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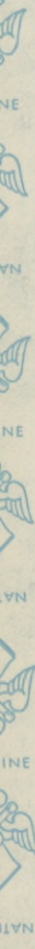
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*L. M. Jones*  
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THE

# LAWS OF HEREDITY:

BY

GEO. WILLIAMSON, M. D.


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SHOWING THE

LAWS OF DESCENT OF APPETITES, PASSIONS, TRAITS,  
CHARACTERISTICS, PHYSICAL DEFICIENCIES,  
DEFORMITIES, Etc., Etc., Etc.

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## INTRODUCTION.

In the study of Nature and natural phenomena, from the humblest plant and tiniest infusoria to the giants of the forest and man himself, we learn what the unaided Bible and religion has never been able to teach us, that whereas this world has been in verity a "vale of tears," its ultimate design was for a very Paradise of joy.

We find, then, in our studies of this vast universe, that, from the highest to the lowest, all things have a design of marvelous perfection, and are governed by laws that admit of "no variation nor shadow of turning." We find, also, that what has been called "sin" and "evil" with their concomitants, the sorrows, darkness and miseries of life, have been born of want of conformity to pre-existing laws, and cradled and nurtured in perpetual disobedience. On the one hand, then, plainly we have success, prosperity and happiness,

the result of obedience to law; upon the other, failure, disappointment, sorrow and misery, the result of disobedience of law.

We see around us every day, whirling on through life, side by side, joy and sorrow, opulence and poverty, power and weakness, knowledge and ignorance, drunkenness and temperance, vice and virtue, beauty and ugliness, love and hate; a multitude of mortals so like and yet so unlike, and have wondered what mysterious dispensation overshadowed man's genesis, and has pursued him through life so partially.

For centuries upon centuries has the cry of the suffering of all nations gone up to Baal, to Dagon, to Jove, to Buddah, to Allah, and Mohammed, his prophet—to Heaven, for relief; and still the miseries of life abound, unchecked, and wrapped in mystery, while generation after generation rush on blindly and unwarned to meet the same fate that myriads have met before, and thus make the sum total of the world's unhappiness. It would be wholly unnatural for the thoughtful mind of to-day to view the vast difference in human character ex-

hibited around in the world and not ask the question, *Why is it so?* How does it happen that one person from the very cradle is pure and noble and good, while another under similar circumstances is impure, ignoble and bad? How often have we been amazed at seeing a child arise out of a home of ignorance and wretchedness, and often of vice, who in after years became celebrated for its good and virtuous life. Nor have we been less astonished at seeing children of the most pious parents, who had "trained them in the way they *should* go," descend step by step down to depths of the most shocking depravity, although many and loving arms were stretched out to save them, and many prayers ascended to Heaven for Divine interference in their behalf. The prayers ascended, and tears were shed, still the human being was lost. Is it not time, then, after centuries of fruitless endeavor to subdue appetites and passions in their maturity, to cast about for some means to strangle them in their incipiency? Prayers are useful and tears are commendable, but they are not the remedy for many of the evils that so sorely afflict



humanity, as two thousand years' experience has abundantly shown. Physical laws rule in the material universe, and as long as our happiness and well-being here depends upon their proper administration, let us seek to understand their operation, and harmonize ourselves to their workings. Then will we be in a condition to worship the Infinite with praise and thanksgiving that there was a method to obtain happiness and joy within our reach. I do not in the least wish to disparage the use of prayer; by it, no doubt, the soul is purified and made better. But what I wish to urge is, that the laws governing material forces, experience has taught us, it is *not* designed to influence. A single anecdote will illustrate this. Some years ago two ships set sail from Liverpool in the same direction and bound for the same destination, viz., the South Sea Islands. The one was secretly built for a pirate craft, and manned by pirates; the other was filled with missionaries. The one on a voyage of pillage and murder; the other on a mission of mercy, with tidings from Heaven. The pirates had constructed their ves-

sel in the best possible manner. The missionary ship was an old merchantman, and in many points unseaworthy. As they neared the equator a furious storm arose, in which the missionary ship went to pieces with the loss of all on board. The pirate vessel, however, proudly and bravely rode through the storm, and came out wholly unharmed. Now, what lesson do these facts teach? It is this: Whereas the pirates were punished, no doubt, for laws which they afterward violated, they were *not* punished for the one they obeyed, viz., the law of safety; while the missionaries were punished for the one they violated, also of safety, although perhaps entirely ignorant of their ship's condition; so inflexible are nature's laws.

The progress and advancement during the last half century has been the wonder and admiration of the entire civilized world. Thoughtful men pause to inquire why this great change. Why have fifty years done more for the world than thousands did before? The answer is, Science is born. By a comparison of those ages before the birth of physical science with those since, a pretty

just estimate can be formed of the actual blessing it has been and is becoming to the world. During those dark ages, before science began to be studied and the true nature and cause of phenomena understood, the people were at the mercy of an ignorant and dishonest priesthood, who held them in utter subjection by dire threats of *post-mortem* punishments, as senseless as they were unreal. The few avenues to knowledge were closed by law. The people's time was wholly occupied in furnishing support to a multitude of lecherous princes, nobles and priests, who fattened in indolence upon the hard-earned substance of their helpless subjects, who were allowed no time for culture, but were kept in constant subjection by the superstitions of the age, fostered by those who claimed to be the natural custodians of their present and future welfare. Even physicians, who were required to treat their bodily infirmities, were prohibited from investigating the causes upon which these physical ills depended. Pope Boniface VIII. issued a bull threatening extreme punishment to any who dared to dismember the human body,



and thus anatomical and physiological investigation was stopped, so far as the church, at least, could stop them. For centuries did the Church hold omnipotent control of the affairs of the world, nor were its shackles broken which enslaved men, both body and soul, until the period of the Reformation, when men began to feel, at least, as if their intellects and bodies were their own; and, as they had to suffer for their ills, they ought by right to have a voice in their management. During these dark periods, vice, the result of perverted physical law, had full sway, and the people groaned in helpless misery beneath its heavy weight. For centuries has the Church labored most assiduously to pry into the secrets of eternity, and interpret the character of Omnipotence, entirely unmindful of the affairs of time, and apparently forgetful that the evils it refers to the future for adjustment are due alone (as we shall see) to the inharmonious workings of physical laws here.

Had God's revelation, as recorded in the great book of Nature, been studied one-half as diligently and long as that recorded in the Bible has, who can

estimate the benefit the world would have received to-day? The beautifully illustrated volume is being studied by competent, eager students now, however, and joy and gladness is experienced as each new leaf of the earth's rocky strata is turned, and its lessons unfolded. No strife, nor bloodshed, nor martyrdom, nor bigotry, nor superstition, nor intolerance there, but instructive, useful lessons of what the great Creative Energy has done in the long eons of the past, besides rich promises for humanity and all creatures in the future. It is indeed inexplicable that those who study nature and natural laws should be so persistently accused by the religious teachers of the world of unbelief, infidelity, irreligion. "How can there be a more faithless kind of infidelity than to believe that God has written a lie all over the folded leaves of the earth's rocky strata,—all across the starry glories of the sky? Does the study which thus introduces the creature into the very mind and plan of the Creator tend to unbelief, infidelity, irreligion?" "Shall we believe that all the grand and harmonious devices of nature are the songs of a siren to

lead us to the devil, or shall we believe that they are the hymns of angels to lead us to God?"

The antagonism between religion and science is a fact much to be lamented. They have mutually hated each other, and from the first have been arrayed the one against the other; whereas, in truth they should have been allies in accomplishing the great work of man's deliverance from the evils that constantly beset his pathway, and the sorrows that darken his life. When man can be made to fully comprehend the fact that most, if not all, the so-called "sins" of life are due to the manner of physical construction; that the various appetites and passions which have been the cause of so much sorrow in the world, are the result of inharmonious physical laws. Then they will seek for the remedy where it really is,—in those same governing laws. From whence comes the temptation of the inebriate? A desire to gratify a physical appetite, and from its gratification often springs murder, arson, and a long list of crimes. Why does the appetite for strong drink differ in different individuals, being but slight in one and



overmastering in another? Is it due to a defective spiritual or physical nature? Why is one individual a drunkard, another a glutton, another licentious, another a natural thief, another a natural liar, another a fiend in human shape, etc., etc., while another is temperate, and another pure minded, and another honest, honorable and worthy? Is it not true that a man may be an inebriate and still honest and honorable in his dealings with his fellow men? Is it not also true that a man may be grossly licentious, and yet temperate in all things else? In fine, does not mankind present a great variety of characteristics, appetites and passions? And from these alone proceed, nine-tenths of what is termed the wickedness and follies of life. And are they not all purely physical, and belong to the animal body alone? We shall see. The question of moral accountability arises here, but we have no controversy with theology. We are trying to discover facts as they exist, and why nature has dealt so partially with her intelligent subjects. We are told that "no drunkard shall enter the Kingdom of Heaven," and yet know as

I shall show in these pages, that every drunkard is such because of an inherited appetite for strong drink. Now who, for this cause, shall be kept out of the kingdom of Heaven? The man upon whom the appetite has fallen without either his knowledge or consent, and which wrecked his life here, or the parent who, unintentionally and unknowingly was the cause of the curse. What is true of drunkenness is also true of licentiousness, kleptomaniā, avarice, and so on through the whole long list.

The matter of personal responsibility, upon due reflection, seems to resolve itself thus: If appetite, passions and other "sin"-producing agencies are the result of a physical conformation whereby the spiritual part of man is manifested to the external world in a distorted manner, resulting in what we term wrong, then why make the spirit, which of itself has done no wrong, the eternal sufferer? Nature, it seems plain, if we will pause and consider, has justly settled the matter with her ever present, inflexible laws. The body has "sinned" (that is, has been con-

structed in a manner which cannot endure) and must *die*. Nature returns the imperfect back again to its original elements, and tries again for a better construction, which, if not obtained, will be returned again, and so on. "Dust thou art (body) and unto dust shalt thou return," and that ends the matter so far as appetite, passion and all that belongs to the body are concerned. In a word, a perfect mental or spiritual nature can only be manifested through a perfect physical body; hence the great importance of a thorough understanding of the physical laws governing human construction. Before the light of physical science began to illumine the pathway of man and render tangible many objects heretofore almost obscured by the fogs of ignorance and superstition, the wildest ideas were entertained concerning the simplest phenomena, and the most extravagant notions promulgated as absolute and final truths. Science is indeed the "tree of knowledge," the fruit of which is opening the eyes of man to behold the secrets of the gods.

We need now no longer tremble at the rolling



thunders, nor offer human sacrifices to propitiate an angry God; nor need we witness the shocking spectacle, at which a pagan would blush to-day, of "learned" judges and clergymen with the Bible in their hands as authority, sitting in judgment upon poor, helpless, deformed old women, and condemning them as witches to the flames. Lord Hale, one of England's most celebrated judges for long years, instructed the jury, "That there are such creatures as witches he made no doubt at all. For, first, the Scriptures had affirmed so much; secondly, the wisdom of all nations had provided laws against such persons, which is an argument of their confidence of such a crime." The jury, accordingly, found a verdict of guilty, and the poor unfortunate person was executed.

When Galileo, as the result of patient observation and experiment, affirmed the truth of the rotundity and revolution of the earth, the Pope of Rome, the highest ecclesiastic in the world, issued a proclamation declaring "such a doctrine to be a damnable heresy, calculated to overthrow Christianity," when at the same time he, together with

all the faithful of the church, were being whirled through space at the rate of over one thousand miles an hour upon a round and revolving world. But that is past, and the great book of Nature is now spread out before us, and we are rapidly learning *its* pages, which teach us that henceforth joy and gladness will reign in this beautiful world.

To rid the mind of superstitious folly is of the first importance in the search after truth, and accept only that which is proved or capable of being proved to be true. We are not old enough in knowledge to rid the mind of all its early superstitions; besides there seems to be in us all a desire to turn with awe to anything approaching the marvelous. Still if the truth sought is ever found we must search for it honestly, and "hew to the line, let the chips fall where they will."

The age of miracle is long past. The existence of "wonders" terminates when the cause of phenomena can be explained. We stand to-day upon a broad platform of facts, many of them understood, all capable of a rational solution. Enough of the rubbish of superstition and error has been

cleared away already to see the path, and to convince us that if we are to reap joys our own hand must hold the sickle. Time, patience and indefatigable labor will do the rest—will usher in the joyful millenium.

The facts, then, broadly stated as we see them, are these: Mind and matter are co-extensive and eternal; a circle having no beginning and no ending. They are subject to and governed by certain invariable expressions arising out of the necessities of substance, which we denominate *laws*. Arising, as they do, from the necessities of substance to obtain form or place, laws belonging to natural bodies are of necessity immutable, and cannot change or vary unless the substance to which they belong be first destroyed. Substance we know to be indestructible, therefore the laws that govern it are imperishable. The law of gravitation had its origin in the time the first atoms sought a common center, and will continue to exist as long as there are atoms to gravitate. All bodies are formed from atoms composing a definite number of elements, their difference being



the result of the elements employed and their arrangement. Sometimes a mere change in the atomic arrangement will change the entire character of the body. The conversion of water into ice changes its form, but not its essential character. Whereas exactly the same number of atoms of carbon and hydrogen in one instance will produce the oil of turpentine, and in another the oil of roses, and in another the oil of bergamot, etc. This strange behavior of elements is termed Isomerism, and such bodies Isomeric. In architecture the same pile of bricks becomes a palace or pavement according as they are arranged. So in nature's architecture the same elements become in the one case a horse, in another a bird, in another man. In nature the same causes produce the same effects every time. Change the conditions, establish a new law, and behold a new species. The same general principle of construction runs through all the animal creation. A difference of degree, not kind, is alone observed. The elements (rain, frost, wind, etc.) reduce inorganic matter and prepare it for organization. In

the inorganic reside all the elements of the organic. When ground down and separated so as to have freedom of motion, harmonious parts naturally select each other by an affinity peculiarly their own, and the phenomenon of organization is presented. This action of elements is constant, and constitutes the *law* of organization. A certain degree of organization acted upon by the forces, heat, light, electricity, etc., gives vitality. Organized matter in motion is life; at rest—death. A higher organization than the vegetable gives the animal. A graded organization to the highest yet attained gives us man. So the work goes on and on through the long eons, organizing and vitalizing, and returning again to original elements to be organized and vitalized again under better conditions, so as to obtain better results. In following up the results of organization in the plant and animal, we soon begin to discover, after leaving the lowest animal forms, a peculiar gray and white substance arranged in a special manner, which the plant and lowest animals did not possess. We also observe that animals possessing

this peculiar matter have a certain independence of movement they had not before. They no longer cling to the rocks or lie helpless at the bottom of the sea, receiving such sustenance as the waves may chance to wash through their porous bodies, but go now independently in search of their food. As we ascend further in the scale we observe the animal to be possessed of an organization whereby it not only can go in search of food, but is so constructed that it can store up more than sufficient for the moment's needs.

Finally, step by step, the grade of organization becomes better and higher, until man is reached, where we find the best and completest yet attained.

As we ascend the scale we see a larger and larger amount of the peculiar gray and white matter spoken of, and in proportion to the amount of this kind of matter existing in the organization do we discover a more independent animal, and one possessed of greater resources. We also notice that this gray and white matter forms a special organ by themselves, which is the encephalon, or brain. The study of this organ reveals it to be



of vast importance to the whole animal structure. By a further study we also find that the gray matter of the animal brain bears a constant relation to the degree of intelligence possessed by that animal, and that man, the highest in the scale, possesses the largest amount of all.

We learn, then, from comparative examinations, that whereas man does not possess as large a brain as some of the lower animals, for example, the elephant and whale, his brain contains a much larger amount of the gray matter than either; and knowing him to be the highest in the order of intelligence, we most naturally associate the gray matter of the brain with the intellectual vigor of the animal. If further evidence were wanting to show the dependence of intellect upon the gray matter of the brain, it is found in the fact that in old age, when the intellectual powers are noticed to decline, the gray matter has become less in a proportionate degree. From these facts, then, we conclude that whatever mind may be in itself, it is wholly dependent upon a peculiar form and special arrangement of material substance for its

slightest manifestation to the external world. That the vast variety exhibited by the human race of traits and characteristics, both good and bad, of appetites, passions—in fact, of everything whatsoever manifested—owe their difference simply to physical organization and construction. The vast importance of the brain in the human economy is shown by the fact that a disturbance of its substance by accident or disease produces physical, mental or moral manifestations, often of the most startling and melancholy character.

In the following chapters, then, I shall endeavor to show, 1st, That the physical world is governed by fixed, invariable, unchangeable laws, which are the best arrangement that possibly could be, having arisen themselves out of the necessities of matter in its ceaseless changes toward a higher and better condition. Sometimes a law is interfered with, as in the advancement of some species, and nature restores harmony by the extinction of the species. Only best conditions out of which proceed best results can succeed. 2d. That absolute and unconditional conformity to existing

laws is necessary in every department of the material universe. As physical laws cannot conform to man, man must conform to them; any failure in this is followed by swift and certain punishment. A full comprehension of this fact will tend to make men careful, and save a multitude of sorrows and useless regrets. 3d. A "good" life is the result of a perfectly balanced physical, wherein all parts work in harmony; while a "bad" life (one of crime and evil) is the result of a defective organization—that is, a different arrangement of the material atoms through which the mind manifests itself. For example, molten metal run into moulds of different shapes, will appear permanently in the form of the mould it was run into. 4th. That the various appetites, passions, traits, characteristics, etc., of an individual, proceed from a similar condition of its progenitors, during the process of pre-natal construction. In other words, that the child at birth (barring disease and accident) represents exactly the maternal parent during the period of its intra-uterine construction. 5th. That at the birth of a child all the possibili-



ties of the future are there awaiting development. Nothing can be created in it afterwards. Faculties there may be developed or kept from developing, but cannot be there created nor destroyed, *All* it possesses and is it drew from its maternal parent, and represents *her* as she was at that period. 6th. External influences of sufficient power, acting through the maternal mind, though of themselves temporary, are capable of being reproduced as permanent in the organic constitution of the offspring. That were it possible for a mother to be kept in profound slumber during the period of gestation, a child's body would be born like hers, but with no manifestation of a mental. Mental traits, characteristics, appetites, passions, etc., are due to impressions received by the maternal mind, and transmitted to the offspring, reappearing in it in after life as permanent. 7th. That a competent knowledge of the laws governing human genesis, and the descent of traits, characteristics, appetites, passions, etc., will eventually rid the world of evil, misfortune and sorrow, and fill it with joy and gladness, by giving man a per-

fectly constructed physical, from which arises a perfect mental and moral being, such as shall fit him for the companionship of the angels and of God.

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CHAPTER I.

MIND AND MATTER.

There are commonly reckoned in the universe two forms of existence—Mind and Matter. And although it may not at all times be a matter of easy demonstration that they are entirely separate and independent of each other, still, for all practical purposes as regards our present subject, they may be so considered. Mind, then, taken separately, may be said to be the intellectual or intelligent power in man; hence, soul, spirit, etc., are only other names for the same thing. Locke, and many of the metaphysicians of his time, considered mind, or soul, as a substance. Locke remarks, "Spirit is a substance in which thinking, knowing, doubting, and a power of moving do subsist."

But later psychologists consider that view an erroneous one, and prefer regarding mind as a force which, like other forces, is capable of acting upon matter. Among the ancients it was considered the breath, the life of man, which, when absent the body was dead. "Life," says Spinoza, "is but an expression of a common 'substance,' and this substance is the all — is God." "There are," says Descartes, "three substances,—God, Thought, Matter. In the first have the others their existence. Man is a compound of thought and matter, man is not God, but is in and of God. "Man," says Socrates, "is the measure of all things; yet he is an Ego within an Ego, a universal. A part may not act in itself, but only as a whole." Mind has been defined as the immortal part of being, that is capable of existing after its connection with the body is severed. It is made up of certain faculties, such as reason, memory, etc., by which it is claimed we are distinguished from the brutes. But late investigations of naturalists have shown that most animals, especially of the higher types, are possessed in a greater or less degree of the



power of both reason and memory; in fact, most of the evidences of mind possessed by man, only in a lesser degree. As we have seen, there are considered but two forms of existence at all. Then whatever is not matter must be mind, wherever found; and mind, like matter, is known to us by certain manifestations. Now, when we see in the lower animals manifestations of what we call mind in the human, is it not the exercise of good sense, at least, to attribute such manifestations to the same cause? If memory, reason, love, hate, fear, etc., in man springs from mind, how are we to resist the conclusion that they also spring from the same source in the brute? The minutest examination and closest investigation into the nature of the higher animals, at least in all that is capable of an examination, fails to reveal the slightest difference of kind, only of form and degree. As we have heretofore seen, the same effects are due to the same causes wherever found; therefore when we see distinctive faculties in brutes which belong alone to what is called mind in man, we do violence to our better judgment to

attribute them to anything other than mind in the brute also. From whatever source, then, that mind may proceed, it belongs to all animals alike, and for the same evident purpose, differing in its manifestations only as the degrees of bodily organization may differ. As the origin and destiny of mind in our present state of knowledge can only at best be conjectural, and if we might, in common with others, be allowed a conjecture, we should say that the source of all mind is the Great Infinite Spirit itself, which enters suitably organized matter and becomes its living, moving power, with the ultimate design of so perfecting matter in the ceaseless rounds of evolution from the lower to the higher, until a point shall be attained in which matter will reach a marvelous degree of beauty and perfection, eminently suited for the permanent dwelling place of its creator and life. Nor does this view seem less reasonable than the one that a personal, divine intelligence should have created a spirit for man, pure and perfect, and then placed it where it was certain to become ruined, and forever lost.

Matter, in contradistinction from mind, is body; substance extended. Or, in a more philosophic sense, the substance of which all bodies are constituted. We apply the term matter to everything that occupies space, or is capable of extension, or has length, breadth and thickness. When any portion of matter is divided until division is no longer possible, the result is what is termed *atoms*. The union of homogeneous or homologous atoms produces molecules, out of which are constructed all bodies. Molecules grouped in a certain manner give organization; and a peculiar arrangement of organized matter acted upon by force and set in motion, is life. "Body," says Empedocles, "is but a mingling, and then a separation of the mingled." Nature is a clay—a plastic. To-day it represents a man, tomorrow a stone. The world of phenomena is a flowing river, ever changing, yet the same.

Mind and matter, then, whether considered as separate entities or as but different expressions of a common substance, so far as relates to the functions of this life, are one and inseparable. The



human body, without mind, is nothing; and mind, without just the kind and arrangement of material substance to be found in the animal body, so far as we *know* (speaking physically), is also nothing. When the animal body is young and immature, we find the mental faculties immature also. As the body advances in strength, so does the mind in a proportionate degree. Develop more than common a portion of the brain, wherein resides a certain faculty, say of memory, and behold the mental faculty becomes in proportion developed. So, then, in view of these facts, it is pertinent to inquire, Are minds, then, of different kinds and degrees, created to suit the kind of body they are to inhabit? or, is mind of *one* kind throughout, but obliged to manifest itself in accordance with the peculiarities of physical construction?

It is here deemed sufficient to consider mind as a unit, capable of various manifestations. To treat separately, in these pages, reason, will, the emotions, etc., would serve to confuse the general reader, without adding anything to the knowledge we seek to impart. When mind is manifested

through a certain arrangement and proportion of brain matter, we observe the phenomenon of memory; when manifested through a different arrangement of brain molecules, we have reason, will, etc. The fact we particularly desire to impress upon the student is, that mental or moral manifestations, of whatsoever kind they may be, are not due to the kind of mind, but wholly to the kind and arrangement of the materials constituting the substance through which the mind acts or manifests itself.

With this hasty glance at *mind* and *matter* in their apparent relation to each other, we will proceed to consider the influence they have over each other, and first shall consider the influence of matter as a separate entity upon mind.

## CHAPTER II.

## INFLUENCE OF MATTER ON MIND.

If mind and matter have a separate existence, representing in their union certain products, as steam and the locomotive engine represent power, it is reasonable to suppose that while together they must exert certain influences the one upon the other, and such we shall find to be the case.

Man is said to be in possession of five physical senses, and through them the mind is capable of being influenced by external, as well as objects within the body itself. A horrible accident, by which a mutilated object is presented to the sight, may affect the mind in the most startling manner. Fright at the appearance of some dangerous object, as poisonous serpents, wild beasts or savages, although only seen, has so powerfully affected the mind as to produce instant death.

The sight of an approaching storm fills the mind with awe, and often with terror, as we remember



our helplessness in the presence of the mighty forces of nature; while to witness a gorgeous sunset, with its lines of many-colored fire standing out in bold relief upon the darker background, and changing even as we behold them, "as if some radiant angel had thrown aside his robe of light as he flew, or left his smile upon the cloud as he passed through the golden gates of Hesperus," delights the soul and leaves an impress upon the mind which lasts far into the night, filling our dreams with images of the beautiful.

Through the sense of hearing, evil tidings may be conveyed to the mind, that has more than once dethroned reason. Harsh, unpleasant sounds distract the mind, while sweet, tender music fills the soul with joy. So with the senses of smell and taste, the mind becomes cognizant of the character of external objects. The roses of June convey a fragrance of delight, while through the same sense many a partially reformed inebriate, in passing the rum shop, has conveyed to the mind the fact of the near proximity to the seductive liquors, and from that sense dates his permanent

downfall. The thrilling kiss of love penetrates the mind and is recorded upon memory's tablets, while the touch of death, as we wipe the cold damps from the brow of those we love, is never forgotten. Meteorological changes often affect the mind and fill it with unaccountable gloom. Diseases of the body, especially those that are incurable, many times subject the mind of both patient and friends to great despondency. Certain specific diseases cause mental aberration, frenzy and suicide. Prof. Gross (*System of Surgery*, Vol. II.) records the case of a gentleman, who had been all his life a paragon of propriety and moral excellence, who suddenly became immoral, licentious and morally corrupt. He seemed to be changed, however, only in one particular, and that was from a virtuous life to one of abominable licentiousness. No one could account for it. Friends sorrowed, lamented and expostulated, but in vain; his libidinous passions increased in fury until he was a physical, mental and moral wreck. Death finally closed the unhappy life and the unfortunate scene was hid in the grave. During the

continuance of this man's melancholy condition Prof. Gross was called to attend him. No treatment, however skillfully applied, was of the least service, and the eminent professor was greatly puzzled. After the sad demise, a *post-mortem* examination was requested and granted, which revealed as the only thing abnormal the presence of a small tumor about the size of a split pea, situated within the cranium and pressing upon that portion of the brain where phrenologists tell us is located the organ of amativeness. How many examples of a similar nature might be enumerated had the opportunity for physical examination been extended, and how much blame might have been shifted from the shoulders of the "evil one," and that scapegoat for all "original sin," by the discovery of what was wrong within the cranial walls of him or her morally depraved. Since the time of Gall, Combe and other pioneer explorers of the brain mass, with a view of studying its functions, many others have arisen who have given valuable aid in this wonderful study. Until their successful experiments and observa-



tions, nothing was known of the localization of distinctive faculties, as, for example, memory, which appears to be located in the front part of the cerebrum or front brain, and above the eye. The cerebrum, or part of the brain wherein resides the intellectual faculties, like the lungs, eyes, testes, ovaries, etc., is double; that is, there are two separate and distinct brains—each occupying one-half of the cranial cavity. This is known from the fact that one hemisphere, after death, has been found completely atrophied,—that is, dried up and wasted away,—while the other hemisphere was sound and performing every duty required perfectly; so well was this accomplished that during the life-time of the individual nothing was suspected of being wrong. I remember some years since of attending a lad sixteen or seventeen years of age, who had been kicked upon the head and face by a shod horse, crushing in the forehead and upper part of the face. A portion of the brain over the left eye, as large as a small pullet egg, was torn out and lost. The lad made a good recovery, with no apparent mental change from his

former condition, except after the accident for two or three years his memory was deficient. This deficiency, however, in time passed away, the other side of the brain performing the function of memory for both, as well as usual. Mr. Baxter, that excellent man who wrote the "Saints' Rest," never dreamed as he inflicted a cruel torture upon the weak-nerved of the world that he was merely expressing the sentiments of a confirmed dyspeptic instead of a deep religious feeling. He not only persisted in seeing, but wished others to see, also, this beautiful world as a "vale of tears," such as "poor fallen humanity" were doomed to walk in during their natural lives, and all because "our first parents" broke a commandment so long ago. The wise Aristotle, over 300 years before the Christian era, exclaimed: "Nature abhors a vacuum," which, although the best answer then to be had, in no wise accounted for the phenomena witnessed, and was afterwards known to be due to the simple pressure of the air. So the sin of Prof. Gross' patient was not nearly so well accounted for by laying it to "Adam's trans-

gression," as to the pressure of a tumor upon a certain portion of the brain, changing tis function, which was discovered after the unfortunate man's demise. But for that *post-mortem* examination, and subsequent finding of the small tumor as the real cause of the great change in the man's life, it would have been set down without question by the orthodoxy of the day, to the "wiles and overwhelming temptations of Satan." A blow upon the head has been known in more than one instance to change a man's whole character, and alter permanently his course in after life. Now, as we have seen, nature does the same thing in the same way every time, and for the same purpose. So when we see a good character changed to a bad one by a simple disturbance or change in the brain matter, how are we to avoid the conclusion that a certain condition of brain matter of an individual causes the mind to be manifested to us as a "good man," while an alteration of this same matter, by accident or in the process of natural construction, causes the mind to appear to the external world as a "bad man." Special at-



tention is directed to these matters because they are irresistible facts whose evidence depends not upon myth or superstition, but upon actual demonstration. Sincerely believing that the *truth* alone can make us free, and make all the crooked places straight, We "cast our bread upon the waters" of intelligent thought, in full confidence of a return of from "sixty to a hundred fold."

The "Saints' Rest" might be considered an excellent diagnosis of a severe, protracted, chronic dyspepsia, and all who had much experience with this disease will bear witness of the extreme mental despondency attending it, together with a desire for death and a rest in the grave. The poor dyspeptic, who is in no immediate danger, is constantly harrassed by the thought that death is at his door, while the really doomed consumptive, who at best has but a short time to live, is cheerful and full of hope, and will often tell you within a few days—yea, a few hours of death, what he intends to do the next year. We cannot blame Mr. Baxter for wishing a rest under the circumstances, but cannot exculpate him so readily

for desiring to force his despondency, due to physical suffering, upon his fellow beings. How impossible would it be for a man like Henry Ward Beecher to enter into Mr. Baxter's feelings, who can eat a good dinner like a Christian, and not feel like one of Fox's martyrs for twenty-four hours afterwards.

Without a further multiplication of examples here, it will easily be seen that the influence of body on mind is only such as may produce an interruption or suspension of function which, when the interruption occurs in the brain matter itself, the result is often of the most melancholy character. The importance of a thorough knowledge of the laws governing our physical nature cannot be too often impressed upon every mind, nor of the necessity of a suitable equilibrium being sustained between all the members, for without it no mind can manifest itself to the external world otherwise than in a disordered manner. The importance of a just comprehension of the influence of the body over the mind, especially during abnormal physical states, will be more fully ap-

preciated when we come to consider pre-natal human existence.

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CHAPTER III.

THE INFLUENCE OF MIND UPON MAT-  
TER; OR, THE MENTAL OVER  
PHYSICAL FORCES.

“‘We read in Hindoo fable that the Soors and Assoors, a race of genii, sat day and night churning the ocean to bring forth the Amreeta, the waters of life. The Soors sat upon one shore, hurling the huge churn staff, and the Assoors sat upon the other, catching it and hurling it back again. They were churning for the water of life, which never came.’ The fabulist wrote for our own time. The Soors and Assoors are not genii, but men; and they churn not the ocean, but the great sea of thought. Sitting upon opposite shores of the sea, they churn to bring forth the Amreeta; and, while many things irrelevant are churned out,—many a white elephant, and many



theories struck of the moon,—still the churning goes on and the Amreeta must come—it is coming.”

We now come to speak of a wonderful subject, indeed, the most wonderful and important in the whole physical universe,—the influence of mind upon matter, or the mental over the physical forces. The influence of the mental over the physical forces seems to be direct, while the influence of physical over mental forces are only such as we might expect from the interruption of function. The case of Prof. Gross, already mentioned, of a small tumor pressing upon a certain portion of the brain, producing in the patient a violent and continued satyriasis, illustrates the latter.

We find, then, first, that the mind of the human being is capable of an unmeasured influence upon the body to which it belongs, and is capable of producing organic changes therein of the greatest importance. Second, that the mind is capable of acting upon other minds and organizations, and at times seemingly irrespective of distance; and,

third, that the mind of an *enciente* female is capable of acting through her organism upon the unborn offspring, and of producing the most extraordinary results therein. Familiar examples of the mind's action upon the body are to be found in those cases where the human hair, from fright, has been turned from a jet black to a snowy white.

Mr. Allan Pinkerton, the celebrated detective, relates a case of "a young man of nineteen years, a tramp, who, in 1877, boarded the celebrated fast train from New York to San Francisco, sent by Jarrett and Palmer, and climbed to the top of the car and sat down to enjoy a swift and easy ride. Soon the engineer caught a glimpse of him, and he at once opened wide the throttle and increased the speed of the engine to its utmost. He showered him with hot cinders, like sharp hail stones, which cut into his arms and legs and burned his clothes. The poor tramp had to cling with all his might to the stovepipe to keep from falling off, so badly did the swift-going cars sway from side to side. When we reached Green river, and the poor fellow was taken down more dead

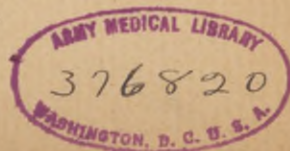
than alive, his black hair was turning completely white, and from fright.”

Prof. Carpenter tells a story (Physiology, sec. 124) of a mother who was standing at a window; suddenly she sees at another window the sash fall upon the fingers of her own infant. Three little pink fingers are mashed and severed from the hand. Three bleeding, mangled stumps are before her horrified eyes. But she is powerless to help the child. A surgeon is called in and dresses the sickening wounds. When he had finished, he turns to behold the mother rocking back and forth, moaning and complaining of a severe pain in her hand. Within twenty-four hours three of her fingers, corresponding to those off from the hand of the infant, begin to swell, become inflamed, and have to be lanced. They go through the process common to wounds produced by direct injury, although wholly unhurt except by the action of the mental forces unconsciously directed to that spot.

