligent as to these great facts and world-issues; and *educated* as to what is involved, and taking place to-day.

What is Education?

What is Religion?

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What is Character?

What is Conscience?

What is Psychology?

These are deep and important questions.

The authority at Rome is a perpetual Menace to our Free Secular Schools, beginning with the anathema of "His Holiness," who dubs them *Godless!*

The Roman Hierarchy has often *requested* a division of our School Fund, and openly declared that presently she is going to demand it and order all under her obedience to refuse to pay their taxes unless her demands are granted.

Every loyal American should watch this aggression and fight it to the death as *Treason*.

All church or sectarian property should be placed on the Duplicate, and taxed like any other corporate body. This means equal justice for all.

These questions are barely referred to

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in this volume, which deals with basic principles. These principles, if true, have a very wide bearing. Popery repudiates them, and curses them as *Modernism*, while its position is that of *Barbarism* upheld by despotism. These lines of separation cannot be made too plain. In its preposterous claim of "Divine right" to govern the world, and to put all people under its obedience, and all other rights and prerogatives under its feet, the Roman Papacy regards all methods to promote its objects justifiable; "the end"—it openly declares—"justifies the means."

The result is, that under the name "Religion"—politics and everything else is included. If one opposes a political method or scheme of Rome, he is accused of "attacking Religion."

It is impossible to separate Politics from Religion, so far as Rome is concerned, for the reason that she has used all her power and immense resources to

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unite and confuse them, ostensibly under the name of Religion.

So true is this that it is impossible for anyone else to separate them.

The following chapters deal with the individual in Education and the building of character, with the principles of Liberty, Self-control, and the rights of conscience, with the resultant and as the basis of Personal Responsibility.

The aim is to make the basic principles clear and unmistakable, and to show their relation to all Education, a thing impossible without clearing them of the confusion referred to.

Those who see in all this only "an attack on Religion" are quite at liberty to pass it by, or blindly oppose it, as they choose.

The author believes these principles to be both true and demonstrable.

Strange as it may seem, it is nevertheless true, that the average individual, even when intelligent and "educated,"

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continually uses *words* to which no real meaning attaches.

If it were asked—what *is* “space”? What *is* “matter”? What *is* “electricity”? every really intelligent individual would reply—“I do not know.” But if asked—what is your *idea* of these things? each might give an intelligent answer, and tell a good many things *about* them.

Now the most important word in this list of so-called—“ultimates” is the word—*SOUL*. We use the word continually, and granting that none of us know exactly what it *is*, it may be reasonably asked—what is *your Idea* of it, when you use the word? This is the crucial point in all psychology.

The words—“Soul” and “Spirit” are used indiscriminately and confusedly by most people, and this need not be. The Bible says, “There *is* a Natural (material) body and there is a Spiritual body.” Suppose we accept this state-

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ment with the *idea* that "matter" and "spirit" are the two poles of Substance, the one gross, and the other refined, exceedingly, with movement, or vibration, corresponding to this refinement.

This will give us an intelligent *idea* of the relation of Spirit and Matter.

Thus, the physical body is conceived as made up of gross physical matter; and the spiritual body of refined, or spiritual matter.

Let us suppose that during life here on earth the spiritual body is *within* the physical body—the refined and ethereal *within* the gross and physical.

Don't "debate" it, or accept it (as a fact) or deny it (as "unproved"). Get the *idea*, that is all.

Now we are ready for the word—*Soul*. My *idea* of soul whenever I use the word, is that it is *within* the "Spiritual body," as that is within the physical body, and is thus the "center" or real

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*inwardness* of both. My reasons for this idea or concept are the whole phenomena and experience of Life. No other *Idea* would fit the case at all.

Having premised by admitting that we do not *know* what the Soul *is*, how do we get any *idea* of such a thing?

As the physical body we *know* is made up of all kinds of matter, organs, functions, and parts, analogy would suppose the same regarding the Spiritual body. "Many," "multiplicity," "variety," "diversity," and the like terms apply to both physical and spiritual bodies.

The broad generic *idea* here, is multiplicity and diversity; such as we find in man by experience and observation.

Now we find the exact opposite of all this in man, at the same time; viz., Unity.

Without going too far, there is something in man that makes him a Unit; one *whole*. This *One* in man that uni-



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fies all the rest is the *Soul*. This is my basic idea of it, and of what it does.

It would be easy to write a volume along these lines to illustrate, elaborate, and justify the *idea*. It is as patent as that "twice two are four," that there is *something* like this *in us* that does just these things. I call it the "Soul," "Ego," or Individual Intelligence; my real self, and in the "possessive case" as related to all else in or of *Me*.

For anyone at all familiar with symbolism, or the meaning of the word *Symbol*, this *idea* of Soul may be *symbolized* by the "point" in the center of the circle, and has been so symbolized for ages. The "point" here is—"position without dimension." It has neither "length, breadth, nor thickness," and yet, without it, no circle can exist.

So, I reason, without the Soul, the one, the center—no Man exists. No matter how large or how small the cir-

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cle—atom or Sun—the *center* remains the same.

That the body of man is not circular does not change the *idea* of intrinsic relation. "Every *point* in the circumference of a perfect circle is equidistant from the *One* point, viz., the center."

But this principle of *form* and *distance* (space) involves other principles in the "circle of life"; viz.—density, magnetism, and the "parallelogram of force."

The symbol is physical; that which it symbolizes is *alive*, hence metaphysical, complicated, and transcendent. And this is true in all Symbolism. Principles are the same, as far as they go; but conscious life, and intelligence in man, go far beyond physical qualities. There is here, as in Mathematics, always the "unknown quantity" to be determined, and measured by basic mathematical Law.

This may illustrate what is meant by

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the *idea* or "concept" of the Soul. The *idea* may be logical and scientific, even with our knowledge incomplete.

There is no greater absurdity than the *idea* that the Soul can ever be demonstrated in terms of matter, on the physical plane. It is certainly *not* "that kind of a thing." And yet, we may form of it a logical conception, agreeing with all our experience, and go on enlarging and making more definite our knowledge and conception forever—so far as I know.

Clear ideas and logical concepts, agreeing with all our experience, are the Highways of knowledge.

This *Idea* of the Soul as a center in us, itself a *Unit* which may unify all else in our diverse organism, is commensurate with all our varied experience in life, whether of latent consciousness, thought, or action.

This is *how* we are *aware* of anything: This is how we do anything.

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This idea or concept is, moreover, fortified by analogy in everything we know of biology and the forms and processes of sentient life. Nay—it begins on the physical plane in the formation of crystals, with the nucleus.

So far as we know, all organisms begin with the germ, a center of life, to and from which radiate energy, with the transformation of matter into specific form and combinations, establishing nutrition, growth, and evolution of individual organisms.

True it is, that in the growth and development of an organism, the original nucleus or seed-germ disappears. The “mulberry mass”—for example—gives place to pseudo-membranes, and in place of a single center or nucleus, we have the genesis of *systems*, like the digestive, nervous, and circulatory tracts.

But what Weismann called “the eternal cell,” that which preserves the

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type, is by no means lost. It is simply diffused throughout the growing mass. The embryo holds the specific type, transmitted by the fertilized germ.

Without going farther into details of embryology, nothing can be more plain than the analogy between the center of life from which in the germ organizations proceed, and the center of consciousness constituting the Soul after organic individual life is complete. This is the *principle* upon which organic life proceeds.

“All goes to show”—says Emerson in the “Over-Soul,”—“that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect, or the will, but the master of the intellect and the will; is the background of our being in which they lie—an immensity not

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possessed, and that cannot be possessed," because, I might add—*It* possesses all the rest, invisible and unknown; a fact, yet a measureless and incomprehensible mystery; and *seemingly* an immeasurable Potentiality.

The relation of all else in and about us to the Soul, is the *Arcanum* of life, knowledge, and progress.

The recognition of these concepts and plain analogies extends the boundaries of our Knowledge of the Soul, and removes a greater part of the obscurity and uncertainty of psychology.

The Principle of Sex is universal in Nature, as patent in atom, ion, monad, and cell, as in organisms; and may be as simply and generically symbolized as that of Soul.

J. D. BUCK.

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## CHAPTER I

### AN AËRIAL EXCURSION.—“BEYOND THE CLOUDS ”

THE Summer is over. Some have been to the woods or to the sea for rest or recreation.

Weary of routine, of shop or office, and of strife, to get back to Nature, and gain a new store of Life, seemed imperative.

The green woods, the ambient air, the shining or tumultuous sea—bring life to the blood, bloom to the cheek, and cleansing and rest to the soul.

It seems good to “loaf with our own souls,” and begin life anew.

The hand of toil goes over the same old routine day after day, year after year.

The mind gets into a rut and habit-



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ually looks down, till it forgets the above and the beyond.

Life cannot thrive on soil alone. Shut out the air and the sunshine and the great tree decays and dies; and yet some seem content to study only the earth, and never think of looking up at the stars.

Even the tree draws its life equally from the heavens and the earth, that meet in its heart and continue its stream of life.

Cease to dig and trench and fertilize but a moment, and look up at the heavens, and your taskmasters—the “conventional” and the “common-place”—will reprimand you as a “visionary.” Look a little longer, and you become a “crank,” or a “fanatic”; but the tree grows, night and day, just the same.

Beneficent Nature and Divine Intelligence work as *one*, and are never at cross purposes.

Even the tree “lives at once in two

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worlds," with its roots sunk deep in Mother Earth and its leaves and branches reaching upward, higher and ever higher toward the heavens.

Here is a "dismal swamp," a mere pocket in the hills, where malaria breeds and death walks at noonday; but out of its green scum, the pond lily nods its glorious head and holds converse with the stars.

The very rottenness of decay is the fountain of a new and more beautiful life.

It seems sometimes as though man alone grovels and hugs the earth.

The stream of life in him, as in the old oak tree, pulls upward, or downward, by an unvarying law of equilibrium; and he can anchor it to the earth, or loosen its wings and soar among the stars, as he chooses, and wills.

Does it do any violence to Nature, to Law, or to fact, to say of the tree, that it is rooted in Nature, while its

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leaves and branches feed upon the "Spirit of the air"? And that while downward, it digs deep and grovels, so upward, it breathes, and aspires toward the heavens?

Are not, then, the Natural and the Spiritual *one*, even in inanimate Nature?

But use the word *Spiritual* as applied to the daily affairs of the average man, and see the change come over his face, and a gentle smile of pity or contempt creep into his eyes.

"Poor fellow," he would say, "he always was a little off."

The tree lives *in* the earth and *in* the air, and is anchored fast. But man lives *on* the earth and *in* the air, and can move upward if he will.

But the slogan so often heard nowadays, "Back to the soil," has many meanings. It seems to be the "line of least resistance" with many, and they grovel, where they might aspire.

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But it is just this aspiration that he seems to fear.

The term—Spiritual—seems to have no meaning to many persons, or else a very fantastic one.

The terms, "physical substance" or matter, and "spiritual substance" or matter, are equally sensible and reasonable.

The difference is one of refinement in every way. With increased refinement, there comes accelerated motion, as with ice, water, steam, vapor, and ether.

If even the tree lives at once in two worlds, and not only draws sustenance from each, but grows and extends into the physical and upward into the etherical, how much more true, or in larger degree is this true of man? and it is strange that so few seem to see the analogy or correspondence.

This is due to the crude concepts of both Religion and Science.

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The "Happy Hunting Ground" of the Indian is no more crude and materialistic than the golden pavements, harps, and crowns of theologians and scripture builders.

In earlier times less realistic symbols would have had neither meaning nor influence upon the rude people.

This principle of duality is basic and innate in everything that manifests life.

Take an acorn, from which the tree develops; soak it in water till it swells and seems ready to burst; plant it in the ground, and presently it bursts its shell, and a white bud begins to extrude. At first a cone with the layers in the form of a spiral. A little later this spiral begins to unwind, one portion dipping downward into the earth, the other striving upward toward the air and light. The magnetism of the earth is negative as compared with that of the air and light. Hence the positive or male element in the spiral pushes down-

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ward, and the negative or female element seeks the warmth above. Either spiral would wither and die without the presence and coöperation of the other.

This is the law and the process with every germ and seed on earth, and certainly the germ from which the organism of man is evolved is no exception to the law. It transcends all others in working out the process of the law. It is a universal and eternal equation, the twofold process of all life, the basis of man's physico-spiritual nature.

The cleavage resulting in male and female is but an elaboration of this dual law, while the physical and spiritual elements and processes in man and woman alike are but an enlarged and cosmic relation. The basis in all cases is the same, it is universal.

The modern theory of Evolution traces man from, and anchors him fast, to, the animal plane; and while its

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revelations regarding the animal plane are elaborate and wonderful, it is anchored to the earth and ignores the air; it is physical and in no sense spiritual.

It is, therefore, half science at best, and sometimes nescience by putting us on the wrong trail. It tells us far more as to how and why we differ from the animal, than how and why we rise above that plane.

It has a great deal to say of differentiation and elaboration, but little as to unification and aspiration.

It *evolves* a Universe, without *involving* Divinity or Spirit.

It leaves man where it finds him, "an improved animal," rather than a spiritual being; or potentially, a god.

It leaves the Spiritual world far away, if, indeed, it is admitted as existing at all; whereas it exists within, and all around us, as surely and demonstrably as the air and moisture and sunlight to the tree.

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Nothing bars us from it so effectually as our failure to recognize it, and our skepticism regarding its existence.

We relegate it to the future, when it is the living present.

We are agnostic on the question of our going sometime to a spiritual world, overlooking the fact that we are in that world here and now, and that it is in us, and all around us, instead of far away.

It is all a matter of consciousness, of awareness, of perception, of intuition, and of individual experience, the same as any experience on the physical plane.

I do not mean of sensation, or of imagination or fancy.

One must analyze all these faculties, capacities, and powers, and see how they operate, in order to discriminate between them; and we do this continually without realizing it.

First, we have perception, then awareness (it is *I* who perceive), then dis-



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crimination as to what we perceive, then choice as to action.

This whole mental realm transcends physics and kinetics. It is *in* us, as we are in the bosom of Nature, and it relates us to the spiritual world, as the body does to the physical.

The whole problem of a future life concerns the intrinsic character of the present life.

“Know then thyself” is the wisest of all injunctions.

Science is working up to these problems rapidly, but it will never demonstrate the existence of the soul in terms of matter on the physical plane.

It may photograph the human aura as it is now trying to do, and determine the difference in color between the emotion of grief or joy. This is indeed a subtler physics, but it is still physics and not spirit.

From the point of ordinary vision, by the aid of the microscope in one direc-

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tion and the telescope in the other, man has already multiplied his normal field of vision many millions of times.

He is able thus to apprehend and to utilize these problems, laws, and percepts because of his vantage ground, as a spiritual being, superior to the physical.

Now what is it that these lenses do? Do they change your normal vision? Not at all. They simply enlarge, for the time, the *objects* of vision. The change is not in us, but outside altogether, and we call it a problem in optics, and we have accomplished quite as much in the realm of sound, or acoustics, with telephones and wireless messages.

Now the problem I am suggesting concerns normal vision itself. May not our vision be so refined without being in any way weakened or diseased, that we can see *into* space as well as through

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it? so that the subtler rays of light in our field of vision will enable us to detect objects, where now only a void is sensed?

Would not this line of experimentation be as much in the field of Natural Science as the microscope and the telescope?

