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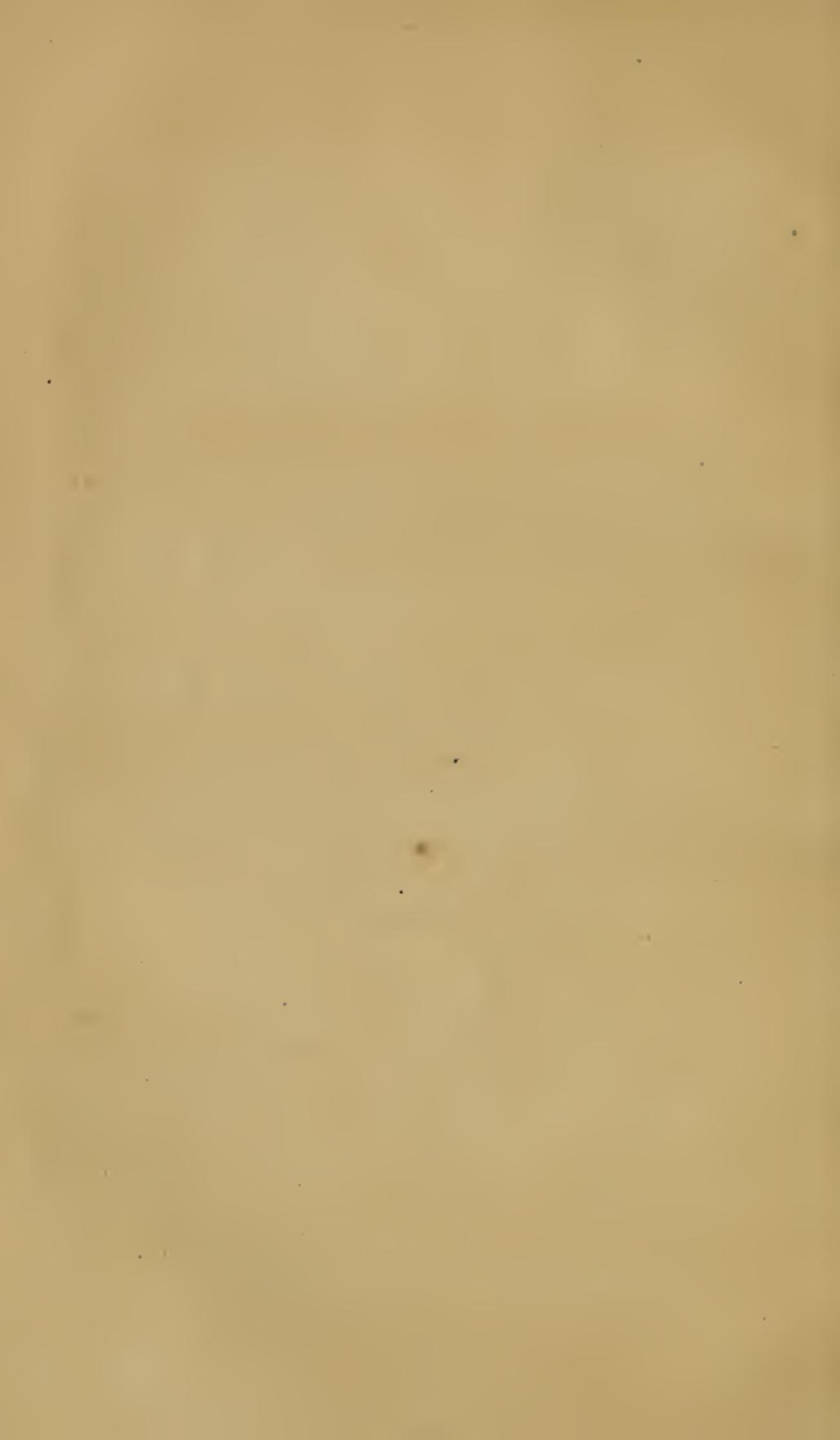
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THE LIGHT OF LIFE;

OR, THE

True Idea of Soul.

“The true light, that lighteth every man.”
“In him was life, and the life was the light of men.”
“I am the light of the world: he that followeth me
Shall not walk in darkness, but shall have
The light of life.”

BY

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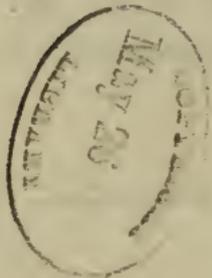
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P R E F A C E .

THE Author claims to have exhibited in this little volume a new and radical basis, connected with vital development, from which to enunciate the principles of human nature, and to improve the condition of human existence. That there is room for a work on such a subject, probably no one will deny ; for, after having improved so much in other matters, it is hoped that man may now improve himself. On a subject so radical and unapproachable as this, a complete treatise will not be expected ; hence to have errors detected will not disappoint the Author, but rather afford him pleasure and satisfaction. In language, he has aimed merely to express principles and sentiments in as brief and simple a manner as the nature of his subject will permit.

THE LIGHT OF LIFE.

CHAPTER I.

GOD AND LIFE.

THE Sacred Scriptures contain principles and doctrines which, when properly construed, form the elements of a great science—a science which exhibits a true idea of the relationship of man to his Maker, and of man to his fellow-creatures. It is from that science, and from these relationships, alone, that the great and available laws of human society can be obtained.

The principal and leading theme of the inspired writers is, that man is prone to evil, and that evil, in some shape, is the cause of the sorrow and the bitterness—the fountain of those great burthens and oppressions which destroy the peace and happiness of society. These writers make many allusions to the terrible wickedness and corruptions which prevail among men, and to the many evils which constitute the bane of human happiness.

Great and universal as these evils are, no remedy, hitherto discovered, has been efficiently successful in promoting that great reform whereby

mankind are induced to avoid evil, and seek that which is just and good. "As it is written: There is none righteous; no, not one. There is none that understandeth; there is none that seek after God. They are all gone out of the way; they are together become unprofitable. There is none that doeth good; no, not one."

2. The inspired writers give us many graphic pictures of the terrible wickedness, corruptions, and abominations which prevail among mankind. That these pictures are correct and strictly true, no intelligent person has reason to doubt; for daily observation in society confirms all that they have recorded, and every profane history inculcates the same view of the human race. The terrible evils arising from an excessive love of wealth are desperate in the extreme, and are almost universally witnessed wherever man exists.

The history of these United States affords a very conspicuous example.

The excessive love of wealth was the cause of introducing African slavery; the profits arising therefrom lead to almost endless contentions on the subject of governing the nation, and the whole history of the American Congress abounds with contentions wherein slavery formed the chief point at issue.

To trace the terrible calamities inflicted upon the people of the United States, in consequence of

the introduction of African slavery, requires a perusal of our whole history, including the war of the slaveholders' rebellion—probably the most desperate, cruel, and wicked war that ever occurred on the earth.

All the wars and other great calamities arising from human contentions have usually sprung from a similar cause—that of the excessive love of wealth.

3. That we may possess some efficient remedy for this universal weakness of mankind is certainly very desirable. If such a remedy could be obtained; and its application become generally understood and appreciated, its value would exceed that of rubies, its price would surpass that of all other commodities. Probably no one will dissent from these ideas; and yet the writers whom we regard as the standard of all justice and truth—the standard of piety and grace—have actually pointed out a great remedy.

“Blessed are they that keep judgment: and he that doeth righteousness at all times.

“Blessings are upon the head of the just.

“The just man's children are blessed after him.”

And, lastly, the Saviour says:

MATH., xi.—28: “Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

But how am I to understand these promises and invitations? Are those who profess to understand them, and claim to have complied with this invitation, any better off, or any happier, than I? Here comes the great question : How am I to understand these promises and invitations?

In order to answer these questions intelligibly, I must first notice the premises upon which these promises and invitations are founded. The nature, power, and ability of the potentate who makes them, and the relative nature and condition of those who are to receive their fulfilment, constitute the essential premises of the whole subject.

4. That these quotations express great and universal truths will hardly admit of dispute ; for the works continually progressing in the spacious laboratory of creation abound with conspicuous examples.

But, like the laws of physical science, they must be understood before their truthfulness can be realized and appreciated.

In approaching these matters, the first steps are to inquire into the nature of that invisible, omnipotent, omniscient, and omnipresent Entity, who alone can bless or promise blessings.

God is a Spirit, "invisible, unsearchable, eternal, and everlasting."

"He is the living God, and steadfast forever. He liveth forever, whose dominion is everlasting,

and his kingdom is from generation to generation.”

He is omnipotent—“I am the Almighty God.”
“The Lord God omnipotent reigneth. All things are possible with him.”

He is omniscient—“He is perfect in knowledge. His understanding is infinite.”

He is omnipresent—“I am a God at hand. Do not I fill heaven and earth? saith the Lord. He filleth all in all.”

Hence God is a Spirit—invisible, almighty, all-wise, and everywhere present.

It is declared that He fills all space, created all things, and sustains and upholds the entire universe.

Hence He is called the Creator, and it is said that “in Him we live, and move, and have our being.”

5. But the Scriptures contain declarations concerning the nature of God, which clearly maintain sentiments of a still deeper and more interesting character.

They declare that *God is life!*

“He is thy life.”

“I am the resurrection and the life. I am the way, the truth, and the life.”

“For whoso findeth me findeth life.”

“I am that bread of life. The spirit is the life given.”

“The spirit giveth life. The spirit is life.”

The word life, as here used, is not an adjunctive, but a substantive word, used to convey an idea of the constituent material (so to speak) of which God's entity is formed.

Hence the relationship between God and man, whereby God is called the Father, consists in this: that God is the great fountain or ocean of life; and the spirit of vitality in man—the breath of life which God breathed into his nostrils—is but a mere particle or atom thereof. “He asked life of thee, and thou gavest it him. He that hath the son hath life, and he that hath not the son of God hath not life. For with thee is the fountain of life.”

By the expression “God is life,” I do not infer that he is identical with the life of the flesh and blood of our bodies; but rather that he is an active, vital spirit, which, by acting on matter, develops the life of which we are here possessed.

He is the great fountain of all vital existence, of all power, and of all intelligence.

Heat, light, electricity, and life are but emanations from his entity, and but modified developments whereby his existence is made manifest.

CHAPTER II.

MAN A CELL-SYSTEM.

6. That we do exist, that we "live, and move, and have our being," is to us the most significant of all things. Yet, in a mental point of view, that fact is only the commencement of inquiry. We become anxious to know more. What is the nature of our existence? How was it brought about? And for what purpose? Inquiries of this kind must have occupied, to a greater or less degree, the mind of every human being. To answer such inquiries we can look only to God. He is the creator of all things. His works are the record of the whole matter, perfect and complete (*his word being one of these works*). If we read his works correctly, our queries will be answered, the problem of existence will be perfectly solved.

How shall this be done? How shall we commence? And how shall we know that we are proceeding correctly? That it should be done, and done correctly, is a matter of great importance to the well-being of society. That the radical interpretation of that existence, that which lays at the

basis of all human events, should be comprehended to a reasonable extent, is truly desirable.

7. An inquiry into the nature of man—into the *modus operandi* whereby he was created—into the physical and vital processes which began and sustain his existence—is one of deep interest and great profit.