The following is from Von Ammon: A carpenter in a peasant's house is set upon by a



drunken soldier. The mother's babe lies in the cradle during the fight. It laughs, crows, and kicks its limbs in glee, while its father is in the peril of death. It understands nothing of the nature of the fracas. The mother at first stands petrified with terror, but recovering herself, she rushes in between the combatants, seizes the sword of the soldier and breaks it in pieces across her knee. The neighbors, hearing the disturbance, come to the rescue and take the soldier into custody, and the mother, in her excitement, snatches up her healthful child and gives it natural food. In five minutes the child dies—of poison; although previously perfectly well. Now, what originated the poison? Science tells us that the secreted food of an infant becomes poison under temporary and purely mental forces. This is not imagination, but a cool statement of established science of what may and does often happen to human milk under the influence of powerful emotional excitement on the part of the mother. Dr. Carpenter says: "The secretion of saliva may be suspended by strong emotion, a fact of which ad-



vantage is taken in India for the discovery of a thief among servants of a family—each of them being required to hold a certain amount of rice in his mouth during a few minutes, and the offender generally being distinguished by the dryness of his mouthful.” (*Mental Physiology*, p. 678.)

“That the gastric secretion may be entirely suspended by powerful emotion, clearly appears from the experiments made upon animals. Mental shocks (whether painful or pleasurable) suddenly dissipate the appetite for food, and suspend the digestive process when in active operation.” (*Ibid.* p. 678). It has, perhaps, been noticed by most observant persons, that some extremely bashful people excrete a peculiar ammoniacal odor from the skin. Either fear or bashfulness, when strongly excited in certain persons, has such an effect. “There is no secretion,” says Carpenter, “however, on the quality as well as the quantity of which emotional states have so obviously an effect as they have on that of the milk.” This fact is so well known in almost every household as to scarcely require a passing notice.

Sir Astley Cooper states, as the result of extended and careful inquiries, "That a fretful temper lessens the quantity of milk, makes it thin and serous, and causes it to disturb the child's bowels, producing internal fever and griping. Fits of anger produce very irritating milk. Grief has a great influence over lactation, and consequently upon the child. Anxiety of mind diminishes the quantity and alters the quality of milk. Fear has a powerful influence on the secretion of milk; apprehension of the brutal conduct of a drunken husband will put a stop for a time to the secretion of milk. Terror which is sudden, and great fear, instantly stop the secretion." (Cooper's Lectures.) Prof. Carpenter asserts (Mental Physiology) "that the mammary secretion may acquire an actually poisonous character under the influence of violent mental excitement."

How often the following scene is witnessed: A poor, overworked, half-sick mother, rocking the cradle with her foot, in which lies a helpless infant screaming with colic, while another, still younger, lies across her arm, crying from the same



cause; her bread burning in the oven, and dinner to be prepared for a number of hungry working men, besides a multitude of other duties only known to the housewife, without a servant or even a nurse girl to render assistance. Can we wonder at the distracted creature flying to the laudanum bottle, "Mrs. Winslow's Soothing Syrup," "Godfrey's Cordial," or some other death-dealing opiate to quiet the little ones, and give her a moment's relief? How is she to know, poor soul, that her heated milk, from care and overwork, is making suffering martyrs of her babes? And yet they are to fill a niche in this great universe; are to live lives for weal or woe. *She must be taught* the nature and action of physical laws governing material bodies, and how to live in harmony with nature; when peace will arise out of confusion, and joy out of sorrow. Nor is a knowledge of nature's methods of ruling this world less incumbent upon the father. He must be made to fully comprehend the fact that it is a thousand times better, and cheaper in the end, to spend fifty dollars in securing servant help

for the worn wife, than fifty cents for opiate cordials to stupefy their brains for the moment, and bring sorrow and shame into his household in the days to come.

Mr. Wardrop mentions in the *Lancet*, No. 516, "That having removed a small tumor from behind the ear of a mother, all went well until she fell into a violent passion; and the child being suckled soon afterwards, died in convulsions. He was informed by Sir Richard Croft, that he had seen many similar instances." "A highly intelligent lady, known to Dr. Tuke, related to him, that one day in walking past a public institution she observed a child, in whom she was much interested, coming through an iron gate. She saw that he let go of the gate after opening it, and that it seemed likely to close upon him, and concluded if it did so it would crush his ankle; however, this did not happen. 'It was impossible,' says she, 'by word or act, to be quick enough; and, in fact, I found I could not move, for such intense pain came on in my ankle, corresponding to the one which I thought the boy would have

injured, that I could only put my hand on it to lessen its extreme painfulness. I am sure I did not move so as to sprain it. After a laborious walk home of some half a mile, in taking off my stockings, I found a circle round the ankle as if it had been painted with red currant juice, with a large spot of the same on the outer part. By morning the whole foot was inflamed, and I was a prisoner to my bed for many days.' (Influence of Mind on Body, p. 260.) It will be observed that all that is necessary to produce the most startling physical effects, is to have the mind directed sufficiently strong to some particular location; this fact the reader will please bear in mind when we come to consider pre-natal influences, or the influence of the maternal upon the unborn child. The numerous examples of so-called miraculous cures of disease has been shown by late science to be simply the powerful influence of the mind on the body exerted in some particular direction, called by Prof. Carpenter "Expectant Attention." The Negroes of the British West Indies carried their "Obeah" practices to such



an extent that they had to be suppressed by law.

A slow pining away, ending in death, being the not uncommon result of the fixed belief on the part of the victim that "Obi" had been put upon them by some old man or woman reputed as possessing the injurious power. So great, indeed, was the dread of these spells, that the mere threat of one party to a quarrel to put "Obi" upon the other was often sufficient to terrify the latter into submission. And there is adequate ground for the assertion that even among our own countrymen, and the better instructed class, a fixed belief that a mortal disease had seized upon the frame, or that a particular operation or system of treatment would prove unsuccessful, has been in numerous instances the real occasion of a fatal result. On the other hand, the same mental state may operate beneficially in checking a morbid action, and restoring a healthy state.

The confidence in the cure has often more to do in the favorable results than the medicine used. (Carpenter, p. 684). The "Metallic Tractors" of Perkins, mesmerism of "Prince Hohenlohe,"

or of "Dr." Newton's laying on of hands, or Dr. Vernon's commands, or of the zouave Jacob's tricks, to which some miraculous influence was formerly attributed, are only the capacity for fixing the attention and belief on the cure, and by faith in the efficacy of the means employed.

The influence of the mental over the physical forces has been recognized in all ages, and has been made to subserve both good and evil ends. The ignorant and superstitious element among men, which by far has embraced the larger portion of humanity, ought to thank God most heartily for the gift of science to the world, the power that is knocking off the shackles that bound them so long to a slavery worse than death, which caused them to be the helpless victims of their wiser brethren, whose often unscrupulous use of a knowledge of certain forces in nature has filled the earth with sorrow and tears.

That this knowledge bears an ancient date may be seen from the 5th chapter of Numbers, 11th to 31st verses. Moses indeed seems to have used his knowledge of science, for the most part, at least,

for the benefit of his people, which has not always been the case with those that succeeded him. The "Bitter Water" mentioned here is an excellent example of the way Moses managed those Israelites who were suspected of marital infidelity, whose proof positive was not to be had, preparing the ordeal with the usual "Thus saith the Lord." The plan invented in this and similar cases by that most fertile brain of the great law-giver, did admirably for the age in which he lived, and for the people by whom he was surrounded, especially as they originated from Moses, and were used for the real good of his people.

The "ordeal," as may be seen by reference to the chapter indicated, consisted of a number of imposing and impressive religious ceremonies, which were well calculated to most profoundly impress the mind and fix the attention of the accused upon the result which was soon to follow, especially if guilty; for they were taught from early youth to believe that the "Ordeals" were sent by the Lord, who was even then there before them, although unseen, in the "Holy of Holies"



superintending the proceedings in person. The result of this "ordeal" is just what might be expected from what we now know of the powerful and often destructive influence the human mind has over the body under similar circumstances. Among the ordeals practiced by Moses, there was none, perhaps, more formal and absolute than that of the "Bitter Water," by which conjugal infidelity was convicted and punished. "It is held by Aben Ezra, and other Jewish commentators, that the ashes of the golden calf which Moses burnt, and caused the Israelites to drink the water in which they were cast, was an ordeal similar to that of the "Bitter Water," which in some way revealed those who had been guilty of idolatry, so that the Levites could slay them."

It is clear, upon a moment's reflection, that an ignorant, superstitious people (for ignorance and superstition go hand in hand), who had been slaves for generations, and in whom physical vices alone had been cultivated, could not be ruled for good in any other than a stern, uncompromising manner. Their traditions had kept alive a knowl-

edge of a Supreme Being, a Jehovah, who sat in majesty and power, who deigned to speak to them only through Moses, and who knew their every secret thought. Their Jehovah was a god of war, and delighted in sacrifices and blood offerings. He was hard to please, full of anger, and visited judgments upon the disobedient without stint. They knew nothing of a "God of Love," nor would they have cared for such a one, or obeyed him. The "God of Love" is a being of later times, a creation of refined and cultivated taste. Moses, with his great native ability and superior education at the court of Pharaoh (for we read "that he was learned in all the wisdom of the Egyptians"), was centuries ahead of the people to whom he was bound by consanguineous ties. They were, in his sight, but brute beasts, with possibilities for better things, and his heart yearned strangely for them in their wretched, helpless condition. The laws which he laid down for the government of the Israelites related mostly to their present and future temporal affairs and condition. Their intellectual and moral natures must be cul-

tivated, and *fear* was the principal agent through which this must be accomplished. Deception had often to be practiced upon this people in order to impress a lesson for good, nor did Moses consider it unfair so long as they were benefited thereby. Many of the death penalties laid down, and the "an eye for an eye and a tooth for a tooth," so vigorously carried out, may seem an unwise and unfortunate administration of justice to us to-day; but when we take into account that the Israelite of that day, just emerging from Egyptian bondage, was but little removed from the condition of the beasts, it will not appear so strange. It was the wisest course that could have been pursued with a people in their condition after the exodus. In glancing over Leviticus, one is not surprised at the vigor of the laws, when he considers the character of the offenses which those Levites were guilty of, and the effect of such conduct upon the tribe.

There is nothing conceivable in the whole catalogue of bestial filthiness that those early Hebrews were not guilty of; hence the minute specifications of Moses, and the severe penalties in-



flicted. The Levitical record is no doubt useful as history, and to mark the upward progress of man since those early ages; but to spread that history and those laws out in all their ghastliness before the unpolluted youth of the nineteenth century, as "the word of God," to be studied and revered by *them*, is placing defilement before their eyes; and making them acquainted with horrid crimes which their youthful minds ought never to have known. What is there in the lives of those ancient Hebrews to be held in sacred memory by us to-day more than the heathen nations around them? Is not the same Lord and Father over all? The name of David, king of Israel, with all his lecherous, shameful acts, is as familiar to every child in Christendom as its own father's; while the name of that blessed pagan, Marcus Aurelius, together with his noble life, has never been heard by one in a thousand, or perhaps ten thousand, Christian children. But we are told that "David repented at last." A sorry repentance, indeed; after outraged nature could no longer stand up to sin, what else was left but repentance? Did that

repentance bring back the murdered Uriah, or restore again to her natural family the wronged wife? As the centuries advanced, and man began to rise to a higher intellectual plain, the "ordeals" which in former times had so marked an effect ceased to be believed in and consequently to have any further results. Moses was dead, and there was no man to meet the emergency and stay the backward progress of the Israelites, who were fast drifting into unbelief, who still clung to their early traditions, and obeyed so much of the law as they found convenient. Their strict obedience to the laws of life and health, laid down for them so long ago, has been marked through all the ages by the best of results. Their cleanly personal habits, and the care with which they eschewed pork as an article of diet, as well as the refusal of all flesh upon which a suspicion of disease might rest, has kept them free from scrofula and that other curse of humanity — consumption, which, I am informed by high authority, was not known among the pure, unmixed Hebrews who strictly adhered to the rules laid down in their law.

The Jehovah of the Pentateuch was eminently fitted as a God for the Jews. They were his people alone, and "a peculiar people," too, which no one will question "until this day." He cared nothing for the surrounding nations. He warned the Jews not to eat of the scrofula and consumption-producing food, but informed them that they might raise it to *sell* to the heathen nations around them.\* But the world was advancing, and a new religion was sorely needed by the surrounding nations who were arising with claims not to be longer despised. A second Moses now appears in the person of the "Carpenter's Son." The Great Prophet of Nazareth is born. Himself a Jew, he is nevertheless despised and rejected by the Jews on account of his humble origin. But he comes with a physical, and consequently a mental and moral, nature of marvelous perfection, that is soon felt by the world, and sowed the seeds out of which has sprung all that is noblest

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\* Which characteristic fact points clearly to the nationality of their Jehovah, as the Christian's God would never have been guilty of such an act.



and best since. He did not commence with the learned and wise, who turned away from his teachings, but with "the humble Galilean fishermen, who listened, and thus began a new life for the world." He studied diligently Moses' laws, and carefully compared them with the needs of this present world. He then goes up into a mountain, as Moses did, to be alone with nature, and think over his course. He comes down as Moses did, "full of the spirit" (of wisdom). He sees clearly the need of a new régime, and steps forward and proclaims his doctrine. He must get hold of the minds of men, must fix their belief. They no longer feared the old punishments, still they must needs be ruled by fear.

The lapse of centuries had wrought a great change in the lives of mankind. The Israelites of his day could not be governed by the same forms Moses used to present to them with a "Thus saith the Lord." They did not believe now in the efficacy of the "Bitter Water," and other Mosaic ordeals, which had the desired effect as long as they did believe in them. Some

other course must be pursued now to accomplish the same end, viz., to obtain a fixed belief. Up to this time men were brought to obedience from fear of punishment. Jesus now sees an element of refinement among men that could be governed by love. So he presents *his* God as one to be both loved and feared, and thus reaches all classes. The refined and lofty mind could worship and obey from love; but not so the gross and ignorant, which formed the major part of mankind. Fear of punishment alone could restrain them, until they had time to grow into something better.

Jesus now displays his matchless wisdom. "He spake as never man spake." He told them of a future, where men would spend an eternity in happiness or misery, according as they had done well or ill here. He told them he was the son of the only true God, and that he had been in heaven with the Father before the world was made. He pictured to them a place of eternal punishment beyond this life, whither they were all tending in their sins, and that for love of them the Father had sent him, His only son, to call them to repentance

and "save them from the wrath to come." He told them that He was the only way, and only by *faith* in Him could they be saved. He taught them of a judgment day at the end of the world, when their bodies would be again raised to life, and judged according to the deeds done while here. If unfaithful and disobedient to what he was then teaching them, they would be cast, both body and soul, into "a great lake of fire and brimstone," presided over by the devil and his angels, there to burn, but never be consumed, for ever and forever.

It had its effect. No answering that argument. No man could prove that it would *not* be so. Moses, it is true, did not teach them thus, but then it was a different age. No man could prove that we might not burn forever in a "lake of fire and brimstone" in the future, so many believed because it was safer not to risk it.

The doctrine of an endless punishment beyond this life had its origin where the "ordeals" of Moses had theirs,—in the necessities of the times for the moral government of the people. Jesus, un-



like their other teachers, "went about doing good," and mixed so much loving kindness with his stern doctrines that he won the world to his side in spite of itself.

The age of ignorance of natural law was also the age of superstition and miracle, and so remained until science came to explain the cause of phenomena and build a solid foundation upon which intelligent men might stand.

Miracles, as simple wonders, used as Moses and Jesus used them, for the purpose of fastening upon the crude minds of the age a useful lesson, are commendable; but when an effort is made to force a belief in them as divine manifestations, setting aside all law and order; they justly fall into contempt. Bad men wrought miracles as well as good ones; when wrought by the good, they were of God; when by bad men, they received the power from the devil. If, as has been asserted by Christians, the proof of the divinity of Christ rests upon his miracles, then Simon Magus of Samonia was divine, for he wrought miracles, many of which were much greater than those Jesus himself

wrought, and were thoroughly believed in by the fathers at that time. "He changed stones into bread, and made a scythe mow without hands. He did more; he caused statues to walk about the streets, causing great consternation among the people."

Denmark became a part of the Christian world, as the result of a miracle performed by the missionary Poppo. "At one time he (Poppo) was dining with the King of Denmark, when, with more zeal than discretion, he denounced the indigenous deities as lying devils. The king dared him to prove his faith in God, and on assenting, the king had heated to redness an iron gauntlet which Poppo drew on his wrist; and not only this, but the undaunted missionary entered a fiery furnace clad only in a linen garment soaked in wax, which was consumed by the flames without injury to him. The miracle was sufficient, and Denmark became a part of the Christian world." —(Hist. Danic Lib.).

Jesus, like Moses, wrought miracles for the evident purpose of impressing minds with the truth

which could not be reached in any other manner. To have explained to them the natural laws under which the *wonders* he performed were produced, would have destroyed their effect. If the thaumaturgist was to explain to his auditors that the sword he apparently forces down his throat for a yard or more is made with numerous joints which telescope as they pass into his mouth, and really reduce its length to a mere nothing, although so nicely adjusted as to defy detection, the *wonder* would at once cease; just as miracles did after science came forward and explained the laws governing wonderful phenomena. The mind is just as susceptible to impressions as it ever was; its essential character has not changed one whit, only the means employed now must be different.

The powerful influence of the mental over the physical forces was fully recognized by Jesus and his apostles centuries after Moses; for when they put forth their doctrines they demanded, as has the church ever since, a positive, unquestioning belief in them, knowing full well the value of such belief. Being diligent students of Moses' laws,



they recognized the importance of securing a fixed belief as much in their times as in the earlier ages, only producing such modifications as would meet the requirements of man's advancement in intelligence. When Jesus healed the two blind men (Matt. IX., 28, 29 ver.), "He said unto them: *Believe ye* that I am able to do this? They said, Yea, Lord. Then touched he their eyes, saying, According to your FAITH (belief) be it unto you." Again, in Mark, fifth chapter, we read of a woman coming to him to be healed of what is known to medical science as a menorrhagia. She seemed to have the right kind of faith or confidence in his power, for she said, "If I may but touch his clothes (there being a throng around Jesus) I shall be whole." Jesus, being attracted to her, turned and said: "Daughter, thy FAITH (firm belief that it would do so) has made thee whole; go in peace, and be whole of thy plague." All medical men of much experience well know the power of mental impressions over this and similar complaints connected so closely with the female sympathetic system.

It will be observed that in healing the sick personal contact of Jesus was necessary; for we read that he *touch*ed the eyes of the blind; put his finger on the ears of the deaf; laid his hands on the sick—"And he then could do no mighty work, save that he *laid his hand* upon a few sick folk, and healed them." (Mark, VI., 5.) "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him, and he *laid his hands on every one of them* and healed them." (Luke, IV., 40.) "He called her to him \* \* \* and *laid his hands* on her; and immediately she was made straight." (Luke, XIII., 12-13.) The blind man of Bethsaida besought him to *touch* him. "And he took him by the hand and led him out of the town; and when he had spit upon his eyes and *put his hands upon him*, he asked him if he could see aright. The blind man answered that he could see men as trees walking. So Jesus put his hands *again* upon his eyes and made him look up, and he could see clearly." "He put forth his hand and *touch*ed the leper, and his leprosy was cleansed," etc., etc.

The example of Jesus' two friends, Mary and Martha, whose brother was supposed to have been dead, illustrates well a case of catalepsy, which simulates real death so closely that the most acute observers, even in modern times, are often completely deceived. Jesus, when he heard of his friend's illness, said: "This sickness is not unto death, but for the glory of God, that the son of God might be glorified thereby." (John, XI., 4.) When the profound and protracted coma came on, as Jesus knew it would from the symptoms, he said to those around him. "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." (Verse 11.) The complete simulation of death had deceived the friends, and the brother was placed in temporary sepulture, a cave with a simple stone at its mouth, before Jesus arrived. He tries to assure them at first that Lazarus is not really dead, but being unable readily to convince them, finally assents to their view, and uses the case for a practical lesson. Now in a case of this kind contact is useless, as the sense of touch is completely deadened, but not so the hearing,



which is often preternaturally acute; such subjects hearing their funeral sermons preached and the wailings of their afflicted friends without the power to move or break the spell. Jesus, however, with his marvelous foresight and power was master. "He comes to the tomb and cries with a *loud voice*, Lazarus, come forth." This was the only method; the familiar and authoritative voice of his friend, whom he supposed far away, broke the spell, just as the first clods falling upon the coffin lid has often done since. The hearing, it must be remembered, is still perfect, and the mind capable of cognizance of surrounding objects through that sense. How often has it been true that in modern times the voice of some particular person coming suddenly into the cataleptic's funeral chamber has aroused the mind to one last effort in freeing the body from this deadly stupor. The case of the ruler of the synagogue's daughter illustrates another such example. This ruler's family appears to have been believers in the great prophet. They had met with a sad affliction in the supposed death of their twelve-year-old

daughter, and naturally turned to the master for help. He encourages the ruler. "Be not afraid, only *believe*." He now comes to the house of mourning; where, on account of the ruler's position, there was much weeping and wailing. "And when he was come in he saith unto them, Why make this ado, and weep? The damsel is *not dead*, but *sleepeth*." So deceiving were appearances that "they laughed him to scorn;" that is, the unbelieving Jews who were there. Jesus now turns them all out except the father, mother, and the three other believers who came with him, and with them entered the chamber where the damsel was lying. "And he took the damsel by the hand and said unto her \* \* \* Damsel, \* \* \* arise." Here again was the same method pursued as in the former case.

The girl was in that strange trance so akin to real death, unable to move, and from her sense of hearing knew by the weeping and wailing that she was supposed to be dead. Nothing could save her from interment except the wonderful prophet she had heard so much about, and, O joy! he had

been sent for. He comes. Her belief in his powers is at its utmost limit. He has raised others, and she believes he will raise her also. He takes her by the hand, as if doubt was impossible. She hears the command, "Damsel, arise!" and with a great, last bound, the mind frees the body from its chains.

These cases, when seen by the light of modern science, seem perfectly natural, and are mentioned here to attract the mind away from the marvelous, where there is nothing marvelous at all; for, as Prof. Carpenter justly says, "Yet experience has shown that when the common sense of the public once allows itself to be led away by the love of the marvelous, there is nothing too monstrous for its credulity." Moreover, it is better for us to understand things as they really are; for the human mind will ultimately be satisfied only with the *truth*, of which there is an abundance for every human need, leaving the mysterious and incomprehensible behind to mark man's upward progress toward diviner light. These laws were always here, even if but few during the earlier



ages were able to operate them. What was truly inexplicable to the average Israelite, was plain enough to Moses; and to have attempted a philosophical explanation to such a people, would have been extreme folly. The lesson designed by the miracle was what they needed; and what was most wonderful to the common Jew 1800 years ago, was quite within the reach of Nazareth's great prophet.

In the beginning of our Lord's ministry, a certain man brought to him his son, a lunatic, to be healed, stating that he had previously consulted his disciples, who could do nothing for him. Jesus healed the son with apparent ease. His disciples came to him afterwards, when he was alone, and asked him why it was that they could not heal the unfortunate lad. Jesus now informed them of the cause of their failure: "Because of your *unbelief*, for verily I say unto you if you have faith as a grain of mustard seed," etc. (Matt. xvii. 14, 20th v.)

That these works were not out of the usual course of natural law,—that is, above and beyond

nature,—seems clear from the fact that there were others who made no pretensions to having received supernatural aid, performing the same or similar works. Jesus informs his disciples, “That it is easier for heaven and earth to pass away, than for one tittle of the law to fail.” He assures his people over and over again that he “did not come to destroy the law, but to fulfill it,” and how could a law be fulfilled by performing acts wholly above and beyond all law? What law, then, does he refer to? Evidently not that given by Moses, for he claims precedence over Moses, inasmuch as his own testimony shows, he dwelt with the Father “before the foundation of the world.” Moreover, he overthrew Moses’ laws wherever they were not found applicable to the then existing state of things, and established others, which have been accepted by a large portion of the world ever since. He put forth his doctrines in confidence; not as requests, but as absolute commands, which to disobey meant imminent peril. In regard to Moses’ laws, he teaches his disciples, saying, “Ye have heard it said by them of old

time, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek turn to him the other also," etc., etc.

Nay, there is but one law, and that will stand forever; that invariable, immutable, irrevocable law, the breathing of the Infinite mind through all nature, which is "the same yesterday, to-day and forever," and in which "there is no variable-ness nor shadow of turning."

In all times, since human intelligence began to assert itself, and recognized the great difference among men, there have been individuals who possessed that strange power of healing the sick by the "laying on of hands." They did not pretend to heal all, but only a certain susceptible class, who were capable of having the mind directed sufficiently powerful to their cases. Jesus tells us plainly that in certain places he himself "could do no wonderful work because of their unbelief," which, had the work been supernatural, could have made no difference. Those who came to Jesus to be healed were evidently those who be-



lieved in his power, and when he had any doubt of this, he first carefully asked them if they *believed* that he was able to do this, assuring them that the success of the cure depended upon the amount of *faith* or belief which they had. St. Paul discovered in his time that all men were not fitted by nature for prophets, teachers, or *healers of the sick*; hence his advice to those who discovered that they possessed such powers to cultivate them, —a seasonable suggestion, which men would do well now to follow.

Some years ago, I think it was in 1868 or 1869, a man calling himself Professor Newton passed through the country healing the sick and restoring the crippled by “laying on of hands.” Hundreds with divers infirmities, which had resisted the best medical skill, visited him, and were restored in a moment, as it were, after the “Professor” had laid his hands upon them and pronounced some cabalistic words. It was really astonishing to see men who had not walked a step for years without the aid of crutches, hobble up to this man, receive his occult “blessing,” then throw aside

their crutches and leap down the street with all the vigor of healthful youth. He was a powerfully built man, of commanding presence, who possessed in some way the requisite power of fixing the minds of certain individuals sufficiently strong upon their "cure" to accomplish the physical change from the abnormal to the normal condition of health. It is plain, then, when we remember that the same effects are produced by the same causes always, that the action of the mind on the body in intense belief was what effected a cure in these cases, and was evidently so regarded by Jesus, inasmuch as he did not attempt to restore those who did not believe he possessed the power to do so.

The "Faith" often spoken of in the New Testament as being so essential to the success of any work, is evidently but the earnest, fixed belief in the success of any wish or desire. If the faith was weak or wavering, nothing could be accomplished; but if sufficiently powerful, mountains of difficulty could be removed. "What things soever ye desire, when ye pray, *believe that ye re-*

ceive them, and ye shall have them." (Mark xi., 24.) "But let him ask in faith, *nothing wavering*; for he that wavereth is like a wave of the sea, drawn with the wind and tossed. Let not that man think that he shall receive (accomplish) anything." (James i., 6, 7.) Certain physical conditions seemed to be necessary for both the prophet and the worker of miracles. Howbeit, Jesus informs his disciples (Matt. xvii., 21,) that the required conditions are within the reach of almost all men, some in one way, some in another, but all capable of doing wonders in some direction. As before remarked, mind must manifest itself in accordance with the physical construction. If constructed for a prophet, one might prophesy. Upon a certain occasion, when the Lord wished to speak to the children of Israel, he is represented to have asked if there was a prophet among them, so that through him he might speak to them. Mr. Beecher says (Life of Christ), "A prophet was born to his office. The call of God in all ages has come to natures already prepared for the office to which they were called. This was well



understood by the prophets. Jeremiah (i., 4, 5,) explicitly declares that he was created to the prophetic office." But a certain physical preparation was necessary even to those who were naturally constituted for special offices. Jesus, before attempting any great work, prepared for it by "fasting and prayer;" that is, by physical fasting, which gives free scope to mental action, and by being alone, in the stillness of the night, in some secluded spot, where he could concentrate the mind undisturbed upon his theme.

Mohammed, also, before attempting any great work or miracle, betook himself to the cave in Mount Hora, where he remained for days fasting and intensely thinking, when he descended and delivered himself of his inspiration. The prophet Isaiah would go up into a mountain, and hide; fasting often for so many days that his friends would become alarmed; when all at once he would rush down among them, bareheaded, and with wild, staring eyes, would startle them with some prophecy. If he had hidden and fasted longer than common, they expected a prophecy of greater import than common, etc.

Whatever may be the conditions requisite for foretelling events, one thing is certain,—that they all had to conform to the same physical rules before success would attend their efforts. We can not aver what may not be done by man.

What has been done in the past could be done to-day if the same conditions were understood and complied with. The fasting and steady concentration of mind upon a certain topic of the prophets, lends a strong suspicion that they passed into the hypnotic or self-induced somnambulic state, when the mind appears to have full scope. Some idea may be formed of the mind's vast power from its operations during certain somnolent states. In a dream, or in the presence of some chilling disaster, a whole lifetime is often reviewed in a moment.

A clergyman relates the following in *Notes and Queries*, Jan. 14, 1860:

“While a student at Amsterdam, studying mathematics, a question of the most puzzling character was sent the professor (Von Swindon), by a banking house, to solve. The professor,

after several trials,—failing at each,—gave it to ten of his students, with a request to solve if possible, and thus relieve him of the extra work. I, being anxious to get a correct solution, commenced that very night, and worked for three successive nights, the greater part, only to fail of a correct result each time. Finally, I had to give it up, and retire to my bed with my head full of figures, and did not awaken until late the next morning. I was much chagrined at my failure, and the answer was required that day. Glancing at my table, what was my surprise to see a correct solution of the problem, all plainly given, and in my own handwriting, too, which was accomplished during my sleep, and in the dark, as my candle had burned out the previous night.”

Another example is recorded by Dr. Carpenter (*Mental Physiology*, pp. 594-5), of a student of divinity at Basle, who was required to compose an essay, for public delivery, on a certain text of Scripture, and who, after various attempts, failed to get any satisfactory start on his discourse. One evening, before the



day of ordeal, having completed something, and lain down, utterly disgusted with what he had written, he fell asleep, dreamed of a novel method of handling and illustrating the subject; awoke; leaped out of bed to commit the ideas to paper, and, on opening his desk, found that they were so committed already, in his own handwriting, the ink being hardly dry."

A parallel of the above cases is found in a *miraculous* picture of the Annunciation, formerly held in such veneration by all Christendom. It is found in one of the chapels of Florence, and is kept from profane eyes even now, only being exhibited on great occasions, and to the devout. The artist was a certain Bartolomio, who, while he sat meditating on the various excellencies of our lady, and most especially on her divine beauty, and thinking, with humility, how inadequate were his own powers to represent her worthily, fell asleep; and on awakening found the head of the Virgin had been wondrously completed, either by the hand of an angel or by that of St. Luke, who had descended from heaven on purpose." (Legends of the Madonna, page 284.)

Truly, "distance lends enchantment to the view of man." We look back upon those ancients and see in them marvels of everything. In bodily size they were giants; in intellect, prodigies; in wisdom, almost divine. And yet when viewed in the light of true criticism they were as far inferior to modern man as the light of the stars is to the noonday sun. The armor of their giants, as seen still preserved, is too small for an ordinary grenadier of to-day, while their wisdom and knowledge is simplicity itself compared with the great minds of the last century. Whatever powers they may have possessed remain still, with as much greater possibilities for their use as we are greater than were they, and further advanced. If through their superior powers of mind they could "stop the mouths of lions," "quench the violence of fire," etc., so can we to-day, if we would but endeavor to understand and use the powers within us. It must be plain that the same power that enabled Daniel to foretell the destruction of the Babylonian monarchy by the Medes and Persians, and Jeremiah to foretell the destruction of Jerusalem

by the Babylonians, also enabled Josephus to foretell the advancement of Vespasian and Titus to the Roman empire.

Now, from what we know of the wonderful power the mental is capable of exercising over the physical in producing changes of the greatest importance, are we not justified in believing that that power might be used to almost any extent desirable if its modes were but properly understood, and the requisite conditions perfectly comprehended?

Who has not seen the effects of united minds in any one direction, as in the Paris Commune, in mobs, etc., where mind acted upon mind, and thus communicating with muscle until nothing could stand before it? Nor is it the evil passions alone that can thus be aroused by concerted mental action to exhibit great power, as is seen in the familiar examples of a "protracted meeting," where certain persons are gradually wrought up to the highest pitch of religious enthusiasm; where hundreds profess a change of heart without the slightest idea of what it consists in. So, also, in temperance mass meetings I have seen hun-



dreds sign the pledge without knowing why they did it, and violated it within a week afterwards. It is the power of the emotions without the restraining influence of reason. I do not wish to be understood as arguing against such united efforts, nor contend but that there is often great individual good accomplished in such assemblies; for there are persons naturally honorable, although not particularly religious, who, when they once make a public start of that character, even under temporary excitement, are too proud spirited to retreat again, and by a constant cultivation of a right course in life receive thereby signal benefit. Still, it must not be forgotten even here, that there are others differently constituted, who, having once backslidden under some strong temptation, lose confidence in themselves thereafter, and never try again, so "the last state of that man is worse than the first." An old acquaintance and neighbor of my father's family, in Pennsylvania, an Englishman by birth, who was both irreligious and intemperate, "reformed" under the pressure of surrounding influences, united with the Congrega-

tional church at Meadville, and tried to lead a better life. After a successful battle with his great enemy (drink) for nearly a year, he was beginning to feel himself once more a man, and full of hope for the future. Church "duties" now appeared. He must celebrate the death of the Lord who had saved him. It was urged as an imperative duty. Poor fellow; he had many misgivings concerning the mode of this celebration. But did not Christ pass the wine cup to his followers? Nature shuddered, however, as the full wine cup approached him, but he was assured that the "Lord was able to 'save even to the uttermost,' if they conformed to his revealed will." He placed the full cup to his lips, and lacking the power to check himself, drained the last drop of wine, and in a moment felt instinctively that he was again in the clutches of his old enemy. And so he was; for he at once rushed from the house of God down to his old haunt (Troop's Tavern), where he spent the remainder of the Lord's day in a debauch, and finally filled a drunkard's grave, never after attempting another reform.