This is a problem in physics and kinetics pure and simple, as much so as polishing and perfecting the lens in a microscope or telescope, and yet I am called a *visionnaire*, and given a chill for suggesting it.

It deals solely with fact, and law, in the realm of science.

Faraday, Helmholtz, Liebig, and Carpenter are revered as "Scientists."

Helmholtz estimated that, between the point where sound becomes inaudible to the human ear, and the red of the solar spectrum, or the lowest vibration apprehensible as color, there intervened *Thirty-four Octaves*.

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Octaves of what? Of Emptiness. Do we know of any such gaps in Nature elsewhere?

Which is the more sensible and "scientific," to admit this Vacuum, after all, in Nature? or to recognize our own ignorance and limitations, and hunt for "more Light," like Goethe with his last breath?

Cold feet are at times a little disagreeable, but the Company I am in soon warms them up, after all.

Science has discovered a great deal regarding the kinetics and harmonics of light, color, and sound.

So true and exact have been the observations along these lines that a Fraunhofer line in the spectrum from a distant planet localizes a definite chemical substance, with which we are already familiar.

At present the sensitized photographic plate records vibrations that escape the human eye. The forms of crystals char-

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acteristic of many substances reveal another harmonic.

It is everywhere admitted in Science that vibrations exist far beyond the power of the human ear to detect as sound, or the human eye as color.

Indeed nothing is more remarkable than our limitations in both these directions; many animals are known to out-rank us in some directions.

A spiritual world, and spirit existence for man, with faculties, capacities, and powers, related thereto as definitely as to this physical life, is purely a question of science, fact, law, and demonstration.

Moreover, it is no more clear that the tree draws sustenance from above the earth, as from beneath it, than that man occupies a middle point between the physical and the spiritual, and draws from both.

The whole of man's higher evolution is a journey toward this spiritual world;

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not through time and its limitations, and the decay of the physical body, but by a continual process of refinement, and deepening and broadening his field of perception.

No new faculty or capacity would seem to be involved in this higher evolution but refinement and extension of those already possessed; a process as natural and apprehensible as any that has preceded it.

That this constitutes the higher evolution of man, and is essentially spiritual, is shown by the persistence of the human form and genus on earth for *eons* of time, with no essential change.

As Dryden long ago put it, "The Diapason of Nature closes full in man."

Neither anatomy nor physiology has knowledge to-day of any organ or function *essentially different in kind* from those possessed by the earliest human races of which we have any knowledge.

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The whole process of civilization and of higher evolution has been through a process of elaboration and refinement of faculties, capacities, and powers, possessed by the earlier races.

From whatsoever direction we approach this Spiritual problem, the influences and indications are the same.

Man is essentially a Spiritual Being, progressing toward a spiritual world.

His relation equally to the physical and the spiritual depends upon refinement and elaboration of powers within himself, and not upon any change outside.

As a matter of fact, he is as much a spiritual being in a spiritual world here and now, as he ever can be.

Mortality is a garment with which he is clothed; and when he casts it off, he is clothed with spirituality or immortality.

It is not possible to overestimate these considerations, for designing, straight-

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forward progress depends upon their perception.

Nor do they involve us in "other-worldliness"; they determine intrinsically the highest, the noblest, and the best *now*.

Instead of leaving man the victim of blind passion, or the plaything of riotous emotions, they enable him to work intelligently toward his goal, and this is consonant with all that we know concerning education and human progress.

It is the School of Natural Science that makes progress and proficiency dependent upon intelligent, conscientious, and persistent *personal effort*.

It gives to everyone precisely what he earns and deserves.

It is the Law of Compensation, of Justice, Balance, or Equilibrium.

It is the foundation of Morals, Conduct, and Character.

It was known in Ancient Egypt as



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"the Judgment of Osiris," and pictured in "the Hall of the two Truths."

It is set forth in the Christian Scriptures in the saying, "Ye shall reap whatsoever ye have sown," and "it shall be done unto man according to the deeds done in the body." It is not vindictive, but just, and therefore beneficent.

A God who rewards without merit is likely to condemn in spite of it. Such a God is an *infinite caprice*. He might be imagined by ignorant men, but the whole creation protests against such a concept.

We may now return to the "thirty-four octaves" of Helmholtz, to the average perception, a colorless realm of silence.

The popular Metaphysicians of the day, erratic and ignorant as they may be, except as to a few empirical facts, when they propose to "take a mantra and enter the Silence" have indeed a

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*clew*, but they are as likely to bring up in an Insane Asylum as elsewhere.

Most of their disciples and victims, fortunately, soon become discouraged and quit.

All these things have been known in India for ages.

Those familiar with the life of Swedenborg are aware that his illumination came through what is known to the Yogi as the "Science of Breath."

Outside the periods of digestion (the food being simple and small in quantity at all times), with the mind serene, the aspirations pure, the body in perfect repose, slow, long, deep inspirations are taken in pure air; the air being held for a moment before expiration.

This breathing is known to physicians as "abdominal."

It is not my purpose to go into details at this time, but to give such points as will reveal the natural and scientific character of the process.

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The whole process is moreover illustrated in the *Annals of Mediumship*, and in many cases of the insane.

The most important point in all cases is the attitude and condition of the Will, or Rational Volition.

With the medium, the individual purposely becomes passive, and the will is at last entirely surrendered, as consciousness is withdrawn from the outer plane.

With the real Yogi, the process is precisely opposite, and with Schopenhauer, "the will is made supreme." Indeed here is the nidus and the source of Schopenhauer's philosophy, no less than that of Swedenborg.

But Schopenhauer dropped into Metaphysics, and Swedenborg into philosophy, symbolism, and mysticism; and, for the average student, became lost in an endless labyrinth, up in the clouds and the "heavens," though the

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most vital truths are found all through his voluminous works.

Returning again to the octaves of Helmholtz and the Science of Breath, the normal result is the extension and refinement of the Sense of hearing, within this realm designated by Helmholtz.

An erratic and pathological form of this sense of hearing I have often witnessed in the insane, or those on the ragged edge of insanity. Here is one of the strong reasons why "those who know" feel compelled to conceal their knowledge.

Here is also the reason why specialists and "alienists," after ignoring all these facts and laws, taboo the subject with the one word "Hallucination," and build more and more asylums to house their ignorancel

Fully half the cases of the Insane consist of man's spiritual nature and perceptions *out of joint*. Little more than

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a century ago they were considered as "Cursed of God," and chained in dungeons, on beds of straw, like wild beasts.

To-day it is a fashionable "excuse" for jealousy and murder, as a "Brain Storm."

This Middle Realm, between sight and hearing, with the ordinary individual, is really the "Fourth Dimension" of space, concerning which we hear so much and learn so little. We may call it the "Inner Chamber"; or, to coin a word—*Withinness*.

It may be to the weak-minded or insane a very inferno; while to the well-balanced and pure of heart, it is the "Holy of Holies," in which they commune with higher intelligences.

It may be seen that the important point is not location, here or there in space, but our relation as to space itself, like a mole in the ground, a fish in the sea, or a bird in the air; our relation to a habitat.

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Put the average ditcher or stone-breaker suddenly in an atmosphere of refinement; among those who were talking of art, music, esthetics, or of spiritual things, and how much would he sense or apprehend of it all?

In what terms or language would you expect to make him understand if he could neither read nor write any language?

But even here there may be "exceptions that prove the rule"; native intelligence, natural gifts, and the like, that surprise and stagger us, and confuse all our theories of heredity.

Now that which enables us to institute comparisons among all these various shades of perception and degrees of intelligence, is a clear perception of the *permanent factor* in the complex nature of man; the point at the center of the circle of Life.

It matters not whether the personal human being is wise or foolish; ignorant

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and contracted or broad and cultured, the *essential nature* and primary endowment are the same.

Each is a self-conscious Individual Intelligence.

This is the primary and universal endowment of the whole human species, and its essential characteristics, so far as we have any evidence, have never changed since the evolution of man on the physical plane began.

Alter this awareness of self, with the faculties, capacities, and powers that universally accompany it, and man must become something else or cease to exist.

This is symbolized by the point in the center of the circle, that never changes, and without which no circle exists.

It is "position without dimension."

Potentially, it may be zero, or Infinity; according to how you consider it; and it does not change, whether we are regarding man as a Spiritual Being, evolving to higher and still higher

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planes, or a child of earth, an "improved animal."

By thus locating and designating the changeless in man, and comparing his varied experience to the enlargement of his circle of life—the center remaining the same in character and capacity—and bearing the same relation to the circumference, large or small, we arrive at our theorem of human life.

Returning once more to the thirty-four octaves of Helmholtz, we may get a clear concept of the character of man's spiritual evolution, and it may be concisely formulated.

It consists in the expansion of the range of consciousness, and in refining all his percepts, receipts, and concepts, through wider, and still wider experience.

Take man's capacity to determine distance, dimension, resistance, and velocity of movement, the most common of all our experiences.



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Individuals differ as to the extent or range of each of those capacities, but they exist in the average normal human being.

Some are short-sighted, some long-sighted, and some we call "color blind"; and so with all the other capacities, yet they may all be cultivated in a healthy organism.

Another thing that has fostered confusion, is the lack of any rational conception of spirit substance, or matter.

Refine physical matter to a certain degree without changing its essential nature, and its vibrations proportionately increase, the underlying rhythm, or law of harmony and consonance rising in the scale, as in the octaves of sound, color, and light.

This is the basis of our spectrum analysis, and our knowledge of Radiant Energy.

The discoveries of Fraunhofer, and the interpretations of Kirchhoff, revealed

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to us a new world, and a knowledge of the abyss of space.

We thus learn that these Laws

“ Run through all time,  
Extend through all extent,  
Live undivided,  
Operate unspent.”

It should be remembered that science does not consist of a few isolated facts, nor yet of a multitude of facts that no man can number.

To the facts *carefully demonstrated*, there must be added classification in their natural order; in order first, to discover relations, and orderly sequence; and from this, persistent relation and orderly sequence, the underlying Law is determined, and at last formulated.

This method is habitual with physical science, and is obligatory on everything deserving the name of Science, and yet, when we come to Psychic Science, it is confused and more often overlooked.

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Our whole concept of the nature of atoms, of matter, and of energy, has undergone a complete revolution, since Maxwell's early suggestions forty years ago.

We have added to our concepts of the conservation and correlation of energy a new concept of energy itself.

We now find it designated not as "physical force," but as "electromagnetism," or "radio-activity"; and this radio-activity, while still manifesting in matter, has lost nearly all its physical characteristics, so that the word "Spiritual" seems far more appropriate.

It either gives off light or energy without depleting itself, or renews and regenerates itself in a way previously unknown to physics or kinetics.

To quote from a leading scientist, "It was as if a new form of matter was constantly being produced, and as if the radio-activity was a concomitant of

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the change of form and that it *spontaneously* produced electricity."

How far short of "spontaneous generation" is this admission of physical science? And if mere change of form generates, or may produce, or manifest a new and refined form of energy, as yet commensurate with no known law of mechanical equivalents, is it any gratuity or stretch of the imagination to suppose, that when man puts off the physical, by the "change of form," it may be accompanied by radio-activity on a more ethereal plane? That which was incidental here becoming habitual there.

It is thus that physical science, handicapped by materialism, has pushed its discoveries to the very threshold of the Spiritual, and need only shift its key to higher octaves in order to "open the door."

Our telescopes have thus measured space and calculated time for millions

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upon millions of miles beyond the zone, or atmosphere, or ether of our Earth, with the same laws and movements everywhere.

We must, therefore, stick to this earth and its heavens, for our concept of a spiritual existence; and it would not help us in the least to transfer the theater of our imagination to Mars, or Venus, or the farthest fixed star, for we could not, thereby, escape this "Rational Order that pervades the Universe," or "radio-activity," or "Fraunhofer lines."

If we can thus locate the Spirit world in relation to the physical, and with chart and compass, determine its landmarks and direction, the rest of the problem consists in becoming experienced sailors or engineers.

The spirit world is unknown to us, or remains unrecognized, not because it is silent and invisible, but because *we* are tone and color blind.

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If this be true, then to enlarge and refine our sense of hearing and of sight must surely reveal it to us.

Now this is precisely what every real Seer, Adept, and Master has declared and claimed to have accomplished throughout the ages, and this is the Theorem of the School of Natural Science.

The beauty and glory of it all is, that we *need* not pass the gates of death to achieve this knowledge. It is the "triumph over death and the grave": "The pure in heart shall see God."

In this excursion into the finer forces of Nature, I am trying to show that the Spiritual is still the Natural. The word "Supernatural" is without meaning. A thing that transcends our hearing and sight, and knowledge, does not thereby transcend Nature.

This is the mistake made by many theologians in all ages, with the result of leaving the world in utter confusion

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as to the nature of the soul and the spiritual world.

As the handiwork of God, Nature is Divine, and Deity in perfect harmony with Nature.

I am dealing with that Spiritual Selection and Evolution of which Professor Fiske wrote.

If Science and Religion, or Philosophy and Theology are ever reconciled, it is certain to be along these lines of the Unity and Rational Order that unites and pervades all things.

The contradictions and disharmony are all in us.

The value in these considerations lies in pointing out the lines of least resistance in the journey of the soul on earth; in fixing within us a steadfast purpose, giving confidence, encouragement, and hope.

It is the difference between knowledge and ignorance; between light and

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darkness; between Religion and Superstition.

Pioneers along these lines may be found throughout the ages.

They are what Livingstone was in "Darkest Africa." They may not tell us all about the New Country or the Unknown World, but they give us landmarks and mile-posts, describe barriers to travel, and lakes and flowing rivers, mountains and flowery vales, making it easier for the next traveler who passes that way to equip himself for the journey, and to avoid disaster.

One man may bring home lion and tiger skins, tusks and trophies, but he went out "to kill something," and his eye ran constantly along the sights of his gun. He was in no sense an explorer.

So also with thousands who have tried to penetrate this unknown land; ulterior motives, ambition, or curiosity, or disease of brain or mind, have led them in devious ways, or landed them deeper



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in the sloughs of superstition, or in the insane asylum.

The journey is hard work and not all play, though the well-equipped traveler finds zest and satisfaction at the end of every day's journey.

It would seem that the world is enlightened enough to-day to determine that Science and Religion *need* not be antagonistic, or at cross-purposes.

More light in either direction tends to harmonize them.

Institutional Religions, on account of their creeds and dogmas, may resist all change and refuse to yield to the enlightenment of the New Age. As they do this they fall in pieces.

The whole of Southern Europe is filled with empty churches. Like bees, the postulants have swarmed and departed for new hives.

These are the "Signs of the times" everywhere. But the Light still emanates and spreads.

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Crass materialism in science is dead. The ether is far more in evidence, than the soil and the sod; and "auras" are found more interesting than weights and measures.

One step more and Science will leave Orthodox religion as a back-number, warned to "get into the procession," or go out of business!

Let Science train one individual *under test conditions*, along the lines of refined perception I have indicated, as the priests of Egypt five or ten thousand years ago are known to have trained their virgin Seers and Sibyls, and the world will respond as it did at the names of Fraunhofer and Kirchhoff, with the cry, "The Gates are Ajar!"

But our aeroplane touches the ground and the dinner-bell is ringing. It is wonderful what good appetites a real excursion brings.

Thank God we are once more safe on solid ground! Go ahead with the soup and the fish!