The Scriptures, the works of creation, and the science of physiology are the only sources of information available for that purpose.

The Scriptures assert that the “ Lord God formed the man of the dust of the ground, and breathed into his nostrils the breath of life, and the man became a living soul.”

There are substantial reasons to infer that the breath of life here mentioned is identical with the “ Spirit of God which moved upon the face of the waters,” with the “ Spirit of life from God,” and with that alluded to by Job, where he says “ the Spirit of God hath made me, and the breath of the Almighty hath given me life.”

But from these and other kindred expressions, and also from the true import of existence, the inference becomes quite irresistible that this breath of life is God himself, and that this breath of life, this spirit of life from God, is the true spiritual essence of which God is constituted.

This, I infer, must be so ; for life is spirit, and is derived from God, and God is the only sub-

stantive spirit in the universe. To infer otherwise would be a rejection of the Scriptures; for they declare that God is Almighty, fills all space, and is also a unit. No other substantive spirit can therefore exist.

This "breathing into his nostrils the breath of life" is a process which has never ceased since God put it into operation.

It is the same process of breathing which every living creature is now performing, and must continue to perform until living development ceases to exist. In human beings it is performed about twenty times every minute.

8. This "breathing into his nostrils the breath of life" seems to have produced a wonderful result—that which we should expect from it in case the breath of life were God himself—that whereby "the man became a living soul." This breath of life, it seems, possessed a soul-generating power, the very power which God alone possesses. I shall therefore assume that this breath of life bears the same relation to God as a drop of water bears to the ocean. Hence, since God is life and spirit and the breath of life—and since breath of life, vital spirit, living principle, etc., are one and the same, I shall select one term, that of *vital spirit*, as a term representing God and all synonymous terms.

I shall use that term in a general sense, without an effort at technical niceties.

9. The vital spirit, and especially that function of it which develops material existence, requires our deepest investigation; for to understand that function is to obtain the first great lesson in the science of human existence.

The vital spirit seizes upon proper material, wields a plastic potency over its organization, and models it into the forms which compose the basis of living organic structures.

What are these conditions of matter which are necessary in order that vital spirit may thus mould it to its plastic influences? On this point, all observation, all experience, and all the operations in Nature's laboratory promulgate one uniform idea—an idea which the inspired writers express as follows—"And the Lord God formed man of the *dust* of the *ground*." In another place they assert, "All are of the *dust*, and all turn to *dust* again."

10. Matter, after being reduced to dust, must be brought to a fluid form, by solution in another material—that which is known as water—the whole forming a fluid mass.

Hence, in a state of solution, at a proper degree of temperature, under the influence of the oxygen of the atmosphere, and within the influence of the vital spirit of an already vitalized texture; matter

becomes subjected to the influence of vital spirit, and puts on the form and the action of living organic structures.

It is only through this chain of conditions and circumstances, that inorganic matter, as far as human observation may determine, ever becomes a part of the structure of living things. It is through this special vitalizing function, which forms the starting-point of every living thing, that animal and vegetable life assumes its place in creation. It is the biogenic function of organic life. The special utility of being reduced to dust, and brought to a fluid state, is somewhat illustrated by capillary tubes and spongy textures in their action on fluids.

11. There is a special primary form which vital spirit imparts to matter through all the processes of the biogenic function; it is that of a minute sphere, or spheroid, known in physiology by the name of simple cell. Viewed in its simple, individual state, it seems to be formed of delicate, nearly transparent membrane, not unlike a fine soap-bubble, lined with a scarcely solid substance in which the vitality is thought to reside. Yet this minute cell, in its wonderful simplicity, is certainly the basis of which all living things are manufactured.

It is the primary structure of all organic existence. Anatomically, it is a mere sack contain-

ing a fluid. Physiologically, it is a stomach containing nutriment, with a mouth for the reception of food. In vital capacity, it performs the two great functions of organic life—those of nutrition and reproduction. The simple cell, however, is truly a wonderful being, possessed of greatness—not that of bulk, but of greatness of function; for it is a living creature, formed of the dust of the ground, and a recipient of the breath of life. It is the elementary type of animal life, and forms the entire basis of all human powers and structures, as well as those of animals and vegetables.

12. Since both its function and its numerical extent are very great, the arrangement of cells for any living thing may be termed a cell-system. The material which forms the food of animals must first undergo the biogenic process, and thereby be converted into living cells, before it can serve the purpose of nutriment in the animal economy.

After the material food has been converted into cells, it forms what, in connection with serum, is known under the name of blood. The blood is therefore a fluid alive with millions of living cells, propelled through the various parts and organs of the body for the purpose of nourishing every living fibre thereof; and it is the living cells which are especially devoted to that great function. They are the living bread which sustains life.

See 17th, 11th: "For the life of the flesh is in

the blood." 14th: "For it is the life of all flesh—the blood of it is for the life thereof—for the life of all flesh is in the blood thereof."

13. All parts of the animal or human body are formed of living cells, which have been generated as above described, and floated through the system with the blood to the proper organs. The stomach and some other organs are constantly employed in the performance of the biogenic process by which the food is converted into living cells, and thus the great circuit of life advances. The material structure of every living thing, whether human, animal, or vegetable, is formed of simple cells, arranged into order and retained in proper position for the construction of fibres, textures, and membranes, by the masterly intelligence of vital spirit residing therein.

When organic structures, so abundant and vast in extent, through the air, the ocean, and the earth, forming every organic substance on the globe,—such as the wood which is wrought into houses, ships, bridges, and carriages; such as the fibres wrought into clothing, ropes, ship's sails, and tents; such as form the material of insects, birds, fishes, and animals; such as form the furs, silks, satins, and other robes of nobles, monarchs, and emperors; and such as form the food of men and animals wherever they may exist,—become recognized as materials formed of these

simple cells; the mind of man is warned of its own insignificance, in comparison with the wonderful works of Providence.

14. The cell-system not only forms the material structure of all vegetables and animals upon the earth, but the seeds, eggs, germs, and embryos which constitute the starting-point of all new beings about to be developed, are formed by an arrangement anew of simple living cells, which have been previously generated by the organs of the parent body. All vegetables are propagated by seeds, and all animals by eggs, which seeds and eggs are developed within the parent body by a new arrangement of the living cells generated within such parent body.

Such cells form part and parcel of the parent, or rather of the fluids circulating therein, until matured up to that point of development which I have elsewhere termed a seminal organization (Section 50). That point of development constituting all that is necessary for the object intended, separation from the parent body there takes place in some instances, while in others a change is effected to another organ designed for maturing the young.

All this process is brought about by a function of the parent body, from living cells of the parent body; but the result is the seed, egg, or germ of a new body.

The vital spirit which is transmitted from the parent to the offspring is an emanating ray of life from the parent.

New matter succeeds the old, new cells are generated to take the place of the old cells; the change of material is constant, but the vital spirit of the offspring is in all important points identical with that of the parent.

Such is life, and such is the mode of its progress towards the destined end and aim. The new matter is introduced as food; the sensation of hunger created for the purpose impels to its reception. The old matter, having served the soul for a season, is crowded away by new and more vigorous cells, and escapes as excrement.

15. This biogenic function has no existence in material things outside of the cell-system; it is the great specific function of that system, and that system is the great specific result of that function. The function and the system coincide, reciprocate, and exist together as a unity. That function is a primary development flowing from the action of vital spirit on matter.

The cell-system may be regarded as a living fluid, of which the sap of plants and the blood of animals are examples. It is the fluid which sustains and develops vital phenomena:—its flow through a man generates his life, its flow into a new centre of material generates offspring. This bio-

genic process commenced at the beginning of the race, when "the man Adam became a living soul."

From that period onward its vital existence has never ceased: its career has been an unceasing development of life through matter—its progress has been coeval with heat, light, and electricity, and with the movement of the heavenly spheres through space.

16. One of the most instructive results of the biogenic function of the cell-system is that of reproduction, as exhibited in the progressive development of plants and animals. The simple cell itself, minute as it is, and as insignificant as it may appear, is a living creature, and is propagated like other animalculi.

But in plants and animals every distinct part is a specific organic arrangement of simple cells, brought to its proper form and sphere by means of an intelligence and design greatly surpassing all the powers of mind.

Every stage of organic development, from the simple cell upwards, exhibits its corresponding degree of intelligence; and every part, organ, or member is formed of cells, all modeled and arranged according to a fixed pattern.

Hence every distinct plant yields its specific seed, and every animal its appropriate egg, for the germ of a new generation.

17. It is upon this principle that animals de-

velop distinct organs for each separate function required.

Each organ is to some degree a separate engine, doing its special work, while the power which moves them and the intelligence which guides them are common to all. The vital spirit is the fountain of at least three great faculties, all coöperating together as one single influence.

They are the necessity which creates the demand, the intelligence which controls, and the power which advances in the action, all acting as one.

Hence, to need or require the influence of a function impels the vital spirit to demand, to create, and to control the organ designed to perform such a function. In accordance with this principle, skin, hair, horn, mucous-membrane, muscle, bone, etc., grow just where they are needed, and nowhere else. Each organ, texture, and membrane is found to have been created just where it is required by the vital spirit, and to fulfil the purpose for which it is created. And why is this so? Because the want generates the influence which creates them. Hence the answer to real prayer, which is only a real want pressingly felt.

18. Such are the ruling impulses of the vital spirit, that the parts, limbs, organs, etc., become created as members of the body just as they are needed for the execution of their work. So nicely and accurately is this principle adjusted as a ruling

agency of animal economy, that preparation for future functions often appears many years in advance of the function itself. This is particularly the case with the sexual organs and functions.

Almost at the first appearance of the embryo, preparations for the organs of sex become developed. The more important the function, the more certain and constant is the development of the organ for its execution. Hence no living creature fails in the development of the reproductive organs. The chief vital processes of all living things bear a close resemblance to the reproductive faculty ; for the replacement of new material to supply the place of that which has become exhausted is truly a process of reproduction.

The material of an organ to-day, becomes worn out in a few days, and new material has taken the place of the old. This is the great function which nutrition is intended to supply.

19. Now, the same vital impulse which restores and renovates the organs of the body, generates an ovum or seminal product when controlled by a different design—the former process for the service of the present being, the latter for the germ of another generation.

In both cases the great ultimate object is nearly the same, since both are intended for the purpose of extending existence farther into future time. That of restoring and renovating organic struc-

tures is for the present being only; the other, which generates an ovum, etc., is intended for a new being, which may continue still further into a future period.

Or, in other words, the nutritive process by which mere present organs are restored in the person of a living creature is identically the same as when an organ is generated for the purpose of becoming detached from the parent body, to assume a separate existence — no difference takes place up to the detachment of the new part.

20. Luckily for teachers and writers on this subject, the function of reproduction, in all grades of living creatures, is performed by a series of operations essentially the same in all; so that a description of the process as performed in one, contains all the important features of the function as performed in the whole.

The living cells of the blood are devoted, not to the restoration of an organ of the parent body proper, but to a sort of bud growing upon an organ of the parent body, which is destined to be detached therefrom as soon as sufficiently mature to maintain a separate existence, distinct from the parent.