A few more examples of the mind's influence on the body will sufficiently illustrate our subject, when we will pass to a consideration of the mind's influence upon other bodies than the one it inhabits.

A remarkable case in the nunnery of Port Royal is quoted by Professor Carpenter, where the gazing in full faith at the "Holy Thorn" in the chapel, as recommended by the nuns, served to cure a young girl of an aggravated fistulæ lachrymalis, and to this day everyone in that section firmly believes a miracle was wrought in her behalf.

Professor Maxon (*Practice of Medicine*, p. 333) says: "In one of the worst cases I ever saw (of singultus), in which all the usual remedies had been judiciously applied in vain by the medical attendants, I succeeded in arresting it by taking the light from the sick room, and giving as my reason to the patient and his attendants, that if left in the dark he could not see to hiccough. Ridiculous as was the idea of being unable to see to hiccough, the impression it made upon the nervous system, through the mind, so far affected



the phrenic nerve as to suspend the spasms of the diaphragm, and the patient speedily recovered." Who does not remember the singular efficacy of the royal touch in the "King's Evil?" And not until the good, honest sense of William the Third made him refuse to exercise such power, was it discontinued. The numerous cases of *stigmatization* recorded,—that is, the appearance of wounds upon the hands and feet, on the forehead and on the side, corresponding with those of the crucified Jesus, appears at first thought as most inexplicable; yet, as Professor Carpenter says, "There is nothing either incredible or miraculous in them. From these wounds blood periodically flows. These are subjects peculiarly fitted for such manifestations,—ecstatics they are called,—and are usually nervous females, having their minds constantly engaged in the contemplation of such scenes, with an intense direction of their sympathetic attention to the sacred wounds."

In *Macmillian's Magazine* for April, 1871, there appears the most recent case of this kind, that of Louise Lateau. This case has undergone a scru-

tiny so careful, on the part of medical men determined to find out the deceit, if such should exist, that there seems no adequate reason for doubting its genuineness. This young Belgian peasant had been subject to an exhausting illness, from which she recovered rapidly after receiving the sacrament; a circumstance which obviously made a strong impression on her mind. Soon afterwards blood began to issue every Friday from a spot on her left side. In the course of a few months similar bleeding spots established themselves on the front and back of each hand, and on the upper surface of each foot, while a circle of small spots formed on the forehead, and the hemorrhage from them recurred every Friday, sometimes to a considerable amount. Prof. Carpenter adds: "That as it is an established fact that blood under strong emotion forces itself through the skin in certain cases, he sees nothing in the foregoing which physiologists cannot accept."

As before intimated, the influence of mind over matter is not confined alone to the body in which the mind exists, as is evinced by the influence the

mesmerist holds over the subject upon whom he operates. Prof. Carpenter states (*Mental Physiology*, p. 566), "that he has seen a lady sent off to sleep by the conviction that a handkerchief held beneath her nose was charged with chloroform. The same symptoms were observable as if she had actually inhaled the narcotic vapor (which she had really done on two or three occasions), and she gradually passed into a state of profound insensibility, from which, however, she awoke spontaneously in the course of a few minutes, as she would have done had she been really chloroformed. But this same lady, having been put asleep by the assurance of the operator that she could not remain awake for two minutes, and having also received from him the injunction not to awaken until called upon by him to do so, resisted all the writer's attempts to awaken her by any ordinary means he could employ, and showing no signs of consciousness when a large hand bell was rung close to her ear, when she was roughly shaken, or when a feather was passed fully two inches up her nostril. Her slumber ap-



peared likely to be of indefinite duration, but it was instantly terminated by the operator's voice calling the lady by her name in a gentle tone."

"The writer (Carpenter) was assured by Sir James Simpson, that in one instance a patient of his slept thus for thirty-five hours, with only two short intervals of permitted awakening."

I have seen a frail girl under similar circumstances, who, when told by the operator to extend her arm, and that it could not be bent, resist the effort of a strong man to bend the elbow, using all the force he dare without endangering the bone. Similar examples might be multiplied indefinitely, but enough is given for practical purposes. The study of the secret forces of nature is only in its infancy as yet, and who is bold enough to predicate what the future may not reveal?

Two parallel examples,—the one of ancient, and the other of modern times,—may be given in concluding what I have to say upon this most interesting part of our present subject,—the influence of the mental over the physical forces. The one is the case of the Prophet Daniel, who, it ap-

pears, was cast, by edict of Darius, into a den of lions, which were kept, no doubt, as they were afterwards in Rome, to pander to the amusement of a people lost to all human feelings, by witnessing for generations exhibitions of the most barbarous cruelty. Now, this prophet was a courageous man, as is exemplified by his flat refusal to obey the king's command, a demand which was in that day law, and which to disobey meant death. "So Daniel was cast into the den of lions," but escaped unharmed. Now, what was the plain philosophy of this deliverance? Simply this: Daniel believed that his conduct had been right, and felt justified, and his firm belief in his God, who, he believed, not only could, but would, deliver him, rendered, to his mind, harm from the wild beasts impossible. Thus, with a naturally courageous nature and inflexible will, he entered the lions' den, and stood without a tremor before the forest monarchs, armed with a power which speedily subdued those beasts, and proclaimed for the future man as "the lord of creation." That mighty, unseen something, which sent the lady into a slumber so pro-

found as not to be awakened until it had given consent, chained those lions' mouths as securely as though by cables of steel.

Within the last century, as many will remember, a bold and fearless spirit first conceived the idea of entering unarmed and unprotected a den of wild beasts. A thrill of nervous apprehension ran through the modern public mind when the press announced the startling fact, which deepened into horror at the result which they believed was certain to follow "such a flying in the face of Providence." Many were the expostulations of anxious friends against "such a wanton sacrifice;" nay, appeals were even made to the authorities to prevent, if possible, so insane an act; but in vain. The intrepid director of mammoth menageries felt within himself a hidden, subtle power which the masses were unconscious of, and although reminded of the fate of both the giant barbarian and skilled, well-armed gladiator in the Roman arena, yet, on the appointed day, amidst a vast concourse of people as trembling witnesses, did Van Amburg enter unarmed the "lions'



den." Thus stood, face to face, the "lord of creation" and the "king of beasts." There was no polished helmet and gleaming sword to confront the beasts, yet the monsters beheld a terrible weapon in that fearless countenance which rooted them to the spot, more powerful to conquer than a "Damascus blade,"—the invincible human will. Steadily, says the narrator, did that fearless eye hold the wild beasts, which, trembling and completely cowed, shrank back to the farthest part of the den; henceforth to demonstrate the power over wild beasts of that incomprehensible mental force. How many brave lives have been saved in the jungles of Africa, when meeting a lion, by the power of the will through the eye in conquering the beast.

Now, it is plain to any unprejudiced mind, that the weapon of success of both Daniel and Van Amburg were the same, in accordance with the invariable law that like effects must be due to like causes the world over, and in all ages.

From these examples, then, we infer that the powers manifested by Daniel, Van Amburg and

others in this direction are powers belonging to man as a natural heritage; but through generations of wrong teaching, lack of culture and physical degeneracy, the medium through which the mind, or mental forces, has become an imperfect one in most individuals, and as a natural consequence the higher, stronger powers of human nature are restricted or perhaps completely prevented from manifestation.

I do not present these examples to shake any one's belief in the Bible, or faith in anything good and true,—far be any such thought from me,—but from an honest conviction that it is better to know things as they really are, feeling sure that the truth cannot suffer in any case, while error and erroneous notions should be pressed to the wall without the slightest compunction. Besides, experience has shown that so long as the mind believes that the works heretofore mentioned from the sacred writings were by God through some man especially prepared for them, and such persons existing only in a certain period of the world's history, which is now long past, no real progress

can be made, as man will not endeavor to exercise or cultivate powers which he does not believe he possesses; but let him once fully understand that the possibilities of the greatest reside in every one, and he will exert himself to cultivate to the utmost his best powers.

As we cannot change facts, it is better to accept them, even if by so doing we should be obliged to give up some pet theory, or former opinion, which may have grown up with us almost as a part of our being. If the *forty days'* fast, recorded by St. Matthew, has been held up to the world as positive evidence of Christ's divine nature, and Dr. Tanner, as a mere experiment, exceeds it by several days, what are we to say? Can intelligent human beings be made to believe that it shows a divine nature in one and not in the other? Just such facts being still insisted upon by the church are filling the world to-day with unbelief. The whole book, with all its grand lessons for humanity, is rejected because a few unimportant matters are insisted upon. Does Christ himself assert that his miracles prove him a God, or does some enthusiast say it for him?



Trusting, then, that no misconstruction of motives or misacceptation of facts herein contained will occur to the reader of these pages, we will proceed together in all kindness to a consideration of the further evidence of nature's wonderful works, and endeavor to apply them for man's highest good.

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CHAPTER IV.

WOMAN.

O, why did God,  
Creator wise, that peopled highest heaven  
With spirits masculine create at last  
This novelty on earth, this fair defect  
Of Nature, and not fill the world at once  
With men, as angels, without feminine;  
Or find some other way to generate *Mankind?*  
—*Paradise Lost—Book X.*

Earth's noblest thing, a woman perfected.  
—*Lowell.*

In the beautiful allegory of Creation, Moses starts the record of history with the advent of a single human being. Adam stands alone for a

long period—how long, no man can estimate—as the original type of the genus homo which monœcian condition accords with that of most plants and animals, perhaps all, when traced far enough back towards their origin.

So far, at least, as we have any record, there is no evidence of a human female, as distinctively such, before the period mentioned by Moses as “In the beginning;” while the researches in geology have shown, “and these facts which science knows to be true,” says Canon Farrar, “which prove that man lived upon the earth whole milleniums before the Eve of sacred history listened to the temptations of the snake.” The original unit of humanity became divided somewhere, resulting in what has been known ever since as the male and female sex. That nature had a design in the separation of the sexes, and an important one, too, will appear as we make a brief inquiry into the constitution and character of this wonderful creature—the product of man, so like, and yet so unlike himself. As woman is not mentioned or known as a distinctive being

prior to the "Adamic period," and then not as a separate creation, but an outgrowth of man [Adam], and as we know from indisputable evidence that human beings lived upon the earth centuries before the advent of Eve; in the absence of all testimony to the contrary, as well as much inferential evidence in its favor, we may assume, without doing violence to our better judgment, a monœcian sexual condition of the early progenitors of the human race. I have not space to enter into an argument on the origin of sex, but merely to call attention to a fact which looks plain, that the period referred to above and commonly accepted hertofore as that of the origin of mankind, was not their origin by whole eons, but was evidently intended by Moses to illustrate the beginning of the present epoch when duality of sex was first manifested, and human beings capable of extended progress.

In his work on the "Antiquity of Man," Sir Charles Lyell quotes the now well known saying of Agassiz's, "That whenever a new and startling fact is brought to light in science, people at first



say 'it is not true;' then, 'that it is contrary to religion;' and, lastly, 'that everybody knew it before.' "

The doctrine of Hermaphroditism, or the existence of the essential elements of both sexes in one individual, at first jars upon the mind, not because there is anything unnatural or improper in it, but because of our previously formed opinions, the result of our education; just as Moses's account of Adam's creation seems unnatural to the Brahmin, whose "Great Brahmah," when he made the world, created both a man and a woman at the same time, and placed them on the beautiful Island of Ceylon.

The few opportunities afforded in the past to investigate such cases has caused much skepticism, and, as a consequence, ridicule also. But the rapid and often startling developments in science, made during the past few years, have made physiologists more careful how they decide a matter before it has been successfully proved. If it can be shown that there ever has been in the human being what is so frequent in the plants and lower

forms of animal life, viz., a double sex, then that fact will establish the possibility of the existence of such a condition. That such cases have been found, and in no inconsiderable number, is sufficiently proved by authorities whose names are sure guarantees of their genuineness.

Heretofore they have been lightly considered, or passed over as monstrosities, "freaks of nature," etc., rather than the effort of nature again toward a former and perhaps very early condition. They see nothing suspicious of the possibility of such a fact in the sexual condition of all "plants which bear seed within themselves," and of the lower forms of animal life which bear such a constant relation to the plant. We have heretofore seen that nature is exact and positive in the design and construction of all her works.

In support of this view of our early condition, a potential argument is found in the outlines of every human form. Take an infant of each sex and compare them; how striking the similarity of physical construction. Between puberty and the menopause the greatest difference is observable,

while after the "grand climacteric," and during old age again are obliterated the important distinctions. For example, the mammary glands of the adult female are represented by rudimentary glands in the male, which, however, are capable of being developed into veritable glands of usefulness under proper stimulus. All will remember the case of the shipwrecked mariner, who sustained for a long period his daughter's life from his own breasts, being able to secrete genuine milk under the stimulus of constant sucking practiced by the starving girl; proving thereby the original identity of office of these particular organs. Other duplicates can be easily found, rudimentary in the one sex, and fully developed in the other, by any intelligent person, possessing a moderate amount of anatomical knowledge.

Now, did nature place "sham" organs in human beings merely because of some "freak," or are they the still unobliterated remains of a former condition? and one that may furnish us with data for knowledge which reaches ages beyond written history?



It would seem, then, from these and other evidences shortly to be produced, extremely probable that the early condition of mankind was hermaphroditic, and that, when a certain stage of development was reached, duality of sex occurred. Eminent pathologists have mentioned cases of double sex among the mammalia, and some distinctively such among the human species.

According to Mr. Darwin and other naturalists, all the higher animals, like the plants, were once hermaphrodites, and that, in the course of time, their sex was separated.

“The separation of sex in plants,” says Mr. Darwin, “was accomplished by cross fertilization, and as the animal closely follows the plant in all its peculiarities of sexual habits, we may fairly assume that a similar cross-fertilization took place in animals as well, and, with but few exceptions, have since become the general rule. The mode was, no doubt, in accordance with those physiological principles which determine sex as such.” “As it is a plan of nature to improve, and for the fittest to survive everywhere,

so the plants, by cross-fertilization strengthened and improved, while self-fertilization has been observed to weaken and finally to render plant life sterile." "Now, with animals in the hermaphroditic condition, associating together, and possessing the natural sexual instincts peculiar to all animals, they would most naturally cross, and in accordance with physiological laws not fully understood at present, would give rise, not only to a more hardy progeny, but to a separation of the sexes also." Mr. Darwin further says [Cross and Self-fertilization in the Vegetable Kingdom], "It is not rare to find hermaphrodite plants, and others with separate sexes, within the same germs."

Prof. Huxley, [Encyclopædia Britannica, 9th edition], says: "Throughout almost the whole series of living beings, we find agamogenesis, or not sexual generation." "When Castellel," says Alfred Russell Wallace, Darwin's coadjutor, "informed Reameur that he had reared perfect silkworms from eggs laid by virgin moth, the fact was disbelieved as contrary to one of the widest and best established laws of nature; yet it is now

universally admitted to be true, and the supposed law ceases to be universal." [Mir. of Mod. Spir.] "Among our common honey bees," says Haeckel, [History of Creation, Vol. I, p. 197] "a male individual, a drone, arises out of the egg of the queen, if the egg has not been fructified; a female, a queen, or working bee, if the egg has been fructified." The same facts have been asserted by Mivart, Lyell, Owen and others, besides Huxley, when he says, "That the law of a perfect individual may be virginally born, extends to the highest form of life." Sir James Y. Simpson in the "Cyclopædia of Anatomy and Physiology," mentions several interesting cases, as does also Steenstrups in his work on the subject, 1876. Prof. Rokietansky presented a case in 1869 to the Medical Society of Vienna, of a most complete human hermaphrodite, and mentions others in his great work on *Pathological Anatomy*. Heppner, in 1872, published a case of a child which had been preserved in alcohol. The *post-mortem* examination, as in the above case, presented ovaries, fallopian tubes, a uterus, and two bodies which, on microscopic examina-



tion, were shown to be testicles, together with all the organs common to both sexes. The case of Catharine Hollan (*Four. Obstetis*), is of peculiar interest, inasmuch as it gave an opportunity for a somewhat extended observation, and will serve to illustrate many examples of this kind now recorded. This person was of German origin, and grew to adult age without attracting, so far as we know, any special attention. This being was first married to a man, who, after a certain period of wedded experiences, concluded that he preferred his former single state, and accordingly dissolved the existing partnership informally. Catharine, from what inspiration we are not informed, now donned male attire and passed thereafter as a veritable man. Being seized for the second time with the matrimonial fever, she sought this time instead of being sought, and found a mate among the rosy damsels of the *faderland*. All went on now apparently well with this pair for several years, when the wife, concluding that marriage was not what she had been led to think it was, sought and obtained a release. Poor Catharine, who was now, indeed,

skeptical about being Catharine at all, in an agony of despair cried out, "Who am I, and what am I? Am I a man, or am I a woman? Am I either, or am I both?" Nature, it would seem from such cases, has merely reverted back to a former condition; a condition in which I can see nothing either inconsistent or inconceivable, and one which might be productive of the best results when mankind has arrived at a supreme height of intellectual and moral greatness.

The philosophy of human generation, or rather fructification, differs in no essential particular from that of the simple plant. In both alike the union of sexual elements under proper conditions of heat and moisture are sufficient to reproduce their kind. In the earlier years of physiological science it was considered a fact, that there was some vitalizing aroma which arose from the prolific *fluid masculus*, and by admixture with a similar semi-spiritual fluid in the *matrix materni*, under circumstances of complete reciprocity only, resulted in fecundation. Modern physiological research, however, has demonstrated beyond cavil, that the simple contact

of spermatozoa with a ripened ovum anywhere in the body where it may gain a lodgment is sufficient to fructify it, concupiscible desires having nothing whatever to do with fecundity; a fact well-proven from the numerous cases of impregnation which have occurred when the female was in a state of profound insensibility.

A considerable number of cases are recorded in which one-half of the body was male, with its rough, coarse exterior, while the other half was female, being soft, delicate and pliable. Such persons have been observed also to possess those characteristics common to both sexes, which fact can easily be accounted for by the conformation of the brain, which is a double organ, as much as are the eyes, ears, etc., each side capable of independent action. A *post-mortem* examination of such cases revealed a testi on the male side, and an ovary on the female side. In other cases both sides were double sex. Now, in examples such as we have mentioned, what is to prevent spermatozoa from coming in contact with a ripened ovum, not being carried in the usual manner by



the fallopian tube to the uterus? The theory, to say the least, is an extremely probable one, and might, if accepted as possible, account for some very mysterious cases in the world, as well as save the reputation of many innocent persons. As Professor Gross wrote me: "It is surely worthy of a careful consideration at least."

Let us now recur to that period in the history of mankind when woman is represented as having first made her appearance, and see what lessons may be gleaned from the earliest known records. "It has been with me," says Mr. Froude, "a matter of curious inquiry why, notwithstanding the high reverence with which the English and American people regard the Bible, they have done so little, comparatively, toward arriving at a proper understanding of it. Now, whatever may be the nature or origin of the Bible, all are agreed in one thing, orthodox and unorthodox, that at least we should endeavor to understand it; and that no efforts can be too great, either of research or criticism, to discover the lessons taught to mankind, and elucidate their meaning." Adam [man-

kind], as Adam was a perfectly balanced being, even if not very far advanced in the scale of civilized culture; indeed it seemed as if no advancement except that of physical grossness could take place without a separation of sex. The grosser, impressionable, nature of man being so closely connected with the finer, more impressionable nature of woman [or the natures, male and female], prevented the reception of all those higher intellectual and moral impressions upon the united sensorium which is now received so readily by the emancipated female, and transmitted to the offspring. Thus in the upward progress of all things, a separation of sex became necessary, as after which, and not until then, did he begin to distinguish himself from the higher animals, and to have a history of his own. It matters not whether this great advantageous change occurred 6,000 or 6,000,000 years ago, or whether it was an immediate or gradual process, the facts recorded by Moses remain the same and serve well for illustration. Adam was of the earth, while Eve and her descendents took at once a higher grade, being

the outgrowth, not of the earth but of Adam. "And the Lord God formed man out of the dust of the ground" (just as were formed the earth worm, plants, etc.). "And the Lord planted a garden eastward in Eden; and there he put the man (who seemed unable to choose or care for himself as yet) whom he had formed." (Gen. ii., 7, 8.) "In the day that God created man, in the likeness of God made he him male and female; \* \* and called their name Adam, in the day when they were created." (Gen. v., 1, 2.) "And the Lord God said, it is not good that man (kind) should be alone" (that is, in that condition). "And the rib which the Lord God had taken from man made he a woman (Heb., Isha.) and brought her unto the man" (Heb., Ish.) "And Adam said this is now bone of my bones and flesh of my flesh. She shall be called woman, because she was taken out of man." The separation is now represented as being complete.

The distinctive qualities known ever since as male and female, are now in separate bodies. What are the advantages then of a separation of



sex? The female was destined to bear the offspring. Her distinctive nature is fine and impressionable. Traits, characteristics, etc., as we shall presently see, must first be received within the maternal mind before they can be transferred to that of the offspring. A male mind is not so constituted as to receive in any great degree such impressions, while the female mind is eminently fitted for them. So the separation of sex into two bodies was necessary before any wonderful advance could be made.

The "Sons of God," mentioned in Genesis, and the "daughters of men" have been variously considered. As angels and human beings; as "Adamites" and "Pre-Adamites," etc., etc. The "Sons of God" were, to my mind, pre-Adamite hermaphrodites, while the "daughters of men" were the distinctive female sex after the separation. Each sex is fitted to perform a specific labor of its own. Man cannot perform woman's labor, neither can she his. A knowledge of this fact will save much useless endeavor.

"And Adam called his wife's name Eve, be-

cause she was the mother of all living (Gen. iii., 20), which must have referred to her sex alone, for, according to the story, there was no one else living then except Adam; and she could scarcely have been his mother. Adam is called Adam, and no one else in the 'Record,' long before Eve was thought of, and commanded to 'be fruitful and multiply,' a fact that science has proved he did for ages before Eve as a distinctive being appeared. Mr. Dawson, in his appendix to "Origin of the World," page 378, says: "The Bible represents the woman as produced from man by a species of fission not known to us as a natural possibility, except in some of the lower forms of life. The birth of the Savior is represented as having been by parthenogenesis." \* \* "To what extent," says he, "the Creator may have so acted on the constitution of organized beings as to produce changes of this kind, we have no means of knowing; but if he has done so, we may be sure that it has been in accordance with some definite plan or law. Whether we shall ever by scientific investigation discover the law of this

kind of divine intervention, it is impossible to say." Mr. Dawson further remarks (appendix, page 379): "We have a right to infer from Scripture that there must be some creative law which provides for the introduction of species *de novo* from unorganized matter, and which has been, or is, called into action by conditions as yet altogether unknown to us, and as yet inimitable, and, therefore, in some sense miraculous."

We observe, then, that woman, from first to last, is both physically, mentally and morally a totally different being from man, and was designed by nature for the eminent work of reproducing her species. As a sister, a daughter, or friend, she is charming; as a *mother*, she is divine. Those subtler instincts possessed by her are a perpetual puzzle to man, because so foreign to his own nature. Can he measure the stoical indifference with which she will meet trials from which he would shrink? Can he have the slightest conception of the fortitude by which she accepts the most agonizing torture for humanity's sake, and forgets it again upon the first echo of an infant's



cry? "Talk of woman's rights." Of course she has her rights, and some of the best in the world; but I would not urge those rights which some would fain teach us in modern times. Nature has given her alone the grandest, noblest right of producing for time and eternity the most noble men and women the world has ever seen. Is that no honor? Is that no exalted privilege? And yet, do not fanatics teach that all woman needs to elevate her sex, and regenerate the world, is the ballot-box,—the privilege of suffrage? With these, she is told, can intemperance and kindred evils be crushed. Oh, miserable delusion! Oh, false theory! Can a vote, cast even by a woman, blot out and remove human appetites and human passions?

I have thus far insisted upon, and shall endeavor to make clear the fact that woman was not created like man, but was created and designed for a special mission of her own, which she only is capable of fulfilling. She can no more enter into and master the sterner duties of life in man's place than man can enter the duties of maternity for her.

Man's superior muscular system, together with a much larger brain,) more eminently constructed for abstruse reasoning, judgment, etc., has a meaning, while woman's finer and more sensitive organization, particularly the nervous, sympathetic system, has also its meaning, which nature plainly designed and which we cannot safely disobey and disregard. These differences between the two sexes will become more apparent in their ulterior designs as we proceed, and more as we still further investigate the Laws of Heredity. "Man is the strong oak, woman the clinging vine." Man goes forth to war, invents terrible engines of destruction by which he sheds innocent blood, for some imaginary principle, perhaps, while woman would have settled the same *point de honneur* by her ever ready finesse, without shedding one drop of gore. Man possesses reason and judgment as prime factors, to guide him in the grave responsibilities of life; while woman has an almost unerring instinct for truth and right, tempered by boundless sympathies for misfortune and woe. Man fights away the demons of his existence, woman charms them

away. While Adam was Adam in the beautiful story of creation, he is represented to have been strong, well balanced and good. No temptation had then power to shake that nature, until the wonderful time arrived in which he was obliged, for the future glories of his race, by the process of that resistless evolution consequent upon the upward progress of all animal life, to part with those finer elements of his being, of which elements in part woman was constructed.

It is a general idea, gained, perhaps from the difference in physical strength of the sexes, that women are the weaker sex in all things; have no real power or stability, and that men are the great engines who alone are capable of moving the world. O, foolish man! how hath ages of superior physical power filled thee with conceit! "A statesman is great; a woman can make him a wittol. A chief is mighty; a woman can make him a by-word of shame and a reproach. A soldier has honor; a woman can make him break it like a stalk of green flax. A poet has genius to gain him immortality; a woman can make him curse



the world and its fame for her sake, and die like a dog, raving mad, for the loss of scarlet lips that were false, of eyes divine, that were lies. No power? Great God! They have the widest of all power." Chain the lion's whelp and feed it on pap all its life, and the next generation or two of lions will be as mild as lambs; but are not the possibilities of the great king of the forest slumbering there nevertheless? Cage the young eaglet until its growth, and it cannot fly above your head; still are not the slumbering forces within those wings to soar to the distant eyrie beyond the clouds? So it is with woman, the formulator of all the world's greatness. For thousands of years in many, if not most countries, has she been denied her rights as a woman, and been taught that she is inferior in all things, including those possessed by her alone as a natural heritage; being obliged to submit to a dominion of purely physical power, as serfs submit, and hindered from developing those higher powers of human nature wherein her real strength lies. Now and again has she been permitted to arise

and display for a season her rich intellectual gifts, as were the women of ancient Greece, but it was from selfish motives alone, whose object was in the gratification of the senses of man; as physical beauty came often with intellectual culture, so that a beauty of person in time, under cultivation, became divinely fair. Then it was that cultivated women displayed abilities in certain directions to ascend heights which man could never attain. If they were not poets and orators, they were the brains behind the poems and orations that gave them character, and the soul which filled them with inspiration. But licentiousness and the cultivation of the baser passions quenched the fair dawning light of her mental and moral nature, and left but a body confessedly inferior in strength to contend for life's prizes, which were soon won by the intellect and muscle of man.

Woman, with her sensitive, susceptible nature, can only successfully contend for the higher prizes,—those of the intellectual and moral being coupled with personal beauty. Let her once understand her great power over these, and cultivate them,

and the world must ere long come to her feet willing worshipers. In our own America, however, thank God, woman is beginning to see and understand her place and power. Slowly, but surely, is the iron heel being lifted from off her waiting soul. The world of darkness is struggling into light, and America will be the starting point for the salvation of the nations. Each generation is approaching, no matter how faintly, the day of nobler laws—of better things; you and I may not see it, but it will come, and we can work for it. The whole creation groaneth and travaileth together; but the end is deliverance, and a glorious new life for the people. We have glimpses of it now; every noble thought, every true life is a promise of better things to come. As by imperfect woman sin and sorrow entered the world, so, by perfect woman, must joy and gladness come. O, reader, how shall I make you believe it?

Let me present a picture of one of the most civilized and, in many respects, advanced nations of earth—Germany—and compare it to those seen in our own America in the nineteenth century.



A lady correspondent of the *New York Tribune*, traveling in Germany, says: "Everywhere on our way we saw women working with men, the women always doing the hardest part of the work. I have seen women with great baskets upon their backs, into which men were shoveling compost, and rested upon their shovels while the women, staggering under the terrible load, went a long way a dozen times an hour, and herself emptied her basket. The most remarkable sight I have seen lately was in Holland. A woman, bent nearly to the earth, walked the tow-path pulling, by means of a strap across her breast, a heavy canal boat on which sat two men, with folded arms, smoking. Women and dogs harnessed together dragging a cart, in which is a man, is no uncommon sight, and sometimes the man lays the whip over both the woman and the dog. Being a woman, I say, every hour in Germany, 'Thank God, I was born in America.'"

A young Norseman and an English lady, upon whom he cast tender glances, were strolling out one day in Germany, when they met one of the

common sights in this chivalrous country,—a woman and a dog, drawing a cart loaded with hay, upon which sat a man, leisurely smoking. The Norseman watched them a moment, and then, stepping quickly to the side of the road, cut a smart switch, which he presented with the most imperturbable gravity to the man on the load, and rejoined his companion. The man got down off the load, muttering in a savage manner, but walked, however the rest of the way. Now, what has science to say about such cases? Just this: What kind of offspring can be produced from such mothers? What high thoughts, noble aspirations, or conceptions of the beautiful can a mother have under such circumstances to be transmitted to her offspring? She thinks of herself what her “lord and master” evidently thinks of her, as a companion in work with the dog at her side.

We often hear it remarked, that the lower class of Germans are a stolid people.” What wonder is it, when the mothers, whose every characteristic the offspring imbibes, are driven

along on an equality with dogs, performing the most degrading kind of service?

There can be no exception to the rule, "Whatsoever ye sow, that shall ye also reap." And, in the matter of human offspring, if ye "sow the wind," you are pretty sure to "reap the whirlwind." For example, how many mothers are there that know that because of a temporary desire for stimulants during *gestation*, ungratified, a son has been born with the inebriate's appetite, which cursed his own life and that of his friends, and finally sent him, a raving maniac, down to death and the grave? Was not the harvest of that seed the whirlwind?

There is one thing that has ever seemed inexplicable to me, and that is, that while so much time labor and money has been expended to improve and perfect the lower animals, so as to produce in them the best results, so little, comparatively has been done in the same direction for human beings. Selfishness is an inherent part of the nature of civilized man, and avarice is growing with the years to an alarming extent. Avarice,



unless restrained by a high moral sentiment, will ere long prove a bitter curse to the world.

The more fortunately constituted element of mankind, who possess a genius for money getting, are rushing madly after the golden calf to set it up in their homes as an object of idolatrous worship, entirely unmindful of the large class around them, who will outnumber the successful in business ten to one, and who are as anxious to get gold as are they, without the ability to secure it. This large class, as unbalanced in their moral natures as are the avaricious ones, and often with more brains and cunning, have cultivated a hate for those successful in obtaining what they could not, which, unless a change speedily comes, will one day burst upon the wealth of the nations, and wrest it by brute force from their hands. The same selfishness that has cultivated the cattle, sheep, and swine, so as to produce from them the greatest return in gold, has used its powers to invent machinery where a dozen or even a hundred men's labor may be represented by the hands of a single man.

While selfishness and avarice have been going ahead at a marvelous pace, the hundreds thrown out of employment by their ingenuity, not knowing whither to turn, but having to exist nevertheless, have wandered around in idleness (the parent of vice), and have kept on multiplying offspring (of idleness) which have arisen generation after generation to be fed and clothed. Thus has the world long "sown to the wind," and the whirlwind can not be far distant.

Who can view the social condition of Europe to-day and not see the storm-cloud at hand? The hitherto powerful monarchies of the old world are tottering upon their insecure foundations, and but for their vast armies could not endure for a day. But even with all their military power, a change must come or the day of doom can not be much longer averted; for the armies themselves are already turbulent with the spirit of revolution. Nor will revolution be a cure for the existing evils of society? It is at best only palliative, and checks for a time, until the murdered and destroyed element has had time to fill up again. Now, during

great wars, or even the presence of standing armies, while men are engaged in conflict where multitudes are destroyed, or idling their time in camps or barracks, what is the condition of the women of the country, from whom everything good must come, if it comes at all? We have seen that marriage is the only true and natural condition of the sexes; and how is this to occur, and what has experience shown to be the result? It has shown that under such circumstances both sexes have fallen into vices from which legitimate marriage would have protected them, and borne illegitimate fruit, to fill the alm-houses and jails of the succeeding generation.

War is a curse at best; a mere choice between two evils; and poor economy; a destroying of full grown weeds, instead of clearing the wheat before sown of the seeds which produce them. Compare the number of illegitimate children born each year in those countries that have large standing armies with those that have not. Figures do not lie; they outnumber them more than ten to one.

Now if, as we have seen, a proper attention



paid to animal generation gives the best of results, and as man is essentially an animal, is it not plain that a similar attention paid to *his* generation would produce equally favorable results? During certain periods of the world's history certain qualities were cultivated in man and reproduced. Witness the effects: In ancient Greece they cultivated physical beauty, and attained it in marvelous perfection. So also with oratory and philosophy. The Spartan chose to cultivate physical strength and stern virtue, and attained them. The Roman chose to cultivate health and a purity of person, and won them. But selfishness, avarice and pride actuated all these efforts, which was speedily quenched by the barbarian nations around them; for what was a Grecian beauty's charms when held captive by a lustful barbarian; or a Spartan's fine muscular development when grinding at a heathen's mill? Yet it demonstrated the fact that improvement in the human could be made by cultivation,—a lesson which the world has been slow indeed to learn.

If we compare the animals in their wild state

with those under domestication, the effect of obtaining best results by breeding will be apparent. Take the wild hog of the woods, and compare it with the "Chester White;" or the cattle of the plains with the "Durham" or "Devon" breeds of England. A comparison of the North American Indian with his "white brother," except in education, will not show the same difference,—that is, naturally. The fundamental principles to be observed, then, are: "First, in mating; and, second, in rearing. From what has already been said, it must be clear that if we are ever to have a race of human beings, mentally and morally perfect, they must first be made physically so, for "who can bring a clean thing out of an unclean," and how can a perfect mental and moral being be produced except there first be a perfect physical through which they may act. Therefore, the first step must be a proper mating of the male and female, out of which union will arise the representatives of the next generation.