## CHAPTER II

### THE NATURE OF INSPIRATION AND REVELATION

IN every study of man that undertakes to dig to the foundations, to gain understanding of the subject, and to clearly apprehend the practical use of such knowledge, Man must be viewed from two different aspects: First, as an individual unit, a concrete intelligence; and Second, as one of an aggregate which we designate *Society*.

The study of this concrete relatively separate Individual is *par excellence* the study of Psychology. The study of the aggregate mass, of which every individual is a unit, is Sociology.

The character of each individual determines the constitution and status of society at any time or place, and under all circumstances.

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Our present study directly and specifically concerns the individual. It is, therefore, a study of Psychology, and while the aggregate cannot be ignored, as it is always in evidence, and while the social relation continually reacts upon the individual, we are bound only to keep in mind those basic principles and underlying laws that determine the whole nature of man, by which we must test and determine all our conclusions.

These basic laws inhere in, and are to be derived from, a knowledge of the essential nature of man himself.

Our thesis will deal largely with what may fairly be designated as the religious nature of man, or man as essentially a religious being.

This, however, concerns the human soul and is fundamentally a psychological problem.

Institutional religions, as such, will not be given first place; for the reason, that they are not based upon a scientific

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knowledge, or logical deductions regarding the nature of man.

Relying upon inspiration and revelation, regardless of the facts of psychology, they appeal to miracle, and enforce by dogma and assumed authority their creeds, superstitions, and theologies; thus coming to the problems of life from the aggregate, or social aspect, almost exclusively.

It is thus that systems of theology created by man, ignore, contravene, or deny the facts regarding the essential nature of man.

The result is, the warring of creeds, wrangling over theologies, dogma, strife, and persecution; to the confusion of religion, and the bewilderment of man.

It is not here and now proposed to war against Institutional Religions. Every intelligent and conscientious individual may make his own choice, and settle that matter for himself, and in his own way.

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But the religious instinct in man, as part of his essential nature, belongs, primarily and fundamentally, to the study of psychology. We shall not undertake to cut the Gordian knot by invoking miracle, nor yield to assumed dogmatic authority, that ignores the basic facts and essential prerogatives in the average experience of man.

Dogmas that appeal to superstition and fear, are safeguarded solely by ignorance.

We are in search of Light.

We may be accused of "assailing holy things," of "profaning the sanctuary," charged with "heresy," "blasphemy," and "atheism," and anathematized accordingly.

These are the weapons used in every age to safeguard blind dogmatism, and to shield theological despotism; and the pioneers, and pathfinders in every age, have had to pay the penalty.

Reverence toward God; Loyalty to

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Truth; and Beneficence toward man, might seem to be a sufficient guarantee, but Priestcraft and dogmatism in every age have assailed them as *heresy*, and scattered them to the winds, or the flames, with a, "Thus sayeth the Lord!" and "I am his prophet and mouth-piece!"

The time has at last come when these may be ignored; and the progress of man, and the diffusion of Light and knowledge, have advanced accordingly.

Let us cast out fear, and look around us, and within us. We may take Walt Whitman's advice and "loaf with our Souls"! It is not so dangerous as we have been taught to believe.

Wisdom and holiness can no more be preëmpted, or monopolized, than can the air and the sunshine. There is One who "causeth his rain to fall on the just and on the unjust"; and who is no respecter of persons.

Let us go to the hills and look up at

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the stars, and out into boundless space, and be alone with Nature; *at one with God*, and get acquainted with ourselves.

Did you ever realize that standing thus, alone, you are a *point* on the surface of a globe eight thousand miles in diameter?

Imagine, for the time being, Yourself and Nature without; Your soul and God within, and you are all alone.

And what is this thing we call Nature? The solid earth beneath your feet; the boundless and fathomless space all around, and above you? Drop what the Evolutionist called "the instinct of the ape, the fear of open spaces."

Try and realize that "God's in His heaven, all's well with the world."

As fear departs, first awe, and then sublimity take its place.

Breathe deep, Oh Brother of my soul and drink in the pure ether of space, and leave behind the busy mart and the wrangling crowd. The Life of



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the "Great Breath" flows all around you; a new life is in your veins; a new joy pulses in your heart.

You feel the Infinite presence; you are getting Nearer to God.

The past is dead: Begin now a new life. "Brute Matter" nowhere exists. God and Nature are *One*, and you are becoming *at-one*.

"There's not a spot in earth's vast round,  
In ocean deep, or air,  
Where Love and Wisdom are not found,  
For God is everywhere."

Perhaps you never realized it quite so deeply before, and you feel uplifted, as by the touch of wings. What care you now for theologies?

The *opinions* of *men*, shut up in lonely cloisters, brooding over *other opinions*, of *other men*, and evolving a new definition of God, quite as narrow, as that of him who denies God altogether.

The Infinite is to you now an all-

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pervading presence, co-extensive with space, the "all-container"; you are still looking without. Can you find words to define that which fills you with sublimity, and impresses you as immensity? It is not "unknowable," but it is indefinable. It is the Life of your life; a new experience. Plotinus says, "God is not the principle of *Beings*, but the *Principal of Principles*."

Reflect more deeply on what you call *Nature*, and get nearer its heart.

Can you now imagine from all you see around you, and feel within you, that God and Nature are at cross-purposes?

Pluck a flower, or a blade of grass, at your feet; hold an insect, or a worm, in your hand; look deep into the drop of dew on the nearest leaf; gaze upon the cattle on a thousand hills; listen to the twittering of birds all around you.

Nature is nowhere *dead*, but pulsing everywhere with Life.

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You cannot see *into* space, but apparently through it, as an object intercepts your vision.

But have you not seen enough to convince you that "We see around us; everywhere One all-pervading Life, and that this Life *qualifies* in infinite varieties of forms"?

It is a *potency*, that is everywhere diffused; latent, in every atom of matter; expectant in every drop of dew.

It is the "fourth dimension"; the *Inwardness* of every created form; the very "soul of the Universe." Our ancient Brethren called it *Parabrahm*.

Destroy the Verdure of the fields: crush out the life of every insect at your feet: still the voice of every songster in the woods: poison the streams till no life remains: What then? Before you are through contemplating your worship of *Siva* the "Destroyer," *Siva* the "*Renewer*" is again at work, and life everywhere begun again.

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Go deeper still.

You began your reflections and meditation as a mere point, "position without dimension," on a ball rolling in space, 8000 miles in diameter. Do you know that the very *idea* of this *point*, is itself the "symbol of Divinity"? The *fact* that you *are* this "point," leads to the concept and inevitable deduction of Divinity.

Our ancient Brethren called it, "the center that is everywhere, and the circumference nowhere," or everywhere as you look at it.

Every point or "spot" in space is full of *His presence*, and teeming with the *potency* of Life.

Look again into space and all around you. From your position you can see a mile, or five, or ten—no matter.

If the air is clear, you are the center of your circle of vision, and can see equidistant in all directions.

*You* are posited as a point in space,

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and by mere thinking and reflection have you not become the center of a circle? You have unwittingly been "geometrizing." From mere positing as a point, you have *realized* a circle, of which *you* are both center and circumference.

But your vision is limited. What about the "all-seeing eye"? Plato says "God geometrizes." *He* is not limited, but Boundless and Infinite.

Our ancient Brethren realized this when in Kabala they defined a circle: "It is a *line*, of such a nature, or such a curve, that being prolonged in either direction it returns into itself"; and the first act is locating the point: The next, is defining circumference, or measuring space. Push the points of the compasses apart, and you have the radius of your circle, and the circle is the "created curve" *returning into itself*. Drop geometry, and come to philosophy; and this is the "Out-breathing and In-

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breathing of Brahm"; the "Great Breath"; Creative Energy. It is equally absolute mathematics, for the relations of time (movement), space, energy, and matter, are predetermined; we call it *pi*.

The ocean ebbs and flows: the seasons come and go: the grass and flowers and trees put on their verdure, and all life is instinct with Rhythm. One energy pervades all matter, and life is latent or active everywhere. We see in times and seasons, in growth and decay, this emanation, and recession of living forms.

But what about the atoms of matter: the ions, molecules, and mass?

Action everywhere is followed by reaction; attraction, by repulsion: An absolute and eternal equation. This is Newton's first principle. Can you find any *spot* in space, where it is not? whether atom, or sun, or star, or solar system? Absolute equations, every-

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where; pulsing with life, and guided by Intelligence.

All forms in nature, every living thing, evolves from the central point; by aggregation, differentiation, growth, accretion.

But the *potency* is *involved* at the center; and thus, point by point, measure for measure, in atom, or solar system, Involution and Evolution are an absolute equation. Again: the Great Breath: the out-breathing and in-breathing of Brahm.

If we call all that is thus *evolved*—*Nature*, shall we not call all that is *involved*—God? and are they not *One*, and “at-one”?

If they were at cross-purposes, what would become of Law? Where could we look for order, or harmony? How could we determine anything? Nay—we could not be sure that twice two are four, because we once found it so. Let

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us not forget the basis of even our mathematics.

“That which hath been is that which shall be, and there is nothing new under the sun.”

We have thus found Law, Order, Uniformity, and Harmony everywhere. This means, *Universal Intelligence*.

There is Intelligence in Nature, for there is intelligence in Man; and man is part of, and involved in, Nature.

Nature is not soulless nor Godless, but everywhere teeming with Life, guided by Intelligence. God is the “Soul of the Universe,” in all, through all, and over all; and Nature is His perpetual revelation.

Ah! but someone says, “This is Pantheism.” Wait a little. To the man at his point in space, this is yet but one term of his equation.

He has been looking outward at Nature as External to him. He found God in his handiwork in nature; noth-



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ing dead, inert, or soulless anywhere. He has compassed neither God nor Nature. Each transcends his finite limitations, though he has discerned something of both, and found Law, Order, and Harmony, as *methods*, everywhere.

If he knows the anatomy and physiology of the human body, he finds it an epitome of the outer nature; a *microcosm*, of the *macrocosm*.

Now he must come to direct cognition. How does he know anything?

First, he is conscious of Self. He is standing at the point in space, and is the center of his microcosm, the soul of his world. This is direct cognition, and is innate. He does not know what it is, nor whence, nor why it came to be. He only knows that it *is*.

He recognizes this fact as an obvious experience, and calls it his self-conscious identity. I think, feel, act, know; therefore, I *am*. Self-conscious identity, is the point in his circle of life; and its

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*first flash of intelligence, posits in him, his "all-seeing eye."* He then *becomes* a "living soul": made thus "in the image of God." This individual intelligence is *in* him what God is to Nature.

The analogy is perfect and complete.

While gazing outward in nature he realized an inward change, a sense of sublimity, a larger, purer inward life. Turning his vision now inward, he reflects, analyzes, and seeks to understand that which transpires within his own conscious world.

The sense of distance, immensity, and sublimity is changed to that of nearness, immanence, adoration, and aspiration. He would get *nearer to God*; to that *something*, that is above and beyond him; and yet nearer, and still nearer within. His whole soul seems flooded with light. The outer world disappears. He takes no note of time; he sees a vision that he cannot recall, but he longs

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for its return. His awareness of self, of place, time, and circumstances slowly returns.

He takes a long breath. He has had a *religious experience*, surrounded by Nature, and alone with God.

Whether *in* the body or *out*, he knew not. He went away, and returned to both outward and inner things! and felt, and saw, and heard, "things impossible to utter"; but which he can never forget. He did not invoke it, or seek after it. It came naturally, spontaneously, of its own accord.

Such a psychological experience reveals Natural Religion as an element in the nature of man.

Yes, the theologians are likely to reply—it leaves *us* out, and the Bible, and revelation. They formerly added—"Nature is soulless and Godless." To do so now would impeach either their intelligence or their honesty.

Such is not the Religion of Nature.

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There is no religion in Nature, as such; more than steam engines are found in the desert, or automobiles in virgin forests. Religions are constructed by *man*, out of *materials* found in the soul, in society, and in Nature.

The *elements* of religion are *innate* in the constitution of man.

To these natural elements, man has added his own ideas, speculations, traditions, folklore, and superstitions. Then he has appealed to "holy books," and "holy names"; and hedged it all about by authority, dogma, and penalties for rejecting it; and with persecution, and fear to enforce it.

Such facts, and incidents as he has invoked, or included are confused with the work of his head and hands, and the whole superstructure so reared is declared to be *holy* and *sacred*; "based on revelation," and backed by "Divine authority." Is it any wonder that strife and confusion run riot, and that civili-

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zation as it advances "will have none of it"?

Religions, like philosophies, come and go; but *the religious element in the soul of man*, "goes on forever."

The right of the average individual of intelligence to formulate his own concepts, his own ideas, his own religion, could hardly have been conceded, before this same individual had evolved the capacity and the desire so to do.

Atheism and irreligion are not the heritage of the natural man, evolved to a fair degree of intelligence.

They are the reaction, and the protest against *unnatural* religions; created by other men, with their protecting walls of authority, and their barbarous use of anathema and persecution.

No man's *idea* of God, or of the human soul, or of religion, is perfect and final; or essentially *holy*. It may be entitled to great consideration, and

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respect; and the more so, the less arrogant and dogmatic it is.

Beyond this, "authority in religion," that seeks to *dominate* others through fear or superstition, is not religion at all, but Despotism under the name and garb of religion. It deserves the name of Priestcraft, and should be resented.

We have not yet defined religion at all. We have illustrated its essential elements, and endeavored to show what it is not.

We are justified in concluding that religion *per se*, and religious Institutions, are concerned with the inner life of the individual, and with his relations to society, and to humanity at large.

In other words, it is both a problem in Psychology, and in Sociology.

It concerns equally, both *character*, and *conduct*; the growth of the soul, and the upbuilding and progress of society.

No other subject concerned with the

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life of man on earth, has been so pre-empted, overslaughed, and exploited as this; and no other subject is of such deep importance, and vital interest to man, as this.

The *crux* of the whole subject lies in *actual knowledge* of the nature, attributes, and destiny of the human soul.

I have used the terms—*actual knowledge*, advisedly, and deliberately.

Between the materialist and the so-called scientist, on the one hand, who deny or doubt the existence of the human soul, as a fact in nature; and on the other hand, the theologians, who assert its existence based on revelation, and subject to miracle, there seemed to be no common ground of agreement; no possible reconciliation. The *Crux*, therefore, is Ignorance, on the one hand, as on the other.

And the only possible reconciliation or basis of agreement lies in *accurate scientific knowledge of Psychology*.

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And by the word *Knowledge*, is not here meant, the opinions of men, or postulates of philosophy, or metaphysical categories, more than theological dogmas.

The Knowledge here meant, is an actual experience of each individual soul, precisely like that which determines the function and use of the physical organism of man.

Religion, *per se*, is an experience of the human soul. As such, it is a knowledge of God.

Psychology—that which apprehends and at last may hope to comprehend the human soul—is a department of Natural Science: of Science, physical, mental, moral, psychical, and spiritual: a circle of all the sciences. This circle equally includes both God, and Nature; in the abstract, as One, and inseparable.

It includes the bodily organs, physiological functions, mental, emotional,



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moral, and spiritual faculties, capacities, and powers of man.

The concept, or idea of the Soul, is that which recognizes, possesses, utilizes, and unifies, all of these.

Symbolically and ideally the soul is thus the *point* in the geometrical center, of the complete circle of the life of the individual, we call—Man.

This is our *idea*, our *concept*, derived by reasoning on all our experiences as to God, Nature, and our inner awareness.