That bud, or ovum (as the case may be), grows and enlarges by the accession of living cells from the blood of the parent. It thus grows and increases, assuming more and more the shape of

the parent, because it is shaped by the same vital spirit, and with the same system of cells ; thus growing as if it were really a part of the parent body.

As its parts and organs become matured, it gradually loses its connection with the parent, and sets out upon the voyage of life for itself.

21. The new being, at the start, is wholly formed of living cells from the blood of the parent. The living cells have been generated in the blood of the parent, floated from the old body into a mass, which forms the ovum or bud. In the new being, which for a season remains a part of the parent body, the same process of vital action is going on as that within the parent body, carried on by the vital spirit which resides in the parent. Hence the new or young being is neither new, nor a reproduction of the parent, in any other sense than that the parent was produced in the same manner, and from an exactly similar commencement. Nor is the process essentially different from that of the reproduction of parts in the healing of a wound, in the process of growth, or in the restorations by which an exhausted state of the body is relieved.

22. From all this, it appears that the term reproduction is not strictly expressive of the real process ; for the vital spirit and the cells employed at the commencement are not strictly reproduced,

but continued from the parent to the offspring. The vital process is the same through all of the operation ; nothing is reproduced or renewed, but continued or extended.

This process of the vital spirit forms the basis of all vital development upon the earth.

When and where this wonderful process began, when and where it will end, forms a problem as much above and beyond the abilities of man as the boundaries of the universe.

The cell-system exhibits a continuous development of living forms : it has lived without ceasing from its commencement to the present time ; it has continued from period to period, from generation to generation, from century to century, and its end is not at hand ; it is a living emanation from God, performing a great function in matter.

23. The action of the vital spirit on matter constitutes a function which is controlled by an intelligence of the highest order ; it is an intelligence belonging to the spirit which animates the cell-system. The mind is a concentration of certain rays of that intelligence appropriated to the specific purpose of serving as pilot to the whole person. It acts through material agencies, which we call organs of sense, and in certain capacities which we call senses, impressions, and impulses.

The mind is an agent of intelligence, adapted

to a state of material things, circumscribed and modified by a material outline of senses and sensations. It is principally occupied in devising means for self-preservation, through the great demands of *hunger* and sexual impulse, which form sensitive appeals from the vital spirit, for the supplies required by the organic conditions.

Sensation is a function of the vital spirit. It is therefore the vital spirit residing in the cell-system which executes the feeling, the demanding, and the designing, for the purpose of sustaining the cell-system.

24. Thus far, I have occupied myself by describing certain instructive operations in nature, which the vital spirit performs on matter at the fountain of human existence.

I cannot, however, contemplate these beautiful operations without feeling the irresistible force of that christian philosophy which they breath into my soul.

To me they seem to be the manifestations of a mute father teaching his children, by his actions and examples, the great and sublime lessons which he designs for our good. If I may call the Scriptures a direct inspiration, these lessons I claim to have been inspired by a common inspiration, with which we should be most deeply interested. To read these things correctly is a matter of wonderful value to the human family; for, when once cor-

rectly interpreted, they form the sure guides to truth and happiness for all future generations. If, however, my effort proves a failure, I have the great consolation, that the original remains undisturbed, for all future efforts at interpretation. However much persons may differ on the subject of these interpretations, still the great fact is unaltered, and unalterable, that great truths may there be learned.

25. To read these lessons, and to read them with the greatest care and attention, is clearly the duty of every person; for the sentiments which they convey are from God, and must, therefore, be correct, provided we read them correctly.

The commencement of learning to read them is often very tedious and laborious, as indeed the commencement of learning new lessons generally is; but there is one encouraging feature always at hand: it is the fact that every step which is accomplished adds facility to the ease with which the next step may be taken.

It is from this source that good men in all ages of the world have learned much of that philosophy which has rendered them wise and prudent.

26. Through what forms, and by what means, does the vital spirit impart its powers to material things?

Answer: Through the forms of a simple cell, and by the means of a system of cells which de-

velop successive generations. The simple cell, and its development into a system of cells, forms the great foundation of every vital phenomenon on the face of the earth.

From this view of the basis and origin of the organic creation, how are we to account for the variety and modifications of living things which abound so lavishly around us? Let these inquiries be answered by the voice of inspiration. "And God said let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit, *after his kind*, whose *seed is in itself* upon the earth. And God created great whales, and every living thing that moveth, which the waters brought forth abundantly *after their kind*, and every winged fowl *after his kind*.

"And God said let the earth bring forth the living creature *after his kind*, cattle and creeping thing, and beasts of the earth *after his kind*."

Hence every living thing was created to live and move, and make progress *after his kind*, and *whose seed is in itself on the earth*.

27. The expression that God created every living thing *after its kind*, and whose *seed is in itself*, to my mind conveys the significant import that every living thing was so created that each would always remain separate and distinct from all others—complete within itself—to the end of time. It may well be assumed that this object was

brought about by means which were perfect in themselves, for such is the method of the Creator.

God himself was the power which operated on matter, and the creation of a cell-system was the first step. That cell-system was different and distinct for each separate living creature ; or, in other words, each was created *after its kind*, and its seed was within itself. As might be expected in the creation of so great a multitude of different living things, a great diversity of faculties, powers, and abilities are found to exist. The grasses, the herbs, and other vegetable entities possess no power of motion, feeling, seeing, or hearing ; while at the other end of the great scale of living creatures stands man, endowed with a high order of senses, the power of motion, and the great faculties of thinking and reasoning. By the means of our ordinary senses we recognize in him what is known as his body and his mind.

From the accounts of the inspired writers, we give the name *spirit* to that living principle which God imparted to man at his creation, and which forms the starting-point in the development of human life.

CHAPTER III.

THE CELL-SYSTEM A SOUL.

28. By the voice of inspiration, and by the common consent of mankind, there is in man a certain something which is called the soul.

In the Scriptures, it is represented as by far the most important part of man, and as the active and guilty agent of sinful transgression, and as the part which suffers the penalties of iniquity.

It is there regarded as capable of immortality, but the idea that it may die is also recorded. Hence, in the estimation of theologians, there is nothing in man which will bear any comparison in importance with the soul.

But what that part of man is, which is called the soul, seems not to have been satisfactorily settled ; and in absence of conclusive evidence on that point, theories of a vague and fanciful nature have long perplexed the ablest men.

In different countries, and at different times, a variety of theories has prevailed. There is one which is attributed to Aristotle, that has hitherto long subverted all others.

29. This theory is very simple, and to the un-

thinking carnal mind it seems very plausible. Briefly expressed, that theory maintains that man consists of but two parts—mind and matter, or soul and body; and, therefore, that the soul is identical with the mind.

Whether true or false, it has subverted all other views for many centuries, and is now the prevailing sentiment of the christain world. All translations of the Scriptures seem to have been rendered in accordance with that hypothesis. These things might seem strange indeed, were it not for the well-known fact, that man has never faithfully studied himself.

But the folly of that theory, and its pernicious influence over the human family, will be duly considered in their proper places.

Since, among christian nations, these fashionable ideas of the soul are all regarded as sentiments derived authentically from the Scriptures, I propose to take special notice of what is said in the Scriptures on that subject.

We there read (Gen. ii., 7), “And the Lord God formed the man of the dust of the ground—and breathed into his nostrils the breath of life—and the man became a living soul.”

30. “And breathed into his nostrils the breath of life.” This having been performed by the supreme Creator, who is in a spiritual state of existence, it is not to be presumed that the word

“breathed” should be understood in a literal sense, as if it were the act of a corporeal being, but rather as the expression of an act by which the breath of lives was imparted in any way whatever.

The import of the phrase “*breath of lives*” was fully considered at Section 7.

The word “*nostrils*” may be understood in a literal sense, as expressive of the air-passages of the human face, or it may be understood as any pore, passage, or other receptacle, whereby the breath of life is imparted. Hence the whole expression, “breathed into his nostrils the breath of lives,” should be understood in the very general sense which might be expressed thus: God imparted life to the man, whereby he became living flesh and blood, such as we feel and see in ourselves and others. It was the same process which we now see going on, and which we experience in our own persons, and by which we live and move and have our being. God is continually doing the same act to every breathing creature.

Every expression which implies that our life is derived from God, and that we are wholly dependent on him for life and breath and existence, is synonymous with the above. God is life, and we are but sparks from that great fountain.

31. This breath of life must necessarily be that essence or spirit of which God is constituted.

This vital spirit seems to be an agent of unlimited power. It seems to be God himself, as I have elsewhere defined it. It is the spirit which fills infinite space, wields the vast operations of the universe, darts forth in fiery lightnings, congeals the waters into mountains of ice, smiles with the benign light of the heavens, and frowns with the rude blasts of the wintry tempests. It is the spirit which

“Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, and operates unspent.”

In nature, it seems to perform the part of a simple power, like that of steam on machinery. Steam is made to fulfil many different purposes by means of different mechanical contrivances.

And so with vital spirit. When operating upon one sort of cells, it generates a violet; upon another, it generates the beautiful magnolia; upon a third, it begets a monkey; upon a fourth, a man; while upon a fifth it begets an elephant. Hence the endless variety of living plants and animals.

32. Each has its basis in the system of simple cells, which were created at the beginning, and continue the same throughout by the vital spirits acting thereon as a simple power common to all. Again, to continue the analogy, steam performs its functions upon the machine, and quickly returns to its aqueous state and to the great ocean from which it was derived, as pure as ever, un-

touched by any mischief which the machine may have done. So it is with vital spirit. It enters into its operations on matter, performs the vital function of developing animated nature, and returns to God, who gave it, untainted by anything which has happened. Spirit is not identical with soul; for it entered into the material body, performed a function therein, and generated a living soul as the result. Moreover, the Scriptures employ expressions wherein soul and spirit appear as separate and distinct parts of the same person. "I pray God your whole spirit and soul and body be preserved blameless." "Dividing asunder of soul and spirit."

Spirit is eternal; soul only immortal.

33. "And the man became a living soul."

This expression is simple, direct, and literal, and conveys a very distinct and emphatic idea, viz., that the vital spirit, or breath of life, which had just been imparted to the lifeless material, had taken its destined effect thereon; had developed organic vital phenomena in the matter, whereby the man moved and breathed and came forth a living soul. The idea is clear and definite; and the result bears the impress of having been derived from Almighty power.

The Hebrew phrase, which is here rendered living soul, should not be passed over without remarks.

34. *Nephesh Chaiyah* is the Hebrew phrase, which the translators have rendered *living soul*. In the Scriptures this phrase occurs thirteen times,—twelve of which apply to animals of the brute kind. In these twelve examples they have uniformly rendered it living creature, or other expressions of the same import—a translation in strict accordance with the literal meaning.

But, in Gen., ii., 7, where it applies exclusively to man, the translators have rendered it “living soul,” as if the inspired writer had really intended something different in that instance. But no such difference is to be found in the language itself—the difference existed only in the minds of the translators: it was there in the form of Aristotle’s theory of the soul.