As we have seen, man and woman apart represent for the future,—nothing; only by their union

can perfection be approximated. Now, as we know of no means to again consolidate the sexes in one body, a union by marriage is the proper and only course. It is also apparent, without argument, that the union of *one man* and *one woman* was nature's plain design.\* We have also seen that man, as man, possesses certain distinctive qualities which alone belong to the male sex; while woman possesses others, distinctively belonging to the female sex. So a perfect union may be obtained by a man selecting as his mate (wife) a woman possessing qualities not possessed by himself. It is thus easy to perceive that in such a union nature is represented as perfectly as may be, and a well balanced couple, such as is sometimes seen, is the result; and, as the parent is represented in the offspring, well balanced offspring is the inevitable result. First, then, what rules may be laid down upon this important subject, that may serve as a guide for those who are not familiar with the laws governing the wonder-

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\*The reason of this will appear more clearly when we come to consider the descent of traits, characteristics, etc.



ful mechanism of the human body? There is a law of nature which most persons are cognizant of, that "likes repel, while unlikes attract." Now, that law extends through all nature, and applies as well to man. The reason for the advice given in a former chapter now becomes apparent, as each person, being familiar with the laws governing his being, understanding his own nature and temperament, is able to judge of the temperament of others, and in choosing a mate (which rule applies to either sex), will choose wisely, by selecting the opposite. For example, two "hot" tempers will continually clash; a cool and a hot head would better mate. Two strongly nervous temperaments should not mate; they will chafe and irritate each other, and produce fretful, nervous offspring. Also two sanguine temperaments should not mate, as intellect and morality will be swallowed up by sensuality. I have here only space to indicate the proper course, which I trust may form the nucleus for an extended elaboration in the minds of others.

Marriages within the bounds of consanguinity,—

that is, among blood relatives,—have been condemned wholesale as very pernicious. Such marriages, we are told, bear upon them the curse of heaven, and result in idiots, cripples, and monsters. Facts, however, do not sustain this view. There are thousands of examples on record, of as pretty, intelligent, and well-formed children, whose parents were brother and sister, as any other to be found; repulsive as the thought of such cases may be, nature is the same everywhere, and reproduction does not differ in principle in the same species. Idiocy, deformities, and monstrosities, are due to certain causes which operate alike within or without the bounds of consanguinity. The greater frequency of bad results to offspring whose parents are related by close blood ties, is due to the fact that near relations are more liable to be alike than are strangers, and to produce offspring that possess *too much* of certain elements of construction and *too little* of other elements necessary to a perfect balance.

A dark, nervous brother and a light, lymphatic or sanguine sister will produce, as I have seen, as

perfect offspring as is usually observed. The offspring of the patriarch Lot, by his two daughters, received no curse from nature, but figured among the great and powerful characters of Bible history. Mr. George Darwin, after a searching investigation, concludes that "the widely different habits of life of men and women in civilized nations, especially among the upper classes, tend to counterbalance any evil from marriage between healthy closely related persons." Mr. Darwin's views are in a measure sustained by Dr. Vorni's inquiry into the Commune of Batz. "Batz is a rocky, secluded, ocean-washed peninsula of the Loire Inferieure, France, containing over three thousand people of simple habits, who commit no crime. For generations they have intermarried, but no cases have occurred of deaf-mutism, albinism, blindness, or malformation, and the number of children born is above the average." It is evident from these facts that what nature requires is, the union by marriage of as nearly opposites in all things as is possible, so that the one parent may transmit to the offspring



qualities not possessed by the other, and the sum total will be a well-balanced being. Woman, as we shall see by and by, transmits of herself direct to her offspring, while from others she transmits as the result of *impress*. The person who impresses the maternal mind in the most powerful manner during the ante-natal period, will see his or her traits, or characteristics, or points of personal resemblance, appear in the offspring, whether they be related by blood ties or not. If the marriage has been a proper one, the husband possesses that power in a greater degree. But we will not anticipate.

It is indeed strange that people, in the face of direct knowledge, will run counter to their best interests; and yet it has always been so. I am not insensible of the difficulties in the way of any permanent reform in these matters; yet the world is seeking light, and I believe that there are many who, if they only knew the right course to pursue, would gladly follow it, and for those I now write. Licentiousness, passion and kindred evils, which the world in their present state love so well, have

ever proven their own executioners, so that truth and right have no need to fear. We know that,

“ Since right is right and God is God,  
That right the day will win,”

And that a pure moral and intellectual being, placed in a perfect physical body, is a heritage that angels might envy.

The great error of the past has been in mistaking sensual passion for genuine affection. “ Love is ever blind,” says the poet, hence is Cupid painted thus.

“ Such was his form as painters, where they show  
Their utmost art, on naked love bestow.”

Yes, love is blind, and made so by passion, avarice, and selfishness. Passion is short lived, while love is eternal. Passion is the perverted, love the normal condition of man. Passion satiated leaves but ashes in its stead. Love, heaven's choicest gift, burns brighter and brighter on the altar built by God.

It seems to me in these days of multiform laws, that none could be wiser than those enacted for

the physical, mental and moral welfare of the people. Laws are to restrain and punish those who will persist in doing wrong. If I injure my neighbor, or even a stranger, there are laws to punish me for it, and yet if I by marriage place myself in a position to bring lifelong misery and wretchedness to my helpless offspring, there is no law to lift a finger in their defense. How strange! Look at the history of the "Jakes." One criminal mother, criminal by nature, was allowed to marry, and as a result brought criminal daughters into the world, who in turn married and brought more, until a multitude of criminals, paupers and harlots filled the alms-houses and jails.

How true in this example is the prophet's words, "As is the mother, so is her daughters." (Eze. xvi., 44.) I protest against such, and all kindred marriages, and claim that they have no right to inflict upon a community their hereditary curses; and since the world knows the results of such marriages, why delay longer in enacting laws to make them criminal. The Spartans had a good law and a just one in regard to unfortunate births;



even if it does seem at first sight cruel. They laid no claims to being an intellectual people, but cultivated bodily strength until they became a nation of physical giants. Upon the birth of a child, a counsel of elders, who were elected for the purpose, examined with critical eye the little stranger, who, if found deformed or unfit to be a Spartan in the future, was at once strangled. Who can say that a similar course would not be a blessing to many unfortunates who are not fit to be Americans. The wisdom and justice of a law that would prohibit marriage to certain persons, would be apparent in a single generation. Suppose all persons with a taint of consumption, scrofula or syphilis, were prohibited under severe penalty from marriage. How long would it be before those curses of humanity would be wiped from the face of the earth?

Intemperance, sensuality and kindred vices, cannot be regulated in their descent by law, as they are the result of impress. Education alone of the people can remedy them.

A consumptive mother, ninety-nine times in a

hundred, will produce consumptive offspring; while it does not follow that an intemperate one should produce an inebriate. Some of the worst of drunkards were offspring of the most temperate parents,—indeed, this is the rule. This apparent incongruity will be cleared up when we come to the descent of appetites, passions, etc. If at each county seat a competent medical practitioner appointed to examine each candidate for matrimony, with power by law to reject every one who may have a taint of those diseases or disorders which are known to descend upon offspring, a single generation would convince the most skeptical of the wisdom and humanity of such a law. But we are told that “such laws would be depriving persons of their liberty.” Suppose it did; do we not “deprive them of their liberty” every day, and for less causes, too? The surgeon’s knife is a cruel yet often indispensable necessity. We sacrifice a limb for the future benefit of the rest of the body.

Life insurance companies require a certain standard of health, or summarily reject the ap-

plicant. All societies for mutual benefit look first to the soundness of the candidate. He is deprived of the liberty of entering the society, for the protection of others; and yet in marriage all eyes are shut and consciences stilled while the greatest tragedy (often) of life is being played.

Churches are built at great expense, and clergymen employed at large salaries to save souls that ought never to have been born. Christian ministers solemnly unite in "sacred bonds" physical and moral rottenness, declaring that "What God has joined together let no man put asunder," and then invoke heaven's blessings upon a union that is certain to meet a curse at every step. "O! consistency, thou art a jewel." If there is such a thing as responsibility in the universe, where is it to be located when these miserable unions shall have produced their blighting fruit. Shall we still multiply the injustice already done the helpless offspring? or shall we center the responsibility where it really belongs—upon those whose duty it was to have enforced obedience to nature's plain laws, and prevented such unions? We have quar-



antine laws to prevent the introduction of diseases from foreign ports, but none to stay the hands that are daily sowing broadcast as great or greater curses at home. We have laws which make it a crime to dispense medicines to the public that are supposed to be capable of destroying ante-natal offspring, but no law to regulate the marriages by which such offspring become a burden. Volumes might be written upon this important subject, but our space forbids, except a bare indication here and there, and we must forbear.

But there is a better day dawning. The little leaven still in the world in the shape of pure, noble women will ere long "leaven the whole lump." The day is not now far distant when a knowledge of and obedience to the laws governing human genesis will be a positive necessity, and as soon as this fact is seen, it will speedily win. Most mothers desire, above all things, beautiful, intelligent, moral children, and once convince them that they may possess such, if they will, and no duty will become too irksome to that tireless sex to gain the end. For "When woman will she will, you may depend

on't; and when she wont she wont, and there's the end on't."

Women who have erred at all in these great matters have erred innocently; for, I believe, there is no true woman but what would sooner part with her right hand than be the willing cause of one unfortunate life. I have an exalted opinion, a lasting faith in woman—pure, noble long-suffering woman. Even if sin through her did enter the world, so also did the redemption; and through her eventually will be ushered in the morning of the millennial glory.

—“ A spirit, pure as hers  
Is always pure—e'en when it errs;  
Like sunshine, broken through a rill,  
Though turned aside, is sunshine still.”

## CHAPTER V.

## HUMAN GENESIS.

“Men at some time are masters of their fates.  
The fault, dear Brutus, is not in our stars,  
But in ourselves, that we are underlings.”

—*Shakespeare.*

“Death we can face, but knowing, as some of us do, what is human life, which of us is it that, without shuddering, could (if consciously we were summoned) face the hour of birth.”—*De Quincey.*

In the preceding chapter I have directed special attention to woman, inasmuch as she has been so sadly neglected during the past periods, and as she is the all important element in human genesis. She is at once the architect and builder of our frames. Through her must come all the good and evil, all that is fortunate or unfortunate in human life. She is the conceiver and executor of our creation, and in her hand lies the destinies of the race. Hitherto, man has been considered of the first importance, and every effort has been



made to improve his condition; but experience in observation is beginning to teach the world that a great son can proceed alone from a great mother. Mr. Combe states that "there is scarce an example on record of a child of superior genius whose mother did not possess also a superior order of mind." So, what is true of man, is also true of the inferior animals; for, as we have seen, man is but a high order of the animal creation.

Mr. Youatt, in his work on the horse, says (page 34): "It may be laid down as a maxim in breeding, however general may be the prejudice against it, that the value of the foal depends a great deal more on the dam than on the sire. The Arabs are convinced of this, for no price will buy from them a likely mare of the highest blood; and they trace back the pedigree of their horses, not through the sire, but the dam. The Greek sporting men held the same opinion long before the Arab horse was known. 'What chance of winning have I?' inquired a youth whose horse was about to start on the Olympic course. 'Ask the dam of your horse,' was the

reply, founded on experience." "Bishop Hall, who wrote in the time of Queen Elizabeth, intimates that such was the opinion of horsemen at that period." (Ibid. p. 34).

The Greeks, Romans, etc., during the ages of physical culture, as we have already seen, recognized the value of reproducing through the mother points of strength, beauty, and physical skill; and it is strange that in modern times, with both animals and men, this essential feature has been lost sight of. Without a further elaboration here of this point, we will pass on to a consideration of animal genesis, as relates to the human subject.

There is perhaps no subject connected with the life of man in this world fraught with greater interest, or in which the mind is filled with stranger emotions, or more bewildering thoughts, than that of the contemplation of our pre-natal existence.

I have directed attention to marriage as the legitimate channel through which all generations should proceed, and given the reasons for exercising much prudent forethought in so important a matter, where genuine affection and sensual pas-

sion are offered side by side to natures as yet but illy prepared to discriminate between the false and the true. I have endeavored to persuade, as far as possible, the intelligent mind from its worship of the marvelous, where there was nothing marvelous at all, except the stupidity of certain persons, deeming such worship detrimental to further advancement, as well as a relic of past barbarism.

We then come to recognize a certain powerful force in nature residing within each individual, and which seems to be capable of marking out and shaping the destiny of man.

We have also seen that this wonderful force constitutes what is known as the mind, and is capable of producing effects both fortunate and unfortunate upon material bodies. Moreover, when we have noted the power this silent force possesses in changing organic substance into channels whose results are for good and evil, it is but natural to conclude that with a proper understanding of its nature and capabilities, it might, like the other great forces of nature, be controlled by man and so directed to his perpetual good.



We have further observed during our researches in this department of nature, that the mind or mental forces exhibit their power in accordance with, and in obedience to, the laws of physical construction; that is, if the organic matter called the brain is in an imperfect state of construction, either from congenital or accidental causes, we see an imperfect manifestation of mental power; and if better constructed, a higher manifestation, all depending upon the quantity, quality and arrangement of the physical brain. So, then, if mental power is the measure of physical construction, and that being, to a great extent, within man's own control, it becomes at once our duty to investigate fully those physiological laws governing our bodies, that in their future perfection we may have mental perfection also. As we have recognized but two forms of existence in the universe,—mind and matter,—the reader will bear in mind that what is termed spiritual, moral and intellectual in mankind, are only diversions of one subject,—mind. Now, while it is true that mind is obliged to exhibit itself in accordance with

physical construction, it is also true that the physical construction itself depends originally upon mental action, except where interrupted by accidental causes. That psychic manifestations are dependant upon physical construction, seems so self-evident a fact as to require no further proof to establish the truth.

St. Paul, who appears to have had so many sound ideas, even if he was not much of a scientist, pleads his own defects thus: "For I know that in me (that is my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. I find, then, a law that, when I would do good, evil is present with me. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin *which is in my members*. O, wretched man that I am, who shall deliver me from the body of this death." \* \* \* \*  
"So then, with the mind I myself serve the law of God, but with the flesh the law of sin (Romans, vii., 18, 21, 23, 24, 25). Again, he tells us that "the spirit indeed is willing, but the flesh is

weak." "For that which I do, I know not; for what I would, that do I not; but what I hate, that do I." (Rom., vii., 15.) And why? Simply because the mind, starting right, in passing through the medium of an imperfectly constructed brain, manifests itself to the external world accordingly. For example: If I pour molten gold into two molds constructed for the purpose, as a result I will have from the same metal in one case an image of a saint, and in the other of a demon. The same pure, unchanged metal is in each, but the shape must ever be that of the molds through which it passed. I cast the same steel into a cannon ball of destruction and into a plowshare of usefulness. The cannon ball can never be used to till the ground, neither can the plowshare be used as a projectile of destruction. The steel need not be changed in the least, but the cannon ball, to be of agricultural use, must be melted and pass through the molds of the plowshare. So is it with the mind. Mind is mind under all circumstances, and depends for its manifestations upon the brain molds through which it



operates. So, then, it is not mind, as mind, that needs our careful inquiry, but the matter through which the mind must manifest itself, if manifested at all. The same mind furnished by the Creator to Aurelius and Nero, appeared through the body of one as a saint, while through the other it shone as a demon. Now, Aurelius was no more to be praised for his God-like nature than Nero was to be cursed for his infernal one. Place the mind of Aurelius in Nero's cranium, and straightway Aurelius would become a devil; and place Nero's mind in Aurelius' head, and we would write Nero a saint,—that's all.

As we know of no means at present by which the human brain can be changed when once formed, wisdom points to but two sources from which we may expect good results; and these are to develop carefully by a proper education the good in man as now found, commencing early in life, and keeping as far as possible unfortunate and evil tendencies from developing; which is all human power can do with our present race. But not so with the generations to come. They are not yet

formed, either for good or evil, and *their* construction is, as I shall endeavor to demonstrate, within their own reach, and under their own control. It becomes, therefore, at once apparent that strict attention to a proper organization of that portion of matter which is designed for the mind to operate through, is of the most vital importance. The experiences of every day among men teach us that a weak intellect is the result of an imperfectly formed, diseased, or injured brain. The character of the manifestations of mind, whether it be intellectual or moral, depends entirely upon the portion of the cerebral nerves lacking, or injured. An excess of material, or even a nerve disturbance of the brain mass has been known to change a person's whole moral nature. As all psycho-variations in human beings are the result of organization alone (barring disease and accident) we have then but one point upon which to direct our attention, and that is the all-important one of pre-natal organization and growth. From the moment of the fructification of the human ovum until the completion of the future being, na-

ture performs her work in exact obedience to those laws which have ever governed animal genesis. That is, the requirements of genesis called forth certain efforts of nature, which established the law by which she has ever since performed her work. It is evident that every organ,—yea, every atom that enters into the formation of the future being, must be placed in position in obedience to some vital force, and that force can reside only in the organism of the maternal parent. Every vital pulsation in the adult body prepares and deposits formative materials where they are most needed. So likewise is it plain that the same vital force arranges and deposits, in obedience to the same law of organization, the materials requisite to the formation and development of the nascent embryo or foetus. The developing foetus is the mother in miniature, and is building in accordance with the exact laws that she herself is constantly being renewed. As there is a constant “tearing down” and “building up” of the animal body during life, the same laws that operated in the original construction must continue in opera-



tion for constant repairs. Now it is evident that, if the generative process is uninterrupted, the product must be in all respects a perfect counterpart of the maternal parent from whose system every atom was extracted. But sometimes, unfortunately (and often most fortunately), the process is interrupted and changed through the influence of external agencies affecting the maternal mind, and through that acting upon the nascent product through the emotions, producing results often of the most startling character. Thus, a knowledge of these facts becomes of the most vital importance, for through it we shall be able to take advantage of these forces of nature, and turn them in the direction of perpetual good.

The importance of a thorough knowledge of human genesis will become apparent when we remember that when a human being is once born all is there that ever will be; not one atom thereafter can be created, nor one destroyed. "For which of you by taking thought can add one cubit unto his stature."

Every faculty, appetite and passion is there that ever will be, and all that can be done thereafter is to develop them, or hinder their development. The time to create a good faculty or trait, or prevent a bad one from ever existing, is during that mysterious process called human genesis; for, if that golden opportunity is lost, the most heroic endeavors subsequently will but too often result in miserable failure. "Can the Ethiopian change his skin, or the leopard his spots?" It has been urged by the advocates of reform, that men have been reformed, and changed in both character and disposition. Yes; a blow upon the head has changed a man's character by changing the arrangement of his brain molecules, but it is not to be relied upon. "Be not deceived; that which a man sows, that shall he also reap;" a man once formed *can not be re-formed* by any process yet known. The old nature is still there, no matter what may be done to extinguish it. Those persons easily reformed were never naturally bad; theirs were, in reality, good natures growing up in bad soil. But try the hereditary

criminal, the man born such, and let us witness the result of *his* reformation.

The state prisons, perhaps, accumulate the major portion of the real, natural criminals. What do the records show of their reform? For every reform, or even approach toward reform, a thousand grow a hundred times worse.

The Commissioners of Lunacy, in Scotland, in their report, after their large opportunities for observation, during the three years from 1872 to 1875, say in regard to the real reform of a drunkard: "It is possible that prolonged compulsory abstinence from alcoholic liquors may restore to habitual drunkards the power of self-control, and enable them to resist the craving to which, when at liberty, they succumbed. Our experience, however, does not give much reason to expect this result." To this passage, in the first of these reports, is added: "Indeed, it would not be easy to point out *one single case* of permanent and satisfactory reform."

It is true the world is full of good institutions for the reformation of men, which will continue



to save many already largely right by nature, but who have by force of circumstances been driven into pathways leading into wrong. But there is a large class whose natures are all wrong, who were born so, who are certain candidates for evil lives and dishonored graves, merely on account of "the accident of birth." Statistical science shows that, of the generation to follow us here, a certain number, and a large one too, are as surely doomed as they are sure to be born. These facts, I believe, were what John Calvin saw, and knowing nothing of science, came to the conclusion that God must have so ordered it for his own pleasure, as no other reason was apparent to him. Hence arose the horrible doctrine of unconditional election and reprobation. That God should elect before the foundation of the world a certain small number of his creatures to be saved, and abandon all the rest to everlasting torment, and for no reason except to show his power, is something so repulsive to the generous mind that it makes the blood run cold. Yet such a doctrine was taught and enforced upon the pain of death, and

believed in by a large portion of the Christian world for centuries, and even yet by a few. Thank God for freedom! The blessed liberty of research, of thought, of speech, to-day. No more shackles to fetter progress; no more enforced bigotry; no more intolerance.

We have, then, the most conclusive evidence that upon the physical organization alone, through which the mental forces act, depends all the peculiarities, defects and deficiencies,—all the variations observed in the life and character of every human being. As the same kind of material composes the locomotive and the mittraleuse, the palace and dungeon, so also do the same elements unite to form the giant and the dwarf, the philosopher and the idiot. Now, as there must be a cause for every phenomenon, the important question for us is, why does the same kind of material produce in one case a Solomon and in another a fool? Or, for what reason does one person appear in this world a seeker after God, and another a worshiper of Belial? Why, indeed, is one nature that of an Aurelius or Howard, and another

a Brazenbeard or a Nero? Or, why is one a Helen "at whose door all Greece is said to have slept," or a Cleopatra, whose wit, beauty, and vileness astonished the world; and another that of the vestal Virgin, to touch but the hem of whose garment was mortal sin? In a word, why are a multitude possessed of capacities for every degree and character of evil, while there are others who seem only capable of doing good? The answer lies in the one word—*Organization*. If organized for good, they will be good; but if for evil, evil they will be to the end of the chapter. The stamp of heredity, when well marked, seems wholly ineradicable. No matter whether it be for good or evil, fortunate or unfortunate, it is a part of the being, ready for development, and, if developed, must remain while life lasts. No prayers nor tears can alter Nature's awful fiat when once gone out.

I have among my notes a case of hereditary appetite for strong drink, coupled with a moral nature too weak to resist, yet which felt the influence of the terrible curse. "A gentleman at



Battle Hill, Kas., resolved to reform or die. Putting some deadly poison into a glass with whisky, he locked himself in a room with the mixture. His plan was to conquer his craving for alcohol, if possible, and, if his appetite overpowered him, to kill himself with the drink that satisfied it. He was alone with the poison for six hours, and then drank it."

Now, what is true of hereditary inebriety, is also true of licentiousness and other passions. How many are the "fallen angels" of the world, and how few ever seek or desire to return to the paths of virtue.

Oh! that the people might awake to the importance of a healthy genesis of their kind.

CHAPTER VI.

HEREDITARY DESCENT.

DIRECT DESCENT—GENERAL PRINCIPLES.

“By the fireside tragedies are acted,  
In whose scenes appear two actors only,  
Wife and husband,  
And above them God, the sole spectator.”

—*Longfellow.*

“Statistical science, that true yet remorseless prophet, reports to us that out of the thousands of babes resting their innocent heads upon their mothers’ breasts to-day, there shall be numbered so many thieves, so many murderers, so many licentious and wanton ones, so many suicides, and so many that shall die sudden and violent deaths. Inspecting colleges, that stern-browed registrar records, that this proportion of young men will honor themselves in their daily walk and conversation, and that shall wander by devious paths and doubtful ends. Beholding the sweet school girl with unmelting gaze, the seer foretells that

these shall dwell in reputable peace, and these make shipwreck of their lives.”

Man marks the highest point in the scale of creative acts. From the unorganized to the organized; from the organized to the vital; from the vital to the intelligent, and from the intelligent to the moral and truly spiritual, has the scale ascended. As previously noted, from the lowest to the highest in animated nature, there seems to be only a difference of degree, not of kind. In the plant and lower forms of animal life, the degree of organization is so low as to render them individually helpless; that is, subject to the influence of their surroundings without possessing the power in themselves of altering, or even modifying, their existing condition. But as we ascend the scale a better organization gives more independence and a higher individual control.

The sponge and jelly fish are practically helpless; they cannot avoid enemies, nor seek better conditions; while with those higher orders that possess arms, legs, or wings, much may be done by themselves to better their existence. Now,



when we add to a physical condition capable of changing place, that highly organized matter—the brain—with all its perfection of function, as in man, we see the animal placed in a position where it can modify at will its state, by placing itself under the most favorable conditions for advancement and growth. Now, the same causes which operated to form the first plants and animals, if not modified or changed by surrounding forces, will continue to produce all other plants and animals just like the first. But plants, and many of the lower forms of animal life, are incapable of resisting surrounding forces, and cannot change their place, when unfavorable, for a more suitable one; hence, they become modified, in all degrees, which modification gives rise to others entirely dissimilar in properties and appearance. The numerous modifying causes also give rise to numerous species as the long periods roll on.

“Horses and dogs brought from England to the Himalaya mountains soon became covered with a kind of wool which grows among the hairs, while the same animals, taken to the interior of Africa,

soon lose their hair and become bald. Many species of birds lose their feathers, except the large ones of the wings and tail." — (Reclus.) Climate, soil, food,—a thousand causes, from the poles to the equator, work marvelous changes among all life exposed to their influence. Man differs from all other animals by his capabilities for rapid and high advancement.

His superior intelligence enables him not only to seek out the best conditions, but, as we have seen, by reason of his superior mental forces, he can command the physical forces of his being and produce results in accordance with the dictates of his own will. It is evident, then, that in the process of advancement from the lower to the higher, the physical forces of nature govern the mental until we arrive at man, when, in the lower races, they seem to be nearly equally balanced, but in the higher civilizations, as among the Europeans, the mental becomes the master, and man holds the key of the future in his own hands.

Now, there are certain principles of origin and growth common to both man and the lower animals;

like producing like for the same reason in all. But in man, with all the advantages of his superior construction, arises certain distinctive traits, characteristics, appetites and passions, which descend upon him either as a blessing or a curse, and which he alone of all creatures possesses.

The natural faculties in the well-balanced brain are all harmonious and subject to the government of the will; but to suppose that during the original construction of that brain a powerful impression is made upon the maternal mind, which impression, being reflected upon the brain of the embryo or foetus, in the same faculty, say of acquisitiveness,\* causing it to be abnormally developed, we have, as a consequence, in the offspring a natural kleptomaniac. So, then, what we term an unnatural appetite, or passion, or faculty, is but the natural one, intensified often to such a degree as to be beyond the power of the will to govern. Now, as nine-tenths of all the sins and sorrows of life come from certain human appetites and pas-

\* The assertion of Gall and Combe, that each faculty had a separate place in the brain as its home, has since in numerous instances been proven to be correct.



sions in excess, and as these reside unalterably in the brain, it becomes certainly of the highest importance to understand them as they are, and attempt our work of re-formation at the only time it can be successfully done,—when the individual is *first formed*.

The descent of diseases, such as consumption, scrofula, syphilis, etc., is quite different from the descent of personal traits or characteristics. The morbid germs, producing certain diseases, find their way to the system of the infant during its nutrition, from the mother's body, or from close contact with the father during early infancy, as it has been ascertained that the particles of dried sputa of consumptive patients, floating in the air, are capable of infecting certain susceptible persons when inhaled. These disease germs may lie dormant for years, but upon favorable opportunity they spring into life and activity, while traits, characteristics, etc., are the result of impressions first made upon the maternal mind, and, through her nervous system, reflected upon the brain of the unborn offspring, where the effect has been to

so arrange the growing brain as to make them permanent and organic.

The manner of these changes is not clearly understood in our present state of knowledge, nor is it necessary as long as the *fact* is known to us. We know that a violent fit of anger will render poisonous, in a few minutes, previously healthful mother's milk, but *how* it does it, as yet does not seem so clear.

A knowledge of these facts would save many a tired mother from walking the floor all night with her suffering infant in her arms, or indeed save its life oftentimes. So, also, would a knowledge of these great laws and forces of our being bring joy and gladness to the world never known before.

Upon general principles, the prevailing tendencies of an age seem to determine the character of the coming generation; local and individual exceptions, however, modify to some extent the general rule. The custom of a nation, or tribe, in different periods ere long becomes a habit, which, though often temporary in itself, becomes the fixed character of the progeny. Thus does licentious-

ness and other forms of vice, such as dishonesty, cruelty, etc., from a habit of constant thought in the present become the fixed organic constituent in the subsequent offspring, *e. g.*, in a part of Greece, at one period, vice was the rule and virtue the exception.

To be virtuous in Athens was to be ridiculed, while to be profligate in Sparta was to meet with the just indignation of the entire populace. The Greeks during their long and terrible wars developed a race of brave, hardy warriors, while during the reigns of peace in a delicious climate and on a fertile soil, with vivid imaginations turned toward art, oratory, and things beautiful, they brought forth philosophers, orators, and artists of the highest type. So, also, with Rome during the reign of the Cæsars, those long periods of endemic wickedness, whose unbridled licentiousness polluted alike patrician and plebeian, and where murder, rapine, and inhuman cruelty ruled the hour. There was one class, however, in imperial Rome—the nobility—that were ever free from the degrading licentiousness and other vices; and



why? According to their strict laws, no woman whose grandfather, father, or husband, had been a noble knight, was allowed, under the severest penalties, to be other than virtuous, which being a life custom, each generation was born with only virtuous ideas instilled into them, which became a part of their organic structure; just as vice did to those whom the laws protected in vice. According to Gibbon, the imperial age of Rome was the one in which vice, especially that of licentiousness, held supremest sway; and although the empire degenerated fast enough, on account of its vices, toward destruction, yet the day of doom was protracted by the enactment of those laws which preserved a portion of its people in each generation, and of the best blood from the degrading vices of the general populace.

Among the shocking crimes committed in the different periods of the world's history, licentiousness may be said to have been, as it still continues to be, the great sin of the human race. So familiar were all forms of licentiousness to the early Greeks and Romans, that, with but few ex-

ceptions, it was not considered at all disgraceful to engage in the most loathsome description of vice. The most celebrated men and women of Greece and Rome, beautiful of form, and possessed of splendid intellects, were vile. The most famous of Greek courtesans descended from a courtesan mother—Aspasia, of Miletus—who lectured on eloquence at Athens, taught rhetoric to Socrates, and composed the orations of Pericles. Another was Leontium, the master of the philosophy of Epicurus. Her daughter, who also adopted the profession of her mother, was the concubine of the Governor of Ephesus. Still more famous was Lais, whom Plutarch states had an army of admirers, and, according to Propertius, all Greece were her slaves. History has preserved the beautiful anecdote of Leona, a courtesan of Athens, who bit off her tongue rather than betray the secret confided to her by Harmodius and Aristogiton in their conspiracy against Hipparchus.

Both Greece and Rome gave free scope to their sensual passions, which grew worse with each

succeeding generation, until the earth groaned under the weight of the iniquity. Luxury, effeminacy and sensuality pervaded all classes, and libertinism and concubinage became the order of the day. So thoroughly imbued were even those in authority with vice, that the Roman Senate ordered a festival in honor of Flora, which took place every spring, at which time naked women of loose character paraded the public streets, and at the sound of the trumpets threw themselves into the most lascivious attitudes. So were the theaters and places of public amusement made the scenes of the most demoralizing character. Heliogabalus, a Roman emperor, famous for his debaucheries, obliged actors to represent nature in all its realities, and consummate their adulteries upon the stage. In this age corruption of morals became so general that even women of high rank gave themselves up to the greatest licentiousness.

Who can forget the shocking crime of the Emperor Augustus and his sister Julia, or the Emperor Tiberias, who preached morality during the day, and who was so favorably impressed



with Pilate's account of the crucified Jesus, that he desired to have his name placed with the gods of the Pantheon; yet spent every night in drinking wine served by naked girls. Caligula, not content with violating one of his sisters, and living openly with the others, took delight in dishonoring not only his own wife, but the most distinguished women; also, in the presence of the husbands. This was the emperor that established an apartment for prostitution in the very palace of the Cæsars. Domitian lived publicly with his niece, the daughter of his brother Titus. Nero, it will be remembered, after having repudiated the unhappy Octava, and the infamous Poppea, solemnly married the eunuch Sporas dressed as an empress. Such pranks we would naturally ascribe to the influence of liquor in modern times, but not so then. It was their natural bent, an every-day life, a true but degenerated *descent*. Julia, the only daughter of Augustus, famous for her wit and beauty, rendered herself still more famous by her licentiousness. During these ages vice and sensuality was the rule, while virtue was

the exception. Female honor and virtue were then scarcely known by name, and even if suffered to exist were considered rather a reproach than an ornament.

The Greeks and Romans were by no means the only nations cursed by the sins of licentiousness. Look at male impotence and female sterility among native Americans to-day, and tell me how long, at the present rate, can the natives of Freedom's soil retain the control of its government. I am not an alarmist, but facts are facts. History repeats itself. Where now are the glorious kingdoms and empires of the past, and to what did they owe their decline and fall? The temporary sins commencing in custom and habit, became in the generations to follow the organic nature of the people, and wrought their ruin. What was true of Sodom, Babylon, Egypt, Rome and Athens, are no less true in modern times. Crime and wrong-doing are wrong, and bear the same character in all ages. The debaucheries of Francis I. survived that lecherous king, and were fostered by his successor, Charles IX., and his mother, Cath-

erine Medicis, and became organic in his grandson, Henry III. The reigns of Henry IV., Louis VIII., Louis XIV., the Regency of Louis XV., were marked by the same licentiousness and disregard of public decency and morals, until the earth shuddered at the crimes committed in defiance of the principles of morality and justice, and washed out this foul stain upon the name of man with the blood of the revolution. The Romans, among their other barbarous amusements, were especially fond of combats; sometimes wild beasts were pitted against each other; sometimes prisoners of war were required to fight the beasts or each other, and at other times gladiators were required to fight ferocious beasts or other gladiators.