Outside of these, we have the whole record of the Mystics, the saints, and seers, of all the ages.

These are the records of the experiences of others, and they fill thousands of volumes.

They enable the individual to compare notes, test experiences, draw analogies, and test conclusions. This method is, or may be, purely scientific.

The experiences of each individual

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differ in detail from those of every other, and yet have points in common, the same in kind.

Two individuals fast, or are reduced in physical vitality by disease.

Each has a vision, or a subjective experience.

What each sees, hears, or feels, may differ very greatly, depending upon all previous experiences; temperament, training, aims, and ideals in life.

Each is located differently; each is a distinct and separate personality.

Each is related differently to Nature, to God, and to his fellowmen.

This is the meaning of Individual experience. It is *one* concrete whole for each individual.

"Holy men," "Holy books," "Holy days," thus originate, and cluster around such individual experiences.

Thus have arisen the traditions, the legends, the Folklore of every people, time, or race. No people have been

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found without them anywhere, from the Voodoo of Africa, the aborigines of Australia, to our North American Indians, the Esquimo, or the Hill tribes of India.

Not only so, but it is easy to trace lines of analogy, and find common elements in them all. The Psychological threads are quite as easily untangled as those of Philology.

Imagination, expectancy, and fear, usually enter these experiences as elements.

The literature of every people is full of these recorded experiences. They form a large part of Folklore, of legends, and fable, with which they are seemingly hopelessly mingled.

For example: No one can form any real conception of the character and meaning to the Israelite of Elijah, from the Biblical account, until the legendary and traditional Elijah recorded in the Talmud is considered. And it is the

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same with many other Biblical Characters.

So also with the traditional expectancy of the coming Messiah among the Jews, and many other people before the birth of Jesus. In every case the previous Folklore, and expectancy, is woven into the after account; thus embellishing History with Miracle; and creating Prophets, and demigods.

Some writers treat all such phenomena as dreams, prophetic visions, and unusual psychical phenomena, as "Illusions," and "Hallucinations," and thus imagine that they have explained them away.

Other writers seem filled with amazement, and awe; and regard them all as miraculous, and supernatural.

Both methods are unfortunate, to say the least, as they equally obscure, and make more or less unreliable, the record of facts.

This has, more than anything else,

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served to retard the progress of Scientific Psychology.

There is no dearth of facts, experiences, and fairly established records along all these lines. The redundancy of materials, indeed, is one cause of confusion; Superstition, and resort to miracle, for explanation, have completed the confusion.

Moreover, these facts in psychological experiences repeat themselves in every age; because the essential nature of man, and his relation to God, and to Nature, —to the outer world of matter, and the inner world of spirit, never change.

The Sibyl, the Seer, the Tripod, and the Oracle,—are only mediumship, hypnosis, and psychotherapy, under other names.

Moreover, there have been scientists, and Masters in every age, and among many people, who understood these things.

But the people, wherever they oc-

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curred, were whirled off their feet by the strange phenomena, and would not listen to any rational explanation; preferring to regard them as miraculous, and supernatural.

Just as in our day, the craze over Mediums had hardly subsided, before Hypnotism, Dowieism, Eddyism, and similar crazes took its place.

So at the time of Martin Luther, there was the emotionalism of Tauler, and an association calling themselves "Friends of God," and there was the "Theologia Germanica"; while Trithemius, and his pupils—Cornelius Agrippa, and Paracelsus, tried to bring order out of chaos and confusion.

The Sagas and Eddas of the North, contained much of mysticism and folklore. There were many mediums and seers, and the traditions were less fiery and fantastic, than those of hotter climates.

A clean-cut illustration may be found

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in Balzac's "Séraphita" and "Louis Lambert," with the Kalevala as a background.

The most complicated, diffuse, and fantastic excursions into these mystic realms, may be found in the voluminous writings of Swedenborg, and Jacob Boehme.

One of the most rational and well-balanced of these earlier Mystics, was Jung-Stilling, the friend of Goethe, Lavater, and many of the brightest and best minds of his day.

A single sentence from a letter addressed to Jung-Stilling by Lavater, will show that these deeper problems of the human soul faced the same difficulties, and had to run the same gauntlet, then, as now.

On November 9th, 1800, Lavater wrote, "I have also inexpressible mental sufferings, especially, may I say it, because of the unbelief of the most believing, and the atheism of the most

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pious. Oh, my friend, we are all yet standing at the threshold of the outer court. Oh, let us not rest till we have penetrated into the sanctuary."

The theologian of the present day who deprecates the advancement of science, and who imagines that from what is called "the Higher Criticism" the "Ark of the Lord" is in any real danger, and that if he dares to think away from his creeds, and superstitions, Religion will be done for, had better think again.

The whole progress of the theory of evolution that overthrew the orthodox interpretation of the books of Moses, and led to this so-called "Higher Criticism," is already out of joint, as it is but one-half of the Cosmic and Universal equation.

*Evolution* of form, structure, function, and adaptation, on the physical plane, proceeding from center to circumference,—from germ to organ-



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ism,—is supplemented at every step, and made possible only, by *Involution* toward that center, from the Infinite ocean of Life and Spirit.

Whenever the theologian can get far enough and long enough away from his narrow and narrowing creeds, to enter into his spiritual kingdom *to possess* it, he may do for Religion what the evolutionist has done for Science, and yet *more*.

In rehabilitating religion, he may so shape the destiny of man as to lead him up to God, through the open door of Spiritual Illumination. Prof. William James's "Varieties of Religious Experience," is a landmark in this direction; as are also the writings of Sir Oliver Lodge, and F. W. H. Myers on "the Human Soul, and its Survival of Bodily Death."

We are at the gateway of the period of Constructive Knowledge.

Crass Materialism and "brute mat-

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ter," are already dead and dissipated. They never had any existence, except as phantasms in the diseased or constricted mind of man; almost the only real "illusions," "hallucinations," and "delusions," without a single fact to rest upon.

Nature is full of God; and man a duality of Spirit—matter, with self-consciousness as the "all-seeing eye," the very center of his circle of life; the human-divine soul.

The warfare of the ages is upon us to-day on a scale probably never before witnessed by man.

Nothing can be gained by deprecating, deploring, or seeking to turn it aside.

To generalize, and speculate upon it, will give no better results.

How best to utilize all these resources, and experiences, seems to me the most pertinent and pressing question; the most intelligent and honest attitude.

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The whole problem, divides naturally into two general departments.

The betterment and uplift of Society, Humanitarian work; just economic conditions; the relief of poverty and sufferings; greater encouragement and opportunity, especially for young men and women.

It is doubtful if there was ever a time or place in the whole history of man, when so many were enlisted *at one time*, and enthused with this genius of helpfulness, as are found here in America to-day; or when there was so little actual poverty and suffering with no hand to help.

The great fire in Chicago; the Tidal-wave of Galveston; the Earthquake at San Francisco; calling out the sympathy and helping hand of the whole Nation, are not forgotten.

I need only name these things here. We are as a Nation awake to this problem.

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The other department to which I have referred, is that of the education of the individual, along Constructive lines; beginning with the child, and calculated to develop self-reliance and self-control. Neither the catechism, nor "Now I lay me down to sleep," nor blind unreasoning obedience to parents or teachers, nor corporal punishment, really touch the heart of this problem at all.

All these dominate the child, for the time, *from without*, are more or less *restraints*.

They do not necessarily or usually *develop the soul from within*.

*Educare* (to educate) really means "to draw out." We often begin and end by *pouring in*.

The result is, that the average adult has no conception of the nature or capacities of his own soul; or is quite sure that he has, or is a soul.

Whereas, the education to which I

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refer would make him acquainted with himself in childhood; and the growth of the soul would be as patent to him as the growth of the body.

This is the *Constructive Science of Psychology*.

It can never ignore or replace Religion; but it is that which makes "pure and undefiled religion" natural, and habitual; and the crown and glory of life; precisely as taught and exemplified by Jesus.

For the time, I would ignore or sweep aside the theologies, creeds, and dogmas of men, and literally, *go back to Jesus*.

That is what the world is doing today, as by an epidemic. It is contagious and the Doctors of Divinity have been no more able to control or repress it, than the Doctors of Medicine have been consulted regarding New Thought and Christian Science.

This is the Spirit of the New Age, and if it can talk over a thousand miles

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of wire and in opposite directions at the same time, or through miles of space, without wires; or enmesh every tone and quality and inflection of the human voice on a disk, or piece of binding wire wound on a spool, and call it forth *ad infinitum*—apparently, by a spark of electricity—then I imagine this New Age will not lie awake nights, or have bad dreams, over the theologies of Calvin and Servetus, more than over the “Egyptian Book of the Dead,” or “the Lost Tales of Miletus.”

It seems to me that the Wise Man will either get out of the road, or join the procession; but he need not imagine that he can *lead* the procession, unless he *is* wise and keeps step with the music. I am not tearing down: I am urging all to build larger and nobler, with fear and superstition left out, and with the greater “Glory to God” *realized* in the Uplift and Progress of Man.

The New Knowledge is the Science

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of the Human Soul, at once an Inspiration and a Revelation to man.

We shall no longer read the Bible by the twilight of Superstition and through a crooked lens, but by the Electric Light of Faith.

The Tidal wave may come and go, but the New Wall will endure and the City Beautiful rise and extend with room for all. Some day, the young man, a University graduate with a bias toward Theology, and having secured a call, may dare to question or deny the literal interpretation of the Jonah Fish story, or of the fellow whom Marie Corelli portrays as full of sorrows, and more than half a gentleman—though wholly damned—without losing his job.

Inspiration to a higher life will be its own Revelation and go straight to the individual soul of man and not have to wander through the labyrinth of the consensus of opinions enforced by vote

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of the majority, half of whom, if they dared, would forsake the fishing party, and sympathize a little with the Sorrows of Satan.

Is it not strange when you dare to think of it that Revelation, Inspiration, and Prophecy could come but once, and that over 2000 years ago, and among a people noted for lapsing into idolatry and demanding "an eye for an eye," and been silent ever since?

Does the Glory of God require the belittling of Man?

Rescue Psychology from the blight of materialism on the one hand, and from the belittling of theologies on the other, and the growth of the soul will become as rational and feasible as the health of the human body.

Wholeness then will include and harmonize both Health and Holiness.

After all, my friends, it is not the facts, but the *interpretations* that cause us to differ, and our interpretations have



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generally revealed little beyond confusion of tongues.

He who establishes harmony in his own life, and looks within his own soul, will find God very near, and Heaven not far away.

Otherwise, how can the Kingdom of Heaven ever be *within* us?

## CHAPTER III

### THE INTERPRETATIONS OF SCIENTIFIC PSYCHOLOGY

AFTER this cursory view and general considerations in the way of illustrations we may proceed to the real problem.

Constructive Psychology is only another name for Natural Psychology.

It is the sole office of Science to demonstrate, then classify, and finally to systematize the facts involved and demonstrations made.

Any body of knowledge so derived must be of inestimable value to those who apprehend it and wisely utilize it.

But the term *Constructive*, in its deepest and most exact sense, is not so applicable to the aggregation and for-

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mulation of such a body of knowledge, as to the use to which the knowledge may be applied by the individual in the building of character and in the growth of the soul.

Take, for example, that knowledge of the principles of mechanics and engineering requisite for the building of a suspension bridge across the Ohio River. Such knowledge is composed of many details, and involves many principles. In the mind and experience of the chief engineer, or superintendent, there is a body of knowledge, constructed of many parts, and existing as a whole.

But the term *Constructive* has a special and deep significance in the building of the bridge, the use to which it is put.

It now becomes practical, whereas, previously it was theoretical, even if scientific.

Until once realized, externalized, utilized, this knowledge could not be

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said to be demonstrated as pragmatic or constructive. Moreover, experience is known to be the great teacher, and the engineer who had already constructed half a dozen suspension bridges would have added to his original body of knowledge, many sidelights and reflections not originally contained therein as the result of experience.

All of these principles hold in Constructive Psychology, as I am using the term. The laws of Nature, and wisdom gained by experience, are present in all cases as elements in construction.

Science determines in each case the general method of procedure, and not hard and fast lines.

When we come to character building, however, other elements enter in.

The superstructure is not built of stone and steel, though even in the case of the bridge, a very essential element is that of expansion and contraction, owing to change of temperature.

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But in character building there is more than this diurnal change.

Stability is indeed present, but it lies in unalterable conviction as to principles, laws of action, and ethical intent.

Dimensions are not only not fixed, nor limitations once for all determined, but they are continually changing, expanding, and enlarging; and these constant readjustments become largely impulsive or automatic.

The Psychological Bridge is instinct with *Life*, and involved in a progressive destiny. The body of knowledge and experience grows, and is seemingly limitless, and character, adaptation, and construction keep pace with it.

The problem is special, and specific, though based on knowledge of principles and laws.

There is no other problem in the life of man that can compare with it.

Are we not justified in calling it—

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the Knowledge of Self, applied to the building of character, and the growth of the Soul?

The great majority of mankind are woefully deficient in this knowledge.

They are led by passion, emotion, or caprice. They act from impulse, rather than from principle, or design.

They realize only the gratification of the passing hour, and overlook the lasting result; and, like the expansion and contraction of the iron girders of the bridge, they oscillate between zest and disappointment, and play fast and loose with enjoyment, satiety, disappointment, and disgust, till grown bewildered and despairing, and perhaps end with suicide.

Life becomes thus, at best, a failure.

Of experience, there is plenty; but of wise and purposive *Construction*, by intelligent design, there is scarcely any.

The worst of it all is, that the average individual believes that there is no bet-

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ter or surer way. "Life is a mystery past finding out."

To these, such a thing as a real science of life is an absurdity, and Religion has more often served to deepen the mystery, and with those who really dared to think, increase the confusion by dogmas that conflict with experience; miracle, that begs the whole question; and by superstition and fear, that can never take the place of knowledge, and which have largely lost their hold on intelligent people.

Is it not time to go back to Nature and begin all over again?

Measured by results our theories and theologies, as a whole, are failures.

This is not saying that there is nothing good or true in these things.

But there is unquestionably something wrong in method and use.

Cannot the good be discerned and more wisely applied?

Without going into the question of

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Revelation and Inspiration, *per se*, one thing is fully demonstrated; and that is, that the use and application, the method of interpretation, of both Revelation and Inspiration, are often contradictory and absurd.

The warring of Sects is sufficient evidence at this point. They fail entirely to agree among themselves, while drawing from the same fountain.

This contention and confusion need not disturb us in the least, except for the fact, that it so belittles Revelation and Inspiration.

The average intelligence will inquire, "how can a fountain be pure, to which such bitter and poisonous streams are traced, and from which they continually flow"?

These facts and considerations are so patent that the strictly "doctrinal sermon" has gone largely into desuetude, and "taken the vow of silence."

Is it not clear, that a new concept, an-



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other explanation of Revelation and Inspiration, must be found, to save them from oblivion, without changing *them* in the least—and, if they are true, change them we cannot:—a different interpretation and use ought to rehabilitate and glorify them.

We are compelled to deal with these so-called “religious problems,” for the reason that the whole ground has been so completely pre-empted by the theologians, and held for ages “by Divine Right,” and defended by anathema, and persecution.

Scientific Psychology cannot find a place on which to lay its head, without reclaiming this whole territory.