35. In seeking the intentions of the inspired writers, the import of the terms which they have used to express those intentions necessarily became a point of the first importance; for to assume that they did not use proper terms, or that they did not use these terms in a proper manner, would be in effect an entire rejection of inspiration. *Nephesh* is the only Hebrew term which is rendered soul by the translators.

This term, as all lexicographers agree, signifies *breath* or *air in motion*; that which is significant of life.

Says Bush, it is not to be questioned that the

radical import of this word is *breath*, as a visible indication of life.

Indeed, the word seems to have been derived from the sound of the process of breathing—a sound which is always rendered audible by laborious respirations. Hence, the only terms of the Scriptures, which are ever rendered *soul*, are words literally conveying the idea of life.

The Greek *pysche*, as used in the Septuagint and the New Testament, coincides very exactly in meaning with the Hebrew.

36. The word *Nephesh* occurs in the Hebrew Scriptures about six hundred and seventy times, and is rendered *soul* in the English Bible about four hundred times.

The import of the word *soul*, however, as it is used in the Scriptures, is quite various. In many places it conveys an idea of bodily appetites and desires, sensual affections, etc. In a number of places it is used as a substitute of person or self. In some places strong doubts are entertained whether the translation should be *soul* or *life*. Not only so, but very good men have doubted whether the word *Nephesh* anywhere conveys the true idea of the soul of man. For example, Parkhurst remarks: “As a noun, *Nephesh* has been supposed to signify the spiritual part of man, or what we commonly call his soul. I must for my-

self confess, that I can find no passage where it hath undoubtedly this meaning."

(Parkhurst's Hebrew Lexicon—Nephesh.)

Is this idea of Parkhurst true, or did he have his mind perverted by the theory of Aristotle?

If true, then we have no knowledge of a soul; for Parkhurst's future state is a spiritual state only.

37. The manner in which the inspired writers speak of the soul is worthy of grave attention, and must always present a hard dilemma to those who cling to the theory of Aristotle.

Gen., xii., 12: "My soul shall live because of them."

Ezek., xviii., 4: "The soul that sinneth shall die."

Gen., xxxiv., 3: "And his soul cleave unto Dinah."

Gen., xxxiv., 8: "The soul of my son Shechem longeth for your daughter; I pray you give her him to wife."

Gen., xii., 5: "And the souls they had gotten in Haran."

Do the above expressions apply to the mind of man?

Again, it is a received sentiment of the christian doctrines, that man alone is possessed of soul, and that brutes are quite destitute of any such principle.

The Scriptures, however, convey quite a different idea—thus :

Job, xii., 10 : “ In whose hands is the soul of every living thing, and the breath of all mankind.”

Num., xxxi., 28 : “ The souls of persons, of beeves, of asses, and of sheep ” are here spoken of.

Psa., lxxiv., 19 : “ The soul of thy turtle-dove.”

38. Hence it appears very plain that Aristotle's theory of the soul cannot be maintained by any authority of the Scriptures.

Not a clause can be found to that effect ; but, on the contrary, almost every expression of the Scriptures on the subject of the soul tends towards a refutation of that idea. In one passage the two are clearly represented as separate and distinct parts of the human being.

Mat., xxii., 37 : “ Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind.”

There is a deep and serious presentiment in the human family, that ourselves and our souls are entities of a near and dear relationship, and that the happiness or unhappiness of the human family is deeply involved in gaining a substantial knowledge of the soul. Superficial theories and arbitrary dogmas are rather tantalizing than satisfactory.

39. Whoever will read the Scriptures, with an

honest intention of obtaining the truths which are inculcated therein, will probably discover sentiments on the subject of the soul which coincide with the laws of corporeal existence. They will perceive that God imparted a vital spark to man at his creation, and that vital action resulted therefrom ; such as we continually witness in man as forming the basis of his existence.

At the very starting-point of human existence stands the biogenic function of the cell-system, a result flowing from the action of vital spirit in matter.

To this primary function, or to the cell-system immediately resulting therefrom, the inspired writers give the name of *nephesh* — a word simply expressive of life, and expressing what they understand to have taken place.

This idea was all correct, for it was a development of life, just as we now feel and experience it in the flesh. The Scriptures make no distinction between life and soul, yet such a distinction does certainly exist.

40. Whenever the vital spirit takes matter under its control, for the purpose of fabricating it into organic structures, the matter is quickly brought to a specific form—that of a simple cell. (Sections 11, 12, 13.)

This is the radical point of the biogenic pro-

cess. It is the point where vital spirit assumes the mastery, and the cell-formation is developed.

Hence there is a development of cells and of life taking place at the same instant, each forming different manifestations of one and the same process.

In naming such a process, nothing could be more in accordance with the usual proceedings of men, than for some to call it a life-generating, and others a cell-generating process. This I take to have been the origin of the names now employed to represent that immortal part of man which we call *nephesh*, or soul, or cell-system.

Outside of the vital spirit, which is imparted from God himself, there is nothing in organic life bearing an appearance of immortality, except the cell-system. That has never ceased to live from the time of its creation to the present.

41. Taking this view of the subject, the great cell-system, which vital spirit generates in its action on matter, would be represented among the Hebrews as *nephesh*, and among the Greeks as *psyche*, because it is the development of life.

But nations do not all act alike, think alike, or look alike; neither do they name things from the same standpoint of observation. Some would name according to what they take to be the essential principle; others would be guided by essential forms. While the Hebrews might name

the cell-system by the word *nephesh*, from the fact of its being a development of life, the nations of Teutonic origin might as readily name it *ziel*, *seele*, or *saul*, from the fact of its being a development of vital cells.

I claim, therefore, that there is nothing improbable in the idea that the words soul and cell have had a common origin. A comparison of the two words, as they occur in several kindred languages, corroborate that idea.

Thus, for soul we have, in the Swedish, *sial* ; Danish, *siel* ; Dutch or Belgic, *ziel* ; German, *seele* ; Saxon, *soul* or *saul*.

42. From these premises, it follows that the radical idea of the word soul, is cell or cell-system. It also implies foundation or basis, from the circumstance that the cell-system is the foundation or basis of the organic development of life.

But, in the use of language, it is nothing unusual for effects to receive the name of causes ; and on that principle it is usual to apply the name soul to the whole person and to the mind. Soul is sometimes used in an aggregate sense, meaning the whole human race—as the human soul, the soul of man, etc.

Hence the only sphere of human life, based upon the soul as a foundation of existence, or wherein soul is the chief elementary part of man,

is that of the bodily state — that state wherein Adam became a living soul.

Hence, at death, the soul of an individual, estimated in the light of the prevailing individualism, ceases to be soul, and becomes spirit.

The future state of an individual is, therefore, spiritual only.

43. At this point the reader may assert, and that, too, with some show of reason, that I am advancing radical ideas of a very sweeping nature before their correctness is clearly established. Be it so: my excuse is ample. The subject is one the correctness or incorrectness of which cannot be clearly established, *a priori*, by any means within the capacity of man.

But the ideas advanced are clearly coincident with those of the inspired writers.

They place the soul where it belongs, at the basis of vital development.

They place all the immortality which is known to exist (other than that of vital spirit), within the soul (14, 15, 20, 21).

They represent all the transmissions from parent to offspring as arising from the soul (47).

They represent the transmissions and the punishments of guilt as following up the soul (48, 49).

These ideas represent man to be just what experience teaches us to be true.

Moreover, these ideas place our own natures clearly before our own faces, as if it were in a mirror.

They teach every man the true relationship which he bears to the race, and to his God.

They teach us the true origin of all our faculties and defects, and the true means for human improvements.

These facts I shall now proceed to show. The proof of the correctness of these views depends more upon what follows than what has preceded, just as results prove what is correct with more certainty than premises.

44. According to this view, the soul, or cell-system, forms the basis of every living thing. It is the basis of that great operation in nature whereby the "earth brings forth grass, the herb yielding seed, and the fruit-tree yielding fruit after its kind, whose seed is in itself upon the earth." These peculiar expressions are very significant and specific.

They convey an emphatic implication that every living thing possesses a soul, or cell-system, distinct from all others, peculiar to itself, and after its kind, which is the same through endless generations. Upon the earth seems to imply that the cell-system is based upon a material foundation, and therefore must have its abode upon the earth.

45. Every expression of the inspired writers

associated with Nephesh, whether rendered soul or life, becomes rational when viewed in the light of this idea of soul, and many of them become nonsense if viewed in any other. This is peculiarly the case with the language used in Lev., xvii. : 11th and 14th (Sec. 12). In this light the soul may live, or it may die ; and, being used as a representative of the person, there is no impropriety in attributing animal propensities to it.

In this view, the soul of offspring is begotten by parents ; for offspring is but an exuberant bud from the soul and body of the parent—the continuation of a current flowing from the great fountain.

46. Taking this view of man, and of the great principle within him which we call his soul, presents a train of ideas very new and important to the welfare of the human race.

Among them the following are somewhat prominent :

1st. The great primary functions of all living things, whether vegetable or animal, consist entirely of developments of the cell-system.

2d. If the cell-system be not the soul, then its importance as a basis of all living development is far greater than the soul.

3d. All the sentiments expressed by the inspired writers, concerning the nature of the soul, are true of the cell-system ; but not true of any other elementary part of man.

4th. The import of the words *nephesh*, *psyche*, *soul*, etc., is strictly correct when applied to the cell-system, as expressive of the life, the form, and the position which that system embodies. These words do not seem to apply to the characteristics of anything else in man.

47. It is the cell-system which performs the great functions of transmitting principles and faculties from parent to offspring.

Living cells are the biogenic elements which all offspring receive from parents. Every particle transmitted to offspring is composed of living cells, highly charged with vital spirit, and in a state of psychogenic activity. These transmissions convey along with them the accumulated impressions which the parents have received through life. The influence of climate on plants is a familiar example of such a principle. Seeds from plants accustomed to short summers will grow and mature in less time than others. This fact involves a principle which modifies the characteristics of every living thing, whether vegetable or animal, to an extent of great amplitude. Every trait and power of the body, and every faculty of the mind of man, may be modified very greatly in this way. If the tendency from this source is in the direction of good, and towards improvement, it inclines the cell-system (whether soul or not) in the path which leads towards the strait gate. Math., vii. :

13th—"Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction."

The gate here mentioned by the inspired writer I regard as the principle of the cell-system above alluded to. Every human being is continually influenced by that principle, in one or the other direction, and the result of that influence is either salvation or destruction, according to the course pursued.

This principle may be termed the sensitive face of the soul.

Regardless of anything said here or in the Scriptures, common observation in the daily walks of life demonstrates this principle to be true. Let us take for example a man given to strong drink. His first drams inclined the cell-system for more of the same impression; each succeeding dram adds thereto, and hence he moves on towards destruction, until the end is reached.

The principle here involved might be amplified into volumes of useful inquiry, but I can only point out and illustrate the principle.

48. It is upon this principle that evil habits of every kind, transmitted from parents to offspring, become fountains of evil and misery to future generations. Such influences, when of an evil nature, often become augmented as they descend from generation to generation, thereby becoming so in-

tense as to prove destructive to all those who inherit them. That soul, therefore, is cast into the pit, and is cut off from among its people. In this process the cell-system—that which I call the soul—is the polluted fountain; it is also the victim.