After Julius Cæsar returned to Rome from his various conquests in Egypt, Syria, etc., he wished to celebrate his victories before the Roman public on a most magnificent scale. Accordingly, in making preparations for the festivities attending his triumph, he caused a large artificial lake to be formed at a convenient place in the vicinity of Rome, where it could be surrounded by the people,



and then he made arrangements for a naval battle. A great number of galleys were introduced into the lake; they were of the usual size employed in war, and were manned by numerous soldiers. Syrian captives were put upon one side, and Egyptian on the other, and when all was ready the two squadrons were ordered to approach and fight a real naval battle for the amusement of the enormous throngs of spectators that were assembled around. Hundreds were slain, and the dead bodies fell into the lake, whose waters were dyed crimson with their blood. Cæsar also had land combats, where hundreds were employed on a side to fight real battles merely for amusement."—(Abbott's History, Cleopatra, page 194.)

At the time of the reign of Claudius, who succeeded the infamous Caligula, A. D. 52, it was determined by that emperor to drain the Fucine lake, at the foot of the Appenines, near the source of the Tiber. When the canal was finished which was to carry the waters of the lake to the river, the opening of the sluice-gates was to be celebrated in some becoming manner. The simple

fact of draining the Fucine lake was not enough enjoyment for the people, as Claudius well knew. So a great naval battle, where thousands were to be engaged, was ordered, and accordingly ships were built upon the lake and manned by convicts and prisoners of war, who were well armed for the occasion; men whom it was considered in those days perfectly just and right to employ in killing one another for the amusement of the emperor and his guests. The spectators had a good view of the battle, as there was neither smoke to obscure the sight, nor stray missiles to endanger their lives. The shores and neighboring heights were lined with hundreds of thousands of people. A real battle was regarded by the Romans as the most sublime and imposing of spectacles; hence, a vast multitude of both sexes flocked to witness the one which Claudius arranged for them on the Fucine lake. The emperor himself presided, dressed in a coat of mail, and Agrippina sat by his side, clothed in a robe made entirely of gold thread. The signal was then given, and the battle commenced. At first there was some difficulty, as

usual in such cases, in getting the men to engage, but they became sufficiently ferocious at last to satisfy all the spectators, and thousands were slain.—(Abbott's History of Nero, pp. 118, 119.)

It is not difficult to imagine what sort of a character a child would possess, who was born and reared under such scenes, and in an atmosphere such as surrounded the court of Claudius. Take Nero, for instance, as one of the first examples, and witness the effect of heredity to the very end.

“Everything connected with the amphitheatre possessed at this period such a morbid fascination for all classes of the Roman people, that even ladies of rank esteemed it a desirable accomplishment to understand the use of the sword; and it is said that on more than one occasion women of noble birth have been known to take part in the deadly games themselves. To thrust, stamp and shout when a gladiator fell, pierced to death, was esteemed a regular exercise of healthy excitement” (Anteras, p. 296). “At the sound of the trumpet the gladiators arranged themselves for



deadly combat—sometimes against some wild beast let loose upon them, and sometimes against each other—friends who have ate and slept together, and have learned their deadly trade from the same fencing master. Yet it is their duty to stand up and fight in dead earnest until one or the other is struck down and gasping his last breath at his fellow's feet,—all to please the morbid fancy for hideous pleasure of a degraded populace. Sometimes there are ten or twelve pairs pitted against each other at once, when the arena becomes a ghastly and forbidding sight.

They die hard, these men whose very trade is slaughter; but mortal agony cannot always suppress a groan, and it is pitiful to see some prostrate giant supporting himself painfully on his hands with drooping head, and fast closing eyes fixed on the ground, while the life stream is pouring from his chest into the thirsty sand.

It would be a disgusting task to detail the scene of blood shed, to dwell upon the fierce courage wasted, and the brutal, useless slaughter perpetrated in those Roman shambles; yet, sickening as

was the sight, so inured were the people to such exhibitions, so completely imbued with a taste for the horrible, and so careless of human life, that scarcely an eye was turned away; scarce a cheek grew pale when a disabling gash was received or a mortal blow driven home. Mothers with babes in their arms would bid the child turn its head to watch the death-pang on the pale, stern face of some prostrate gladiator." (Ant. pp. 214, 215).

But good traits, as well as bad ones, descend upon men and women in this curious world of ours. Take for example the Dorians and the Ionians, who settled, the one in northern Greece, and the other in the western portion. These two peoples spoke the same language and were of the same descent; but their characters differed as widely as the cold, barren mountains from the soft, smiling plains. The Dorians were rude in their manners and laconic in their speech, barbarous in their virtues and morose in their joys. The Ionians lived among holidays; they could do nothing without dance and song. The Dorians founded Sparta, a republic which was in reality a camp, consisting of

soldiers fed by slaves. The girls were educated to be vigorous, the boys to bear torture, like the red Indians, with a smile. A council of elders examined all new-born children, and selected only the finer specimens, in order to keep up the good old Spartan stock. They had no commerce, no art; their whole study was to improve physically, and to be a superior, warlike nation. Their bodies grew strong and their minds weak. The Athenians, however, were the true Greeks; intellectual, vivacious, shrewd, patriotic, and dishonest. The age of vice and barbarous practices was succeeded by the age of art and personal beauty. Thus we see, that whatever direction the mind of a people take, whether for good or bad, it becomes in the succeeding generation an inherent part of their nature. As with the Greeks and Romans, so with the ancient Germans; early custom became habit, and that became organic law. With them, when a young man came of age he was solemnly invested with shield and spear. The ceremony of knighthood at first was nothing more. Every man of good birth became a Knight, and took the oath to



be true to God and the ladies, and to his word of honor. His actions must be all honorable; he must be a manly man. "Thus within those castles of the dark ages was born a sentiment which has ever been the admiration of the civilized world. Within those castles arose a sentiment of honor, and the institution of chivalry, which made, in the after generations, women chaste and men brave. Women were worshiped as goddesses; the men were revered as heroes. Each sex aspired to possess those qualities which the other approved. Women admired, above all things, courage and truth; so the men became courageous and true. Men admired modesty, virtue and refinement; so the women became virtuous, modest, and refined." Turn from this picture to another within the history of man, and which still continues to be the custom among some tribes. "Where women became the slaves of their husbands, hewing the wood, drawing the water, and working in the fields, decoration among the females was not allowed. It was considered unwomanly to engage in any but muscular

occupations. Wives were selected only for their strength. They were coarse, hard, ill-favored creatures, as inferior to the men in beauty as the females throughout the whole animal kingdom."

Thus, we see that what may be but the temporary customs or habits of a people, whether good or bad, humane or inhuman, becomes in the generations to follow their permanent organic character, and continues to be reproduced with growing intensity until some prominent obstacle presents itself in the way to change the currents of thought, and establish again a new basis for a present custom.

"It rolls away and bears along,  
A mingled mass of right and wrong."

Now, what is true of the earlier nations, is no less true of us to-day; the descent from parent to offspring is in obedience to the same laws, and at all times. As the Spartans produced a race of hardy warriors, and the Germans a race of gallant knights, by cultivating the best conditions for descent, so the Puritans produced a class of religious fanatics by passing stringent laws, en-

forcing foolish observances as divine commands. Any belief, no matter how monstrous, can be made an organic part of the constitution of a people by a few generations of enforced obedience to its tenets. It becomes natural, because it is a part of their organization; its growth is often slow, and it is also slow to be got rid of. It was just as natural for an old Puritan to believe that God would punish in an "everlasting lake of fire and brimstone"—somebody else, as it was for a man like Thomas Jefferson to believe it impossible for an all-wise and all-powerful Creator to be driven to such an alternative.

As we have seen, man differs from all other creatures by possessing a brain of marvelous perfection, through which the mental forces of his being manifest themselves; and that heredity, while obeying the same laws in him as in the lower animals, is modified, altered, and often changed entirely by the operation of the mental forces. Hence, it becomes clear, that if the mind is capable of exercising so great an influence over physical construction, and as all depends upon the



original construction of the individual, the descent of appetites, passions and all things unfortunate or hurtful to man, may be regulated, governed and constructed for his good only. The measure of mental power is in a direct ratio to the quality, quantity, and arrangement of the material substance of the brain and nervous system. Therefore, people differ in this world as much mentally and morally as they do physically, and for the same reason,—viz., difference in original construction. The deposit of special brain matter increases the facilities for mental power, as the deposit of fibrine does of muscular strength.

“I have no patience,” says Galton (Hereditary Genius), “with the hypothesis occasionally expressed and often implied, especially in tales intended to teach children to be good, that children are born pretty much alike, and that the sole agencies in creating differences between boy and boy, and man and man, are study, application, and moral effort. It is in the most unqualified manner that I object to pretensions of natural equality. The experiences of the nursery, the school, the

university, and of professional careers, are a chain of proofs to the contrary. I acknowledge freely the great power of education and social influences in developing the active powers of the mind, just as I acknowledge the effect of use in developing the muscles of the blacksmith's arm, and no further. Let the blacksmith labor as he will, he will find there are certain feats beyond his power that are well within the strength of a man of herculean make, even though the latter may have lead a sedentary life."

I have thus been particular in this matter in order to fasten in the mind the fact that, no matter what the mind of a human being may be in itself, it has to manifest itself through the medium of organic matter, and the manifestations appear exactly in accordance with the construction of that organic matter. Moreover, the arrangement of the materials composing the brain and other portions of the animal body, is capable of being controlled largely, if not entirely, by the will, therefore bringing all appetites, passions, physical peculiarities,—everything that may affect for either

good or evil,—within the power and control of human beings, leaving the shaping of their destinies within their own hands. The fact can not be impressed too strongly, that the universe is governed by fixed, necessary, irrevocable laws, even in the minutest affairs, and that obedience to those laws alone gives the best results. Nature's demands are simple, her commands imperative. Obedience brings a blessing every time; disobedience, whether consciously or unconsciously done, brings a curse without fail, no matter to whom,—saint or sinner, Jew or Greek, bond or free. Yet, notwithstanding all this, we see men daily cringing and humiliating themselves, and trying "to mortify" their poor flesh, instead of endeavoring to elevate it to a higher plane, and purify it. And for what? Why, in order to court the favor of Providence, in the vain hope that He will come to their relief, and change permanent laws, because they have wandered in forbidden paths. When men once come to understand that the prayer God answers is the one in perfect harmony with his laws, and the only one, they will seek to



understand those laws, and conform to their requirements, and thus save much useless endeavor and valuable time.

I hope I may not be understood to speak lightly of prayer; that is, *true* prayer, for I believe there is much power in faithful, earnest prayer. But that power lies in the individual good to one's self; in the purifying, reforming influence it has upon our own natures, and not in its power in teaching God His duty to man, or in inducing Him to grant things He would not have otherwise given. I am aware that there are hundreds of examples where it is asserted that, through petitions to God, sick persons who would have otherwise died, have been restored in a most remarkable manner. I have before noted the powerful influence that the mind has over the body in the restoration of the sick. This is true with many of the reported miraculous cures. Other cases are but mere coincidences. In every place where the Creator is visible to man in a single work, he is unchangeable, and cannot work thus to-day and some other way to-morrow. I do not wish to apply the cold douche of facts to

dampen any one's ardor in the right, but truth cannot be eliminated until the mass of error is cleared away. The case of our late lamented President illustrates well the case in hand. If ever direct petitions to the Almighty could accomplish anything, they should have served to save President Garfield, for the whole nation was pleading for his life; and not only our own nation but the civilized Christian world also. The question resolves itself into this: Was the life of even President Garfield of more consequence in the universe than the changing of one of nature's fixed laws? The result answers. Now, in his case, a law of life was violated by that fatal shot, and the only prayer that could have been heard and answered was a mending of that broken law. Could the ball have been extracted, and the lacerated tissues replaced just as they were before the shot was fired, by surgical skill, he would have been saved, we all instinctively know, and that is the only kind of successful prayer for such a case. The law was waiting to be obeyed; man was unable to comply with its requirements, and inexor-

able nature removed the victim. "If the mountain won't go to Mohammed, then Mohammed must go to the mountain." So when God's great laws in nature won't conform to man, man must make up his mind to conform to them. Those reported cases of Providence interfering in a special manner for certain individuals, taking away at once and forever powerful and overmastering appetites, as for strong drink, opium, etc., will not bear the light of careful scrutiny. As we have seen, nature does the same thing the same way every time, and for the same reason; and if we can discover any examples when appetites have been removed without prayer, equally well with those they claim as the result of prayer, we must conclude that prayer in one case, and no prayer in another, could not accomplish the *same* thing.

I give a few cases well authenticated here, because so many, oh! so many, have been deceived in this matter and depended upon the wrong help. I don't object to prayer, but only warn those who have unfortunate appetites not to depend upon



prayer for what it was never calculated to do. Would he be conceded a wise man who depended upon prayer in the spring time to plant his ground and put his crop in? or in the harvest time to gather it into his garners? The few cases where appetites for stimulants, that had continued for years, have disappeared permanently after an earnest prayer, are equally balanced by the same number and kind of appetites disappearing from persons who never pray, neither were they prayed for, to the utter astonishment of themselves and friends.

I do not doubt the sincerity of belief in the individual thus so kindly dealt with, nor wonder that he should ascribe it to the direct interposition, on his behalf, of the Almighty in answer to prayer. Still we must not lose sight of the fact that there are hundreds of as good, or perhaps better, persons in every way, who are now, and have been for years, struggling with all their might, and crying in despairing agony to the same merciful Father for help, and still have never received the slightest aid or encouragement. I have seen more than

one Christian mother with a faith, which if rightly directed, could move mountains, pray unceasingly during the remainder of their lives for their wayward boy that God would save him from his inebriety, and never falter in their belief (although seeing no fruit from their prayers) until their eyes closed in death; who still believed, as they stepped into the cold river, that their prayers would be answered after they were gone. But I have seen those same sons,—the children of so many tears and petitions,—go on from bad to worse, and finally go shrieking and cursing down to that door which opens upon the eternal night. Those poor mothers never once dreamed that there was but one time and place where their prayer could have been answered, and that was during the period of their child's pre-natal nascency. To believe that God who, we are taught, is infinitely wise and just, should select one here and there to bestow special favors upon, and let hundreds upon hundreds go down unaided, with prayers unanswered through agonizing lives to die in hopeless gloom—I cannot and will not. It is impossible for me to

separate such an act from that of grossest injustice, unworthy a human tyrant, much less that of a God and Father of all men.

The examples I select are from the ranks of the slaves of opium; as those of experience know that of the two narcotics—alcohol and opium—opium binds its victim with much the stronger chains.

De Quincy, whose confessions many are familiar with, made many and long continued efforts to break, but could not. Coleridge, after many and repeated attempts to rid himself of the terrible master, exclaimed in despair: "All is lost! \* \* Hope, now, there is none. I am but the wreck of what you once knew me; rolling rudderless." Scarcely less deep was the oppressive gloom of Randolph, who exclaimed: "I live by opium, if not upon it," and died its victim, notwithstanding his faithful laments, futile resolves, and earnest efforts to break away. On the other hand, we will present the late Emperor of China,—Taou Kwang. This emperor, after long years of slavery to this fearful master, in his declining years, when he saw his health giving way under its use, re-



solved to break away from it, and persevered in his good resolve to the end, feeling no inconvenience from the breaking off from the start. Perhaps this was in answer to some prayer of this worshiper and brother of the sun and moon, or may be an exception was made in his case on account of being an emperor. Ah! how we mortals err from not understanding. Dr. Christison relates the case of a woman who had led a loose life, and who had long been a slave and a martyr, too, secondarily to opium, who broke off, of her own accord, suddenly, and without experiencing any bad feelings or any revived disposition to return to the habit. At Mount Hope Lunatic Asylum there was a female patient under the charge of Dr. Stokes, whose daily quantity was 156 grains, who, from no remonstrance or outside influence, but of her own prompting, simply, abandoned the narcotic entirely, and at once, without personal ill-feelings, or any recurrence of the habit. Alonzo Calkins, M. D., relates a case sent by Dr. Quackenboss, of a young woman, a housemaid, who was addicted to the habit for many years and would

beg, lie, or steal to procure it, who, during her worst infatuation of opium, "made the acquaintance," she said of a Methodist meeting, and "took religion," and was persuaded by her class-leader to abandon the habit,—which she at once did, without the slightest inconvenience or a desire for its return.

The influence of the mind upon the body, as before explained, under suitable conditions, fully accounts for all these curious cases. "But who can explain the mystery of the loving Father, who has all power, and in whose image all men are said to have been created, looking down upon his creatures from Elysian fields, and beholding in the night of mid-winter in a great city, snow lying deep upon the ground; dead lying thick in the morgue; outcasts gnawing the bones the dogs had left, and shivering on church steps built by pious crowds, who glorified God, are starved, their brethren; aristocrats, skimming over the ice without care or thought, flashing their diamonds in the torchlight, warm in their swans-down and ermine; wretches, who dared be both

poor and honest, sleeping, famine-stricken, under bridge arches, as such a twin insult to a wide world deserved; philosophers, male and female, who were vile and got gold, and drank Rhine wines, and laughed at life from velvet couches. How came they so, and why are heaven's gifts meted out so unequally?"

"The Declaration of Independence," which we liberty-loving people so much revere, declares that "all men are born free and equal," and are endowed by their Creator with the rights of "life, liberty, and the pursuit of happiness." We wish it were so. It is a good sentiment, but errs in point of fact. Experience teaches us that all men are *not* created free or equal, neither are they endowed with equal chances for "life, liberty, or the pursuit of happiness." What mockery to speak of individual freedom when thousands are bound with chains they cannot break. What sarcasm upon man to assert an endowment of life when two-thirds pay its penalty before they reach maturity; or even of happiness when there are multitudes who are carrying burdens, which, like Job



of old, make them curse the day in which they were born; and are often tempted, like the patriarch, to "curse God and die."

Reader, we cannot lay the blame on Providence for man's own deficits. He has wandered from the proper paths, and is left to find his own way back again. Misfortune is the price man pays for liberty. And now, since we are conscious that we will have "to work out our own salvation, let us set about to find the best method. Who of us have not often asked ourselves the question, why it was that joy and sorrow, vice and virtue, happiness and misery, health and sickness, war and peace, opulence and poverty, walk hand in hand along life's pathway, leaving in their wake here and there a rose of pleasure among the thickly strewn thorns of degradation and woe. How often have we witnessed this curious medley of opposing yet commingling forces of human nature, beholding the evil ever neutralizing the good, and turned our gaze up to the heavens, endeavoring to pierce interminable space to catch a glimpse of that smiling face, whose power is unlimited, and

whose pity is without bounds; and stood amazed that the heavens were as brass above us, while the great tragedy of human life was being played, and by so many actors of no mean repute, all of whom were being borne by a resistless tide, far beyond the reach of earthly vision. How often have we asked, why are these things so in this beautiful world of ours? Why must pleasure be accompanied by pain? Why must the cup of sweetness be mingled with gall? For ages have the people stood with folded hands and idle brains, expecting some great miracle to be wrought in their behalf, and happiness, together with special blessings, poured down from celestial springs. Thus it is; thus it has been in times past, and will continue to be until man can be led to understand fully what he now only sees in part; that as by man himself sin and misfortune entered the world, so by man must they depart. How many hearts lie bleeding and broken to-day, and what numbers in the great past have sunk in despair from view, for want of that guidance to the open gateway of truth to which science is now directing our steps.

## CHAPTER VII.

## MATERNAL IMPRESSIONS.

We now come to a part of this wonderful subject whose interest reaches to the depths of every human soul. Here we are to meet the extremes of life. Here are the joys and sorrows, the hopes and fears, the successes and failures; the fortunate and the unfortunate of this world brought into review as they march side by side, and

“Mingle together in sunshine and rain.”

Surrounded by all the elements of wisdom, we behold a vast majority of the people steeped in folly. Environed by the luscious fruit of peace and joy, they pluck the poisoned weeds of passion. Beckoned earnestly, too, by the finger of success, they clasp hands knowingly with those of failure. Being pointed truly to the path of right, they turn their backs upon it and walk in the way of wrong. The inebriate knows that “wine is a mocker,” still he yields himself up to its seductive influence



and is sacrificed. The libertine is aware that the steps of her he follows leads down to death, yet like the moth in the candle he hovers around the flame until he is destroyed. We have asked the question heretofore, "Why are these things so?" but now we have arrived, I trust, at the place of a rational answer. It seems indeed strange, that men and women should voluntarily choose evil and the way that leads to sorrow, when good and the path of right lies by its side, and often of easier access. But when we consider that all human acts, whether good or bad, are in accordance with the way the individual is constructed, they at once become natural and plain. What is good and evil? Doing certain things in one way we call good, in another, bad; the same act, but directed differently. So then it is just as natural for A. to be bad, as for B. to be good.

The important question for us to determine is, are the good and evil, as we see them in life, within or beyond man's control? If beyond, then man is not an accountable being in any sense; but if within his control, then he can produce or pre-

vent either at will; that must be clear to all.

Now, good and evil exists, and must be due to some cause which, when found, will give the key to the whole philosophy of fortunate and unfortunate lives.

We have seen in general heredity, that healthy, robust parents are represented by healthy, robust offspring, unless some accident intervenes, and that there are certain national or tribal characteristics which are common to a whole people. But there are other peculiarities that are special and individual, as where members of the same family, having the same father and mother, differ, not only in their personal appearance, but in their character and disposition also. We have seen that the offspring of the higher animals, and man, would exactly represent the parents, as do the lower animals and plants, were it not for the modifying influence over genesis of the mental forces. It has been shown that the various faculties, appetites, passions, etc., in man, are represented by a particular portion of the brain in each. That is, memory has a certain spot in the enceph-

alon for its home. Injure that portion of brain, or remove it, and you remove the memory of the individual, as I have myself seen in two instances. The sensual passions have their home in a portion of the brain mass, as Prof. Gross proved, by the discovery, after death, of a small tumor pressing upon a certain convolution of the brain of a patient of his, already mentioned, producing so violent a sexual frenzy that the man died ere long from sexual exhaustion; and so on with the multitude of faculties, appetites, etc., each has a separate home in the brain, where it presides, wholly independent of any other faculty.

Physiologists, in their experiments with the lower animals, have found that if a certain portion of the brain was irritated, the animal would extend a leg, irritate another portion, and the extended leg would be drawn up; another, and if a dog, it would bark; another, and it would growl and appear angry; another, and it would show great terror, etc.

Experiments upon man have been made. In those who have met with accidents by which the



skull cap has been torn off without injury to the brain, irritation of different convolutions gave different results. Anger, fear, hatred, joy, etc., were excited at the will of the operator. A finger placed upon a certain convolution while the subject was in the act of speaking, instantly suppressed the speech. A long word, when partly pronounced, was stopped in the middle by pressure from the finger, to be finished when the pressure was removed. Now, the brain is connected with every portion of the body by a system of nerves, which receive and convey impressions to and from the great head center. The foot receives an injury, and the nerves convey the fact to the brain, which in turn sends a message back that materials for repair will at once be sent down by the blood vessels. In the construction of the embryo and the fœtus, the building needs are responded to in the same manner. The new-born babe is an exact representative of the mother during the period of its construction. How could it be otherwise? It is bone of her bone, and flesh of her flesh to the smallest atom; even her various

moods are represented in it permanently. The surrounding influences which are capable of impressing a mother, are not the same at any two times, hence the difference, sometimes most marked, in different members of the same family. Every faculty of the mother is represented by a special arrangement of brain where it originates, and from each of these runs a nerve to the spot where the same faculty of the future child is to be builded, and there the materials are deposited in the exact order they appear in the same portion or convolution in the maternal brain.

Now, suppose from some external cause a powerful and long continued impression is made upon a certain part of the mother's brain, creating in it great activity, the nerve connecting that part of the brain with the corresponding part in the building foetus will cause, as in the case of the injured foot, an increased supply of material for that especial organ or convolution to be sent there, thereby increasing its size and capacity for subsequent functional activity. Eminent physiologists assert that the entire body is made up of units,

each a separate center of its own, and in a measure independent of all the others; hence it becomes plain how one portion of a mother's brain may become excited and transmit that excitement to a corresponding portion of the embryonic brain without affecting in the least contiguous portions. Thus it begins to appear how traits, characteristics, appetites, passions, etc., first have their origin, and how they may appear in after life in excess. A mother can not transmit to offspring what she herself does not possess, but she may, from having a very small faculty strongly excited, produce in the future child a large, strong faculty of the same kind to exist in it for life. So depend upon it, that in whatever direction the twig is bent, the tree will ever after incline.

Now can we begin to see clearer the importance of a mother especially understanding the principles of the original construction of her child, as the strongest bents of her mind at the period of genesis will be surely represented in the permanent organic construction of the offspring she bears. We are now, I trust, prepared to under-



stand, that it is just as natural for one person to be born bad, as for another to be born good. It is just as natural for one to be born a drunkard, a thief or a liar, or to have a hot or vicious temper,—that is, to be born with capacities which will develop into these in after years,—as it is for another to be temperate, honest, truthful or amiable. It is likewise just as natural for some persons to have licentious, impure, or brutal desires, as it is for others to be possessed of pure and virtuous ones. “Be sure your sin will find you out,” saith the true record, and also, that every idle word and secret thought shall be exposed openly. How few parents are there who realize that those secret desires and evil thoughts which they had believed so securely concealed from the world, live on openly in the lives of their children, as a silent, perpetual reproach, and if there be a day of judgment in the future for men, what witnesses will not be furnished out of their own households.

The pre-natal embryonic brain, then, is the plastic clay, which, if its atoms are arranged for evil and vicious thoughts and desires, will produce

them, but if for high and holy lives will assuredly produce them. The good, or rather fortunate, element of society, has ever sought to subdue the evil and wrong-doing, by incarcerating and binding with chains the criminal, but have never succeeded, or perhaps endeavored to succeed, in catching and binding the cause that impelled him to commit the crime. We lose sight of the fact, that the individual who commits the crime is only clay; is but dust. The cause of the crime lies back of the person, and is what we must first seek out and get control of. We imprison or hang the poor clay, through which some strong, fiery passion manifested itself, and consider our duty to society and the world done, while the real criminal—the *cause* of the crime committed—goes on and on to live on the generations to come, there to enact, over and over again, unmolested, the tragedies of the past. The same clay, according to its construction, may become "saint or sinner," a vessel of honor or of dishonor.

Through the same channels do good and bad lives appear in this world; that is. they are all orig-

inally the result of one force; in a word are the result of *impress*. The whole great truth may be written with the one word, *impression*. Now, impressions, whether for good or bad, fortunate or unfortunate, are the result of mental action upon pre-natal growth. The pure mind and ennobling thoughts and desires of a Pagan mother produced by impress a Marcus Aurelius, while the evil thoughts and dark, treacherous schemes of an Agrippina were stamped indelibly upon the same kind of pre-natal matter, producing, as a result, a Nero.

Nature takes a certain number of atoms of hydrogen, and a certain number of carbon, and from them produces sugar. She again takes exactly the same number of atoms of hydrogen and carbon as before and makes of them this time butter. "Butter and sugar," as every chemist knows, "are composed exactly of the same amount of the same materials."—(Liebig.) As before mentioned, from the same pile of bricks the builder makes the palace and the pavement; so from the same organic elements are produced the phil-



osopher and idiot, the angel and demon. The *manner* of construction is where the great secret lies, and in the human being, the *maternal mind* is the architect. The tender, nascent embryonic brain is a mirror which most faithfully reflects in after life the thoughts and strong desires of the maternal mind during the nascent period.

We have seen (Chapter on Woman) that the female mind is much more sensitive to external impressions than that of the male, and that her entire nervous system is proportionately sensitive, making it eminently qualified to convey external impressions received by the mind to any portion of her own body, or to that of the embryo or fœtus. This sensitive being, who possesses the capabilities of transmitting so much good, alas! too often has them turned to the transmission of manifold evils. The mind of woman sees by intuition, and arrives at conclusions at a glance. Now, these things being true, it becomes apparent that all her surroundings, especially during the important period of human genesis, should be such as to most highly favor the best results. When I

behold the evil influences surrounding many women, the ill-usage and brutality they are subjected to by human monsters as husbands, at times when only loving kindness, gentleness, and extremest care should surround them, I am amazed that the offspring of such have appeared even as well as they have.

The general idea of the descent of traits, characteristics, etc., expressed by writers on hereditary descent, so far, at least, as my knowledge of their writings extends, is, that the various traits, appetites, passions, personal resemblances, and deformities of offspring, descend in some mysterious manner alike from father, mother, grandparent, uncle or aunt, or some remote relative; and that it was accomplished in some manner through the *blood*, although incomprehensible.

But it will be observed that both physical and mental resemblances descend also quite as readily under the same circumstances from those who bear no blood relationship whatever. Medical jurists have recommended and considered family likeness, not merely of form and features, but of

gesture and other peculiarities, as of great value in determining the paternity of a child when it was in doubt. But it is evident to those competent to form intelligent opinions on such subjects, that to attach much importance to the likeness merely, no matter how striking, or to the gestures, traits, etc., of individuals to one another, would in many cases, at least, lead to most serious error; as recent investigation in this field of thought, and observation of facts have shown that a child may resemble most perfectly, in both features and character a person who could in no way whatever, except by mental impress, have been concerned in its nativity.

The two following cases out of many from my note book, will verify this assertion:

Miss H., a charming girl, of Meadville, Penn., was engaged to be married to a most worthy young man of the same city, but, on account of his poverty, the union was forbidden by her parents, who compelled their daughter, as is often the case, to renounce the object of her choice, and wed a wealthy old man whom she neither loved



nor honored. With a breaking heart she bowed her neck to the hateful yoke, and buried at Hymen's altar her last and fondest hope.

In the course of time a son was born, who, as he grew into early youth, so remarkably resembled the former lover of the young wife, that the old spouse became furious with jealousy, accused his wife of infidelity to the marriage vows, and, finally, sued and obtained a divorce from her, on the allegation that the former lover was the father of her child, basing his judgment upon the striking resemblance, both of form and features, as well as the personal traits and characteristics, of the boy to the young man before mentioned. The court, in total ignorance of those physical laws which govern pre-natal life, granted the unjust decree, wholly upon the fact that the child resembled, in a most remarkable degree, some one else besides its real father, and one who was not related even in the remotest degree by blood.

As before suggested for schools of theology, so it would be well for schools of law, to establish a chair of Natural Science in every one of them, so

that by becoming perfectly familiar with natural laws, they may be the better fitted to make and administer laws involving natural phenomena.

The following additional case will be sufficient to illustrate the point under discussion, and will bear more directly upon it. The particulars of this case were given me by Mr. W., a Methodist clergyman, of Dixon, Ill., and also by Dr. A. K. Norton, an able practitioner of medicine and surgery, and a cultured gentleman, formerly of this city, but now of Detroit:

Miss K., of Dixon, a young lady of pure character and good reputation, became the affianced of a young gentleman about her own age. The case was one of mutual affection, and the young lovers held the whole world a dreary waste without the society of each other. Their Elysian dreams, however, were doomed to perish. The young lady's father, it appears, had "golden" ambitions for his only daughter and choice treasure. The youthful lover was poor.

"No foot of land do I possess,  
Nor cottage in the wilderness."

But he had an honest, true, manly heart, and two strong, willing hands, which, however, were not sufficient inducement to gain the approval of the more prosaic father and hard man of the world. The young man was forbidden the house, and also all communication with her whose life now seemed a part of his own life. The daughter was compelled forthwith to marry a wealthy old gentleman, who might serve as husband and grandfather at the same time, there being some fifty years difference in their ages.

The young man, stricken with grief, soon after left for California, where he remained for between two and three years. The daughter, compelled by her father to wed the aged, wealthy friend, yielded her hand only, as her heart was in California with the one who had truly won it, and who was dearer to her than life itself. About a year after her marriage with the septuagenarian a fine boy came to cheer her sorrowful life.

This lad, as he grew up, was carefully scrutinized day by day by his anxious father for some faint resemblance, at least, to his sire, but, alas! none



could be discovered. But he did resemble, in a most remarkable degree, both of form and features, and in every act and movement, some one, which the most casual observer knew without hesitation to be none other than the absent former lover of the young wife and mother, now so far away. "For where the treasure is," said Jesus, "there will the heart be also." The young man whose image and personality had been thus so wonderfully transferred to his darling's boy, had been separated for more than a year before the marriage took place by hundreds of miles from those of whom I write, and was wholly unconscious and innocent of the prominent part he had played in this great natural drama. Now, what light does science throw upon this apparent mystery? The poor young woman, after the departure of her lover, to her forever, and the consequent blasting of her happiness for the future, found her only consolation in gazing fondly upon a likeness of him which she had begged as a last favor before his departure, and kept concealed in her bosom next her heart.

She spent hours daily alone with this picture, and deemed it no sin, for was not his the heart to whom she had the right by reason of the most sacred vows? She wept over those beloved features as only the breaking heart can weep, and studied every line and lineament of that countenance, recalled with pleasure every little action and gesture, and loving word of the absent one, until all unconsciously was burned, as it were, into her very soul, and which were reproduced again in the permanent organic constitution of her son.

It is all simple and plain enough when understood. It is nature's mode of operating, and if we never know more, this much alone is sufficient knowledge, if we will but utilize it for the millions who are yet to people this beautiful earth, and for whom we may with our present light be held in a great measure responsible.

The cases of the two ladies just recorded are precisely alike, only, unfortunately for the one at Meadville, Pa., her former affianced chanced to remain in the same city, and thereby was the unconscious cause of blasting an innocent and harm-

less life. "O, Ignorance, what crimes have been committed in thy name." But it will not always be so.

"Tho' the mills of God grind slowly,  
Yet they grind exceeding small;  
Though with patience he stands waiting,  
With exactness grinds he all."