The war that so-called Socialism is compelled to wage to “get back to the land,” Psychology, and Science generally, are compelled to wage to get back to man’s universal and Divine Spiritual heritage from God.

It takes a long time to convince cleri-

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calism that mankind in general has any "reserved and inalienable rights," that theologians are bound to respect; while with Rome, the Earth, and all that it contains; man,—body, soul, and estate; here and hereafter, are embraced in its Charter, and have to be reclaimed, inch by inch! breath by breath!

This is what is meant by *The War of the Ages*.

As a brief, in the case of "Rome versus Civilization," "Letters to His Holiness by a Modernist" fills the bill; while Prof. George L. Raymond's "Psychology of Inspiration," ought to afford relief to all intelligent Protestants.

There may, even yet, be theologians outside the Roman Communion, who would rather that revelation should be universally repudiated, and all inspiration discredited, than that their own narrow and bigoted *explanations* should be questioned. There are, however, thank

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goodness, no longer restrictions that prevent the earnest and reverent seeker from finding the truth.

The unusual is not now necessarily the miraculous.

That which may reasonably be called Revelation and Inspiration, are processes under natural and spiritual law, and can never be explained away.

The criterion of truth is intrinsic, not extrinsic. It is determined by reasonableness, and self-consistency; and not by the dogmatic authority of man, or Decrees of Popes.

It is the inconsistencies, and contradictions of explanations and interpretations, that have brought confusion, and thrown all so-called Revelation into discredit.

The Natural has been replaced by the Supernatural so long, and the confusion bolstered up by miracle, that the Divine heritage of man has been almost hopelessly obscured.

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Natural Science undertakes to restore man to his birthright, as an essentially spiritual being.

That which theologians have designated as the "Divinity of Jesus," is far more illuminant as his *extra human* Spirit, Life, and Work amongst men: a difference in degree,—however large,—rather than in kind.

Either estimate is a human *interpretation*; neither of which can, by one jot or tittle, alter the *facts* in the case.

That such interests should cluster around the personality of one man, is no doubt remarkable, and unusual; but it is not without precedent; nor if it were, would it be miraculous, for that or any other reason.

When we have a clear conception of both the Natural and the Spiritual, and of their *essential unity* and harmony, we shall realize, that it confuses and belittles both, to invoke the Miraculous.

As already stated, the confusion and

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inconsistency along these lines has left humanity at large in doubt and uncertainty, as to the existence of the human soul; the very thing that both Inspiration and Revelation have everywhere sought, more than anything else, to establish; and which they everywhere presuppose as the first postulate.

The Science of Psychology, therefore, must restore and rehabilitate both Inspiration and Revelation, as Natural functions in the Spiritual life of man; and this is of the greatest possible service to "pure and undefiled Religion."

These things should appeal to man on account of their intrinsic worth; their naturalness, and usefulness; and not be degraded by dogma and all uncharitableness; or enforced by Anathema, or Political Trickery.

Having indicated how we should clear the title to our Inheritance; reclaim our Psychical possessions; repudiate all preposterous claims to special

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prerogative and authority; we next come to *opportunity* and *duty* as to the use of all our Resources, in order to prove worthy as heirs to so great an estate.

The world has had so much to unlearn; so many artificial barriers have been erected and labeled "Holy"; our natural resources have been so minimized and neglected, or marked "Dangerous," that scarcely one individual in a million has had the opportunity to be *Natural*.

The whole of Nietzsche's egomania seems to have been the natural reaction of a hyper-sensitive soul against restraints everywhere imposed, and these trammels so fortified on every hand.

His "Superman" was, therefore, the cry of Liberty to be Himself, with defiance to all restraint and authority. His "Splendid Blonde Beast," was the ideal Saxon, the Natural Genius of the race; "naked and unashamed," before God and Man; Iconoclastic, in order to

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be constructive; but determined above all things to be *Free* forever!

When such declaration and determination to be free come first in adult life, it is so largely reactionary, as to swing to the other extreme, and lose all sense of proportion.

Freedom, in its highest and best sense, is not the repudiation of all restraints; but the recognition of all just and reasonable restraints; and these are self-imposed and voluntary.

It is thus that Freedom clasps hands with Duty.

The dogma of "Original Sin," and essential and innate depravity of the natural man, making him a degraded being from birth, whom nothing but miracle and the death of a god as a sacrifice could save or redeem, has, for centuries, warped and colored all estimate of the natural powers of man.

These dogmas, being imposed from without, have warped all natural tend-

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encies of the child, and substituted outward restraint, for self-control, and left innate impulse to rebel, and contend against authority, until some measure of freedom has been realized.

This Liberty, ran almost inevitably to License, and the sense of duty, and personal responsibility, were forgotten.

This artificiality has so obscured the natural impulses as to entirely blind us to man's real nature, and the laws of growth and development.

When we reflect upon the fact that nearly 80 per cent. of all criminals in America are young persons below thirty years of age, we are compelled to recognize something as radically wrong in the teaching of early life.

The Cleric, particularly among Catholics, claims these conditions as due to lack of religious education.

If this were accepted as a sufficient reason, it ought readily to be shown that among those so educated, crime and



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lawlessness are markedly decreased: but such is not the case. The reverse is more often true.

So-called Religious Education, as in the Parochial Schools, does instill the dogma of conformity, and obedience, and maintains the numerical strength and revenues of the Church, while adding poverty, fear, and superstition, to ignorance of the natural laws of Life.

From whatsoever standpoint we approach this great question, the need of knowledge, and radical reform, is equally apparent.

All our methods are artificial, and unnatural; and results deplorable.

Child, or man, has to evolve in spite of them, if at all.

It can scarcely be imagined that Actual Knowledge of Natural Law, can do worse than theories and theologies have done.

We build hospitals for the imbecile, the feeble, and the insane; and these

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things continually increase; as do pauperage and crime; and we glibly repeat the old saying, "An ounce of prevention is worth a pound of cure."

The Juvenile Courts, and such work as Jane Addams fosters, come the nearest to radical reform and prevention.

Civilization, here in America, at least, is old enough, and strong enough, to dig to the foundations, and begin to build anew.

Success in life, with each and every individual, depends upon realizing, possessing, and using, to the *best possible advantage*, all Natural Resources of body, mind, and soul; all faculties, capacities, and powers, of the Individual Intelligence.

This Primary Proposition ought to be self-evident to every intelligent man and woman.

The child possesses these resources and capacities as potential, latent, and undeveloped.

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They grow, expand, and develop by use; as do the muscles, handicraft, ideation, language, and all the rest.

Culture and normal growth, come from *right use*, or experience.

All-around development, cannot possibly come in any other way. The law is arbitrary, and universal.

There is not a capacity or power of man, that grows by leaps and bounds. Persistent, normal exercise, is the law of development everywhere.

Because the mental and psychical powers are multiple, and complicated, the law has, with them, been overlooked, or ignored.

Most children are, from the start, indulged, or repressed, alternately, and unreasonably, both: "Stop this"; "Don't do that" are heard at every turn; or the child is encouraged in having its own way regardless of anything but the present moment. With well-to-do people "Baby is King or Queen" from birth.

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It early learns how to *control its parents*, and have its own way.

Few parents are careful, and consistent in what they say, and do to, or in the presence of the child, and the child is quick to discover and imitate the discrepancy, or inconsistency, with an intelligence, apparently, far beyond its years. It is enjoined to "tell the truth"; when it has already discovered that its parents do not; and it fails to reconcile precept, and example; while the moral sense is confused or blunted.

Self-control, and the realization of personal responsibility, are the basis of morals, and of all character-building.

The Judgment-seat is *within*, and we call it *Conscience*.

A child who desires or determines to do this, or that, can be often allowed considerable leeway, with the *distinct understanding*, that it will have to take the consequences. No "command" is

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equal to this restraint, when held consistently, firmly, and kindly.

The sense of personal choice, and responsibility, is readily discerned, and develops rapidly. The natural intelligence of the child, is often clearer than the educated intelligence of the parents.

In this way, and along these lines, the child becomes a younger *companion*; a real Comrade, of the parent; and yet, is gaining independence every day.

There is no more admirable relation in the world, than this of parents and children, who are real *Chums*; and the beauty of it is, that it lasts for a lifetime, growing stronger, and dearer, all the time.

Such a child will never knowingly, or willfully, give pain or sorrow to parents. The *kindly* element is ingrained; and the Love element grows continually; and these are the Inward Lights of the soul.

Impulses in this direction, are often

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seen; but the whole scheme of education, seldom is grasped and carried out as a consistent whole.

Upon such a foundation for character-building, Religion comes, as natural as the breath. Reverence for all-good; aspiration toward the highest and best; kindness and charity for all,—these elements of “pure and undefiled religion,” are the Crown of Character so built and established.

Rewards and punishments are perceived by intuition, and not determined by selfishness or fear.

Self-respect, arising from self-control; and measureless opportunities in the light of personal responsibility, demonstrate to the individual, day by day, the meaning, and the trend of Life.

One so educated *realizes* that a wrong done to another degrades most the wrongdoer.

Self-restraint leads to self-mastery.

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The whole process is the growth of an Ideal, within the soul. It is character-building, or Scientific, practical Psychology.

With the foundation of such character laid in childhood, all subsequent life becomes a Progressive Triumph.

The higher intuitions steadily unfold; consciousness continually enlarges, and becomes more clear. The gap between the world of matter and the world of spirit, narrows, and finally disappears; both are in consciousness, and at last merge in *One*.

Intuition of Spiritual things, and perception of all relations and sequences, come naturally. Under stress of trial, sorrow, and pain, instead of sinking under it, or being engulfed by it, such a soul *rises above it*, and seems glorified by it.

To add to all this, some individuals seem specially endowed from childhood, "born under lucky stars," as we often

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say; they are "*peculiar*," where others may seem perverse. Either of these may be a great trial to the parents. Many, of either class, are waifs in childhood.

Nothing is more pathetic than a group of little faces in a foundling or orphan asylum. The soul that looks through the eyes often startles you. Children's faces differ as greatly as do those of adults; but the difference must be read in the eyes, and shape of the head, rather than in the expression, and lines around the mouth.

Now with a child peculiarly constituted and fortunately born, where the natural tendencies seem to be toward gentleness and refinement, and these are fostered and wisely guided in childhood, the range of consciousness, and perception of spiritual things, is often startling, and seemingly anomalous.

It is unusual in *degree*, but there is nothing miraculous about it.



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The prophets, seers, poets, and musicians of all ages, more or less, are here found. Even Colburn, in mathematics, belongs to the same class.

Then, on the other hand, we have these same traits and tendencies brought out by stress of disease, as in the Seeress of Prevoost; Mollie Fancher; Blind Tom; The Drummer boy of Tedworth, and thousands in ever varying degree, and in every age.

What is it but childish folly to fudge and confuse all these things through fear and superstition, and then appeal to miracle to "explain" them?

They are *Natural*, even when resulting from disease. The *unusual* is never the "Supernatural."

The Hebrew prophets, and the Seer of Patmos, have often been duplicated among different people and times. The setting and the details only differ; and the Scribe was not always at hand. Tradition and folklore weave them to-

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gether, change the local color, and pass them on from age to age.

All such psychic phenomena are, more or less, incidental, erratic, and spasmodic; largely subjective; seldom voluntary; and therefore mixed with error.

They are like glimpses before the dawn; illustrations of what man can do when he knows how to command his own spiritual powers, as he now does those on the physical plane.

People in every age, have strained after these powers, as giving them prestige among their fellows.

Probably the longest record and most demonstrable results are to be found among the Fakirs and Yogis of old India; and there the subject has been studied for ages, and the facts classified and systematized, and set forth in two broad divisions, known as Hathayoga, and Rajayoga.

There is no subject known to man

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where the facts are more overwhelming and redundant; or of more intrinsic value, as revealing the psychical powers latent in man.

In the Bhagavadgita, Yoga is defined as "skill in the performance of actions."

The two forms of yoga may be readily distinguished. In the one, a certain thing is aimed at, like a trick in legerdemain, or control of a set of muscles, or reading a sealed letter; and many years will be devoted to its accomplishment. These are Fakirs or Hatha-Yogis.

In the other case, the all-around development of the *entire spiritual nature* is consistently, and persistently aimed at, from the beginning. This usually results in retirement from the world, and the most complete self-renunciation.

It is largely negative, in the sense of continually *letting go* of all desires, except that for absorption in Brahm.

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After attainment of selflessness and illumination, these Sanyasis, as they are called, work secretly, or unostentatiously, for the world. They often train students in the path of discipleship.

Buddha belonged to this class, and was thus trained and illuminated.

The teaching and training in the School of Natural Science, differs somewhat from all others, though there are elements common to all.

What I have said regarding the training of children, and the unfolding of the natural powers, as a progressive growth, gives the key to the whole process.

It is, from first to last, a normal spiritual evolution; and the direction of these Powers constitutes the whole of education.

The teacher points out the way of attainment; but never persuades, controls, or dominates. He may indicate methods and results, along opposite

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lines; but the student must voluntarily choose, and build for himself.

The whole work must be genuine; no artificiality about it.

No one can form any conception of this normal growth of the soul without the most careful examination, and putting it to the test.

I have known many who have done this, and never among them a single disappointment or failure.

There invariably comes a grander meaning and a new zest in living.

As time goes on, and civilization advances, a higher race of human beings is bound to appear. Otherwise, the words *Progress* and *Evolution* are meaningless.

It follows, therefore, that the children, and the men and women trained as I have indicated, must constitute the pioneers, the advance-guards of the Coming Race. This is precisely what Bulwer sought to portray in his

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“New Utopia” and his “Vril-power” is already one of the discoveries of Science, in Nature’s finer forces—Magneto, or Radio-activity.

Those who still see only Romance, and a vivid imagination in all this, are perfectly justified in passing it by; and contenting themselves with the dogmatic formularies of five hundred, or a thousand years ago.

While it is true, that dogma cannot altogether prevent progress, it is equally true that the real spirit of Progress never dogmatizes.

Freedom of voluntary choice, and untrammelled liberty to pursue, have already been shown as basic in all genuine progress.

That some have ever been ready and made haste to transform Liberty into License, is but repeating a truism, everywhere in evidence.

Every new discovery in Science faces just this danger of misuse, or abuse; and

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yet the progress of science is not stayed on that account.

The danger of removing all outward restraint, before self-control, in the light of personal responsibility, had been ingrained, and become a habit, is an axiom of the wise throughout the ages.

The safeguards of ignorance, have always been exploited by the Oligarchy of creeds and dogma, and fear and self-interest have held the world to safe mediocrity.

I am not finding fault with these things, I am only stating the facts.

Conservatism, and radicalism, forever face each other, like the East and the West; while the wise and prudent, outwardly at least, stick to the middle of the road.

So far as the Psychical powers, and spiritual nature of man, are concerned, at the present time, both thought and opinion are characterized by great uncertainty and unrest.

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Freedom is in the air; almost every form of psychical phenomena is in evidence. Curiosity runs rampant; excitement is habitual; there are few who do not drag their anchors.

People go spinning over the earth in automobiles, or above the clouds in aeroplanes; and space, and time, as known to our grandfathers, are practically annihilated.

There is a craze everywhere, to "keep up with the procession."

Both natural, and acquired resources, seem, for the time, inexhaustible.

Outward restraints, except for the policeman, and excise man, the bill-collector, and the gas man, seem forgotten.

Every individual is thus thrown back on his own resources; driven within his own citadel.