If cell-system be the soul, then it is true, as taught in the Scriptures, that thoughts, designs, and intentions make the same impression on the soul as actual transactions.

Hence the value of prayer, if it be in spirit; and hence we see the folly of that prayer which proceedeth only from the lips, and maketh no impression upon the cell-system (Section 17).

49. Taking this view of the soul places us upon an eminence from which the great field of human nature may be scrutinized from end to end, and with any degree of nicety. From this view the condition of mankind presents just that aspect which my philosophy, as taught in this treatise, would lead one to expect. It is a philosophy drawn from the works of God, and agreeing with the word of God.

It presents man with the cell-system for a basis of operations, which flows onward like the waters of a river: the stains and other pollutions which affect the cell-system at any point pass on with the cells as if they were the particles of water.

At a short distance below, the clear and polluted cells commingle together, so that all partake

of the pollution. Hence it is the interest of all that no cause of pollution be allowed, and that all motive of evil be removed.

No matter what way the river of the cell-system becomes affected, all who form parts of that stream sooner or later feel the affection.

Now, this cell-system or soul is not mind, but a fountain from which both mind and body flow, as the waters of a river from its fountain.

The cell-system does indeed constitute a great fountain, from which there is continually flowing a vast, immeasurable river of life.

50. The cell-system presents different degrees of development.

1st. It presents the simple cell, or primary form of development. In animal life it occurs mostly in the blood. "For the life (*nephesh*) of the flesh is in the blood."

This is the elementary form of soul.

2d. It presents the simple cells reconstructed into seeds, eggs, etc.

This may be called the germinal form, because it is developed to that degree which constitutes the nucleus of future generations.

3d. It here presents the adult or mature state of development, wherein the individual is complete with all the properties of the race. In man, this form of existence presents the senses and other

faculties. The senses appear as internal and external.

The internal senses are :

1st. The sense of nutrition—a feeling of vigor and support from nutriment in the stomach.

2d. The sense of lasciviousness or sexual impulse.

3d. Mental perception.

The external senses are :

Seeing, feeling, hearing, tasting, and smelling.

51. At this point of my subject, it may not be amiss to inquire, What becomes of departed spirits?

God being a unit and filling all conceivable space, what is to be understood by the expression, “and the spirit shall return unto God, who gave it” ?

At the commencement of this inquiry it must be borne in mind, that, even while here in the flesh, “it is in him we live and move and have our being.” And it is from such a state of intimate relation that the “spirit shall return unto God, who gave it.”

Taking these passages into consideration, I cannot avoid the conclusion that returning unto God must be understood as reuniting with God, and becoming a part of his spiritual entity.

It must therefore be inferred that they partake of his knowledge and wisdom, and that they re-

cognize themselves and others in all capacities, whether present or past.

Returning unto God, or reuniting with God, must be understood as becoming restored to that spiritual form of existence in which God exists, and in which all vitality is one with God.

52. The views and ideas of the soul which have hitherto prevailed have all been regarded as theories. Mine will, of course, share the same fate.

As to the real nature of the soul, I have no reason to suppose that certainty can be obtained from any source whatever.

All that is taught in the Scriptures on the subject I claim to be in accordance with my views, as they are here expressed. But there is quite another method of obtaining evidence on this subject; one which is taught in the Scriptures as an infallible law of evidence. Math., vii. : 16—"Ye shall know them by their fruits." "Even so every good tree bringeth forth good fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Hence, if the view here advanced become useful to mankind to an extent surpassing that of any other, I shall feel that my views have been as nearly established as any others can be on the same subject.

53. But of Aristotle's theory, I claim it has amply proved itself to be a corrupt tree. The idea

that the mind is an elementary principle in man, and in that capacity the most important part of his being,—that it is the basis of his person, and the immortal principle of his existence,—that it is responsible for all sins, and the victim of their penalties,—seems to me a great absurdity. I regard such views as imparting an artificial importance to the mind, and as fostering an individualism quite destructive to christian humility. Such an idea engenders a morbid mental independence and an artificial self-importance which are not found to hold good in the affairs of life. It blinds us to all relationship with each other, and engenders a selfish, aristocratic monopoly of wealth and grandeur at the expense of honest labor. It is the parent of that spirit which submerges all truth under conventional creeds and other assumed authorities.

It engenders transcendental ideas which delight to dwell upon the strange, the unknown, and the extravagant. It conjures up the fanciful chimeras of a local heaven, a local hell, and a personal devil.

So much for an imaginative exaltation of the mind into the great substantial entity of human soul.

The mind, instead of its being an entity of equal permanence and stability with the soul, commences soon after birth, after the soul has vital-

ized and organized the exquisite and admirable structure of the body, and developed the life-generating functions which constitute the great and wonderful powers of human existence.

54. Let us, then, turn away from that unnatural and transcendental aspect, whereby the weak intellect of man has disguised the works of God in fictitious paintings. Let us view creation in the light of simple truth, and as the result of God's spirit operating on matter.

We may then perceive the biogenic process, wherein the vital spirit grasps and controls matter and manipulates it into simple cells and a cell-system.

To the process and primary result of this function we give the names *nephesh*, *psyche*, soul, or basis of development.

Matter is one of the elements of the process; it is in the structure of the result, and must necessarily be there.

There is therefore no escape from the conclusion that matter is an element of the soul, and that the earth is therefore the abiding-place created for its home; while spirit finds its natural abiding-place only in the spirit state.

Verily, I apprehend, the confounding of the import of the words *spirit* and *soul* has led many into error.

55. Matter being one of the elements of the

soul, and the soul having been created with faculties for its own preservation, the utility of the great impulses of human nature are clearly proven.

Those impulses are hunger and the sexual impulse; the former for the purpose of sustaining the present existence, the latter to provide for its renewal.

When we consider that existence itself is the great object, for the preservation of which these impulses are made, we comprehend why it is that Providence has given them such a powerful control over all living things.

These impulses do actually inspire the principal motives of all human action. The motive is existence itself, and is the greatest of all motives. "For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his own soul?"

56. This picture is a great reality. There is no feature about it which can possibly be tainted with fiction. The great struggle for life is a struggle for material to sustain existence, and all the faculties of human nature are employed for that purpose. In this effort the impulses exercise the chief control; the senses, and the mind even, do but act the part, on most occasions, of passive agents, or assistants. God has ordained these impulses just as they are, and just as they should be; and all that human laws and customs can do in the man-

agement of them is to regulate their influence according to the dictates of justice and reason.

57. From the preceding premises, the conclusion becomes inevitable that the local Heaven and Hell of theologians have originated from their transcendental and conventional ideas of the nature of man. The real heaven for the soul, spoken of in the Scriptures, is therefore a good state of society here on the earth, composed of good persons, freed from the pernicious influences of evil. In an elementary figurative sense, the word heaven is used to express a favorable extreme of events, or the consummation of good.

Hell is, of course, the opposite extreme of human society. In a figurative sense, the word is used to express the embodiment of extreme evil, degradation, and misery. The soul is the proper recipient of the enjoyments and penalties of this life. It is the author of transgressions, and the victim of the penalties thereof. It is in part flesh and blood, and its existence confined to this earth, but extending through an infinite series of generations. Hence, all the good which the soul can enjoy, and all the evil it can endure, are here in human society within the sphere of its numerous generations of existence.

“The children of thy servant shall continue, and their seed shall be established before thee.”

That the spirit state is a heaven for spiritual

beings cannot be doubted. But the heaven for the soul is clearly as stated above.

The word heaven I regard as conveying a general meaning—that of the superior condition of any state of existence. I cannot conceive that the word is to be understood in the specific sense of a particular place or state of absolute perfection, in happiness, knowledge, and enjoyment, unless we apply it merely in the sense of spirit-world. Heaven is any state of existence regulated by God's will and holiness. I infer that pure christianity is to have such an effect upon human beings, that evil will cease, and that wisdom, understanding, and justice are to become the ruling principles of human society; that evil will destroy the wicked, and those who love iniquity will have perished out of the land; that evil will prove destructive to all who practise it; that then none will be left except those who are regulated by truth and justice—those who are good. At that period those who exist will have been saved by their christian principles, and will have reached the heaven of the human soul. The kingdom of God will then have come.

58. To obtain a correct view of the soul is a very grave matter to the human family; an error on that subject is one of great consequences.

The influences of this new idea of the soul will be very great, perhaps greater than the mind is

able to appreciate; but I confidently believe it will be on the side of good—on the side of truth and justice, and on the side of wisdom and understanding. In such a state of things as are here contemplated, and to such souls as are here described, the day of judgment would be a culmination of events—that for good would be a culmination of good results. That state of things described as heaven could be brought about only by such a culmination. The other extreme, that which we term hell, could be brought about only by a culmination of evil.

That this view of man, and of the human soul, is really correct, and forms the true key to christian philosophy, will appear in the sequel as consequences, results, and fruits of these great truths. These will be developed as rapidly as circumstances will permit, and in a method calculated to reach the understanding.

CHAPTER IV.

GOD AND UNITY.

59. GOD and his attributes form one of the chief topics of the inspired writers. They state, for example, that "in the beginning God created the heavens and the earth"; that the Lord God formed man of the dust of the "ground," etc. By these, and many other similar expressions, they attribute wonderful powers to God.

Moreover, the great works of nature, forming the vast laboratory of the Creator, declare, by implication, the amazing powers and attributes of him who fills and rules the universe. The particular property of God, however, which is so very deeply interesting to man, in connection with the subject under consideration, is the declaration that "God is a unit."

1st Cor., viii., 4th: "There is none other God but one."

Verse 6th—"But to us there is but one God the Father, of whom are all things, and we in him."

Gal., iii., 20th: "But God is one."

Hence God is a spirit; he is life; he fills all

space, and is everywhere present ; and he is one—a unit.

60. No definite idea, explanatory of the word unit, is anywhere to be found in the Scriptures. I therefore infer that since science is but a generalization of the laws employed in the construction of God's works, we may employ science for the purpose of defining it.

By that inference, and by investigations of the most careful nature, the fact becomes established, that no unit of conceivable magnitude can be found, which is not composed of parts. Thus the earth, an animal, a rock, a man, etc., are each of them units. An insect, a grain of sand, an atom of dust, etc., are each of them composed of parts, forming a unit.

The parts of a unit may even possess properties which are, in some respects, somewhat unlike.

But they all agree in the more essential particulars—those by which they are all controlled by some great law, and are all employed for some one great purpose.

Those properties, by which they are controlled and united in purpose, seem to be the chief elements of unity. No material item is equal in the perfection of its unity to the unity of God ; but, between them, there is sufficient similarity to serve as illustrations.

61. In nature, more minute the parts are, the

more perfect the unity. This is certainly true of all material things, and the laws which govern material things certainly flow wholly from that great fountain whose unity we are laboring to comprehend; the inference is, therefore, truly legitimate and logical.

The amount of evidence available for the support of this conclusion is very great; it is limited, in fact, only by the extent of our knowledge. From these considerations, I infer that God, though a spirit, is really a unit composed of innumerable parts; that the parts are the smallest dimensions possible.