We therefore see that traits of character, personal resemblances, in fact all things that descend upon offspring, and are liable to affect their after lives for weal or woe, do not of necessity descend through persons bearing a blood relationship, but are equally liable if the circumstances are the same, to proceed from any person, no matter how far removed from consanguineous relationship; in fact, whatever personal peculiarities, characteristics, appetites, etc., do descend as an inheritance, be they physical, mental or moral, they are the result of mental impressions from the maternal mind acting upon the nascent embryonic mass during the pre-natal period; and as we have endeavored to keep steadily in view the fact that in nature the same effects must depend upon the same causes for their antecedents, therefore it



follows that whatever may have been the cause of the phenomena exhibited in the case of the above mentioned ladies, must also be true in each and every case of hereditary descent in the human being, for the wonderful power of the mental forces must ever possess a modifying influence.

For the sake of convenience and perspicuity, I will divide these impressions so as to consider them under the following heads:\*

First. Powerful physical and mental impressions on the mind of the mother (*enciente* woman) are capable of being reproduced in the lives of the offspring, their permanent strength in the offspring depending upon the strength of the impression on the maternal mind.

Second. Strong and persistent evil passions yielded to by the mother reproduce themselves in the organic, unchangeable tendencies of the offspring. Certain influences which for good or bad, fortunate or unfortunate, have affected the mother as such, are exhibited in the good or bad

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\* In these *headings* I have followed somewhat those under a similar head in Cook's Heredity.

results of the greatest importance in the lives of the offspring.

Third. Beautiful, pure and happy impressions on the mind of the mother, if unmixed with opposite ones, produce in the offspring creations of symmetry and beauty.

Fourth. Hideous physical impressions on the mind of a mother are capable of, and often do, produce in the offspring, deformity and monstrosity. The keen sensibilities of the female mind to such impressions is a teaching of very ancient as well as of modern times.

First. *Powerful physical and mental impressions produced on the mind of the mother, are capable of being reproduced in the lives of the offspring. Their permanent strength in the offspring depending on the strength of the impression upon the maternal mind.*

“Unspeakable thoughts rise here.” Who can measure the height and depth, or weigh the importance of this most wonderful subject?

“For of all creative acts none is so sovereign and divine. Who shall reveal the endless musings and

perpetual prophesies of the mother's soul? Her thoughts dwell upon the unknown child,—thoughts more in number than the ripples of the sea upon some undiscovered shore. To others, in such hours, woman should seem more sacred than the most solemn temple; and to herself she must needs seem as if o'ershadowed by the Holy Ghost."—*Beecher, in Life of Jesus, the Christ, Vol. I.*

Napoleon Bonaparte once said: "The future destiny of a child may be learned from the mother."

I have heard that the mother of Kingsley so loved the scenery of a part of "Green old England," that she made herself an artist, and transferred to canvas the outlines of the hills and beautiful meadows of her home, which had thus so fascinated her; and I am told that Charles Kingsley had throughout life, as an organic permanent passion, that which was a temporary passion with his mother. Mr. Francis Galton says of Goethe, the poet and philosopher, and one of the greatest men of genius the world has ever produced: "His



mother was the delight of children, the favorite of poets and princes. After a lengthened interview an enthusiastic traveler exclaimed: "Now do I understand how Goethe has become the man he is!" \* \* \* She was married at the age of seventeen to a man for whom she had no love, and was only eighteen when the poet and philosopher was born. All her splendid talents and characteristics were reproduced in her son. His father was represented only in the generally fine appearance of his physical frame, which the young, susceptible mother, with an eye for the beautiful and symmetrical, did admire very much, and would have done so with any one, although she had no answering throb, no real affection for the man."

Goethe says of himself: "From my father I inherit my frame; from dear little mother, my happy disposition and love of story-telling." A glance at a few distinguished men, selected here and there among the different professions and trades, will suffice to show the close connection of the mother to the distinguishing traits of the child.

Olympias, the mother of Alexander the Great, was a woman ardent in her enthusiasms, ungovernable in her passions; was scheming and intriguing in her nature. The son represented that mother, how well, every student of history already knows. Letitia Naenolini, or Madame la Mere, as she was familiarly known, the mother of Napoleon Bonaparte, was a heroine by nature, and one of the most beautiful young women of her day. Her husband, Carlo Bonaparte, a Corsican judge, was an active partisan, and much abroad on the island during the political excitement. She followed him on horseback in all his journeyings through the then dangerously disturbed section, often being obliged to ride furiously to escape some pursuing foe. She was a woman essentially of moods; but mentally and physically sound. It was during these trying periods that her greatest and, subsequently, most distinguished child (Napoleon) was born. In the midst of wars, surrounded by armies, the constant companion of the great and brave, she became for the time being, heart and soul, an actor upon that exciting stage.

She seized, and devoured with avidity, it is said, "Plutarch's Lives," and other heroic literature, and the temporary impressions made upon her mind were reproduced in the permanent organic constitution of her son.

Is it as difficult now to see why Napoleon loved the army and war as he did? So that even with his last expiring breath, alone upon that desolate island of banishment, when the soul was busy with the unfolding problem of Eternity, as he stood where life and death met, he could exclaim: "Army, tete de army," and expire.

In no family, perhaps, were the temporary moods of a mother better represented than in the different children of Madame la Mere; each representing distinctly the political and social periods through which the mother passed during their pre-natal existence. When listening to anything particularly interesting, or of a startling character, it is said she would sit with her great eyes dilated, making a reality in her own soul of every incident enacted.

Take, again, Julius Cæsar, dictator of Rome.



Aurelia, his mother, was most extraordinary; wise, self-willed, and careful of the education of her children. Atia, the mother of Augustus Cæsar, was a great and good woman, who is classed along with Cornelia, the mother of the Gracchi. Let us pass now to another class. Take, for example, Charlotte Bronte, the great novelist; her mother was refined, pure, modest, and intelligent. Also the celebrated divine, Philip Henry, who went by the name of "Heavenly Henry;" his mother was a very conscientious, pure, and devotedly pious woman, attached heart and soul to her children, and took great pains with their training. Also, George Herbert, whose mother was a lady of extraordinary piety, and possessed of more than feminine understanding.

As the good and evil walk side by side in this life, let us place them side by side in our study of them.

By the persons just mentioned I will place Nero, the Roman Emperor, whose acquaintance St. Paul had the pleasure of forming at one time, and Agrippina, his mother. Now, Agrippina's first

marriage was to Brazenbeard, a weak wretch, who amounted to almost nothing. Her second marriage was to Claudius, her own uncle, whom she afterward poisoned, and also caused to be assassinated his son to make room for her son, Nero, by her first marriage, upon the throne. "If we search the pages of all history," says Canon Farrar, "we will find no character the phenomena of which was more terrible or darker than that of Agrippina, the mother of Nero. Whatever virtues Germanicus, her great father, possessed, she, in common with the other children of this family, had not one; from her very cradle she was filled with wickedness and passion, which, as she grew up, urged her into every form of crime." From such a mother did Nero, the tyrant, inherit his dreadful nature,—a nature that could in cold blood murder the mother that bore him, and could burn Rome. His history, one of the extremest cruelty and indecency, until his dreadful end, is too well known to require further notice here.

Turn, again, in the opposite direction, and view

the character of Marcus Aurelius, the most virtuous, perhaps, of all the emperors of Rome; as surely as infernal traits went down upon Nero, celestial ones went down upon Marcus Aurelius. His mother, pagan though she was, was kind, gentle, loving, patriotic and pure, caring more for the honor of her son than for the wealth of an empire, or the applause of Rome.

Two characters present themselves here whose contrast could not be greater, and show how true is the law of descent of character, from the mother to the child; good and bad, alike, descending, and with equal facility,—Marcus Aurelius, and his adopted brother, Lucius Verus. Antoninus Pius, by the express wish of Hadrian, adopted both Marcus Aurelius and Lucius Verus; and so highly did he esteem Aurelius, that, upon his death, he recommended him to the chief men of Rome to be their emperor. Aurelius was therefore chosen, and the adopted brother, although having no just reason to complain, still showed his ungovernable temper in various ways, and was loud in his complaints at the injustice done him in the choice.



The warm-hearted, generous Aurelius divided the honors and favors with his brother. He placed him in command of the armies of Rome, while he attended to the affairs of state.

Now, both men were equally adopted by the good Antoninus Pius; were under the same care, example and advice, and differed only in the character which descended upon them from their mothers. Marcus Aurelius married Faustina, and by her had a large family. The first year of his reign his wife bore twins, one of which died, and the surviving one became the wicked and detested Emperor Commodus. We have already seen the character of Aurelius, and of his mother. "History," says Canon Farrar ("Seekers after God"), "or the collection of anecdotes which at this period often passes as history, has assigned to Faustina, wife of Marcus Aurelius, a character of the darkest infamy." Thus it is: Aurelius' mother produced an Aurelius; the mother of Philip Henry, a "Heavenly Henry;" Agrippina, a Nero, and Faustina, with one of the best and most respected pagan fathers, a Commodus.

It will then be observed, in examining the records of great, or, indeed, any lives, that the descent of traits, characteristics, etc., are directly through the mother, and her alone, and not from the father, uncle, grandparents, or others, only so far as they may be capable of impressing the mother, and through her affecting the offspring. It has often been observed that children by a second marriage, resemble, sometimes in a remarkable degree, the former husband, who, perhaps, has been in his sepulchre for many years, and of course could exert no influence except through the memory.

A curious case was related to me by a friend of a lady who married a widower, and afterwards became exceedingly jealous of his former wife, whose portrait hung in her husband's parlor, and so fascinated her by its beauty that she could scarce look or think of anything else. She kept the knowledge, however, of these morbid fancies from her husband; but nature could not be thus deceived, for as the dial measured out the moments of that most eventful period of woman's

life, the features of the fascinating yet hated rival were being drawn, line by line, to reappear permanently in person of her own daughter, afterward born, who, I am informed, owes all her wondrous beauty to the fact of a mother's extreme jealousy of a woman long since dead, and whom she never saw.

There is one fact, I believe, which admits of no exception, and that is that an intellectual mother produces intellectual offspring—barring accidents; while an intellectual father may have as children either fools or philosophers. To illustrate—the mother of Goethe was a woman of superior native ability, and highly cultured, and Goethe was the product of such a woman. Goethe, himself, however, married a most inferior woman intellectually, and had a son of no note whatever.

The mother of James Watt, the inventor of the steam engine, and much else of great value, was a woman of genius and of excellent understanding. An old woman described her as a “braw, braw woman; none now to be seen like her.” The mother of Lord Byron, the poet, was a strange,



proud creature, passionate, and half mad. If ever there was a case in which heredity descent was well exhibited, Byron's was the one. His history, passionate nature, and strange pranks are well known. There are, however, cases which seem to be exceptions to the general rule of descent, as witnessed in persons who have become poets, scientists, painters, etc., where the mother showed no particular talent in these directions as a rule, in which the offspring excelled. These cases are the result of temporary moods on the part of the mother; some external influence having powerfully affected her in a certain direction, was reproduced as a strong gift in the child. It is thus often, as we shall see, that the kleptomaniac, monomaniac, pyromaniac, etc., are made, to be a curse to themselves and to the world. In such a family,—where the mother's moods are liable to change with every exciting influence, or where the mother is exceedingly impressionable,—if large and extending over a number of years, there will be exhibited a diversity of talents, providing the mother has a good natural intellect even if not cultivated.

From what has been said, then, it is plain that a child at the period of its first independent existence, represents exactly the condition of the maternal parent during the months of nascency, nor indeed can it be otherwise, for what power other than the maternal is there to govern and shape the new being. All history is replete with examples which bear testimony to the correctness of this view. No one can read the biographies of individuals of the early Greek and Roman Empires, and not see the effect of maternal impress in almost every line.

Turn to the page of sacred history, and it is found everywhere. Who can read the account in Genesis, xvi. chapter, of Ishmael's genesis and birth, and not see the effect of the disturbed mind of Hagar, burning with intense hatred toward her mistress for the great wrong done her, reacting upon her unborn child, and becoming his permanent nature in after years. "And he will be a wild man; his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren."

(v. 12). Who will be surprised at Hagar having just such feelings under the circumstances, and yet nature, ever true to her laws, is sure to stamp permanently upon the offspring the evil as well as the good. This foretelling the kind of man Ishmael was to be before his birth, looked indeed like a prophesy such as only an angel or some supernatural being could give, but in fact was by no means so. As before mentioned, Napoleon Bonaparte declared that "The future destiny of a child may be learned from the mother;" and any person well acquainted with the laws governing hereditary transmission, can tell with unerring certainty what the future man or woman will be, if he has a correct history of the mother during the gestation of the child. It is not a miracle or some great wonder, but is *knowledge*. If the means to produce offspring at all is placed within man's own reach, is it unreasonable to suppose that the means also to produce the *very best* is within his reach?

Nor is it alone that mental and moral peculiarities are transmitted, but physical also, and with



equal facility. Much sport has been made from time to time by so called scientists over the account given in Gen., xxx. chapter, where Jacob made practical use of this knowledge on Laban's cattle, and produced the kind he wanted,—obtained a result which has since been many times obtained, and for the same reason. The account says that an angel observing the wrong Laban was trying to do to honest, faithful Jacob, imparted to him this piece of valuable information. The Christian world has ever regarded such things as miracles, which only some angel or supernatural person could understand, and this has ever been a grievous error, inasmuch as men believing thus would make no effort to understand things that they ought to know and do. Now, however, Jacob may have received this knowledge, it was but a bit of scientific information which you or I, reader, could give just as well, and which would produce the same effect to-day as it did then, if the circumstances were the same.

Prof. Huxley (*Origin of Species*, pp. 94, 95,) relates a case of a farmer in Massachusetts, by

the name of Seth Wright, who had a flock of some twelve ewes and one ram. One of the ewes, at breeding time, had a lamb resembling in structure an otter. It had a long body, with short and bowed legs. This is termed by Prof. Huxley "*Spontaneous Variation*," which don't explain very clearly how it was produced. It seems strange that "spontaneous variation" should produce, out of a large flock of sheep, but one different from the rest, and that one resembling in a remarkable degree a kind of animal which lived in that section of country, and to which the timid, impressible sheep were unaccustomed. Why should it not have resembled a fox or a dog instead of an otter? It seems to me that it needs no argument to show that the startling effect the presence of the otter produced on that ewe, left its stamp upon her lamb, just as the "peeled rods" did upon the cattle of Laban. As we have seen, human genesis and animal genesis differs in no essential particular, all being subject to the same laws. Dr. Naphey says: "It is often noticed that the children of a woman in her second mar-

riage bear a marked resemblance to her first husband. In the inferior races, and lower animals, this obscure metamorphosis is still more apparent. A negress, who has borne her first children to a white man, will ever after have children of a lighter color than her own." Count Stressewski, in his travels in Australia, narrates this curious circumstance. "A native woman, who has once had offspring by a white man, can never more have children by a male of her own race." Mr. Darwin states that a male zebra was once brought to England, and a hybrid race, marked by the zebra's stripes was produced from certain mares. "Always after, the colts of these mares bore the marks of the zebra upon their skins." Mr. Lavater, the great German physiognomist, relates in his work the following: "A girl, between six and seven years of age, who was taken from town to town as a show, and who was spotted with hair like a deer, and particularly remarkable for the spongy excrescence on her back, which was also thickly overgrown with deer colored hair. Her mother, during pregnancy, had quarreled with a



neighbor concerning a stag. I will not speculate," says he, "on the cause. I will only say that the color and growth of the hair were like that of a stag. The hair also of the forehead, arms and limbs differed from the hair of the head. The former likewise had a resemblance to the hair of a stag, which was very extraordinary. The influence of the imagination on this child appears to me to be unquestionable. Many hundreds can testify to the truth of these phenomena; therefore the possibility of the effects of the mother's imagination in the child cannot be controverted." "I have no doubt," says this author, "but that in the future we may discover a most fruitful source of beautiful and better countenances, and consequently of character." (*Essays on Physiognomy.*)

It may be well, before closing this head, to recur again to the early history of mankind and see if we from that period can glean anything to the point. Theology has ever taught that Adam was the first human being placed upon the earth, and that about six thousand years ago, which we now know to be wholly incorrect, and are indebted

to science for the correction; for people lived, we have the most positive evidence, ages before the period in which Adam is said to have appeared. But something is evidently meant by the story, some lesson is there for man. The *four* persons, Adam, Eve, Cain and Abel, thus prominently brought into view, have a meaning, which, among other meanings already noticed, seems to me to be thus: Adam, as I read the thought, stands for the highest type of animal above the beast; not that he was ever a beast and became man from a higher advancement, but because of an evolution through long eons peculiarly his own. Eve represents further progress in an evolution already far advanced, whereby distinctive characteristics appeared to advantage; which alone could appear through her impressible organization.

From a literal meaning of the Mosaic account we would infer that all the animals and man were created perfect at once, which science and experience teaches was not nature's plan at all. The Arabian horse and the fossil horse of Nebraska

are both horses, it is true, but a vast improvement was made by the lapse of ages. So we have a right to infer it was with man; and must look for the true meaning of the record, at least a rational one. Man is an imperfect being, and has been such in all ages, and Genesis points out the beginning of human misfortunes from the time that Eve made her appearance. We observe man's shortcomings around us every day, not because of Adam's *transgression*, but because of his *separation*. An important part of himself is absent, as we have already seen (woman), and Eve clothes it with her beautiful clay. So, likewise, the part of woman that Eve has not, is possessed by Adam.

As Adam and Eve represent special conditions of mankind, so Cain and Abel, the result of future progress upon a common basis which has ever since remained, and introduces us first to the influence and effects of heredity. Consider Eve now as a veritable woman, instead of a representative of woman in general. We see in her "fall" exhibited that which could not by any possibility have



been otherwise than it was. In Cain we see an inherited murderous disposition, which was manifested upon the first provocation. It requires no effort of the imagination to conceive of just such a state of mind in Eve before Cain's birth, after having been so cruelly deceived by the wily "serpent." Most women, I believe, would feel at least "murder in their hearts" toward the cause of their ruin, especially if that ruin involved others, and dragged them down also. What is plainer than the evident pointing to the fact here, that Cain inherited,—not licentiousness or intemperance, but murder, just what Eve most naturally felt after being deceived. In Abel we observe an opposite disposition, such as Eve might have felt after having had time to cool her wrath, and become accustomed to the state brought about by her mistake in learning the first lesson of obedience. Thus is foreshadowed in the earliest history of man, a direct descent of characteristics, passions, things evil and things good, which the experience of the ages has only confirmed. It is so plain "that he who runs may read."

*Second. Strong and persistent evil passions yielded to by the mother, reproduce themselves in the organic, unchangeable tendencies of the offspring. Certain influences which, for good or bad, fortunate or unfortunate, have affected the mother as such are exhibited in the good or bad results of the greatest importance in the lives of the offspring.*

There is, perhaps, no better example in all history of the descent of an evil nature, to be found, than in Agrippina and her son Nero. Her history, as well as her marble statue in the Hall of Busts of the Roman emperors, show her to have been a woman coarse, cruel, and brutal. She possessed ability, perfidy, ambition, and sagacity for intrigue; was, in fact, altogether evil. Her horrid, treacherous, tigress nature was transferred to her son, as we have already seen, upon the announcement of whose birth to her husband, he replied, that "Nothing good, but only evil and wickedness, could be born of he and Agrippina."

For that child, from the cradle to her own death by its hands, she schemed, and toiled, and

sinned. "The miserable end of this sister, and wife and mother of emperors," says Canon Farrar, "had been for many years anticipated by Agrippina, for when the Chaldeans assured her that her son (born many years afterwards) would become Emperor of Rome, and also murder her, she is said to have exclaimed: '*Occidat dum imperet,*' 'Let him slay me if he but reigns.' The antiscii of Nero, Marcus Aurelius, whose virtues were as pronounced as were Nero's vices, "seems," says Joseph Cook, "to have been pushed from before his birth, into the position of a philosopher and saint of the pagan sort." Now, was Providence unkind to Nero? Was Providence partial to Marcus Aurelius?

By this time it must be evident to all that Providence makes the laws which govern everything, and that it is man's business to discover and conform to them. Providence never discovered for man a new continent, or told him that there was gold, silver, copper, iron, or coal there; or made for him a great discovery in geology, chemistry, or the fine arts; or pointed out to him



among the various medicinal herbs one which would relieve his torturing pain, cure his numerous fatal maladies, or save his life. No, no; Providence throws man upon his own resources in this life, of which there are an abundance, but allows him to find them, and manipulate them for himself, as becomes so intelligent a creature.

The strong and persistent evil passions exercised by the mother in certain circumstances, which are capable of being reproduced in the after-lives of her offspring, are legion. But for practical purposes allusion need be made to but a few, which are prominently before us daily, and which the more sensibly affect the interests of every community. At the head stand unquestionably these three: Licentiousness, intemperance and avarice. All other vices are but the branches of one or the other of these.

Just what the greatest evil at present in the world is, I think would be difficult for any man to determine. Still, if I were asked to venture an opinion on the subject, in accordance with the best evidence obtained from what investigation I

have given it, I would say that licentiousness in its various forms, as a cause of misery and unhappiness, at least, exceeds all others. We are accustomed, I know, to regard intemperance in alcoholic stimulants, and that, too, not without a show of good reason, as the very king of evils; yet we are aware that surface objects are sometimes very deceptive; whereas a deeper research often changes in a remarkable degree the most formidable appearance.

Without, then, pretending to decide a question whose abstruseness is so obvious, I shall be content with presenting such facts as are apparent to all belonging to these monster curses of humanity.

In weighing them in the balance together, I find that alcohol, because of its impetuous haste to destroy, is thereby the first to be discovered and condemned, while opium, cannabis, curacoa, and other equally potent agents for harm, escape almost unnoticed, except by the critical eye, because they stab in the dark, with no sound, and murder their victim while he sleeps.

I have striven in the preceding chapters to keep

constantly in view the fact that human appetites and passions are the true sources of misery, and not those physical agents used to gratify them, and that it matters little to the world what agents of destruction it may contain, while it does make a very essential difference to all what the inclinations of men are to employ them.

Fire is a powerful element, and outside certain limits becomes a fearful agent of destruction; yet who would think of abolishing it simply because it can and has destroyed whole cities, thousands of lives, and millions of treasure never yet recorded? Strychnine, phosphorus, etc., are deadly poisons. Must we dispense with their good uses because of the bad ones they may be and are put to? So, also, with opium and alcohol,—those giants for weal or woe. Opium, that great curse and great blessing to humanity, a drug which has destroyed more lives, and also saved more, than any other,—shall we, for the harm it has done, dispense with the good it can do? Shall we, in fine, reject all those agents which heaven has sent us as blessings, merely because man, in his *gulla-*



*serena*, has turned them into curses? Surely, that would not be wisdom.

The point sought to be impressed is, and one to which I would respectfully call the attention of those prohibition friends who seek to annihilate effects instead of causes of evil,—that it is the appetites which men possess that lead them to the abuse of intoxicants; and that it is the causes of the appetites, and not the means of their gratification, that must be sought out and controlled before we can stand upon any sure footing. Men have striven hard for generations to master this great enemy, intemperance, and if but a tithe of the time and labor expended in the past had been in the right direction, I am confident that to-day we should be rejoicing in a complete victory.

Gough had labored hard for half a century, working upon the emotions, and has brought to perfection a mimicry worthy of better results. His delirium tremens scene becomes so real that one can scarcely dissuade the mind of the illusion; yet, has he succeeded in frightening the inebriate from his cups, or in preventing the introduction

of that appetite into the world by which drunkards are made?

Ross tells us that the sale of liquor in each city and town must be prohibited by law, and cites a few small towns of minor importance in confirmation of his theory, entirely overlooking the fact that those whose desires and passions are in excess, are a restless class, who seek cities and large towns for their abode, where excitement may be constant, and their natural inclinations gratified, and whose votes at municipal elections, where these questions might be decided so far as law is concerned, count for as much as a bishop's.

Murphy wants to get public sentiment on the side of temperance, and so do I. But how are we to get public sentiment to run counter to public inclination? An earnest lady advocate advises a general crusade upon the saloons. "Pour out the vile stuff," says she, "for these saloons are traps set to catch our unwary citizens." Softly! Oil is a good thing to pour on troubled waters, but not as good to pour on fire. Whatever is done, let it be with a prospect, at least, of gain, and

where is the advantage in inflaming those passions, such as anger, hatred, etc., that go hand in hand with inebriety?

An eastern writer cries, "Eureka! Prohibit the manufacture of liquor entirely, and then you will stop drunkenness." Will you? On this point also I remain skeptical, from the fact that I have learned from the best class of authority, as I shall show by and by, that not only where there is the most liquor made, but the most drank per capita, there are the fewest drunkards, paradoxical as it may seem.

Another says, "Enforce the Maine law all over the land," *et cetera*; and so we could if we had the state of Maine all over the world. This reminds me of the poor Chicago woman, reduced to the lowest ebb of poverty, who took her sick and half starved infant, a mere shadow of a child, to a fashionable physician of note for treatment. After a moment's scrutiny of the vitalized specter, the worthy disciple of Esculapius looked over his gold rimmed spectacles and said: "Madame, this child needs sea air and surf bathing, and plenty of



the very best nourishment. You must take it to the seashore for the summer, and feed it on calves-head jelly." *Idonea et impossibile.*

The temperance question, we are told, has been so thoroughly canvassed that nothing new or of benefit can be further proposed. If this is true, God pity the multitude of innocents who are to be ushered into this world, thousands of whom will plunge, as the past ones have done, without hindrance, into that great tide whose resistless current bears them swiftly on to join that innumerable company who have passed before—passed on, through Plutonian gates, into the endless night.

The lines of policy adopted too often toward the unfortunate victims of appetite and passion—for unfortunate they are—by those claiming to be instructors and leaders in morals and virtue is such as ought to bring the blush of shame to every philanthropic cheek.

They display as little wisdom and tact in dealing with the unfortunate as babes, and as much cruel injustice, if not under the eye of the world, as the red savages of the distant frontier. They

proclaim roudly that "any man can stop drinking, if he will, just as easily as could they;" and sneer at the inebriate's fallen condition, and mock at his misery, destitution, and wretchedness. Ah! what heart is more fully alive to its sorrows than his, or who more conscious of the great void, the blank despair, than he? He does not need to be told that he is an execrable wretch, and in his slavery vile. He knows all that as well as you and I. But what he *does* want to know, and what it is your duty and mine, reader, to help him find out is, why *he* sunk in the quicksands, while others passed safely over the same spot, and why his burden has been so heavy while yours and mine has been so light. He, perhaps, never can be saved from ultimate ruin, but he can be aided and encouraged, which do, for the sake of those of his household yet unborn, as their fate may depend upon the influence upon the mother which the treatment he receives from the world may have:

"Give him a lift! don't kneel in prayer,  
Nor moralize with his despair,  
The man is down, and his great need  
Is ready help, not prayer and creed.

“ One grain of aid just now is more  
To him than tomes of saintly lore;  
Pray, if you must, within your heart,  
But give him a lift, give him a start.

“ The world is full of good advice,  
Of prayer, and praise and preaching nice;  
But the generous souls who aid mankind  
Are scarce as gold, and hard to find.”

As we have seen in the broad field of nature, there is no chance, but inexorable, unswerving law. John did not *happen* to be a temperate man, and James a drunkard. Rachael did not *happen* to be a virtuous girl, and Tiny a wanton. No, no. Away back in that veiled period whose shadow has overspread every being, when nature was engaged in the mysterious work of clothing an immortal spirit with mortal clay, a work of such delicate import, balancing so nicely between weal and woe, that the very angels pause with bated breath and reverend mien in their triumphal songs while the destiny of a soul is being shaped.

There are properly three classes into which persons may be divided, as regards intemperance, —those whom circumstances and habits prevent



from ever having a desire to drink; those who, although they frequently drink, have never felt any ill-effects from it, and in whom the appetite never sensibly increases; and those who are confirmed inebriates. The first class never becomes drunkards, simply because they cannot, and deserve no praise whatever for being teetotallers. The moderate drinkers, if they have signed a pledge, ere long cease from that total abstinence which they found unnecessary to themselves. While as to the third class, experience has proven that sooner or later their pledges would be broken, and their lives alternate in sinning and repenting continually. We are often confronted by the question: "Why is it so easy for one man to be temperate, although constantly exposed to temptation, and so hard for another who, as is often the case, dares not trust himself at all?" A lady once asked Dr. Johnson to take a little wine. "I cannot take a *little* wine," he replied; "therefore, I never take any."

Dr. Ross, a celebrated temperance worker, once told the author that he did not even dare touch

wine at the communion table, although he had abstained for eleven years. He was an excellent example of a battle between a strong appetite and a strong will. The will had conquered thus far by reason of his constant surveillance over the appetite. He need not have felt alarm for so long a period, I think, as it is said that the system changes once completely in from seven to ten years, which, if true, would have left him, as regards his former appetite, just where he was before he took the first drink, or before the inherited appetite was first developed. Numerous persons have assured me, in regard to the appetite for tobacco, that after absolutely ceasing its use for from six months to three years, they lost all desire for it. A return to the narcotic, however, would once more develop the appetite. Most persons, it is well known, experience less difficulty in leaving off alcoholic stimulants than they do tobacco. It is encouraging to know that the extreme suffering passes off after a time, never to return unless the narcotic is resumed. These are by no means the worst cases, but those

who conquer by reason of exceptionally strong wills.

Dr. Day, superintendent of an inebriate asylum, has stated that, with a certain class, "To-day they may be fullest of praise of teetotalism, and to-morrow drunk and in the gutter." Thus do the good and evil natures of some strive with each other.

Ex-Governor Richard Yates, of Illinois, was an example of this class,—to-day signing a pledge of the most solemn character, and to-morrow drunk and in the gutter, repenting in the most abject sorrow. And these examples represent not a few, but thousands all over the land. On the other hand, there are those who have used intoxicants as long as these men have, who can stop drinking at any time, should the inducement for abstinence become greater than to continue, and to whom liquor is no especial temptation.

The difference between the tippler, moderate drinker and confirmed drunkard, is only a difference of degree, not of kind. The same original causes that produce the one, intensified, produce the other. So, also, what is true of one appetite



or passion, is true of all. Sometimes it is a passion for stimulants,—liquor, or some substance that will be a substitute for it; sometimes an ungovernable desire for sensual pleasures; or both may exist at the same time, and in the same individual. In others, sudden and powerful impulses appear at stated intervals, as satyriosis in the male, and nymphomania in the female, conditions pathologically the same, being manifested in accordance with the difference of sex.

The unfortunate cases, in proportion to their intensity, form the seducers from virtue, and the seduced of society, the ravishers, and cyprians, and libertines of all ages. Thus, we perceive, that inebriety is not the only evil in the world to master, to cure which would be only one item in the long list. As by a single lever the entire and complicated machinery of the locomotive is controlled, and the long train of cars managed, so by the force of maternal thought and desire during the pre-natal period may the construction of the new being be guided, and the long train of fortunate or unfortunate characteristics belonging

to human life be brought under subjection to the human will. There and there alone is the grand starting point which must be observed if any good is ever to be accomplished. There is where genuine reforms may be had, and honest, virtuous and temperate lives given to the world.

When I see a man who boasts of not being a drunkard, simply because he cannot become one, I say that man deserves no credit whatever for being a teetotaler. He does not drink because he cannot bear it; still, perhaps, that same man is a glutton, or licentious, or avaricious. But when I see the poor fellow using all the strength of his will against an equally strong desire, even if he fails, I say, from my heart, my friend, here is my hand. When I see the worthy matron, whose daughters sweep along the thoroughfares, visions of loveliness and purity, gather up her silken skirts in virtuous indignation lest they come in contact with those of the fallen angel, yet in her teens, which she passes, forgetful that the poor girl is somebody's child, who—

“Once was as pure as the snow, but fell,  
Fell as the snow falls, from heaven to hell,”

I say to myself, "Madam, thank your lucky stars for the accident of birth, but for which, there goes your own daughters." I am often asked the question, in this connection: "Will not education and early training change the character of an individual?" to which I answer in all sincerity, No. When a child is born, all is there then that ever will be; you cannot add ought, or take anything away. Which of you, by taking thought, can add one cubit unto his stature? You may place a person, having the organs of speech, where by never hearing a human voice he may never speak, but let him once hear a voice, and have a little experience, and straightway he speaks well; while no amount of training can ever produce *one* word from him in whom the organs of speech never existed.

It is also true, that by early culture, certain traits and characteristics present, though weak, may be much improved—developed, while others, naturally strong, may be held in check. But if bad traits exist to start with, they are pretty certain to be the ones to be developed in this world



of myriad temptations. Sometimes we observe a curious mixture of good and bad in the same individual. Good and bad thoughts and desires alternating during nascency, were the architects of such a life.

It is highly commendable and moderately useful to cultivate the young life all that is possible, but never stake too much on the result. The Ford boys, one of whom was three years robbing with Jesse James, and the others, so much lionized since by the hoodlums of America, who behind the robber's back assassinated him, were the sons of a Sunday-school superintendent, and presumably well brought up in early life, while the James boys themselves were the sons, I am informed, of a minister of the gospel. These examples in which the good and evil traits are nearly equally balanced, the one or the other predominates, according to the circumstances under which the individual is placed. As before remarked, we can form lives in this world, but not *re*-form them. He is not reformed who chooses a good course from sufficiently powerful motives, but recircumstanced.

The will lies between his double nature and carries the balance of power on whichever side that motive directs. For such, a healthy example and sufficient inducement in favor of temperance, virtue and right, exerts a most salutary influence. But it is the other great class—those whose appetites and passions have no such balancing restraint, who, if intemperate in the use of ardent spirits, and are induced to refrain from their use at all, straightway betake themselves to opium, chloral, hashish, or some other narcotic, changing masters it is true, but wearing the same chains.

For them I plead to-day — not in the hope that the confirmed inebriate can be returned again as a rule to a safe harbor, or the “soiled doves” washed white; but that the future ones may be secured for truth, virtue, and sobriety, and those yet to come born free of life’s curses. It can be done; must be done; and will be done in the near future as generations are reckoned.

Attention has already been directed to the fact that opium and other narcotics are being largely

consumed in lieu of alcoholic stimulants, by those who possess hereditary appetites for stimulants, and have had them developed in the past. Temperance societies have noted from time to time decided gains from the ranks of alcohol; and have supposed great reforms accomplished; but a careful estimate has shown that the additions to the votaries of opium have fully, or more than balanced them,—not that every one who has been induced to abandon alcoholic stimulants takes to opium or other narcotics, but that the ranks of opium, etc., are filling faster, partly from those quitting spirits, and partly from new additions who first foundered upon the narcotic rocks, than the ranks of alcohol are being depleted. Such reforms, it will easily be perceived, are no reforms at all; and it is a great mistake in temperance workers overlooking this fact.