"What does it all mean?" "What is the use and purpose of Life?" "Who, and what am I?"



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The mad rush often ends in bankruptcy, in crime, in paresis, in suicide.

Prudent, well-balanced, and thoughtful people, "think hard."

Whither does it all tend? Where will it all end?

Then comes a note like a bugle-call in a clear sky:

"We shape, ourselves, the joys, the fears  
Of which the coming life is made,  
And fill our future atmospheres  
With sunshine or with shade."

With almost measureless opportunity, comes unequivocal, and unchangeable Personal Responsibility.

Character determines, absolutely, our resources; and we are building character every moment of our lives.

We are learning from observation, and experience, a new measure of values; and we realize to-day, that many things do not pay, that attracted us but yesterday.

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We are "moving upward, working out the beast," and "letting the ape and tiger die."

There is no lack of good intentions, or desire for something better.

We are simply bewildered, and confused, by the rush of the Twentieth Century; and no wonder; for it contains so much that is new to us all.

As age advances, and novelty is worn threadbare, we *perforce* look within, and take account of stock.

We have only to observe the heads, and study the faces of little children in the street-car any day, to discover that a new and higher race is coming on the scene.

How shall they be educated when the old landmarks are no longer in evidence? and they see intuitively that more than half are shams and platitudes?

We cannot sequestrate them if we try. The moving-picture show is on nearly

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every corner, and they know more of geography, and barbarism, of the drama of life, and of civilization, at ten, than we did at forty.

We are *compelled* to sit up and take notice; and answer questions, and "get down to business." We dare not say, "we do not care"; the responsibility is overwhelming.

If we do not master these conditions, they will overwhelm us.

An exact scientific knowledge of Constructive Psychology, the Building of Character by personal effort, is our only safeguard.

This is not a substitute for Religion, but its eternal Foundation; its only safeguard.

With Character as the foundation, Religion becomes the Crown and the Glory of life. And by Religion, I do not mean the theologies of the dark ages, but precisely that taught and exemplified by Jesus; as apprehensible at least

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to the child as to John Calvin, with apologies to the child, of whom Jesus said, "Suffer them to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

It is not a question of choice with us, as to the disturbance of old landmarks, and the removal of barriers, that we have been in the habit of regarding as safeguards.

The thought of the age may be likened to the Tidal Wave that swept over Galveston.

The Presidents and leading Professors of a larger part of our great Universities here in America, have openly and unequivocally declared against Supernaturalism, Miracle, and all Ultramontaniam; and set their faces and their teaching toward what "His Holiness" fears, denounces, and anathematizes as *Modernism*.

The Tidal Wave is here, whether we like it or not, and there is no sign of its

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receding. Are we going to hang our harps on the willows and sit down to weep? Or rebuild our "City Beautiful," with all the old reverence for the good, and the true; the Divine and the Holy; with the Arc-light of Science, rather than the extinguished lamps of the "foolish virgins"?

## CHAPTER IV

### ADOLESCENCE IN RELATION TO RELIGIOUS EDUCATION

IN your assignment and my acceptance of this subject as the basis of my address, I am reminded of a remark of Elizabeth Cady Stanton, reported to Thomas Carlyle: Mrs. Stanton had said, "I accept the Universe." When this remark was reported to Carlyle, he replied, "Egad, she'd better."

We are in the habit of boasting of our present Civilization and progress, and yet if I were to paint a literally true background upon which to portray in its true light the subject you have assigned me, no "high lights," or even "middle distance," or "afterglow," or "atmosphere" would serve to dispel your discouragement, relieve the shock,

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or undo, even perhaps, the shiver of disgust, created by the picture.

You have put your finger on the plague-spot of all the miseries of the past, the dangers of the present, and the hope, or the fear and despair of the future.

That I should approach the subject with hesitancy is due less to ignorance and fear, than to an overwhelming sense of responsibility.

No one knows so well the magnitude, the difficulties, the dangers, and the demoralization centered in this subject, as does the physician of long experience, and intimate acquaintance with man and society.

In the seven books that bear my name, I have seldom referred to the real issues involved in this subject. I have only generalized, led up to it, stated the ethical principle involved, and there left it.

And you are very likely asking "Why?"

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If the subject is of such transcendent importance, why not discuss it?

I will give you a few among many reasons. In the first place, both good and evil, virtue and vice, holiness and sin, life and death, center just here, as nowhere else in the life of man. There is not only dense ignorance just here, but, at the same time, the greatest activity. The momentum already gained by most individuals, makes it nearly impossible for them to stop and listen.

They began wrong, and have been going wrong so long, that while satisfied that much is wrong, they see little hope of change or improvement.

It is like shouting in the ear of a passerby, who cannot slow down, and who may, or may not catch your meaning; and if he does, he will reply, "Excuse me! I am in a hurry."

The average man is vulgar, and likely to turn a serious admonition into a joke.



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The average woman is prudish, and apt to call any reference to these things "vulgar," or at least "in bad taste."

Some of the "Social Purity" writers and workers, simply wallow in sex, while writing platitudes and sentimentality.

Our city governments placard a house for smallpox, or even for measles, "to protect the public health"; but look with a grin, or point with a wink, at houses where social diseases, a thousand times more infectious and dangerous, fester the whole year round; with all the allurements possible, to invite young and old of both sexes. *Eighty per cent.* of blindness in children is due to gonorrhœa—(must I apologize for having spoken the name?). Of all the blindness in the world, *one-fifth* of the cases are due to this disease. Of all the ovariectomies performed on women, eminent surgeons attribute more than

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70 per cent., directly, or indirectly, to this disease; while other great classes of disease are due to syphilis.

Do you wonder that I apologized for the background to begin with? And I have only made a "charcoal sketch."

Let us leave it so.

Little can be done with adults, where the stream of life is already poisoned, and where the mind is radically impure and demoralized.

Our only hope is in the education of the child.

And here again is a great *crux*.

We may indeed repeat the saying, "We must educate, or we must perish!" But *how* educate? I have heard critics declare, "Religion has failed to educate us in these things."

I would say, *We* have failed, *in spite* of our religion. No man's failure can be justly attributed to religion, though he may, for the time, so far involve his religion in his failure or his

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disgrace as have a celibate priesthood for ages the world over.

It is like the Christian Scientist saying, "Medicine has failed to cure disease." I would say, *We* have often failed, and often succeeded, in curing disease, in spite of medicine.

The cure of disease, as of sin, goes deeper than drugs or dogmas.

The disease, the sin, the degradation and demoralization, have not been largely, and generally averted, by early education; as for example, "Now I lay me down to sleep"; the catechism; or the creed; more than by drugs, and laws against prostitution.

Have we not regarded the "mint, anise, and cummin, and neglected the weightier matters of the law"?

The education that I have in mind, is altogether preparatory to Religious Education.

It does not ignore it, nor belittle it, nor even supplement it. It is the *foun-*

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*dation* upon which alone it can be built and endure.

You cannot build a home in a swamp, or over a cesspool, and expect long to live in it, and avoid disease and death.

Or on a side-hill, swept by wind and flood, unless you anchor to the rock.

Character-building in the child begins almost with the first breath; certainly with the first step, and the first word.

We seldom teach; we more often indulge, restrain, or command; and some resort to blows, and pain, to cover our own sins and cruelties.

*Educare* (to educate) means literally, to *draw out*. We content ourselves by *pouring in*, repressing, bossing, and punishing.

It is thus as policemen we excite fear, exercise restraint, produce criminals, or degenerates, and boast of being Parents!

The average bright child often re-

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flects, "Wait till I get a chance! I'll show 'em"; and he often does.

Do you believe children so educated are fit to be parents? or wonder that they are more expert with automobiles? or busy with divorce courts, or alimony? Yes—in the church as out of it, *in spite* of their religion.

And do you think the religion all wrong, or that *they* are at fault?

Surely, *something* is wrong, somewhere; for there stand our reform schools, workhouses, asylums for the blind, and the insane; and we cannot build them fast enough to house the waifs and wrecks of our boasted "civilization."

*Adolescence* is neither the beginning nor the end.

It is the end of childhood, and the beginning of manhood, and womanhood.

At puberty, the boy and the girl have assumed every function *in kind*, of which evolution of mind, body, and soul, is

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capable; but many of these functions are, as yet, potential, or rudimentary.

The body ought to be, and may be perfect; the organic or physiological functions, complete; the mind vigorous, alert, and healthy.

But a new impulse is given to the emotions, feelings, and passions.

The individual has become, potentially, a "social unit"; for which all previous life and training ought to have prepared the way.

If no real preparation has been made, then this new influx of life-energy sweeps them off their feet; or, as with girls, they brood in secret, blush, and wonder what it all means.

Few parents would send a child out into a rainstorm, without an umbrella; or into a blast of snow and frost, without an overcoat.

Yet what are these compared to the "brain storm," and surging waves of passion, and new and untried life, for

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which the average child has not a word of warning; and which all previous training has served to aggravate, or conceal and repress, but not to control or master.

The first provision for the child should be that of perfect health, and vigor of body; and this includes heredity, and preparation before birth.

At this point, "the sign of the times" is prudence; and the avoidance of parentage; while with the poorer and lower classes, and particularly with those under dominion of "His Holiness," *numbers* are insisted upon; *quality*, and *character*, wholly ignored.

The truth here, lies neither to the one nor the other side, but in the middle of the road.

The natural child, well-born, is a healthy little animal; endowed with the instincts of life and unknown latent powers. There should be zest, and joy, and fun, in just living.

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As it is, nearly one-third die, before their fifth year; or lay the foundation for ill-health for all time to come.

People everywhere are alive and awake to this "slaughter of the innocents," and in all our cities, parks and playgrounds are the order of the day.

And when you reflect, that of all the criminals in America to-day, *more than 70 per cent. are young persons under the age of thirty*, you can see where Judge Lindsey and the Juvenile Courts come in.

Following the bodily health of the child, should come, not repression, but training. The keynote of this early training is *Self-control*.

The child is very susceptible to praise and approval.

There should develop in the child a sense of just pride, as a "little man," or a "little woman," and to favor this, such self-restraint and self-control as



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foster and develop a sense of *personal responsibility*.

The child may have a certain leeway, a rather large freedom, in many directions; but, with the distinct understanding, that it will be held *responsible* for what it does, see its mistakes, and correct them.

And what is this but the awareness and growth of Conscience? Self-knowledge of right and wrong.

And pride of character is encouraged by continual growth. Outward approval supplements inward approval; while the little failures keep conceit and undue pride in abeyance.

With a child trained in this way in early life, as adolescence approaches, a larger and broader code of ethics is easily grasped.

"I want to be healthy"; "I love to be clean, inside and out"; "I mean to be a *real* lady, or a *real* gentleman; not coarse, and vulgar," will be an early ideal.

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The instinct of cruelty, or indifference to others, is strong in many children. Object lessons in essential morals will seldom fail to bring this home to the child, and teach *consideration for others*.

As puberty approaches, together with this self-respect, and ideal of character, comes the relation to others.

“Would you degrade yourself by consorting with the low, the vulgar, the unclean, the diseased?” the child is asked.

“Suppose this little painted waif on the street, or in the dance hall were *your* little sister? or your mother? how do you think you would feel about it?”

A boy so educated will hesitate long before degrading himself, or others; and the girl so trained, will not be whirled off her feet by new and strange emotions.

In either case, in almost every instance, liquor first benumbs, or frenzies,

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before the first step toward ruin is accomplished.

Few young men in cities start to "go wrong," till they have had two or three drinks.

In all our great cities, probably forty to fifty per cent. of young men to-day, have had sexual disease, in spite of religious, or any other training.

Nor do temperance societies, or pledges afford any large restraint. The trouble comes from the habit of treating; the social instinct perverted and turned to ruin.

The self-control to which I have referred, would stop, when there was no real temptation, beyond the banter of schoolboys; and with a larger feeling of self-respect, to say nothing of the power of a good example upon others.

So far we have dealt largely with the negative aspects of adolescence, and the elements of character.

If I were to criticise—not religion,

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but the *interpretation* and *application* of what most persons call religion, to daily life, and the building of character, I would say, they appeal too much to the emotions, and fail to instill, and make clear, *basic principles*.

They dwell too much upon what God, and Jesus, have done for man; or on what Religion and the Church have done; and far too little on what man may, and can, and must *do for himself, if it is ever done*.

The emotionalist, the revivalist in religion, is almost sure to reply, "You belittle religion, and do not believe in 'saving grace.'" I would again reply, "Prepare ye the way of the Lord, and make his paths straight"; and *then* the Lord would indeed come, in all his glory, with the Crown of Life.

If you *knew* that Jesus were coming here to-day, just as he walked in Galilee, would you give no thought, and make no preparation for his reception?

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Would you not clean up the town? put on clean raiment? hang out banners inscribed "to the Prince of Peace"? and look with joy, and listen to every word he uttered?

It is precisely this *cleaning-up*, and *getting-ready* for the Prince of Peace *within* the soul, in the kingdom of heaven *within* us, that I am trying to portray.

I call it technically, *Constructive Psychology*; and in plain language, the Building of Character by Personal Effort, and pure and high ideals, as apprehensible to the child as to the adult.

Is Religion only a passing emotion? a thing that ebbs and flows, and comes and goes? and in some great stress or terrible temptation, *goes* forever? leaving only remorse? Or is it a Guide in Life? An Anchor of the Soul? "A Light, that never shone on land nor sea"?

What Religion *is*, is one thing; what

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you *think* it is, or how you *interpret* it, and *apply* it,—may be something entirely different.

The Sects of the world are sufficient illustration of the latter; while the teaching and life of Jesus, unchanged, and unchangeable, are “the same yesterday, to-day, and forever.”

His “last words” prove that: “It is finished.”

Coming now to the real subject, we find that Adolescence is really the dawning of the first day of Manhood, and Womanhood, for each individual human soul on earth.

We have—in a measure—put away childish things. The Song of Life starts in a new key. With the boy, at least, the voice changes; with the girl, the vocal register enlarges, deepens, and touches deeper emotions.

Sometimes the dawning day is cloudy, and the prospect dreary, and discouraging; but not if perfect health, a rational

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mind, and well-balanced character, true to nature, have already been assured.

The "little woman" has had more specific warning, and sometimes a little preparation; and yet, I have known many who cried themselves to sleep, and were filled with fear and foreboding, having had no word of warning, because the mother thought more of prudery, and was beset by emotions of fear, rather than the duty and blessedness of Motherhood.

Few superstitions of barbarism cling so tenaciously, as the idea that sex is "vulgar and unclean." Nay, I must apologize to barbarism; Religion, in its degeneracy, is far more responsible; for that has always set in and run *pari passu* with the degradation of Woman.

Precisely what birth is to childhood, adolescence is to manhood, and womanhood.

Read the history of "Sex Worship," and of its degeneracy as in the "Judi-

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cial Congress," of "Phallic Worship," down to the "kissing"—first of the "toe," and later of the "Ring" of "His Holiness," and see what a gauntlet this thing we call Sex has run on this old earth.

Translate the God-words and deific symbols in every language known to man, beginning with the Hebrew *Yod-heva*—(Jehovah) and see how Life and Holiness spring from the same root.

Generation, and Regeneration, have one root, and adolescence is "the Jewel in the Lotus."

I am old-fashioned enough to still believe that *everything* coming from Nature, or the "Hand of God," is *good!*

"Evil" is the *misuse*, or degradation, of the Natural.