Each part, in all essential particulars, is an identity with each other part; that each part is a particle, so to speak, of spiritual vitality, possessing the attributes of deity.

To continue this figure, it may be inferred that in organic life each cell is the creative result of one such particle of vital spirit, and that the aggregate whole forms a unit, wherein each particle or cell is influenced by each and every other particle or cell, as is witnessed in a mass of burning coals. But the unity of God does not supersede, overcome, or destroy the distinctness of any individual entity. For example, the bricks in a building are not consolidated into one great brick, but each one is as distinct as ever; each is a distinct

entity, united to all the others by a common principle.

That principle is unity, but not consolidation.

62. The unity of God having been fairly contemplated, it may be inferred that the human family, when sufficiently restored from the influences of iniquity, will form a similar unity.

The unity which forms the strength and perfection of God may naturally be regarded as likely to improve the condition of man. It is by the unity of parts, such as members, limbs, organs, and membranes, that individual powers are established.

The powers, faculties, senses, passions, emotions, and sensibilities common to our race, being all united in one person, add greatly to his abilities for good or for evil.

Moreover, unity is the chief fountain of all human blessings, and includes our principal christian duties to God and man.

For it is said in the Scriptures, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And "thou shalt love thy neighbor as thyself." Unity among men is practical love and brotherly kindness, and is in accordance with the spirit of christianity.

Loving God and our neighbors constitutes a unity with them of an important nature, but it

does not interfere with the individuality of our persons.

63. The effect of unity among men is known to be one of the greatest blessings: it is purely good without alloy, the proof resting on actual experience and practice.

Hence all men act upon the principle with the utmost confidence.

They unite themselves into political organizations of towns, counties, and states; into literary institutions for the purposes of investigating and teaching the great principles of truth, reason and religion,—as is witnessed in schools and churches; into commercial companies, such as trades-unions, shipping-companies, banks, insurances, etc., and into numerous companies for manufacturing.

In short, all the great and efficient power of human beings, for any purpose whatever, consists of uniting individuals together for its execution.

Confidence in the principle is very great; so much so, indeed, that no sooner does any great undertaking present itself, than the idea of uniting for its execution at once becomes suggested. Hence the raising of armies for repelling invasions, and for suppressing insurrections and rebellions. And hence the motto, “united we stand, divided we fall.” In fact, unity among the members of the human family is one of the great and valuable prizes of existence.

Without some degree of unity, society and even human existence would cease. Heat, light, and unity bear such a relation to human life, that it cannot continue without them. Human life will always become curtailed as they are diminished below a proper standard, and proportionally advanced as they are perfect and abundant.

64. Man, from his very helpless condition when alone, unaided by others, is constantly reminded of the great benefits to himself as an individual, and to others in like condition, of that mutual reciprocity which gives and receives the helping hand of fellowship. From his nature, and the nature of things around him, every man perceives that unity is strength and prosperity, while division and discord are weakness and destruction.

An individual person is but the fragment of a system of things, and cannot long subsist by himself alone. Every man is closely related to every other man, each has descended from the same great Creator, brought into life by the same means, fed and clothed by the same materials, feels and experiences the same pleasures and pains, and dies and returns alike to mother earth.

Of each individual, old and young, male and female, it may be said that he or she constitutes but another example of myself, modified by the different functions of the sexes, by the accumulated results of hereditary descent, entailing great

differences of abilities and disabilities, by education and habits taken in their broadest acceptance, and by the endless train of surrounding circumstances and conditions.

The vital spirit which animates every man, that which constitutes the essence of his being and renders him a living soul, is the same under all these circumstances.

Why do men differ? Why do they entertain a spirit of envy, malice, hatred, and revenge towards each other?

Indeed, why do they allow such a spirit to take full possession of their faculties, and thereby array themselves in mortal combat against each other? Why do they carry that spirit to such a degree of hatred as to rob, murder, and destroy each other to their utmost ability, and without the least sympathy or remorse?

65. These are important questions, and I have great reason to infer that they have never been answered thoroughly,—that is, so thoroughly as to be clearly understood even by the intelligent and thinking portions of mankind—so thoroughly as to be comprehended in full and in toto.

The answers to such inquiries have uniformly been composed of that common play of words which skims over the surface of things, and leaves nothing disturbed at the bottom. But the answers which christian communities have agreed

upon contain the outlines and more essential elements of the truth; viz., that evil of some sort, linked into the thoughts and actions of our race, constitute the principle upon which men become hardened to the execution of such horrible deeds.

That it is evil associated in some way with the thoughts and actions of men, is sufficient to answer my purposes here.

And why is it that evil takes such an effect on the human race?

It is because evil destroys the unity among them which would render them more or less as one individual.

Evil divides men in their ideas, makes them enemies to each other, and thereby induces them to rob, murder, and destroy each other.

66. This fact having been clearly considered, it becomes essential that a clear idea of the nature of evil, and the natural distinction between good and evil, be properly noticed. My speaking of the distinction between good and evil in this way is, because I have reason to infer that much of the prevailing ideas on that subject have had rather a conventional origin, than otherwise. For example, to teach that a certain act is wicked, sinful, or displeasing to God, is but half-way teaching. It conveys no definite idea to a large portion of an audience, because they have no conception of the re-

lationship existing between God, ourselves, and our fellow-creatures, and therefore no conception of the effects of evil — *that which is usually termed the punishment* — on the human family.

67. In natural things many items of the same thing appear different. Take water for an example. In many places the water thereof appears and tastes very differently. But the difference does not belong to the water, for pure water is everywhere the same. It forms but one item of creation, and is capable of endless commingling without a change in its nature, except from its impurities.

Now, the great cell-system of human existence, that which seems to constitute the soul (see Section 42), is clearly a similar element or item of creation, flowing onward through time and events, as a great river flows through space. Among the principles observed in fluids many may be used to illustrate the properties of the soul. As, for instance, an impression made upon a part of a vessel of water is equally imparted to the whole mass. An impurity communicated to a part is soon diffused through the whole. An abstraction of a part is a diminution of the whole.

What is common to any part is common to the whole; for all the parts form but one whole, and all commingle together.

68. The unity alluded to, that which conforms to the laws of the Creator, is not consolidation: it

is not such a uniting of things as to consolidate a great number of items into one larger item ; it is not that commingling of many things into one thing ; it is not that unity which destroys the individuality of its members ; but it is that unity which renders each member an assistant to all the others.

It is that same unity which God employed when he created man, and by which he united many limbs, members, and organs so as to form a man. The same unity by which our forefathers united many States into one nation, while each was left to make its own internal laws and regulations.

It is that unity which unites individuals into a great army, for the purpose of acting together, as each other's assistants, in the execution of a great object.

CHAPTER V.

GOOD AND EVIL.

69. SINCE evil constitutes the chief obstacle to the consummation of human happiness, it becomes an important matter that the monster be distinctly marked, and thereby easily recognized at sight, so that wolves in sheep's clothing may not escape recognition.

For anything to be good, it must possess the quality of usefulness, that of yielding some beneficial result.

I may therefore assert, that to be good is to be useful—that is, useful to the human soul. For, in all languages, allusions to good or evil imply that the soul be the recipient thereof.

God requires of man that he should possess that quality which is called good; otherwise, he would not possess that quality equally with other things.

We owe it to ourselves and to the whole human race, to be good and to do good, for it is from good of some sort that all our enjoyments are derived, and without enjoyment life would cease. We also

owe it to God, because we owe it to man. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The true recipient of good is the human soul. That is the elementary idea.

70. To draw an accurate line of demarcation between good and evil seems not to be so easy a matter as might at first be inferred. Taking a comprehensive view of the sentiments of society on the subject, and of the apparently mature views of the learned, seems not to impart all the confidence which is desirable.

This, however, is not very difficult to account for, when it is remembered that the prevalent ideas of the soul have been based on fancy, instead of Scripture and reason; and that the chief leading features of human sentiment have been mainly transcendental, arbitrary, and conventional. That certain men have taught thus and so, seems to have settled all discussion without an effort to reach a basis of legitimate reasoning on the subject wherewith to test such matters. The views of ordinary men on this subject seem to have been regarded as standing in the same category with the decisions of law, viz., that only a rare few possess the ability to discuss them at all. But since Aristotle's theory of the soul has been fairly exposed, I am hoping to see the sentiments of good and evil placed on the basis of Scripture and reason, where

they must ultimately coincide with truth and christianity.

In the state of things resting on Aristotle's theory, when all interpretation of existing events rests solely on the fancy of theologians, intelligence and reason have usually been placed in a position of subordination to sacred fiction. Not only so, but impudence and assurance have been the ruling elements of society, the experience of our senses being regarded as low and vulgar in comparison with fanciful ideas, which are falsely claimed to be spiritual.

71. The mental idea of good is that of doing justice to all and every creature; that of doing right under all circumstances; that of strict compliance with the dictates of the golden rule of the Gospel.

The principle applies to every act of life—those of our business-dealings, and those of deportment and conversation with our fellow-creatures.

It consists not only in doing right, but also in sustaining the cause of good under all circumstances, and in maintaining the truth on all subjects, and on all occasions.

No act, deed, or thing can be regarded as being partly good and partly evil. Each one is either wholly good, or wholly evil—its tendency is one way or the other.

72. Evil is the reverse of good; all that op-

poses, counteracts, or retards good, partakes of evil. God is the efficient cause of all activity and of all results ; for there is no other active agent in the universe. An evil result is an effect of God's activity, which has met with an interrupting influence before reaching the end designed for good. Hence, evil is not an active agent, but a mere incidental interruption of a proper action. Evil is therefore a counteracting influence. To illustrate this, we assume that a seed is planted, sprouts, and grows for a while, but deficiency of moisture, or of heat, or nutriment, retards its growth, or even destroys it. That which retards or destroys is the evil. Such I take to be the nature of evil.

If a man acts improperly, the cause is some defect in the man, physical or mental, or both. His acting intentionally does not alter the principle, that the act is the result of a defect. All evil is therefore the result of imperfection.

The greater the imperfection, the greater the liability to do or to meet with evil.

I have stated that there can be but one spirit, in the sense of a substantive living entity, in existence (4, 8).

The organic operations of that spirit upon matter, when undisturbed by any opposing influences, produce that charming and beautiful range of organic phenomena usually termed *physiological*, or *healthy*.

Such is the origin of all the beauties of the vegetable and animal kingdoms.

In man it produces health, manliness, and vigor of body ; dignity, firmness, and harmony of mind, undisturbed by the influences of worldly trifles. That healthy action and peaceful harmony of mind are among the blessings of life.

73. But in all organic operations impediments and derangements are liable to occur.

Among vegetables, animals, and human beings, circumstances occur which disturb the process of organic action—the being which has commenced life in apparent harmony and beauty languishes, pines away, and dies.

In the former operation, where no disturbing influence interrupts the operation of vital spirit, the process is attributed to the good spirit—or, in other words, the spirit of God.

But in the latter an evil genius has interfered—the wicked, bad, or evil spirit has done the mischief. Hence,

“There shall no evil happen to the just, but the wicked shall be filled with mischief.”

“Blessings are upon the head of the just, but violence covereth the mouth of the wicked.”