I have known scores of persons who have been persuaded, for various reasons, to abandon alcohol, turn to opium for solace, and remain its slaves, undetected, for years. Among the votaries to this seductive drug, may be mentioned lawyers,



clergymen, physicians, merchants, indeed all classes, besides a much larger proportion of the "fair sex" than are found in the ranks of alcohol.

When the inebriate attempts to abandon spirituous liquors his nervous system often suffers greatly, and weak, trembling, and entirely demoralized, he seeks his medical attendant for relief; who, at once comprehending his situation, straightway prescribes that sovereign balm in such cases—opium. The relief is perfect, and the poor unfortunate creature repeats it again and again until the "opium habit" is fastened upon him for life. What has been gained in this reform? Using a very homely phrase, "He has merely jumped from the frying pan into the fire."

The comparative physical effects of an excessive use of these two substances, together with their moral tendencies, are fully discussed in any standard work on "Narcotics," and need be only referred to here. The fact that they *are* used and *why* is alone within the province of "The Laws of Heredity."

The quantity of opium consumed at the present

time in America, when reduced to figures, will indeed surprise the uninformed and those who have been accustomed to consider alcohol as the only evil that depletes the people's treasury. According to Dr. H. H. Kane, 28,164 pounds of opium was consumed by smoking alone in 1880, to say nothing of the double or triple amount used by the stomach and by hypodermic injections.

The increase since that time has been enormous. According to the best prepared tables, this country now consumes over 500,000 pounds of opium annually in all its forms, costing over \$6,000,000, while in 1870 only 12,603 pounds were imported, costing \$111,999.

The smoking preparations of this drug have increased more rapidly than any other, being 5,000 pounds in excess during the last year.

Now, as there has been no increase in the Chinese population in proportion to the increase of opium smoking, the conclusion is that it is rapidly spreading among the native population of this country.

The customs dues on opium are reported as

over half a million dollars on foreign imports, while a considerable quantity of an inferior article is raised in this country. Most of the best opium comes from China and India, while England and other countries produce a considerable amount. In India 560,000 acres are alone devoted to the cultivation of the poppy. In 1868 the first white man in America commenced smoking opium. In 1871 another was recorded, and in 1876 the practice became so prevalent as to attract the attention of the authorities in the western states; and since that time the practice of smoking the drug has so grown that, "According to the testimony of actors, commercial travelers, etc., there is scarcely a town at the present time in the whole country, of any size, that has not its 'opium den' somewhere in it. So certain are traveling and theater men of this, that they often start out on their tours without taking with them any of the paraphernalia needed for the habit." (Kane.)

Opium is not smoked, as is commonly supposed, like tobacco, but by drawing the lungs full of the vapor once, and rarely twice, and retaining it



there for a few moments until it can be absorbed, when they get the exhilarating effect, which lasts a certain length of time, when the votary passes into a deep slumber, which lasts for many hours. He awakes then, languid and unrefreshed, to repeat at stated intervals the same operation.

When prepared for smoking, opium is worth three or four times as much as the ordinary drug, as it requires a special process, quite elaborate, of simmering, evaporating, etc., before it can be used in this manner.

It is estimated by Dr. Kane, of the *De Quincey Home*, that 10,000 persons in America are addicted to opium smoking alone, which, upon a reasonable calculation, amounts to about one-tenth of the entire number of consumers of the narcotic by every method.

The moral and physical effects are vividly set forth by Mr. Bert Hale, who says: "It is the road to speedy decay, and rapid dissolution,—an idolatry that has slain more thousands than Jugernaut. It is the curse of China; an impending evil that, transplanted here, if not rooted out

would, before the dawn of another century, decimate our youth, and emasculate the coming generation, if not completely destroy the white race on our coasts."

Among the many sins that England has yet to answer for, is the crime of forcing this terrible curse upon the people of China.

"The picture of a nation, with a population estimated at four hundred millions, and whose country covers an area equivalent to nearly one-half of all Europe; one whose people are but slowly responding to missionary effort, forced, under protest, and at the point of the bayonet, by a Christian nation, to receive almost duty free, a drug that is ruining its people physically, mentally, morally and financially; that is emasculating its men, rendering sterile its women, increasing its paupers and criminals, decimating and corrupting the ranks of its statesmen, officials and military, and stultifying all efforts to advance the cause of the Christian religion, is indeed saddening and pitiable. This nation of Christians, deaf alike to protest and appeal, maintaining their dictum by

force of arms, in the face of facts from which a schoolboy could draw more just conclusions, when asked to put an end to this disgraceful and inhuman traffic, replies: 'How can we do without the revenue? What will become of India?' Better do without the revenue, and India also, than to support it upon the financial and moral ruin of the Chinese. Must a nation of 400,000,000 be ruined here and hereafter, to give employment to and support the English rule over a nation of 200,000,000? Does it not look ridiculous to see a nation fostering another nation's vice, with a yearly profit to itself of \$50,000,000, and at the same time endeavoring to convert the vicious to the Christian religion at a yearly expense of about half a million dollars?" (*Dr. Kane: Opium Smoking in America and China, page 106.*)

The policy of America toward the Indians is much the same in effect, showing a true descent from the "Great Mother," for she furnishes the "fire water" to make poor "Lo" and his people drunk, and then sends an army to kill him for getting drunk. "O, consistency, thou art a jewel."



In the words of Hugh Mason, M. P., of England, "That which is morally wrong can never be politically right."

The money drain upon the Chinese empire is enormous. All their tea is spent for this dreadful drug, which she well knows is ruining her people. The financial drain is not, however, the greatest curse that England has forced upon China. It is the injury morally,—a gigantic theft of a nation's character and reputation, and none the less dishonorable because it is a great power which has done it.

"Who steals my purse steals trash,

\* \* \* \* \*

But he who filches from me my good name  
Takes that which not enricheth him,  
And makes me poor indeed."

"A little thieving is a dangerous part,

But stealing largely is a noble art;

'Twas mean to rob a henroost of a hen,

But stealing thousands makes us gentlemen."

I have thus dwelt at length upon intemperance, for so few, comparatively, understand the facts; and so few know of the alarming extent of other

intoxicants besides alcohol in this country to-day. If a man possesses an appetite for intoxicants, it makes but little difference to him what substance he uses to gratify it, so that it is gratified.

It may be asked why the people of China take so readily to stimulants of the class of opium? Why, also, do the lower class of Irish and the North American Indians take so readily to whisky? So much so that they are lost if they can get enough whisky to destroy them. While the French and Germans are very moderate, that is, there are few absolute inebriates among them. The answer is simple enough. The poverty and exposure of a hard worked or active people, makes of necessity illy nourished mothers, which is true of ill nourishment anywhere, whether it be from disease or absolute want. The needs of the system during gestation are much greater than usual, the demands more, and if not responded to appropriately, those same demands will appear permanently in the offspring; sometimes for certain kinds of food, and sometimes for stimulants, as the appetite may have descended. There are

as many gluttons as there are drunkards in the world, and always was. Jesus ever classed them together when speaking of either; and they were produced in just the same manner, merely differing as the call through the maternal mind differed. Those are melancholy cases where from poverty and exposure the mother is unable to prevent if she would a terrible appetite from descending upon her child. But when the people are once aroused and fully understand this subject, the rich or well to do can prevent such descents upon offspring at will, while with the poor who cannot often help themselves, it will be the business of temperance and benevolent societies to look up all such and see that they are properly cared for, until the danger of hereditary accidents shall be passed.

Moreover, it will be seen to be greater economy for a state or government to render such aid than to afterwards take care of the paupers and criminals produced for want of it

As we have previously seen, a certain desire proceeds from a certain convulsion of the mature



brain where it originates, so that desire if sufficiently powerful and long continued, no matter what may have been the original exciting cause of it, must produce such an arrangement of the atoms of the building embryonic brain mass as will correspond with that of the same part in the mother's brain. It has been ascertained by physiologists, that certain convolutions of the brain preside over certain organs of the body, and are the origin of certain faculties of the mind. Now, to produce a powerful impression upon one of these convolutions excites it to greater activity, and as these convolutions in the mother's brain preside over corresponding ones in the developing offspring's brain, any excitement in the maternal mind that affects a convolution will produce an increased amount of brain-making deposit in a corresponding convolution of the foetal brain, which increases its size in proportion to the exciting cause, and thus produces the conditions for an inherited appetite or passion permanently, which is fixed for life as much as any other organ or part of the body.

For example: A strong desire for some stimulant,—say wine or brandy,—overtakes the *enciente* woman. Her system being, perhaps, weak and poorly nourished, needs a stimulant, especially as the demand upon its resources now is much greater. The want of the stimulant by her system produced the brain disturbance in that particular convolution which gave rise to the desire, and unless stopped will produce the same condition in the child's brain,—that is, like her's is during the presence of the desire, so that in after life the child will always feel the same kind of desire which the mother only felt temporarily. Now, as the want of a thing produced the desire, the way, it must be plain, to stop the desire is to gratify and satisfy the want, whatever it may be, and the sooner it is done the better for the offspring. Now, when the portion of the maternal brain is impressed by a desire for stimulants, unless the desire thus produced be stopped by receiving the stimulant thus called for, it will, as we have seen, be transferred to the nascent fœtus, and become its permanent, organic passion through

life, only requiring that the fires should be lit to burn brightly. Thus are produced the drunkards of every degree, from the vinomaniac to the "moderate drinker." So, also, what is true of the appetite for strong drink, is true with every other appetite and passion that has ever been the sad heritage of man.

I think that much valuable time and labor might be spared if temperance workers could be made to comprehend the fact that only the hereditary drunkard, whose appetite has been awakened by temptation, needs their aid, as absolute and distinctive inebriety is not a habit which increases the more it is yielded to, but an appetite born in the individual, if possessed at all, and which merely develops by use, becoming stronger and stronger.

If inebriety is only a habit, then every person who has been exposed to the temptation of drink would alike become drunkards, but facts prove that they do not. We all know that there are thousands of people who could not be made drunkards, even if obliged to taste liquors every



hour of the day, while there are thousands more, who, if thus exposed for a single week, would become hopeless inebriates.

I have been asked if the continued use of morphine, or other preparation of opium, for a considerable time, under the physician's direction, in cases of protracted pain, would not fix the habit permanently upon the patient. Yes, sometimes, and very often, too, it will, and unless it is positively known by the physician that there is no hereditary predisposition toward stimulants or narcotics, it would be an extremely hazardous experiment.

I have known, however, scores of instances in which the drug and also liquor have been given for months at a time, and accepted by the patients merely on account of the relief afforded by them from pain, who, upon the cessation of the pain, felt no craving for the stimulants, and dropped them without inconvenience. Per contra, I have known scores also of persons who, under similar circumstances, have had fastened on them for life, irrevocably, the vice of these dangerous yet useful

substances. The explanation is simple enough. The one class of cases was possessed of inborn appetites to be developed, which the substances given in good faith to suppress pain, accomplished; the other, having no such appetites to be developed, of course escaped unharmed. It is idle to say that it is the ability to govern one's self that makes the difference.

Every person well knows that men like Daniel Webster, Stephen A. Douglas, Richard Yates, Daniel Brainard, and a multitude of others, had much more will power, and were as much greater as the mountain is greater than the mole-hill, than a score of those self-conceited bipeds, who plume themselves upon their ability at self-government, merely because they have nothing in that line to govern.

However, I have known many of these self-same bigots, who sneered at the unfortunate inebriate's inability to rise, who were themselves as weak as water, and as ready to fall under the glance of a pair of bright eyes, and upon whom the rustle of silken garments always brought a

severe dyspnœa. No, it is an appetite born in men which destroys them, and that appetite is found of every grade, from that which is easily controlled by the will to the vinomaniac whose sudden and terrible outbursts defy the strongest will ever created.

The generic cause of an appetite for stimulants is the same, whatever may be the specific selection; and if the confirmed inebriate be induced for any reason to abandon rum, he, in nine cases out of ten, flies to opium, cannabhis, chloral, or something else which may be used as a substitute for it, but what has he gained? Simply nothing, except to deceive those who believe in his reform.

When temperance workers try in the proper way to prevent instead of reform men's appetites for drink, then will success perch upon their banners. There are all degrees of hereditary appetites for intoxicants, and with some bad cases (not the worst) as long as they have sufficient inducement held out to them to keep from drink, and possess a firm will power and are constantly



watchful in the hour of temptation, they will succeed. But let their feet once slip, or some of the props which are sustaining them be removed, and down they go as sure as fate.

Practically, with intemperance, what is the rational remedy? Education. A knowledge of the physical laws governing human genesis, with obedience to their behests, will work the cure, and break the shackles which enslave men. The physical frames of many mothers, from overwork, care, and anxiety, become wholly unfit for the duties of maternity. All such should be exempt, but, alas! they are not. In the construction of a new being—as we have already called attention to the fact—the maternal system is unable to sustain the extra burden, and at last cries out for aid, in the unformulated shape, oft-times, but none the less understood, of a stimulant. The cry of nature is repeated, day after day, and they fear to obey it, on account of the erroneous teaching of temperance reformers to-day, “that if they use wine or stimulants at such times, they will produce a desire for them in their offspring.”

No more fatal error was ever made than this. Every woman, who has ever been a mother, if she will pause a moment and consider, knows it to be so. Ask any "old country woman" about this, especially German, and she will tell you that it has always been the custom there, to never deny a pregnant woman anything she craves; and why? because of the results of such a demand.

Nature calls for something needed in the construction of a new being, and the experience of those who have the most closely studied this matter is, that if not gratified in this demand, the human being will be constructed upon such principles as already explained, in which an appetite for intoxicants has become a prominent part of his organization, to be awakened upon the slightest provocation. I have called attention in these pages to the fact that in those countries where not only the most liquors were made, but the most drunk, there were the fewest drunkards. Two examples in proof will suffice: Dr. Henry, after a most careful gathering of statistics on this point, affirms that in certain portions of the south

of England, where the inhabitants had all the malt they wanted with which to brew their ale, there was not a single drunkard among them; while in certain counties of Ireland, where the inhabitants were too poor to purchase malt or obtain the means of procuring liquors, he found over one-third inebriates.

The Rev. Dr. Prime, editor of the *New York Observer*, spent some months on the continent of Europe, and made special inquiry into the drinking habits of the people. In ten months, during which he visited the principal cities of France, Germany and Italy, where they had an abundance of wine, beer and other liquors, and drank them as freely as Americans do tea and coffee, he saw just one person drunk. In one city of fifty-five thousand inhabitants, there was but a single arrest for drunkenness in forty days. The reverend doctor thereby reaches the conclusion already arrived at by many others, that the presence of liquor in a country no more makes drunkards, than the presence of gunpowder makes murderers.



I wish to enter no plea for the manufacture and general use of liquors; on the contrary, I believe that if all liquors could be suppressed as a beverage, except to enciente women, who should be allowed as free use of them as their several natures demand, intemperance could be suppressed in a single generation, and then the coming generation would use wine, ale, etc., as they ought to be used, without excess.

It is not my object to deal with the question of men's reform, but with the mode of introduction of those appetites and passions that in the first place caused them to fall; together with the proper means of preventing the introduction of unmanageable appetites in the human being, and thus ending all anxiety as regards man's future in this life. When mothers once fully comprehend the fact that a child at birth contains all the possibilities to make it, when developed, a correct and exact representative of herself, during the period of foetal nascency, then will she begin to carefully study how best to place herself in harmony with nature's plans during genesis, and thereby pro-

duce in the future, as becomes her privilege, just such children as she may wish. The plan to be observed, concerning so important a matter as the construction of a human life, is really quite simple, and ought to be an easy one. Instead of wishing your offspring to be as you are, *strive to make yourself just what you would wish your offspring to be*, and if you are good and pure, and noble minded, truly and genuinely so (for nature cannot be deceived), my word for it, backed by the established laws of science, your offspring will be good and pure and noble also.

If any intelligent mother will pause a moment, and think, she can recall a score at least of examples, within her own experience, where the results have been known to be such as I have stated. Can she recall a single case where the reverse is true?

It has sometimes been asked, "If gratifying the appetite of a mother when seized with a strong desire, as they often are, for drink, will prevent the vinomaniac from being born, then why are the children of intemperate mothers sometimes

also inebriates?" They never are, unless the previous excesses of the mother have been so great as to shatter her system to such an extent as to render it liable to disease and physical degeneracy, and where the functions of maternity cannot be properly performed as a consequence, which will leave a physical wreck of almost any kind in the child. I have found, by careful inquiry, that those inebriates who were the offspring of mothers who indulged in drink short of doing permanent injury to their constitutions, were the result, in every instance, of enforced teetotalism on the part of the mother when *enciente*, she being under the erroneous impression that, if she continued her intemperate course then, the offspring would inherit the same appetite, which no mother surely could desire. With inebriety, as with the other appetites and passions, there is great variety and width of degree.

There are certain half-ill and weakly women, who, perhaps, are bearing children too rapidly, who are illy nourished, and, as a consequence, have a constant feeling of unsupplied want, which



is transferred to the child, and which want in it ever after makes the same mild appeal. I know a prominent merchant, who has for the past twenty-two years taken a small wineglassful of whisky, three times a day without fail, never during that long period having increased or diminished the quantity by a single drop. He is large, healthy, and well-formed, and by no means requires the liquor,—still, three times a day, the desire comes and makes him uncomfortable until it is gratified.

There is another class of inebriates called *vino-maniacs*, who, for a time, are free from intemperance, who feel assured, and declare, that they will never drink any more. But, without warning, a sudden and furious impulse draws them irresistibly to the bottle. These poor unfortunates do not drink, but gulp down glass after glass in quick succession, and cannot cease until they are helplessly drunk. Says one: “When this impulse seizes me, if a bottle of brandy stood at one end of the table and a pit of hell yawned at the other, and I were convinced that I would be pushed in as

soon as I took one glass, I would not refrain." There is considerable variety among vinomaniacs. They all, however, are thus suddenly seized, and get drunk as rapidly as possible, but some only remain sots for *one day*, while others never become conscious, if they can help it, for weeks.

Mr. B——, a hardware merchant of M——, Ills., was of this class. Upon getting ready for his last debauch, he purchased two gallons of pure alcohol, and with a sufficient water to dilute it, betook himself to the garret of his store, where he only allowed himself to regain sufficient consciousness to swallow more, until it was nearly gone, when outraged nature could bear no more, and he was one morning found dead by his jug. Thus do such appetites, which are more powerful than the body, destroy it. I need not relate further examples of this class, as any close observer has known enough already to fill a volume.

Reader, is it not a melancholy showing, where such appetites are once allowed to be born in an individual, and in the present state of society are so easily developed? All these cases, from the

mild to the most furious, are their misfortunes to the same kind of inherited appetite, the most unfortunate ones to a sudden impulse in the direction of stimulants, on the part of the maternal parent, ungratified during the period of prenatal nascency. Think you not that it would have been better to have smothered that terrific impulse when it seized the mother, if need be in a temporary debauch, than to have it repeated in the organic permanent constitution of her child, to curse his life and that of his friends, and then perchance so melancholy a death?

How startling and solemn must be the thought to every mother who realizes it, that the entire life of her offspring is but the reflection of a few short months of her life.

“Be sure your sin will find you out,” saith the Divine Word, also, be equally sure that your righteousness will be as a “spring of living waters,” flowing forth from the lives of your children. Thus do the vast differences in human character occur. Old Doctor Mason used to say that, “As much grace as would make John a saint



would barely keep Peter from knocking a man down.”

And what more shall I say upon this most melancholy subject. If by giving a multitude of examples more from the highest authorities would avail, I would gladly do it, but if those already given are unheeded, neither would others be heeded, “though one ’rose from the dead” and presented the testimony of specters.

How far the eminent ancient as well as modern writers have been from the real truth in regard to human appetites, may be seen from what they have written concerning them. Still, the truth has ever been struggling toward the light.

Plutarch took the view that drunkards were produced while the male parent was in a state of intoxication,—mere guess work, and absolute error, as we know of many of the worst inebriates whose parents both were teetotallers; and Diogenes said to a stripling, somewhat simple and crack-brained, “Surely, young man, thy father begot thee when he was drunk.”

A melancholy case comes from Ohio, and shows

the great responsibility of the father in many cases of hereditary descent. Now, whereas the father cannot affect the offspring except by the impression he is able to make upon the mother's mind, still it is but natural to suppose that he, of all others, in the majority of cases, at least, will be able to produce a greater impression than any one else; hence his responsibility becomes proportionately greater, and his need of great caution against evil or unfortunate influences becomes more advanced.

Judge W., of Ohio, a gentleman of high intellectual culture and attainments, and a prominent temperance man to-day, in early life yielded to intemperate impulses, which, however, he did not break away from for several years after his marriage to a sensitive and beautiful young lady. During his inebriated periods he seemed to lose all sense, and for the time being became a veritable fool. His young wife used to look upon him and wonder why in truth a man of his native talents "should put such an enemy into his mouth to steal away his brains." Day after day would he

come home bereft of reason, and filled with foolishness; coming before his wife and bowing with maudlin gravity he would repeat over and over again, "Good morning, madam, I hope you are well, madam," etc. It was at this period that his son, now a young man of some 21 or 22 years of age, was born. The father has now, although for years a sober man, the extreme mortification daily of seeing his former inebriated state, which he would so gladly forget, living on in his son, who goes about with a foolish leer upon his countenance, saying to all he meets, no matter at what time of day or what sex: "Good morning, sir; good morning, sir; good morning, sir," continually. The son is strictly temperate in all respects, but, oh! how unfortunate. Surely the sins of the father are visited upon the children; sometimes for generations. Such examples show the inexorability of *law*. Think you that the prayers of the wisest saint could have caused that foolishness, which was a part of that boy's being, to depart from him, or helped the matter with that father one whit? Moreover, it becomes clearer now



why, in the earlier chapters, so much stress was laid upon the necessity of understanding and obeying the laws governing natural phenomena, particularly those belonging to human genesis, as whatever changes are to be made they must be made during the construction of the individual, or not at all. In fine, that the prayers God answers, and the only ones, are those which harmonize with the laws governing all his works. It certainly would be very convenient for many to disobey at pleasure the Creator's great laws in nature, which are set with the nicest adjustment, and then kneel down for a few seconds, and with a few idle words have all readjusted again by Omnipotent *coup de grace*. But as that is not the plan, nor of use, let us, when we pray, pray for wisdom to fill our hearts with truth, and hearts pure, and worthy enough to receive it.

## CHAPTER VIII.

## MATERNAL IMPRESSIONS CONTINUED.

The descent of strong and persistent evil passions from the mother to her offspring is truly marvelous; and, as the principles of descent are the same throughout, if a knowledge of those principles can once be well fixed in the mind, the remedy for all will be in every mother's hands.

We have been accustomed, for some reason, perhaps a want of knowledge of the facts, to consider intemperance in alcoholic stimulants as the giant curse of the world. But we shall see, by and by, that there are other evils equally liable to descend upon offspring, of as great or greater importance to know.

There is a case recorded of an Irish mother, who had a malicious child and a kind child. She was asked to account for the difference of disposition between the two. "I know nothing of the cause," she said, "only this little Kate will strike her knife into the shoulder of my little Mary. I know

nothing of the cause. The good God gave me both of them. How should I know the source of her disposition? Look into her brown eyes; there is a leer of malice in them."

The poor Irish woman explained it unconsciously. She was asked the question: "Were you happy in the summer and winter and spring before this child's first summer?" "Happy is it, you say, sir? An' sure, whin me husband was tuk up wid another woman, how could I be happy? And he a spendin his money on her, too; and the wages got lower; an' it's not the money that riled me, neither; it's me as was but a few months married, an' in a strange counthrie, and he a ridin' more than three times wid her in a chaise, it is. Och, but he'd been over, and larnt the wicked ways, before ever he brought me here. Me heart was broken; an' I *hated that woman so*, I was longing all the time to lay me hands on her. I'd like to have murdered the old fiend, and I wanted to go to the factory and inform on her, but me husband cursed me, and threatened to kill me if I did."



“And was he still behaving so badly in the summer before Mary’s first summer?” she was asked. “The saints be praised, no! The woman moved away, bad cess to her, and Patrick gave up his bad ways after, and treated me rale well, too. The baste of a woman niver came back, and I tuk no more trouble consarning her.” (Cook’s Boston Monday Lectures.) Children are mysteries, it is said, but not to science any longer.

A correspondent of the *Scalpel* gives the following: “A gentleman of Branton, Vermont, removed to New York, and while there, one day in company with his wife, a lady of a highly nervous temperament, went to visit the zoological gardens. The lady, while there, became greatly alarmed at the ferocity of a beautiful Bengal tiger, fainted, and was carried home. In a few months after, a child appeared in the world, which grew as other children grow, but when old enough to run about, exhibited the most violent of tempers; these paroxysms of temper were brought on by the slightest provocation. At such times his eyes would assume a fiery or green color, like those of an

angry cat; during these uncontrollable fits of rage, he would rush at his playmates, scratching, biting, and tearing their clothes. As he advanced in years, older persons had to accompany him, to prevent him from injuring his young associates; at all other times he was of a most amiable disposition.

Temporary moods, sometimes of a most peculiar character, are liable to overshadow any life, and at any time, but the point I wish to impress here is, that when these moods seize *enciente* women they are liable to leave a permanent impression upon the offspring, sometimes for good and sometimes for evil. Marc relates the case of a peasant, age twenty-two, who had suffered from epilepsy since he was eight years old; but when he was twenty-five the character of his disease changed from epileptic seizures to an insatiable impulse to commit murder.

He felt the approach of his out-breaks for several days beforehand, sometimes, and then begged to be restrained in order to prevent crime. 'When it seizes me,' he exclaimed, "I must kill

someone, were it only a child." The same authority relates a case of a servant girl in the family of the illustrious Baron Humboldt, against whom there had never been a complaint, who came to her mistress one day in a great state of excitement and begged to be discharged, for fear she would kill the lady's infant child. She was so struck with the beauty of its flesh, that she had an irresistible desire to rip open its abdomen with a knife, and wanted to leave before carrying the horrible idea into execution.

A gentleman of St. Louis writes as follows: "One of the devil's own is occupying a cell in the St. Louis jail. His crime is murder, cold-blooded, and unprovoked. His name is Hade Brown, a blonde in look and temperament, ready and gentle mannered in speech, barely thirty-one years old, and is the last man that should be picked out by the physiognomists for the terrible deeds that are charged against him. With him murder is a mania; he was born red-handed, the terrible stain is in his system, and when the time came he felt the maddening impulses to kill, kill, until it



seemed that nothing but the extermination of all those nearest him would satisfy the thirst.

“It is not hard to find where young Brown got his taste for life-taking. His father was a desperado, and his mother was used to scenes of bloodshed. He drank, and when under the influence of intoxicating liquor would abuse his wife and terrify her. One day, coming home from the little town of Jacksonville, and being drunk, he began to abuse his wife in a most shocking manner. Her condition made it pitiable. One of the Haydens—her brother—was there, who could stand it no longer, so he drew a pistol from his breast pocket and shot Brown dead through the heart, who fell weltering in his blood, at the feet of his much abused wife.”

Jesse Pomeroy, who was called the “child fiend,” will be remembered by many as the lad who, before he was eleven years old, had cut the throats, ripped open the abdomens, etc., of some seven or eight children (his young playmates), for no other cause than to satisfy a fiendish desire to murder. One case in particular deserves especial

notice on account of its singularly atrocious character, and for which nothing short of congenital madness can explain. One day this youthful monster, enticed by sweetmeats and kind words, one of his playmates, a little girl of three years of age, into a lonely wood, where he proceeded to strip her of all clothing and then tying her fast to a tree, commenced a butchery whose cruelty is unknown among the fiercest savages. He cut gashes in her quivering infant flesh, and then stood back and shouted with pleasure, as he saw her writhe in pain. He then cut off her ears and nose, unjointed as far as he could her arms and legs, and finally ripped open her abdomen. The mutilated child was found some days afterward, her remains were brought and placed before her young murderer, who pointed at the horrible spectacle and said, "You better believe she squirmed, and hollered, and kicked." When asked why he did it, he replied, "Just to hear her holler, and see her squirm — it was such fun."

Ludwig Meyer relates several similar cases.

Passing on to the further evil passions, we find

that what is true of intemperance, is also true of licentiousness. Yea, an even greater army which has been smitten by this curse, is sailing on an under, quieter current, but no less sure, to the same fearful end. I have stood time and again by the bedside of "rum's maniac," when it seemed as if the contagion of the awful delusions which struck so much terror to his soul peopled the room with a thousand demons, who, with murderous claws were reaching out of the "bottomless pit" after their suffering victim, and the very air was full of devils, each echoing in mockery his despairing cries. I have also stood by the dying couch of the withered flower — of a once innocent girlhood, and seen a thousand fiends of memory disturb a countenance once so fair, to expose the soul's misery, which, "but for the accident of birth," would have rivaled the Madonna herself. Then, if ever, is the time when the climax of human sympathy will be reached. Then will be the time when doubts arise, if at all, as to the reality of an Arch Fiend pitiless enough to *further* torture this wronged and helpless being.



Would to God we could close the record here with Inebriety, and a few transient moods as the only curses; but, unfortunately, there are others, and even greater curses that affect the human family to-day. Whereas, it is true, drunkenness has killed its thousands, licentiousness has destroyed its tens of thousands. And this being true, it is with no small degree of astonishment that I witness, continually, the apparent heedlessness of the people to it, especially the feminine portion, upon whom the heaviest hand is always laid. We need not go to "Mormondom" or the Turkish harems, or to ancient Greece and Rome to find it, for the blighting curse is around us on every side, sapping the very foundations of strong manhood and fair womanhood.

I have said that woman has ever been a riddle incapable of solution, and it is so. It has always been a mystery to man why she should be so ready to stoop down and lift "strong man" out of the mire and clay of intemperance and licentiousness, but seem utterly heedless of her weaker sisters, who have fallen and soiled their white robes

of purity, under the double weight of overmastering passion in themselves and the shameful temptations of man.

It is curious to note the extreme anxiety of a mother concerning her boy's safety from saloon influences; and yet her seeming indifference as to where her daughter is, oftentimes, "after the shades of night have gathered around." Still the daughter is in, by far, the greater danger, both from her natural inclinations, which, until assailed by temptation, she perhaps did not know existed, and from some crafty, unprincipled young man, who, behind the mantle of night, glides like a serpent into the home of innocence and peace, and steals their child's honor away.

If you succeed in reforming an intemperate son, his reformation, in the eyes of the world, washes away the stain of his inebriety; but the daughter, "What words can sooth *her* melancholy? what tears can wash *her* stain away?" I need not say more here in regard to licentiousness. The same rule holds good here, and the same principles are to be observed as in intemperance.

Next to the evils of intemperance and licentiousness comes avarice, whose growth in this country is now so rapid that, unless speedily checked, it will ultimately become the monster curse of the land. Jesus told the people, 1,800 years ago, that "the love of money was the root of all evil," and yet how few heed those wise words which are so fast becoming true. Americans to-day place wealth above all else, and worship it as their chief idol.

The power of wealth, and the means too often sought to obtain it, are both questions for serious meditation; and yet, who will stop in the mad rush to meditate? Like the inhabitants of Sodom, they want pleasure, not thought or reflection,—the pleasures wealth can give. But some do stop and think. And as they pause, they see justice thwarted by gold; they see crime go unpunished because of it, and the helpless and unfortunate ground in the dust. By its power the sinner becomes in modern times a saint, and occupies a "chief seat in the synagogue." As in the old slavery days, when it was promulgated through-



out the land that the "black man had no rights that the white man was bound to respect," so today, in Christian America, the poor or unfortunate have no rights which the rich and fortunate are bound to (or do) respect.

Christian ministers visit (in pastoral love and care) their wealthy parishoners twice or thrice a week, but the poor and lowly ones of their flock, as I myself have seen scores of times, have not their hearts gladdened by a pastoral visit once a year, and then they were made to feel it a "great bore,"—a duty.

Gold closes the mouth of the clergyman, so that he cannot speak of truths that "come too near home," and as he is expected to preach about something, he stirs up the musty tomes of the ancient Israelites, which are of so remote a time that the modern conscience is not troubled thereby.

The gold of the criminal employs the best legal talent for his defense, and the man of wealth gets the physician's best care. It pervades all classes alike,—yes, "Money is king."

Now avarice, or the "greed of gold," descends from parent to child, just as the other evils mentioned do. Let us examine, briefly, the facts. It is plain to even the most ordinary observer, that the tendencies of a vast number of modern women, especially Americans, are toward idleness and ease. They hate labor in every form, and perform it, if so obliged, under protest, and love ease and the luxuries which money alone can give.

The question of to-day is not, have you honor, or character, or attainments, but, have you *money*? It is the God of modern worship. Whatever business is entered into, whatever changes are made, whatever plans concocted, they have all but one aim,—will they bring wealth? The sacrifice of character and honor is nothing, if it brings but gold.

It is true, that robbing a bank or an individual, direct, or winning gold at the card table, are considered, in a manner, crimes; but it is not considered criminal or wrong to gamble in stocks or grain, or for a great corporation to rob those in their power to any extent. Once, what is now

a "sharp practice," was esteemed a crime. Gambling is gambling, and robbing is robbing, and the more criminal class make no distinctions in them.

All persons do not possess wealth or the ability to obtain it. But they may all possess the longing desire for it, which most persons now do, which is being rapidly reproduced in their offspring. I will illustrate two great classes by two individuals. Two ladies, neighbors, are possessed, the one of an abundance of this world's goods, an elegant home and luxurious surroundings; the other lacks all these, but is beautiful, intelligent, of good birth, and accomplished. Now, which should win anywhere? We all know; but which *does* win, socially, before the world—we all also know.