It is in the *Creative power*, possibilities, organs, and functions of man and woman, that the "image and likeness of God," are transcendently potential and manifest.



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Invert, or subvert these, and "Satan," and "Hell," are manifest.

"Why doesn't God kill the Devil?" Man re-creates him every morning and evening of the "first day," and of all the rest.

Until recent years, medical works, and many Doctors agreed, that continence in the male impaired health; promoted disease, or shortened life. There were exceptions always in these authorities, as there are to-day.

The "Oneida Community" was founded, and run from first to last, as a compromise at this point; "contact with continence."

Does anyone imagine that it was a "freak" or a "mistake" on the part of Divine and Universal Intelligence, in designing the organs, functions, and relation of Sex, and "creating Man, male and female"?

Nothing but ignorance or misuse,

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abuse, and degradation, could give rise to such a conclusion.

Nor is the shamefaced turning away from sex, the ideal life; more than reveling in it, or debauching it.

At the *Louvre* one day, with my wife, we passed rows of paintings of nude woman; "naked women," posed in many shapes, and nothing more. Finally, alone, we found a Circassian girl, barely draped with black veiling, and dancing before a seated row of smoking old Sheiks, and as unconscious of *sex*, or *nakedness*, as a baby; and we brought a photograph of it home. And what was the psychological key to this difference?

It was the *Ideal of Womanhood in the mind and soul of the artist*, and in the faces of the subjects portrayed.

And this illustrates the point I am aiming at. It is the *ideal* in the mind of the child, of cleanliness, purity, manliness, and womanliness, and as something

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also *sacred* and Divine, that tells and endures.

When adolescence comes, these are all enlarged, beautified, and at last, glorified. Each in its own place, and in its own degree; and with this triumph of character, and self-control, a most beautiful and Divine Revelation; a Harmonic of Human Evolution.

Do you imagine that a boy so educated and with such ideals, could satisfy himself with *onanism*? or in a brothel? Or that a girl with such ideals, self-respect, and control of emotions, would not shrink as at a wintry blast at a vulgar word, or a suggestion, or a touch that was unclean?

In fifty years' dealing with every age and phase of life, I have never seen such a case.

Ignorance and carelessness are at the root of all social diseases.

But you say, "It is a difficult prob-

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lem ”; and so it is, because it is complicated, and so far-reaching.

All the more reason, then, for giving it heed.

Some are, no doubt, wondering where Religious training comes in.

What then is the basis, the foundation, the bulwark of a religious life?

Is it not morals? ethics? conduct? and character?

Religion does not build these; *we* build them, just as we dig the trenches or the cellar, and lay the foundation for a house, a home, or a temple of worship.

Religion includes morals, and something more; Religion crowns and glorifies life; morals make life enduring, healthy, joyous.

It is half a century since I have heard the hymn, or the nightmare, in Church:

“Hark from the tomb a doleful sound!  
Mine ears attend the cry;  
Ye living men, come view the ground  
Where you must shortly lie”—

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though I did hear of its being quoted in a "Valedictory address" in a law school!

There was another hymn which I have not quite forgotten, born of dyspepsia or a bad liver:

" His nostrils breathe out living flames,  
He's a consuming fire;  
His jealous eyes his wrath inflames  
To raise his vengeance higher."

Fifty years hence, some of you may find things regarded as sacred to-day, as obsolete as these old hymns.

As to the source of the ethics to which I have referred. We can trace them back many millenniums, but are they not embodied and crystallized in the "Sermon on the Mount"? and did not Jesus embody and exemplify every one of them in His Life?

Is not the world to-day cutting loose from some of the old theologies, dogmas, and superstitions, and "going back

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to Jesus"? or rather, bringing Jesus into the life of to-day? This is how I "read the signs of the times." And did not Jesus admonish us to "discern the signs of the times"?

But even to be, in the strictest and purest sense, Religious men and women, is but the beginning, not the end.

Religion points out the way; puts our feet on the path; equips us for the journey. Nor is "redemption from sin" and the assurance that we shall not be "lost," or damned, the whole of religion.

Billy Sunday may raise a whirlwind of emotion, contrition, repentance, and remorse, and carry away \$15,000 in three weeks, as he recently did from a town in Ohio.

And what did he leave behind him? Can you imagine Jesus as doing that? or Barnum as standing at His right hand in Paradise, *on account of his vocation on earth?*

The ethical training of the young,

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and the moral life of man and woman, are, to character, conduct, and usefulness in life, what Education in Science, and the arts and crafts are to the young man or young woman; the beginning of a successful life of achievement; rendering them able to seize opportunity, and "make good" at every turn: but on an immensely larger scale. It is not confined to success in the present life. It is literally, *the growth of the soul*, and includes eternity.

It concerns less what we possess; it does include what we do; but above all else, it determines what we *are*, as men and women.

And then it includes coöperation of men and women.

There is no more significant fact, or sign of the times, than that Woman is coming to her own; and yet, it is being done so impulsively, and rapidly, that we are already facing grave complications, and new difficulties.

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In breaking down the barriers of ages, man-made laws and usages, and the possession of woman by man, we are swinging rapidly to the other extreme, and thousands of women have to stand alone.

You have only to count the number of working women outside of the home, in every city, to realize what I mean; and the Social Evil promises to be worse, in place of better; less, perhaps, on the surface, because more widespread and commonplace.

Nor does it signify anything for the unco' guid, and the financially successful, to pretend not to care; for they will be *compelled* to care, and to take notice; for it will color their *own blood* and infect the very air they breathe.

Every individual who does not flee to a cave, or a jungle to gaze at his navel the rest of his life, and become a "recluse" in his religion, is involved in a double problem; which he can no



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more escape, than he can stop breathing and still live.

Outside his own inner and personal life, he is an integral of Society.

He has a Personal Conscience; and a Social Conscience. Personal Responsibility is equally ingrained in each of these, for its recognition and development *is* what we call conscience.

What Jesus said of "little children" and of one "laying down his life for a friend," was not a mere platitude, or bit of sentimentality; but the *Law in all human evolution*, the "Law of Divine Selection," supplementing and crowning that of Natural Selection.

So we discern One Law working on three planes.

First: the adjustment of individual life *within the soul*; with high ideals, self-control, and recognizing Personal Responsibility.

Second: the recognition of the duality of all life; and the supplementary

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need, and ideally perfect union and co-operation, of man and woman; and of woman with man; working *together* for the beauty, and glory, and riches, and crown of life.

Third: when these conditions are secured, the reward will be manifest in the Joy of Service for the common good; the "common weal"; the "common wealth."

I said, the joy of service; for by this stage, it is recognized that such *opportunity* is the only condition of exercising the higher soul-powers, and of their further and higher evolution.

It is at once the highest form of selfishness, and the most beneficent form of altruism; and, as in a perfect marriage, they are *one*.

Is it not plain, that the early education of the child, the influx of creative life at adolescence, and the building of character throughout our career on earth, are all woven on the golden

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thread of Being; with "Pure and Undeified Religion" as the crowning glory of it all?

Is it not clear, that the *extra* or *perfected* Humanity of Jesus, was his *essential Divinity*? Is it not clear that when he said, "So are ye all Sons of God," he recognized these concrete degrees, rather than an impassable gulf between Divinity and Humanity?

These are only suggestions, my friends, born of nearly half a century of intimate acquaintance with man, woman, and child, in the stress of life, the strain of sorrow, and the torture of disease. Inspired then, as now, by the ideal of helpfulness, encouragement, and hope.

As familiar with the trials of life, as with the phenomena of death, I have always included soul with body, as *one complex problem*; as *one concrete whole*; psychology and physiology being two halves, or phases of one Science of Life.

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As the years have advanced, and observation, study, and experience increased, the light has increased, and spiritual intuitions unfolded.

I can say with William Cullen Bryant:

“’Tis the sunset of life gives me mystical lore,  
As coming events cast their shadows before.”

I have passed through the shadows, and saw only the increasing light, as the promise and potency of a more glorious day.

“There is no Death and no Night there.” Neither is there any here, unless we look backward with self-pity and regret.

J. G. Holland, by the Poet’s intuition, saw all this, looking backward and forward. Looking backward, he said:

“Life ever more is fed on Death  
In earth and sea and sky;  
And that a flower may breathe its breath,  
Something must die.”

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And then he caught the upward vision:

“ From hand to hand Life’s cup is passed  
Up Being’s piled gradation,  
Till men and angels yield at last  
The rich collation.”

To realize all this now, and here, and to enter into our spiritual inheritance and *possess* it, seems to me to be the essence, the crown, and the glory of all true religion.

And then come the privilege, and the beneficence of service; and helpfulness to others, to all; and the reward at every step, of greater capacity, and resources for more and better service.

If this be not the growth of the soul, renewing adolescence every day, then words are to me without meaning, and life a riddle past solution.

## CHAPTER V

### LOVE, MARRIAGE, CELIBACY, AND DIVORCE, OR, THE PROBLEM OF SEX

NO problem in the life of man reaches so far, runs so deep, and involves such tremendous issues, as that of Sex.

No other problem has ever been subject to such abuse, misinterpretation, and given rise to such brutality and degradation as this.

The blind and almost resistless impulse that brings men and women together is nearest to hunger and the need of nutrition.

So true and self-evident is this fact, that the Evolutionist and the Physical Scientist have placed "the struggle for Nutrition" and the "Struggle for Reproduction" side by side as blind instincts and compelling impulses in physical life on earth.

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Self-preservation by food, and race preservation through reproduction, are indeed basic, so far as mere existence here on earth is concerned.

So far, they are animal instincts, pure and simple, and may be manifested largely by "tooth and claw." Indeed they are often still so manifested; nor is this tooth and claw instinct and method by any means eliminated in the complexity of our present so-called civilization. It is often still—"the survival of the fittest," determined by "tooth and claw" under other names, as "competition" and "business," for example.

In many cases, we have refined the process without eliminating the brute instinct. We have imagined the "tooth and claw" as concealed and no more.

In the history of Marriage, from primitive times to the present \* the tide of animalism has ebbed and flowed con-

\* See M. Letorneau; and McLellan's "Primitive Marriage."

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tinually, with woman generally the slave or the victim of the lust and brutality of man.

No such exact measure of the progress and civilization of any people, race, or time can be found, as the status of woman at that time.

So also, in the decay of a people or of a religion that had previously risen high, the descent has always been instituted and marked by the degradation of woman.

Whenever and wherever woman is regarded as only a chattel, a plaything, or a breeder, degradation of the race ensues.

So long as the maintenance of existence on earth and the satisfaction of the appetites and lusts of the flesh include man's ideals and aims, he never rises above the plane of animalism.

Now the thing that is here overlooked, is man's innate capacity to rise to higher planes. Just as plain as are



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the instincts and the necessity in the individual for nutrition, and of the race for reproduction, are those impulses and intuitions to transcend the animal plane, and evolve a higher life.

By the "struggle for nutrition and reproduction," Nature seeks, indeed, to preserve the human type on earth. But this is the beginning, not the end; the basis, not the crown of evolution.

Generically, this is the work of both God and Nature regarding the human race.

From this point individuals are taken into counsel and coöperation, challenged to see what man can do for himself beyond the animal instincts of self, and race preservation.

It is just at this point of sex selection of both man and woman, and the coöperation of both equally and mutually for progress and happiness, that the whole problem rests.

"It is not good for man to be alone."

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Neither is there any question of privilege or priority. Man and woman are two halves of one whole, with a common nature, common interests, and a common destiny.

They supplement each other, need each other, complete each other, as companions and comrades in a common destiny.

That common destiny is individual completion, and individual and mutual happiness. Neither can rise by holding the other back, or by trampling the other down.

Just here lies the folly of sacerdotalism and ecclesiasticism.

They have ignored woman, belittled woman, degraded woman, enslaved and cursed woman, and ended by degrading and brutalizing themselves.

They have tried celibacy, only to promote seduction, prostitution, concubinage, bastardy, and the slaughter of infants, as results.

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This is the meaning to-day in this Twentieth Century of a Celibate Priesthood, groomed, fed, and wined, and the sex-shambles of auricular confession.

The text-book called, "Moral Theology," for which its author, Liguori, was canonized as a Saint! used for the training of young priests for auricular confession of girls and women, is so vile and obscene that anyone would be imprisoned for sending it through the mails as "obscene literature."

"But," someone says, "this is ancient history, why bring it up here?"

I answer—read first the "History of Sacerdotal Celibacy" by Henry Charles Lea, and then watch the daily papers for edicts from Rome and Roman Prelates regarding the Sacrament of Marriage to-day in America.

Rome recognizes only sex and breeding in marriage, and holds the key for revenue, and says in so many words—"any other marriage makes the woman

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a prostitute, and her children bastards." I have seen this proven more than once during this "year of grace"—or of ecclesiastical despotism—1911.

With all this diabolism under the name of "Religion"—"the only true Religion," with power "direct from God," wearing the "mantle of Jesus," what can be expected elsewhere, regarding the "Sacrament of Marriage"? No such organized tyranny and religious despotism is found in Protestantism to-day, though the "Secret History of the Oxford Movement" by Walter Walsh, reveals the fact, that the Church of England is honeycombed with it, including auricular confession and celibacy of priests.

No consideration of the subject of Marriage and Divorce to-day would be even intelligent without this background, and I have scarcely outlined it.

The hope of bettering these conditions lies largely in two directions.

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First in the enfranchisement of Woman, and her equal opportunity with man.

This is rapidly being accomplished by the immense growth of Women's Clubs and many other organizations, and by the opening of employment to women.

The first means, Education, Freedom, and coöperation. The second: bread-winning, or nutrition. But neither have solved or thrown any light on the question of Marriage.

Indeed, the bread-winning seems to have complicated it, threatening increased sex-association without marriage.

The other direction referred to, which promises improvement and final solution of this momentous problem of Sex, is early education of the child, already considered briefly in the foregoing pages.

The Keynote of this education is

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*self-control*, and *higher ideals* for boy and girl, for man and woman alike.

It must at least be admitted that so-called "Religion" has left the whole subject in confusion, while Popery and Sacerdotalism have often degraded woman and besotted man in the name of Religion.

In the foregoing pages, I have *outlined* those principles in Scientific Psychology which will enable every intelligent man and woman to apprehend the essential problem, and to guide, conduct, and build character on sure and abiding foundations.

Outlines are all that is herein attempted. Ignorance, superstition, and fear, vulgarity and prudery must first be eliminated.

Marriage "before the Law" in America, is already recognized as a "Civil Contract."

It rests with every man and woman

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to add to, and read into, this union of "their lives, their fortunes and their sacred honor," all the intuition, inspiration, idealism, happiness, and mutual completeness, they choose, or can.

Such unions have been "made on earth." No man can, and no God will "Put them asunder." Neither have we the slightest evidence that any God, priest, or church really ever made, or sanctioned, or "sanctified" such marriages *without the persistent effort* and coöperation of *both* "the man and the woman in the case," without this they cannot exist.

It is not a matter of sentiment or romance, but of realization of Ideals by Work.

It is pragmatic, sensible, realistic, practical, to the last degree, and it requires mutual coöperation of both the man and the woman concerned.

The result is individual completion and mutual Happiness, such as noth-

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ing else can give and nothing but ourselves destroy.

Divorce in such a case is a foregone dead issue.

The foundation that makes such a union possible, or apprehensible, must be laid in childhood in the building of character in boy and girl alike.