In man a large portion of these disturbing influences arise from errors, or from imperfections and defects. Those influences, whether good or bad, arise from impressions on the cell-system, which

are carried along, as that system progresses, until a result is attained. Hence,

“The just man’s children are blessed after him,” while the “Sins of parents descend to the third and fourth generation,” through the medium of the cell-system.

The vital cells of the system become polluted, so as to retain a portion of that pollution from generation to generation.

74. This principle places the accountability of evil where it belongs, or in the efficient cause, which is often different from the actor.

The driver who drives his horse over and kills B is accountable for B’s death. The horse is not accountable.

The nation whose army invades and murders is responsible, not the army.

If A defrauds B, so that B’s family suffers and dies for want of the property which A has taken by fraud, then A is guilty of the death of B’s family.

The Government which monopolizes lands given to the people by their Creator is accountable for all the suffering and misery which that monopoly has caused.

He who does an evil out of ignorance is guilty of the evil of neglecting to inform himself; the ignorance does not lessen the evil nor the accountability.

In the complications of society it is often very

difficult to determine who is the real author of some evils; for they who are the guilty parties often profess, and even seem to be innocent; and indeed believe themselves to be so.

There is a limit to all influences, and where the influence of good terminates, there it fails, and there evil begins.

Hence, evil done to myself, however secretly, is still an evil, and produces unpleasant results on the human race, on myself individually, or, in most instances, on both. Bodily I am but a cell-system, the internal powers, faculties, and propensities of which, and the form, dimensions, and arrangement of which, are quite independent of the *me* within; independent of that which I regard as myself. The cell-system of my own person is independent of me; it works out all of its functions and processes without consulting my wishes. I received it from my parents, and in turn impart it to my offspring. If I were to impart an injury to it in any way, such injury would be heaped upon my own soul, and would afflict my offspring in future generations. I have no right to injure it. Such an act would be like poisoning the water which passes through my own spring to that of my neighbor.

CHAPTER VI.

PRACTICAL REMARKS.

75. PSYCHOLOGY, or the doctrine of the soul, is one of the most radical trains of ideas within the sphere of human conception, and forms the basis of all our ideas and estimations of ourselves.

That which we conceive to be the nature of the soul is the very standard of measure whereby we become accustomed to reckon the nature and sacredness of man. Hence the reason why this subject should receive the most searching examination.

If we adopt an artificial view of the soul, we make that view the basis of all our ideas of ourselves, and of the nature of man. We also construe the sacred scriptures in a manner to coincide with such views.

76. The serious objection to Aristotle's theory of the soul is, that it is wholly artificial; by which expression I mean to be understood that it rests wholly upon a false and fanciful view of the mind, rather than on a natural view of those vital processes whereby mind, like light, is developed.

I regard the living spirit as the fountain of the soul, as well as of mind and body; but there is this difference: the soul is the immediate result of the

spirit's operation on matter, while mind and body are the result of the soul's development, and therefore only secondary descendants from the spirit. The soul is therefore more radical than either mind or body; hence, to assume that the mind is the soul, is to adopt an artificial idea of the soul's nature, and to commence the great calculus of human existence on a false, artificial, and inferior basis, which, like other false commencements, must lead to very erroneous results. The intelligence of soul and mind are very different.

The soul's intelligence is that of the spirit within the soul; while that of mind is derived from the spirit through the medium of the senses. At death the mental intelligence is exalted into that of spirit, by the removal of that medium. See 51.

But the great point here aimed at is, that an artificial idea of the soul leads directly to artificial ideas of the nature of man, and being of so radical a nature it forms a disturbing element in all our calculations on the subject of man. Hence, before we can determine the real nature of man, we must learn to distinguish between his artificial nature, wrought up to some imaginary standard by error and ignorance; and his real internal radical nature, educated in the true principles of truth and justice. This latter is Christianity. If I have a wrong idea of myself, it is not safe for me

to take myself for a standard with which to measure and estimate others.

77. The artificial ideas concerning ourselves, which the theory in question imparts to our minds, forms an important feature of education. It is one of the chief causes of the idea that the mind is the man—an idea which is true only in a very limited sense. The entire structure of the body, its growth, its form, and its functions, are independent of the mind; while, on the contrary, the mind is largely, if not entirely, under the control of the bodily functions. It is upon the basis of that theory that the mind is regarded as a sort of God-like entity. It assumes that the mind is a great and wonderful soul—an invisible, powerful spirit, immortal and glorious. It regards the mind as an entity, quite independent of the body, and that without such an independent mental existence no future or spiritual state is possible. Thus we have theory upon theory—one theory invented to support another, and all resting upon the grossest ignorance of what God is continually teaching us.

78. Estimating ourselves upon so artificial a basis induces us to reject all natural things and natural processes, as low, vulgar, and insignificant. Habit and self-esteem gliding us onward in such a channel, we soon become wafted into an unconscious individualism, which seems to imply that such a great mind derived directly from God can have

no real relationship with other men. Persons being merely minds, derived from God, no real relationship exists between the child and its parents; the child is only another similar person or mind (14 to 23). In this way the train of ideas flowing from that theory soon drowns all correct ideas of the great brotherhood of man.

Hence, with self artificially promoted, natural processes rejected, the brotherhood of man abandoned, natural relationship smothered, all ideas of justice towards our fellow-man become perverted and lost. All idea of justice being lost, the demon of evil has full sway, just as we discover it in the practical affairs of life.

79. But of the cell-system there is nothing artificial or in the least unnatural, either in its physiology or in the logical inferences which I have drawn therefrom. The position which it occupies in animated nature, and the great radical function which it performs, are just what we most reasonably attribute to the soul.

Moreover, the study of the laws which regulate the functions of the cell-system is clearly and surely that study which leads us to the most radical and certain of all the principles which bless and adorn the existence of man. The simple and natural ideas of the soul herein derived from the cell-system are but natural implications flowing from the word and the works of the great Jehovah.

They form a system of Psychology eminently christian in all its tendencies.

The ideas of the soul herein advanced serve as rays of light, by the aid of which man may see himself just as he is—a creature of natural elements flowing from natural causes, operating in conformity with natural laws.

80. The premises alluded to (§ 3) having been briefly discussed, and my views thereon, as I believe, intelligibly expressed, I now proceed to throw out a few intimations and suggestions in relation to the manner in which the promises and invitations there noticed should be understood.

In so doing, I do not propose any lengthy disquisition, nor any entanglement in the sectarian fancies of our age—but the practical affairs of daily experience.

“Come unto me, all ye that labor and are heavy laden, and I will give you rest.” “He that followeth me shall not walk in darkness.”

“Incline your ear and come unto me; hear, and your soul shall live.”

“I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.”

“In him was life, and the life was the light of men.”

The Scriptures abound with expressions similar to the above, and many others of similar import.

The word "*light*," as used here, undoubtedly conveys the idea of *information*, knowledge, science, wisdom and understanding.

The phrase "*light of life*" implies that knowledge and understanding which may be obtained from studying the truly wonderful operations of life, including both the organic and mental phenomena.

81. Hence, Anatomy and Physiology, taken in their broadest acceptation, and including all that is witnessed in the vegetable and animal departments of creation, form a part of the studies from which we are to reap instruction. All mental intelligence, even of the highest order, may be regarded as pertaining to the light of life; for mental intelligence—that which belongs to human beings here in the body—takes its rise from that development of vital spirit upon matter which we regard as life.

The phrase, "*labor and are heavy laden*," may be understood as implying the whole burthen of troubles and afflictions which transgression has brought upon the human race.

The phrases, "come unto me," "follow me," etc., together with many others of similar import, are to be understood as invitations to adopt and practise the laws and principles taught by the Saviour.

“The words that I speak unto you, they are spirit and they are life.”

82. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”

The Greek word here rendered, “*thou shalt love,*” may with equal propriety be translated, *thou shalt entertain, thou shalt welcome, or thou shalt seek.*

Take any of these imports, however, as the true import of this verse, and show me, if possible, what can illustrate the significance and importance of the “first and great commandment,” more than the view of God, and of the soul, entertained in this essay. No other idea of God, and of the manner of creating the soul, will be found to comport so naturally with the interpretation of God’s great works (including his word). It is not probable that any one can comply with this command unless he entertains a theory of some kind. If so, then the nearer that theory be to truth, the better. Perhaps I may say, the nearer it is to physiological truth, the more certain it is to be moral truth.

83. And the second is like unto it: “Thou shalt love thy neighbor as thyself.” That is, thou shalt entertain, welcome, seek, or love thy neighbor as thyself. In order to comply with this second commandment, a person must comprehend to some degree the intimate relationship of the whole human family to God and to each other. Can any view

of that relationship do more towards enlightening us therein than that which forms the topic of this work? Many expressions in the Scriptures convey an implication that intelligence is essential to the fulfilment of this commandment. "He that loveth his brother abideth in the light, and there is no occasion for stumbling in him." "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

We are commanded to worship God—to worship him in spirit and in truth. Falling upon one's knees, speaking, groaning, gesticulating, etc., does not constitute worship. For the spirit and the truth may not exist in the actor. To worship is to possess feelings of great respect, reverence and veneration towards the being worshipped. But what feelings can a man possess towards a being whom he can neither see nor feel, nor form any idea of? He must possess an idea of the being before he can worship him. Can any idea of God be advanced which comports more perfectly with the Scriptures and the works of creation than those here promulgated?

84. That the soul possesses a material element as one of its constituents, I claim to have established with a degree of certainty equal to that of the reality of its existence.

The development and continuance of the soul depends on a vital process, which does not take

depends on a vital process, which does not take place without a material element to act upon.

It must, therefore, be connected with a material basis, from which a supply of such material may be furnished.

In our present state of existence, the earth which we inhabit necessarily constitutes such a basis ; and God himself has placed us thereon and in connection therewith.

These are unavoidable conclusions drawn from the Scriptures, and the facts involved ; they also show how perfectly, in creation, every feature, faculty, and impulse of the soul was adapted to proper ends, to be brought about by proper means.

“ The Lord will not suffer the soul of the righteous to famish.”

“ The righteous eateth to the satisfaction of his soul.”

85. The impulse of the soul for the supply of a material element, manifested by the sensation of *hunger*, is created for that very purpose, and accomplishes that very end. The entity, the impulse, the function, the purpose, and the result are all connected together, as the links of a chain, or the items of a unity.

The most sacred of all earthly things to the human soul, outside of itself, is that which sustains and supports it, viz., the *soil*, and the *fruits thereof*. To obtain *food* requires cultivation of the

soil, and that operation requires tools, power, places for deposit, and machinery. These, in turn, require means or *property*, and the latter, accumulated, becomes *capital*. Hence, *food, property, and capital* are material necessities for the welfare and existence of the soul.

86. That these inferences are correct, cannot well be disputed; for God created the soul just as it now exists, with all its wants and necessities.

He also created the earth in a suitable condition for supplying those wants and necessities.

Lastly, and as a crowning point, in reference to this matter, God placed the soul upon the earth, as a recipient of its fruits. And, as if to add sanctity to the act, "God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat."