The concept of "Affinities" after repeated failures led by selfishness and lust, is simply a gloss put upon *promiscuity*, or an attempt to justify prostitution by abuse of Divorce Courts!

Those who thus parade Affinities will presently realize that the rottenness beneath is not concealed, but exposed and *monumented*.

To the really harmonious and happy marriage, offspring are not the sole justification, nor aim, nor end.

Reproduction is an incident, to be agreed upon, planned for, idealized, and consummated jointly, from first to last.

*Love* does not "come into the world



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at the point of the sword," nor is reproduction justified solely as a matter of *Revenue* and obedience to a Church to maintain a bunch of "Celibates" in luxury.

Even the breeders of horses and cattle are wiser than that. They regard *quality* beyond *numbers*.

But after all is said, misalliances are made every day, and divorce runs a race or "amuck" with marriage. The daily papers are kept busy with the records, and the scandals; with the murders, the suicides and the rottenness and pity of it all!

It seems an endless whirl of folly, passion, recklessness, and lust.

Preachers assail it in vain; legal enactments are instituted in vain; bigamists are jailed in vain; simply because none of these more than skim over the surface problems, or results, leaving real causes untouched, and apparently unknown.

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Every healthy, noble, intelligent man and woman naturally seeks a genuine comrade of the opposite sex. They may not know why, beyond a "long-felt want"; a hunger of the soul; an unsatisfied longing.

They may not realize this longing and seeking as a Spiritual Intuition that aims at self-completion of the Individual Soul "two in one," each complete in the other, each supplementing the other, like two atoms in a compound, *and by the same law.*

The great majority begin in ignorance, drift into dissipation of many kinds, and become *blasé* and demoralized before they are really ready to begin living at all.

Then as pessimists they cry, "What's the difference?" and "What's the use?"

Again I say the foundation must be laid in childhood and early manhood and womanhood, or the real Temple of Love will never be built at all.

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Love is a Spiritual Dynamic. It is not only an impelling moving energy, but all its movements involve rhythm and concord, and determine harmony.

Nor is this an imaginary or fanciful comparison. The law of attraction and union in the atoms, is the Law of Love and hunger for satisfaction in the human soul.

More than one gifted author has written on the "Loves of the Flowers" and the plants.

Does it belittle Love to *realize* that it is the Dynamo of the Universe? Or that we need only to put our harps in tune, uplift all our desires, and catch the harmony in order to join the symphony of the morning stars? And if we have the Best-Beloved by the hand, in harmony with Nature, shall we not be At-One with God?

Can you turn from this concept of Love and Harmony, and Righteousness, and Aspiration as by the touch of wings,

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to the picture that celibates in trailing robes and jewels, half-men and often wholly brutish, have made of Woman? and Love, and Marriage? with concubinage, incest, and infanticide; covering it all with a "holy face," mumbled jargon in a dead language, and the mantle of Religion? Can you view all this, without turning with loathing and disgust, contempt and horror, as from a cesspool in the bottomless pit? I confess I cannot, and I am familiar with the common degradations of life, out and out wickedness, that *defy religion* and never pretend to name it, except as something far away; a *memory* of childhood, with the Mother's "good-night" kiss.

And the pity of it all is, that *Woman* everywhere, and at all times has been made the victim, and borne the heavy burden; and millions *are bearing it to-day*, with trembling and fear of the confessional: A "Holy Man"; a "thus

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sayeth the Lord"; and *Anathemat* for complaint and "Disobedience."

The "Woman Question" is "the question of the ages." She *ought* to know by this time what *Man* has made of *her*, and determine, "by all the gods," to solve the *problem herself*.

To do this wisely, purely, and gloriously, she ought to know the *history* of all these problems, and be able to say dispassionately, but firmly, at the right time and place, to priest or plutocrat, "Hands off!" "Stand back!" "We women will consider this question in a *Synod* and *Council* of our own!"

Read the history of synods and councils of Men for 1500 years and see.

"And so Religion has to go"—I hear some really pious Brother exclaim.

"Yes, indeed! Go back toward Jesus: and up toward the stars, with the mummeries and abominations of barbarism left in the catacombs of Priestcraft and Superstition."

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If your imagination is uncultivated, read "The Strange Story of Arinze-man," and learn by analogy how "*It shall be done unto man, according to the deeds done in the body,*" and not according to the "pull" of some priest at "so much per."

There is not a shadow of doubt that we get what we earn, and "reap what we sow"; all the time, and everywhere.

"Absolution" and "mass for the dead" can no more change the result, than they can make water run uphill, or the magnetic needle point to the West.

If Protestantism has outgrown some of these things, it still sophisticates Personal Responsibility under substitution, or "Vicarious atonement," thus weakening self-control, and the basis of character—Moral Responsibility.

It is just at this point that divorce is allowed to enter and find excuse.

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The marriage is generally regarded as, at least, a privilege, and discord very early involves disregard of duty and responsibility.

Selfishness and disregard for others beget antagonism. The "love-making" and "honeymoon" if either ever existed, are forgotten.

Men and women of any real character hesitate long before admitting, even to themselves, that "marriage is a failure."

The fault is seldom on one side exclusively. A happy marriage relation has to be worked for, guarded with care and vigilance.

In perfect Harmonic relations all this comes spontaneously, and yet will not bear with carelessness and neglect that are certain to create indifference, and later, antagonism.

If each party to the contract has, from early education, cultivated high ideals, it will be the most natural thing in the world to idealize marriage, as in

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love they have long since idealized each other.

Love is, from first to last, a Spiritual Intuition, and ideals spring from it as naturally and spontaneously as flowers and fruit from a healthy bush.

They who think this is all "gush" and "sentiment" have never really risen above the animal plane of selfishness and lust, or "nutrition and reproduction."

To such as these—"a woman's a woman"; and—"a man's a man"; and marriage will be a convenience, or commercialism; a freak, or an "experiment."

It follows, therefore, that there exist almost as many kinds of marriages as there are people to contract them; and the number of harmonic and perfect unions will never increase, until *education has laid the foundation*, prepared the way, and instilled the ideals in child, woman, and man.



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Each so educated, is likely to find and recognize its own ideal; and if acquaintance confirms the intuition—"Love at first sight"—and each resolves to accept it for life, realize it and glorify it, Divorce courts will be, to such as these, a relic of the dark ages, while they are journeying in the other direction.

Religious dogma and despotism, and legal enactments, may, to some slight degree, suppress these things outwardly, while the victims simply "side-step" and substitute license and secret indulgence.

To attempt to hold man and woman together through fear or dogma, while they are hopelessly antagonistic, contributes to neither religion, morals, nor the good of society.

Lamentable and pitiable as many such cases are, discord and hostility are degrading to that union which should be the most uplifting and holy of any known to man.

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We must, therefore, look to the *prevention* of such mistakes, through education.

The Papacy in America to-day is simply rampant on this question of "education" to prevent freedom and enlightenment of the individual; while its record in every age has promoted retrogression, and demoralization, to maintain its power and prestige, with the degradation of woman resulting.

How far Americans will tolerate it here, after its utter failure everywhere else, we are likely to discover in the near future.

The Protestant women of America seem likely to look after their own affairs, and it is to be hoped that the wage-earners among them will receive the recognition and help they deserve, and are likely to so much need. How these may stand related to the subject of marriage is already a question of deep interest and importance.

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Their resources and comparative independence, are rapidly on the increase; and this need not interfere with efficient knowledge of domestic concerns.

Domestic Science for girls bids fair to rival that of Arts and Crafts for boys; and a useful and resourceful education is the best soil in which to plant high ideals, while idleness invites dissipation and drifts with the tides.

“Higher Education” means more than Greek and Latin and Mathematics. It really means a knowledge of self; of the faculties, capacities, and powers of one’s own soul; and how to put them to the highest and noblest use.

It is precisely along these lines of seeking that ideals are found, aspiration arises, and realization and happiness cheer us on.

In all this aspiration the girl and the boy, the woman and the man, should go hand-in-hand as comrades, for self-completion and to complete each other.

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The intelligence of man is supplemented by the intuition of woman, when "the two are one."

Sex does not determine Soul.

People like the Turks, who have regarded woman as a plaything, or a slave, and "without a soul," have been the latest to advance from barbarism.

Sex is rather an incident, determining the *direction* of energy, while the Dynamo that generates Life is a *nidus* in the soul of man and woman alike, giving or receiving, in order to utilize, build or create, and yet remain whole, and still more happy.

Each can *live* separately as Individuals, but the highest association, the noblest creation, the happiest life, and the most glorious destiny require their mutual coöperation, and perfect satisfaction and completeness.

These are Ideals, and nothing but testing, and trying them out in practical

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everyday life, can determine their value, or whether or not they will *pay*.

When contrasted with the bald theorem of Physical Science—"Nutrition and Reproduction"—or that of the "Papal Delegate" at the Eucharistic Congress in Canada, where the ideal of woman was said to be "breeding," or "bending over the wash-tub," we must say that the woman they are talking about, is not the woman we are thinking about; or the women we *know*, whom they *seem* never to have heard of, or even to have imagined, though all of them must have had *Mothers!*

Of course it is not "good form" to "talk back" to a man in skirts, wearing a title and diadem of divinity, and I have often been informed with bated breath, that "it would *incite religious controversy.*"

There is one good thing about the five to seven thousand criminals, said to be in New York City to-day from

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Southern Europe, all "educated" by clerics and their *ideals*. They are out and out *cut-throats* here; and so far, they have made no pretense of "Singing for Jesus," or speaking for God!

Whenever they begin that, we shall all feel compelled to keep our mouths shut, and wear throat and chest protectors!

To speak of them aloud will be "sacrilege," "heresy," etc., etc., and as a Nation, we are exceedingly "Religious," and must keep up our reputation, if Freedom goes to the "bow-wows"!

Despotism in Russia never reached perfection, till after delaying twenty years the election of a "Patriarch at Constantinople," the Czar proclaimed himself "The Little Father," and so united Church and State, and has since maintained it by spies and cruelty.

But among the middle and upper classes, women have been rather less

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enslaved in the Greek Church than under the Papacy.

From all these considerations, it may readily be seen how deeply the whole problem of sex is woven into the texture of every civilization, and how woman has had to struggle against fearful odds, handicapped in every way, for recognition and common justice.

I have not considered here that Dismal Swamp known as prostitution, having barely referred to it as a source of disease.

If Divorce is to be made more difficult, as some preachers and jurists declare, it *may* give rise to greater precaution and discrimination as to the marriage contract, though that is doubtful as a general proposition, as all the *impulses* are the other way, and marriage is often nothing more than emotional impulse.

It seems strange that those elements in the nature of mankind designed for

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the noblest purposes, and capable of leading to the highest goal and transcendent happiness, should, in every age and among all people down to to-day, be the very elements that most degrade, demoralize, and animalize man and woman alike.

This is not due to ignorance alone, but to lack of Self-control and the sense of Personal Responsibility.

And so I repeat again—Education beginning in childhood, is our only hope.

Celibacy, *in* the church as out, has proved a dry rot, or a festering ulcer, on this highway of humanity.

Divorce is like surgery that cuts or amputates that which cannot be cured or longer borne.

We should plan intelligently and work continually to prevent the necessity of divorce, as we do to prevent disease.

The problem will never be solved and stay solved in any other way.

That which is called a Religious



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*Sacrament* in marriage pertains largely, too largely, to the ceremony, and far too little to its preliminaries and essentials.

The opposite extreme of no ceremony makes it seem trivial and belittles the whole relation.

Intrinsically, real Marriage should be and was designed to be the most *Sacred* thing in the life of woman and of man; and it cannot be "sanctified" by Priest or ceremony, but by the Loyalty in the hearts of the "contracting parties" and by lifelong *devotion* to its *Ideals*, and to each other.

When this becomes "the fashion" and habitual, "Divorce" will be unknown, except as a historical relic of barbarism, when Sex meant Lust, and woman was either a chattel, a plaything or a slave, for man, to be killed or sold into slavery, as he might choose.\*

\*Those who care for an exhaustive treatise upon the subject of Love, Marriage and Divorce, may find it in "The Harmonics of Evolution," by Florence Huntley.

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There is not the least difficulty in any clean, intelligent and persistent individual's getting down to foundation principles and thoroughly understanding the underlying law, upon which to guide, conduct, build character, and achieve the most lasting and glorious results.

Ignorance of these breeds confusion, causes mistakes, and leads to repentance and remorse.

Like everything else in life worth having, these values result from earnest seeking, persistent effort, self-denial, or self-control, and loyalty to truth.

They never come in any other way. They are the Wealth of the Soul, and the joy of Life.

No one who has once earned them in this way will imagine that they can ever fail, or be lost; because they promote and constitute the growth of the soul, and the achievement already gained reveals more and more just beyond.

There is no "invisible" or "unknown

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world." *We* are blind and ignorant only, until we learn to see, and to know.

When our eyes and hearts are open, the revelation comes; and the zest and joy can never be told.

It is a Spiritual Evolution; and in its completeness, impossible to man or woman alone. It is the Harmonic of Human Evolution, and "Harmonic" means Concord.

Celibacy and Divorce are dissonants, like discords in a great Symphony: Celibacy—like the twanging of a single string, and Divorce—simply the discords in tuning the instrument: everlasting *noise*, but Music—never!

The "Choir Celestial" is something entirely different, and the voices are—"Male and Female made he them."

The *Man* may hear "but that one voice" in all the heavenly choir, and see only "that one face."

But—"Myl" how it helps him to sing.

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And "she"—"caught it all by intuition" a little first, and then—when the symphony is rendered—What then?

"All imagination" you say? Perhaps! How about "golden pavements and harps and wings"? Dream or imagine it your own way, if you will, with a bunch of Celibates off at one side, with faces aghast at seeing women in heaven at all and putting their bald heads together to see if they cannot get another "corner on the matrimonial market," and "fix the price" on women in heaven, as on earth!

Of course, I am "sacrilegious"! Label the bottomless pit—"Religion," and it would hold a patent on a few of the methods of torture invented by priests to convert the world, and they would have to send one to heaven for infringement of the patent! because there was no "half-way house."

Man can never even imagine his birthright, so long as woman is en-

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slaved, or belittled, or degraded. Naturally, she is the soul of Intuition, and opens for him the gates of paradise.

I heard a voice that came from afar,  
Down through the silent night;  
Pure as the light of the evening star  
Or the song of a bird in its flight.  
And then as I listened, my heart grew still—  
And the gates of my soul stood ajar—  
And nearer, and sweeter, the singer's voice—  
Like a ship coming over the bar.  
At first, a great joy; just a song without words—  
So subtle, and sweet, and low;  
Till my soul, the singer, and song were one—  
Borne aloft where the angels go.  
And then, I felt throughout boundless space  
The cadence she brought to me,  
With the joy of Love on her beaming face—  
Just a song of ecstasy—  
“Stars of the summer night,  
Far in your azure deeps—  
Hide—hide your golden light,  
She sleeps, my lady sleeps.”  
Star of a brighter day!  
Far over cloudland clear  
Love's voice to light my way,  
Love's song my heart to cheer.

## SOUL AND SEX

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“Keep warm my place”—O Love!  
In thy heart will I abide,  
Nestling there like weary dove,  
Life by Love all sanctified.  
“Winds of the summer night  
Where yonder woodbine creeps”—  
Bearing dreams of pure delight—  
Love never fails nor sleeps.



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