Herein we perceive the adaptation of the things which God has created—the earth to the soul, and the soul to the earth—the soul to enjoy, and the soil, as property, to be enjoyed. Hence it is providential and correct, that the soul should possess a material element; that the soul should have an impulse, created for the purpose of seeking that material; that the fountain which yields such material should constitute property; and that the soul should crave to possess it. The face of the earth

—that which we call the soil—is the basis of all property. God created it for that very purpose. God created each for the other—“the man to till the ground,” and the ground for the purpose of human culture, in order that the human soul might reap therefrom the sustenance which it required.

87. Justice among men is, therefore, a principle of the most sacred nature. It is very easily violated, and its violation may occur hundreds of times every day, and often in a private manner. Hence it easily becomes a habit, subject to various changes and modification, but rarely changing from injustice towards justice. Usually the violation of justice goes on increasing in a certain channel, until that particular species of injustice becomes quite outrageous and intolerable to society, when some serious disturbance occurs therefrom, which arouses the attention of a community, and a remedy is established, or pretended to be, and some reformation is brought about for a season.

But injustice is always actively prevailing in some form or another, usually by secret means, and often in plain view, and but slightly screened from public observation, but under some plausible pretext or excuse.

88. Injustice is a crime which may take place in every degree of criminality, from that of the most trivial, as the stealing of a cent, to that of wholesale robbery and murder. In some one or

more of its forms, it is always prevailing, and thereby becoming fashionable, habitual, and disregarded. The artificial christianity of our age has but rarely presented any barrier to its universal prevalence; but rather, in many instances, ranged up in unison with it, and resorted to its convenient strategy and sophistry.

All our public ideas of justice rest on the flimsy foundation of what is alleged to be *custom* and *precedent*. And what are they? Why, the practices and customs of half-civilized and barbarous nations, with whom might usually took the place of right; wealth, the place of honor, dignity, and power; plausibility and hypocrisy, the place of honesty and piety.

The only natural foundation of justice, which can be practically established in society, is a correct knowledge of ourselves and our dependence on the mutual fidelity of each other; a correct knowledge of the relationship which we bear to each other and to the Creator; and a correct knowledge of our dependence on the order and arrangement of society. In the midst of society, offences and disturbances will occur, and must be settled by public authority.

89. In all human affairs, the development of soul seems to wear deep implications of having been designed for the purpose of performing a struggle.

One of the chief temporary objects of the struggle seems to be property; for it is rendered necessary for self-protection, and it is an important material of war through the continuous bat-tlings of human life.

It is an important item in the greatest of all wars, and the only one which is coexistent with life—that of struggling to vanquish the monster *Want* from its annoying proximity to man.

Labor and toil are therefore the destiny of man. From that destiny there is no escape. The attempt does but add vengeance to the decree; while cheerful compliance converts to the side of pleasure that which at first view seemed a task.

90. To gratify the impulses—that of seeking the means to *sustain the soul* and the means to *reproduce it*, constitute the promptings to labor.

Intelligence and understanding in regard there-to imparts cheerfulness, and even happiness, under all the destinies of life.

Let us, therefore, in imitation of the Saviour, seek to improve our race by instructing them in all things that will advance them in the path of intellectual elevation.

In this way, it is believed that christianity may be cultivated and diffused into the heart and intellect of men, until it shall have become the ruling element of society.

To illustrate the practical influence of the doc-

trines here advanced, is the chief object of these few remarks. They might be extended to almost any length, even to the including of every sentiment uttered in the Scriptures, and to the illustration of every known truth ever conceived by human intellect, and this theory of God and the soul will be found to coincide with the christian aspect thereof.

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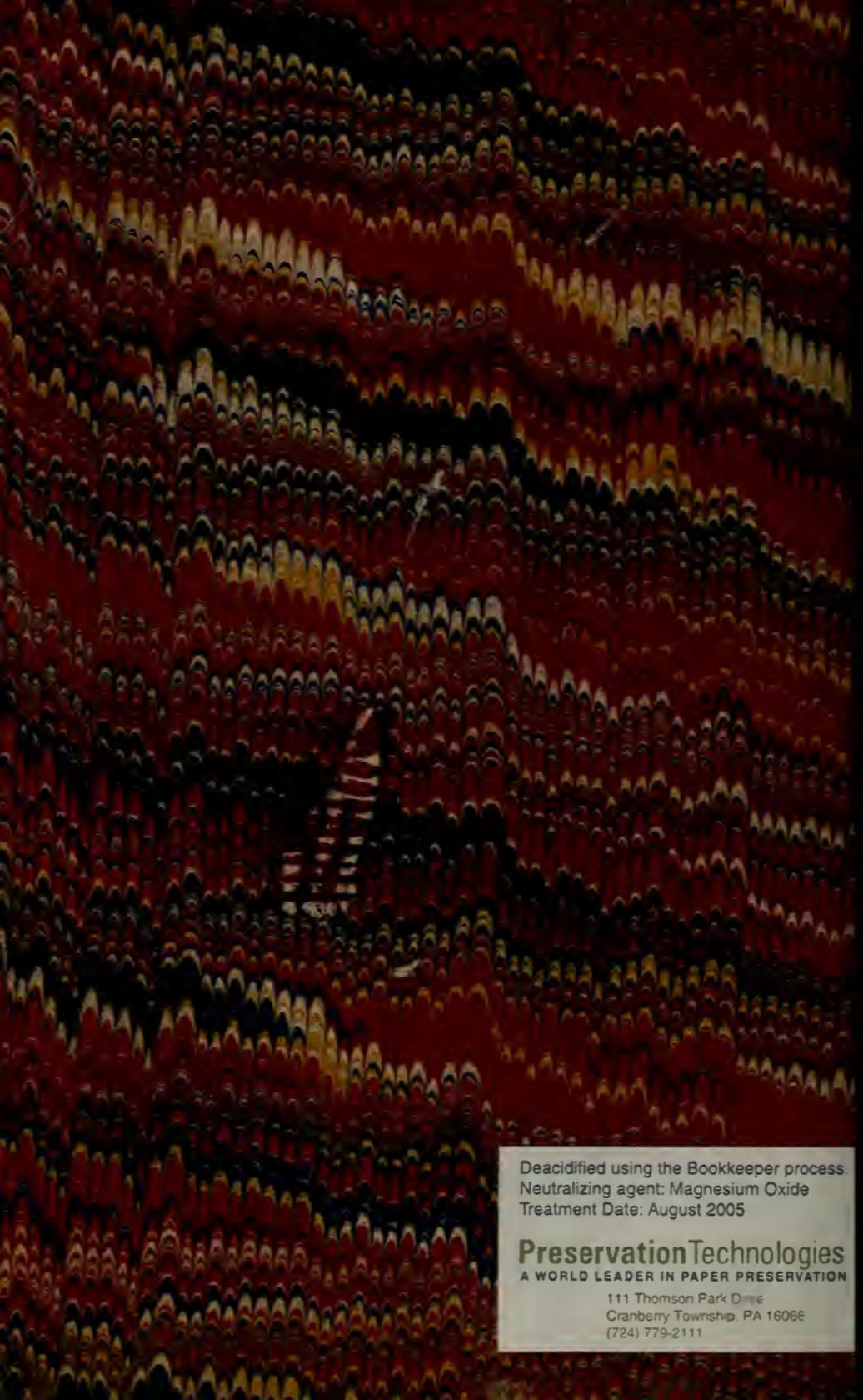
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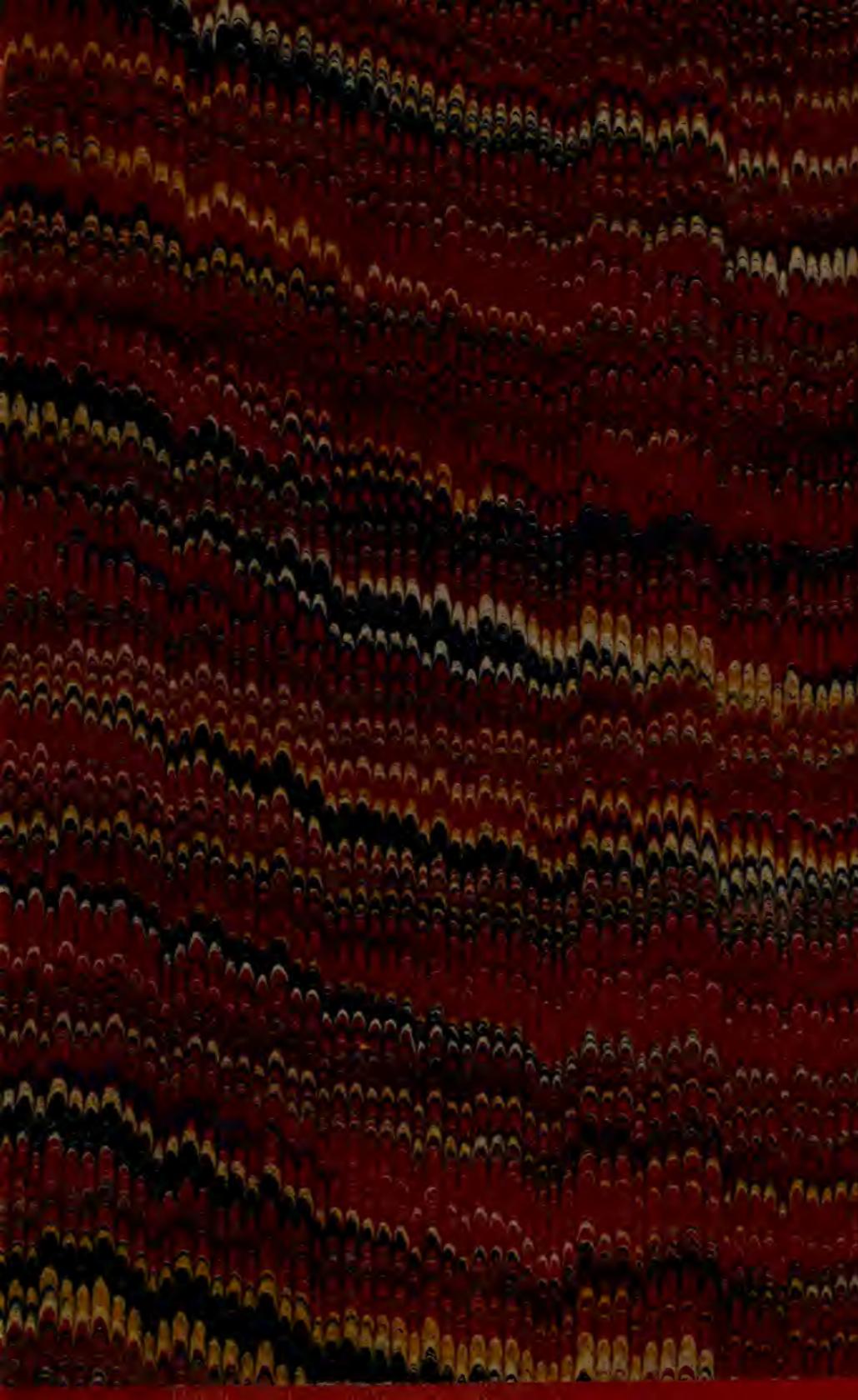
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