There was an age in the world's history, when beauty and intellect and good behavior was above all else, but not now. Avarice has seized the people, "money is king," and a tyrant, and is crushing all beneath its powerful weight. The wealthy woman, with nought else besides, looks



down upon her neighbor, and causes her, in a thousand ways, which women alone understand, to feel her poverty, every day. Beauty of face or character goes for nothing; she is poor, besides, "What right has a 'poor lady to be beautiful or accomplished?" Thus, both are filled with envy. The financially unfortunate lady is filled with bitterness, and envy, and hatred, and is often goaded almost to the contemplation of crime, to remove the one barrier between her and the more fortunate one. She has not the courage or opportunity, perhaps, to commit a crime; but she can think of it, and take a sort of grim satisfaction in the thought. Alas! alas! during this unhappy and mentally perturbed period, a new being is being prepared to be soon launched forth into the world. He appears, by and bye, with not only all the burning desire for wealth and malice implanted unconsciously within him by the mother, but with the ability and courage, if need be, at all hazards to gain wealth.

Could mothers comprehend these solemn facts, and during those periods, especially when a new

soul is being constructed for "weal or woe," shun as they would the deadly pestilence, all avaricious thoughts and desires, and in their stead possess high and noble ones,—ones that would plan the best methods of gaining a competency by industry and thrift,—they would then transmit to their offspring not only the ability to win gold, but to also be virtuous, honorable and happy.

The same desire for ease, dress, display, and comfort leads to the crime of infanticide.

The "society" mother, on the one hand, "can not bear to be shut up at home from the pleasure of society" while rearing a family, and the woman in the humbler financial walks of life tries to make herself believe that *she* cannot *afford* the extra expense more children would bring; so, if the little stranger is not destroyed before it ever sees the light of day, it can only possess as a heritage that which will ever brand it as a criminal in the eyes of the world. The mothers of both the rich and poor, to an alarming extent, wish to destroy their unborn young; and when they do not succeed, how are they to expect off-

spring that, in the day to come, will be incapable of committing a crime? I have known many such mothers, and if their offspring are not direct murderers, or evil doers, they will at least possess a nature strongly favoring crime, which in the next generation will be stronger still.

A quarter of a century ago, there were comparatively few women, except among the low and vile, who could have permitted the destruction of their unborn offspring; while now, however, multitudes of ladies, professing to be Christian women, not only can endure such a crime, but earnestly solicit aid in its consummation. At the same rate of progress toward crime, in a quarter or half century more, "What will the harvest be?" These are fearful facts for contemplation, and certain ones cry out, "You must not tell this to the world?" Why not? Why have we not the right to spread abroad whatever God has made important? Why should not the morning rise on our suffering centuries? for, is it not a fact, "that the sins of the parents are visited upon the children, even to the third and fourth generation?"



Avarice, especially in weak natures, leads to a partial, and sometimes entire, obliteration of the moral sense. It is not what woman can do, but what they would *like* to do if they could, that is reproduced in the offspring as a permanent quality,

There is a class in this country, who, on account of the seeming incongruity of their natures, deserve a passing notice, and will illustrate well the ultimate effects of avarice in parents. "For these are the millions who struggle for gold and barter their honor for gain."

Subtracting all those who choose a wanton life because of inborn passions, we have still a not inconsiderable number who, though engaged in legitimate pursuits, combine the profits arising therefrom with those of a wholly illicit character.

This class are mostly found in the ranks of the shop and factory girls, whose wages are small in comparison to their fondness for dress, and for appearing upon festive occasions what they really are not. The honest girl in the same walks of life is content with her legitimate wages, with never a thought of selling that which a woman

should regard as wholly sacred,—her purity,—for a gaudy garment to cover a tarnished soul.

The other class, however, with no greater physical promptings toward vice, possess not the high moral standard of their sisters, but succumb to inherited avarice, whose overpowering weight crushes out the last vestige of personal virtue.

Now, with these three classes—the naturally wanton, the avariciously wanton, and the virtuous—we see merely examples of the “accident of birth,” but for which these three classes of girls might have changed places. Observe a child of either sex, exposed to the influences of the world, and you will see the personal character of its mother during its ante-natal life. There is also a large number of young women who come to our cities in search of employment, from country homes, who enter factories and shops without any experience of the world. These have no society in the beginning, and soon fall in with a class, of both sexes, who perambulate the streets after work hours, and are ripe in vice. The dangers to these young women are exceeding great, and a

large percentage is sure to fall. Better, far better, wrap a young girl in her winding sheet than send her alone and inexperienced to a great city to try its fortunes. Some, it is true, escape unsoiled; but for every such escape you may count many a fall.

Mr. Maudsley says (*Responsibility in Mental Disease*, p. 58): "As there are persons who cannot distinguish certain colors, having what is called color blindness, and others who have no ear for music, cannot distinguish one tune from another, so there are some few who are congenitally deprived of the moral sense. Associated with this defect, there is frequently more or less intellectual deficiency, but not always. It sometimes happens that there is a remarkably acute intellect, with no trace of moral feeling. Here, then," says he, "we are brought back to the connections between crime and insanity. A person who has no moral sense is naturally well fitted to become a criminal, and if his intellect is not strong enough to convince him that crime will not in the end succeed, and that it is, therefore, on



the lowest ground, a folly, he is very likely to become one."

He still further continues: "Instances are met with in which one member of a family becomes insane, and another reckless, dissipated, depraved, or perhaps even criminal. It has often been noted that a certain member of an otherwise respectable family has been through life a reckless and depraved reprobate, who occasioned the greatest distress and vexation to his friends. If the secrets of such natures were laid open, how many perverse and wrong-headed persons, whose lives have been a calamity to themselves and to others; how many of the depraved characters of history, whose careers have been a cruel chastisement to mankind, would be found to have owed their fates to some morbid predisposition." We see, then, that the independent inquiries of observers in different departments of nature bring us to the same conclusion with regard to the essential dependence of moral or intellectual sense upon physical organization. So, then, when we speak of a good or bad person, we mean that one person has a properly

constituted physical organization and the other has not.

Special mention here may not be amiss of those peculiar phases of heredity known as kleptomania, pyromania, etc., inasmuch as they have so often proven the source of much anxiety and sorrow to the friends of the unfortunates. These impulses, no doubt, owe their origin to different modes of excitation, but causes like the following would be sufficient: A mother, naturally honest, but not evenly balanced morally, has a large family, containing, perhaps, many daughters. The father is an austere man, and rules with "a rod of iron." They all respect, but fear him; and so unpleasant a task is it for the mother of such a family to obtain the means wherewith to provide for them, especially in the matter of dress, as the requirements of the times demand, that she is willing to resort to almost any stratagem, rather than meet the usual rebuff awaiting her upon a direct application to the "head of the family" and purse holder. She reasons within herself that her rights to the general funds are equal to his, and to es-

cape a polemic and subsequent ill feelings, secretly abstracts from the pockets of the sleeping sire the requisite amount. This act, however necessary it may be, is nevertheless a deception, and a consciousness of this deception gives the honest maternal mind many a secret twinge. But does it end here? By no means; a new being may be in progress of construction, while the poor mother is racking her brains and stultifying her better instincts in providing for the others. Four seasons of the year, demands are made for a change of apparel, and the interval is entirely consumed in the endless worry and deception. From what we have seen of the philosophy of pre-natal growth, what kind of moral outlook is this for the mother's coming offspring? The mother will die; and the poor tired hands, which tried to serve so well, will be folded upon the cold breast, and God will reward her intentions instead of her acts. But the child; it will live on, and the curse fallen to it as a heritage, nay, perhaps be repeated over and over for generations. A kleptomaniac—a natural thief—is thus made, and may, perhaps, appear in



the person of a beautiful girl, who, no matter what may be her circumstances in after life, will steal, and often articles of no value whatever, simply because it is natural for her—it is the way in which she was constructed.

Homicidal and pyromaniac impulses may be caused by disease, where a species of insanity is induced. Some women are mentally deranged only during pregnancy, the mental alienation generally taking the form of a monomania, but this we have not room to discuss. Generally, the melancholy subjects who kill, burn buildings, etc., for the pure love of it, are the offspring of mothers of ungovernable passions, who, when in a fit of rage, become temporary maniacs. Such women, during pregnancy, transmit the most violent evil passions to their offspring, and are the kind whose sage is capable of poisoning their milk during lactation.

Were the whole truth known in regard to many who are now languishing in the state prisons for larceny, setting buildings on fire, and often for cold-blooded murder itself, the true, but uninten-

tional, criminals would be found in the preceding generations.

*Third. Beautiful, pure, and happy impressions on the mind of a mother.*

Physical beauty, or beauty of person, has been in all ages sought by mankind, especially by the female portion of it; and where it has not been a natural heritage, various ingenious devices have been invented by the fertile feminine mind, and divers artificial means resorted to, to enhance a comeliness denied them by nature.

As the same kind of brain matter produces the fortunate and unfortunate, the good and the evil lives; so the same kind of atoms, precisely, produce the beautiful and the homely persons in this world. Upon their arrangement alone depends every effect. As light, heat, sound, etc., are all forms of force,—modes of motion, the phenomena observed in each is merely due to the manner the motion is excited, viz.: If light is motion moving in straight lines, then every time force produces straight waves, light is the result. A different motion gives heat, sound, etc.

Light, then, a motion moving in straight lines, strikes the eye, and produces in the mind the sensation of sight. The same mode of motion striking the tympanum of the ear produces no effect that we know of, while the motion excited by a blow from the blacksmith's hammer upon an anvil, reaching the ear, produces in the mind the sensation of sound, but upon the eye no effect discernible. Sometimes two or more modes are excited at the same time, as light and heat from the sun. Still, all are but forms of force, modes of motion. Note how alike are nature's modes. Carbon and hydrogen in one case becomes oil of roses, in another (just the same amount of the same materials), oil of turpentine, or oil of bergamot, etc. So motion excites, in one instance, the sensation of sight; in another, sound; in another, heat; in another, smell; for smell, it seems, is a similar sensation, and due to the manner in which motion, excited by various substances, affects the olfactory nerves. "A grain of musk has been kept fully exposed to the air of a room of which the doors and windows were kept constantly open



for a period of two years, during which time the air, though constantly changed, was densely impregnated with the odor of musk; and yet, at the end of that time the particle was found not to have sensibly diminished in weight."—(Wells's Natural Philosophy, p. 11.)

Now, physical beauty, as well as ugliness, is due to some special cause, and subject to a definite law.

I trust my fair readers will not be astounded when I assert that beauty of countenance and figure *may be produced at will*. The ancient Greeks did it centuries ago, and so can Americans to-day, if they choose. The Spartans chose a race of physical giants, and produced them; and the Romans, as we have seen, a race of gladiators and athletes, and got them. There has ever been periods in the history of man when the people have striven to excel in certain directions. Thus, ancient Greece had its period when beauty and intellectual culture was the highest ambition of every one. That was the period of the Venuses, and Helens, and Julias; of Aspasia, and Leona, and

Lais. It was also the period of Socrates, Pericles and Lycurgus; of Demosthenes, Propertius and Epicurus. A period when Greece was rich in her climate and fine soil, great in her arts and arms, wise and beautiful in her sons and daughters.

Mr. Reade, in his "Martyrdom of Man," says: "The eyes of the Grecian sculptor rested on the naked form,—not purchased, as in New York, at so much an hour, but visible at all times in marvellous perfection, in every pose. Thus, ever present to the eye of the artist, it was ever present to his brain, and flowed forth from his fingers in lovely forms.

"As art was fed by nature, so nature was fed by art; for the Greeks loved beauty to distraction, and regarded ugliness as a sin. As the Greek women placed statues of Apollo and Narcissus in their chambers, that the beauty of the marble form might enter into their offspring through the windows of their eyes, so, by ever contemplating perfection, and things beautiful, the mind is ennobled, and the actions born of it are divine."

A single illustration from Mrs. Kirby will serve in place of many, and show plainly how true it is that both beauty of person and of character may be produced by the mother, if she so wills: "I once knew," says she, "a family of coarse and thoroughly commonplace people, but there was in it a single daughter, about nineteen years old, who was so evidently and remarkably superior, both in personal appearance and nature, that it did not seem possible that she could belong to the same family. There was no explanation of her difference from her brothers and sisters, and I thought the mystery was one impossible to solve. Conversing with her mother, she said: 'No, this girl was not born in that low dwelling under the shadow of the catalpas, but in a poorer shed, in northern Tennessee. We were very poor about those times, and there was no lookout for anything better. Some of the boys had come up here, to see if they could not get better land, but we had no money to buy it with if there was. There was a book I must tell you about,—a book that lifted me right out of my-



self. There came along a peddler—'twas a wonder how he ever got to such an out-of-the-way place; well, he unpacked his traps, and among them was a little book, with a lovely green and gold cover; 'twas the sweetest little thing you ever saw, and there was just the nicest picture in the front. I saw it was poetry, and on the first page it said, "*The Lady of the Lake*;" that was all. I *did* want that book, and I had a couple of dollars in a stocking-foot on the chimney shelf; but a dollar was a big thing then, and I did not feel as if I ought to indulge myself, so I said "No;" and I saw him pack up his things, and travel. Then I could think of nothing but that book the rest of the day, I wanted it so, and at night I could not sleep for thinking of it; and, at last, I got up, without making a bit of noise, dressed myself, and walked four miles, to a village where the peddler had told me he should stay that night, at the Brown's,—friends of ours, they were,—and I got him up, bought the book, and brought it back with me, just as contented and satisfied as you can believe. I looked it over and

through, put it under my pillow, and slept soundly till morning.

“ ‘The next day I began to read the beautiful story. Every page took that hold of me that I forgot all about the pretty cover, and perhaps you would not believe it, but before Nellie arrived in the world, if you would but give me a word here and there, I could begin at the beginning and say it clear through to the end. It appeared to me that I was there with those people, by the lakes in the mountains, with Allan Bane and his harp, Ellen Douglas, Malcolm, Graeme, Fitz-James, and the others. I saw Ellen’s picture before me when I was milking the cows, or cooking on the hearth, or weeding in the little garden.

“ ‘Then she was stepping about so sweetly in the rhyme, that I felt it all to be true as the day; more true after I could repeat it to myself.

“ ‘And then when I found the baby grew into such a pretty girl, and so smart, too, it seemed as if Providence had been ever so good to me again. But children are mysteries, anyway; I have wondered a thousand times why Nellie was

such a lady, and why she loved to learn so much more than the other children.'"—(Transmission or Variation of Character, by Mrs. Kirby.)

*Fourth. Hideous physical impressions on the mind of a mother are capable of producing deformity and monstrosity in the offspring. The keen sensibilities of the maternal mind to such impressions is a teaching of ancient as well as of modern times.*

We now enter upon a part of this subject where the results are as melancholy as they are real. I would fain persuade myself, if possible, that the idea of hideous physical impressions on the mind of a mother, producing deformity and monstrosity in the offspring, was a vagary of the imagination, but stubborn facts arise to meet us at every turn, and force the unwelcome truth upon us, "whether we will or no."

It is not strange that any person may err in judgment, or that even medical men may know but little of heredity; but it is most remarkable, and wholly inexplicable, that physicians, of all others, who ought to know better, should deny, as



some do, the possibility of hereditary transmissions of any kind through the channels of the maternal impress. It is, however, encouraging to find that many of the more learned and scientific of the profession fully accept these facts, which can no longer be controverted, as well as testimony which they know to be above suspicion.

The objections found by those who opposed the idea of maternal impressions producing physical deformity in the offspring, may all be embodied, I think, in one clause. That the maternal blood, as such, not circulating in a direct manner through the fœtus, precludes the possibility of any impressions from the mind being conveyed to it, assuming that for which there is no evidence whatever, that the blood is the medium through which impressions are carried, if carried at all.

As Prof. Park, formerly of Chicago, has written somewhat extensively upon this subject, and as his pamphlet (*Maternal Impressions, etc.*) embodies all the objections, I believe, raised against such impressions producing serious, or, indeed, any results, a few quotations duly considered may not be

amiss here. Starting from wrong premises in any case, it is not surprising at all that one should grow wider the mark aimed at, the further he travels on. "Let us see," says Prof. Park, "what anatomical investigations into this subject reveal. We know that the circulatory system of the fœtus is developed much like that of the chick in ovo. That is, that it takes its origin, and its very first molecules of blood corpuscle begin to circulate by a power inherent in the embryonic mass, and in no way transmitted from the mother. Its circulation having begun independently, continues so to this extent, that no particle of blood—as such—passes from the fœtal circulation to that of the mother. It goes as far as the placenta, which plays the part of the lungs, *pro. tem.*, but is returned, its sphere of action confined to this round."—(Maternal Impressions, p. 4.) Let us examine this matter, thus indiscriminately thrown together, by first separating the oviperous part from the mammalia. In those animals developed from eggs, the egg stands in the same relation to the embryo that the maternal blood does in the

mammal; that is, that all the elements for building the entire chick reside in the egg, and were placed in a condition to form the future Shanghi or Brahma while in the mother's body, and are subject to similar influences to that of the foetus in utero. Attention has heretofore been called to the fact that when uninterrupted, the elements composing the body of a young animal will be so arranged as to assume the form of the parent from which it springs, but that in the higher order of animals, especially where the brain has become an organ of greater importance than any other, the influences proceeding from that organ are such as may arrest the supply of material to any part of the building embryo, or send an amount to any part in excess, just as a mother may check the secretion or flow of milk in the mammary glands, and thereby reduce the supply to the infant depending on it for sustenance. Moreover, the sight of a child "sucking" has the effect upon many women of increasing the secretion of milk at once.

Prof. Park further says (p. 5): "The maternal blood current circulates freely around the



cæcal terminations of the vessels from the fœtus, yielding up freely of its invigorating gases and nutrient material and returning (to the lungs, etc., of the mother) for a fresh supply; but not one corpuscle, it is probable, nor any particle of formative or germinal matter which could bear any stamp or impress, or give any direction to future development, passes across the membrane which the vascular walls or placental structures interpose." "To be sure, the fœtus must receive a certain amount of nutritive material from the mother's blood, but this passes through like gases, by osmosis," (!) "and has no more power to give special impetus to growth according to the bent of thought of the mother, than milk at the breast, or from the udder of the cow."

I am not aware that any one, thoroughly understanding the nature of hereditary transmissions, has put forth the assertion that the blood is the medium by which such impressions are carried to the fœtus. I do not understand that mental impressions, emotions, etc., are material substances, which may be loaded upon a blood corpuscle and

by it carried to any part of the body, but an exercise of the mind—a force proceeding from the brain through the nervous system, capable of arresting, increasing, or changing the particles of nutritive materials designed for the growth of the body, whether it be the mother herself, or the embryo, or the fœtus. The case already given from Prof. Carpenter (Physiology, Sec. 724) of the mother “whose fingers began to swell, became inflamed and had to be lanced,” from merely seeing a window-sash fall upon the fingers of her own infant, exhibits clearly the physical results consequent upon strong emotion. Likewise the case from Van Auman, where the mother, after witnessing a fearful combat between her husband and a drunken soldier, in her excitement, anger and terror, snatched up her previously healthy child and gave it natural food, and who saw it die in her arms within five minutes, from poison, illustrates most forcibly the effect the maternal mind has upon the milk in her breasts.

What changed the milk to poison, capable of killing a child almost as quickly as prussic acid

would have done, which a few moments before was so sweet, and healthful, and harmless? No blood, as such, from the mother circulates through the milk to carry an atom of poison with it. Not one corpuscle ever passed the membrane of those milk ducts; and yet the milk already within the glands was acted upon in a most powerful manner, and not through the blood, we know, to produce in it so wonderful a change.

Now, if powerful impressions upon the maternal mind are capable of producing such marked and serious changes in the milk, which is isolated from all direct connection with either the blood or the nerves of the mammary glands, why may not equally positive results obtain from the same source, when acting on the developing embryonic mass? The milk, when secreted, is held by the breasts much as the secretion of the kidneys is held by the bladder. But the milk is highly organized matter, and as such, appears to be peculiarly affected by influences sent by the brain through the nervous system. Through the sympathetic system of nerves these impressions are



carried, and the great sympathy shown to exist between the breasts and uterus, shows how equally well either may be impressed.

During lactation, the sympathy is so great between these organs that the one refuses to perform its ordinary functions as long as the other is obliged to furnish nourishment to the new being.

Whether the force, generated by the brain, and sent by the nerves to any part of the system the mind may direct, be electricity, magnetism, or something else, it is, nevertheless, a force of great power to cause the suppuration of a mother's fingers, and change in a few moments to rank poison the healthful, natural baby food.

As fact is more convincing than all theory, I will have the exceeding pleasure, by and by, of presenting certain cases from the highest authority, where this force proceeding from the mind (maternal impress), has produced in all ages of the world's history, grievous deformities and the most melancholy monstrosities. At present, I wish simply to fix the fact in the mind that such things *can* occur.

As we have seen, the milk can be, and has been, rendered poisonous solely by powerful emotions on the part of the mother; and yet, upon the most careful examinations, so subtle are some of nature's processes, no change can be observed, no element not natural to the lacteal fluid detected. An inquiry into the workings of nature's curious laws elsewhere, may help us here. We invoke the aid of chemistry. Here we find a number of substances termed isomeric; that is, compounds containing the same elements, and in the same proportions, but possessing different properties,—*e. g.*: the oils of turpentine, roses, bergamot, olefiant gas, etc., besides many others, are composed of precisely the same amount of the same materials, and yet how widely different are the properties of each. Who would think of those common esculents, butter and sugar, being composed of exactly the same amount of the same materials? yet it is true, as the science of chemistry has proven.

Now, why do the same elements in the same proportions affect our senses so differently?

Reader, did you ever observe a porcupine, (*porco spinoso*, of Italy) lying quiet? Its back is as smooth as that of a duck; but stir him up, and in a moment that back will resemble one of the infernal machines of the Spanish Inquisition, and about as effectual, too, in proportion to its size. The creature has not added a quill,—he has only changed their arrangement.

A company of soldiers standing at “reverse arms” presents a harmless front, but let the order be given, “Charge bayonet,” and the front, without the addition of a single man or gun, becomes a most formidable one. So it is with isomeric compounds; a change in the arrangement of the atoms composing them produces the difference observed in their properties.

Now, whatever this force may be, which is generated in the brain of the mother and sent along the nerves with lightning speed, there is no doubt but what when it strikes that highly organized substance, the human milk, it alters the arrangement of atoms so that they assume the same angle as those of some powerful poison, and



of course would have the same physiological effect.

Suppose, for example, that the angle of the atoms is  $20^{\circ}$ ; that is milk. Now, apply this mysterious force to them, and the atoms assume an angle of  $45^{\circ}$ ; that is poison. The hypothesis here given is presumably correct, at least so regarded by able chemists at the present time, and will be accepted here as true until some better explanation is offered. However, it matters little how nature's forces accomplish certain purposes, as long as they are accomplished, while it matters much where those forces originate, and whether we can control or regulate them.

As we have seen, the mental forces are capable of acting upon organized matter, and therein producing wonderful changes; and that these forces are directed to any particular locality in the organism upon which the attention may become for any cause fixed. The gravid uterus, therefore, like the mammary glands during lactation, being in a state of unusual activity, would be the part of all others upon which impressions from the mind would concentrate. Mental impressions,

according to all physiologists, are capable, not only of arresting the secretion and flow of milk in the breasts, but of changing the character of the fluid already held independently in the glands. So, also, do the same influences, acting upon the non-gravid uterus, in many individuals arrest the menstrual flow.

It is plain, then, from the construction of these organs, that the blood cannot be the medium through which mental impressions reach the contents of either. Still, the fact is indisputable, as we shall soon see, that they do reach them, and by some straight and definite law. The *enciente* organ, it will be remembered, increases in size and vascularity as its contents increase, and for the evident purpose of supplying abundant nourishment to the developing fœtus, and this nourishment must come alone from the maternal blood. But the blood of the adult mother differs from that of the fœtus, not only in size and number of corpuscles, but also in the plastic nutritive matter; *e. g.*, the fœtal liver and head, in the early months of development, are disproportionately large, and

consequently require an amount in excess of their peculiar elements of growth, which the mother's blood could not supply by direct circulation.

Nor is it reasonable to suppose that the blood from the mother, containing adult corpuscles, together with the usual impurities gathered in its passage from her lungs, could pass direct into the system of an embryo or fœtus, and subserve the same purposes required in the adult being; so nature has provided an organ, called first, I believe, by Fallopius, the *placenta*, whose function, as I understand it, is to break up the corpuscles of the maternal blood and reduce it to original, simple elements of nutrition, depriving it of all substances unsuited for the new structure, and passing it as simple elements into the portal circulation of the fœtus, where, during its passage through the liver, it again is converted into blood whose corpuscles and proportions of elements are suited to a developing fœtus.

Now, materials for building are one thing, and placing them so as to form a structure possessing a definite form, is quite another.



A thing builded implies a design. A design implies a designer. A designer, a thought. A thought a thinker. A thinker, an intelligent mind, —a mental force. Therefore, as matter cannot move, much less arrange itself in different forms, it follows that *force* must be the prime mover, and *mind* the grand architect.

The foetus, wholly passive in itself, then, it is plain, is the clay, and the mind of the maternal parent the potter which can and does mould some vessels to honor and some to dishonor. Indeed, it seems unnecessary to prove that which human experience has daily shown, that the tender infant itself is the mirror which reflects most faithfully the maternal mind, with all its passions and desires, its blessings and misfortunes.

From the numerous authentic examples in my possession, of hideous physical impressions on the mind of the mother producing deformity and monstrosity in the offspring, a few only need be given to more thoroughly establish the fact:

“A lady of Rheinhardt had a desire to see the execution of a man who was sentenced to have

his right hand cut off before he was beheaded. She saw the hand severed from the body, and instantly turned away and went home without waiting to see the death that was to follow. This lady bore a daughter who is still living, who had only one hand." (Essay on Physiognomy, Lavater.)

Mrs. H——, of Geneva, a friend and former patient of the author, a lady of great intelligence and refinement, bore a congenital deformity—the loss of her right hand. Noting the deficiency one day, I asked her, "To what accident do you attribute your misfortune, Mrs. H.?" "My hand?" she replied, "why, I never had a right hand. The absence of it at birth was considered by my mother to be due to the following circumstances: During gestation my mother said she used to sit by a certain window and sew. A neighbor's yard joined ours, and the neighbor, a carpenter, had his bench, at which he worked daily, opposite her window. The man had his right hand cut off some years before by a circular saw, and with his sleeves rolled up displaying the stump, continued

his work as best he could. My mother felt sick every time she looked at this stump; still it seemed to possess a most singular attraction for her; her gaze was riveted upon it, and all her sympathies were aroused in his behalf. Well, when I came, my mother was horrified at discovering a deformity on me identical in all respects to that of our neighbor; which is the history, so far as I know, of this absent member."

A gentleman of Belvidere, Ills., has a congenital amputation of his left index and middle fingers. Upon inquiry, he said: "I was born so. Previous to my birth, an accident occurred to one of my brothers, by which he lost just the same fingers I have absent. My two little brothers were playing one day, chopping sticks upon a block of wood. The one using the ax struck too quickly for the one holding the stick, and struck his hand, severing entirely the first and second fingers. The wounded little fellow, holding up his mutilated hand, ran screaming to my mother, holding up the bleeding stumps before her horrified gaze. The shock she received she



did not recover from for a long time, and when I arrived" (holding up his hand) "this was the result."

Dr. Seguin says (*Idiocy and Its Treatment*): "Impressions will sometimes reach the fœtus in its recess, and cut off legs or arms, or inflict large flesh wounds, before birth; inexplicable as well as indisputable facts."

Profs. Hammond, Dalton, Tuke, and others no less prominent, make similar statements.

Prof. Hammond, in *Physiological Journal*, Vol. II., 1868, reports the following cases:

"A lady, in the third month of pregnancy, was very much horrified by her husband being brought home one evening with a severe wound of the face, from which the blood was streaming. The shock was so great that she fainted, and subsequently had an hysterical attack, during which she was under my care. She could never afterwards get rid of the horrid impression it had made upon her. In due time the child, a girl, was born. She had a dark red mark upon her face, corresponding in situation and extent with

that which had been upon her father's face. She proved to be idiotic also."

Again, he says: "The wife of the janitor of the College of Physicians and Surgeons, during her pregnancy, dreamed that she saw a man who had lost part of his external ear. The dream made a great impression upon her mind, and she mentioned it to her husband. When the child was born, a portion of one ear was deficient, and the organ was exactly like the defective one she had seen in her dream."

I mention these cases here from such high authority, because there has often been a tendency among certain medical gentlemen to "pooh" "at such an idea." But men, having given the subject attention and thought, find such cases by no means trifling ones.

Dr. Tuke (*Influence of the Mind Upon the Body*) gives the following cases: "A woman, aged twenty-four, and of good constitution, and the mother of two healthy children, went to a fair, and entered a show place, where were exhibited a collection of living and stuffed animals,

and monsters preserved in spirits, among which was a hydrocephalic cat. From the moment she saw this she wanted to leave the place, crying out, 'How horrible! it is just like a child.' Her companions laughed at her fright, and insisted on remaining. Eight months afterward she had a child, still-born, and hydrocephalic."

"Madam C., during her second month of pregnancy, saw a cart pass, containing three men who were condemned to death; one in front had his head inclined to the right; his appearance indicating complete mental prostration.

"The lady gave birth to a child having the head turned to the right shoulder, a morbid contraction which was permanent."

Mr. Child, in the *Lancet* of Nov. 1st, 1868, records a mother attending a penny show, where a trained horse pulled the trigger of a pistol, pretending to shoot a rabbit. A dummy was thrown out; the back of its head was bleeding, having to all appearance been shot off. The child born had its hands resembling those of a rabbit, as also were the eyes, nose, and tongue; the head also, in its general contour, resembling that of a rabbit.



Dr. Tuke, in concluding, says: "Such cases as these appear to countenance the conclusion that the imagination of the mother, united more or less with emotion, produces corresponding effects upon the unborn child. The number reported by various medical men is large, and undoubtedly deserves consideration."

A human monstrosity was exhibited not long since in this city, in the shape of a male being, forty years of age, whose father was taking him around, through the country and showing, to all who were curious, for any sum they might choose to give. He was shown here in a dingy basement, and was indeed a living wonder. The father displayed so little intelligence that I could gain from him nothing of the son's history, further than what could be observed; but the fair presumption is, that it was one of those curious examples of impress from the maternal mind, as in the one already mentioned by Dr. Tuke.

This creature had a perfect body throughout. The body was about the size of that of a child between two and three years of age. The head

was the remarkable part. It measured around the forehead, where a hat usually fits, forty-two inches. Passing a strap under the chin and over the top of the head, it measured almost sixty inches. Of course he could not raise such a head with such a body, and lay upon a couch, and was turned once or twice a day from one side to the other. He appeared asleep most of the time, seemed to realize but little, and suffered, it was said, but little. He was fed like a baby at stated intervals, and could be partially roused up by the father by calling his name. Thus for forty years had he existed; and to what end? Perhaps a living monument of what such monsters are capable of producing upon the sensitive maternal mind, when allowed to be exhibited.

“A correspondent asks,” says the *London Lancet*, “if there is any act of Parliament which prohibits the parade of monstrosities and deformities in the public streets. Unfortunately, there is not. Such an act is much needed. Great harm may be done by exhibiting such revolting spectacles to the general community. We can only

express our regret that there should be no law capable of being applied to the mitigation of the nuisance of which he complains. In certain cases, these hideous and sickening objects parade on the streets of London and other cities, and are brought before the people, involuntarily, and affect severely certain ones. The fact that monstrosity or deformity, reflected on the sensorium, may be reproduced in another generation, passing from mother to the unborn child, is a matter of considerable importance, and should draw the attention of public authorities to the need of a prohibitory law."

In Peru and certain portions of Central America, the inhabitants once had a custom of flattening the forehead; this was done by tying a board so as to rest upon the forehead during early infancy. (Sir Robert Selemburg, on some of the affluents of the Orinoco, a tribe known as Frog Indians, whose heads were flattened by nature, as shown by newly born children.)

Prof. Simpson relates the case of a Spanish officer, who adopted a young female gipsy child,



whose parents had been executed, educated and married her. A son of this marriage, who rose to be a captain in the service of Donna Isabel, hated the white race so intensely, as, when a child, to tell his father that he wished he was dead. The mother had always been taught to hate the white race, which hatred descended to her son, to the extent of hating his own father.

Prof. Lewis, of Bellevue Hospital, than whom there is no higher authority, makes the following astounding assertion: "A mother to see a watch, and a child arrives in the world with the figures that belong to the dial of a watch formed on the white of the eyeball."\*

Prof. Dalton affirms (Human Physiology): "That there can be no longer any serious doubt that the various deformities and deficiencies originate in certain cases from nervous impressions, such as disgust, fear or anger experienced by the mother."

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\* I cannot resist the temptation to ask the skeptics on this subject, if that was "merely chance," a "curious coincidence," etc.

These men, it will be remembered, stand at the head of the medical profession.

Major Brady assured me of the truth of the following, having been in the hospital and seen the marble bust:

“Madam Stevens, I think,” said he, “was a lady of many excellent qualities of both head and heart. In 1722, I believe it was, she erected one of the largest hospitals in Europe, in the city of Dublin. She was very wealthy, highly cultured and refined, but was unfortunately a physical monstrosity, having been born with a swine’s instead of a human head, the deformity being quite complete and startlingly correct. She was in all other respects apparently a perfectly formed woman. Her statue in marble, with its horrible head, is in the hospital corridor, which I have seen more than once while in the city.”

“Some fifteen years ago a workman of Marseilles lost his only child. In despair at his loss, he cut off one hand of the child and preserved it as a precious souvenir in a jar of alcohol. One month ago the man’s wife was confined a second time,

and gave birth to a healthy boy. Strange to say, the child had but one hand; the hand that was wanting corresponded to the amputated one in the jar." (Medical Record, p. 312, March, 1879.)

Dr. A. E. Goodwin, of this city, sends the following: "Some twenty-six years ago, while practicing in the state of New York, a child was born under my professional care, with but one hand. The one wanting corresponded to that of a batchelor boarder in the same tenement house, who had a stump from amputation at the wrist. Strange to say, such is emotion on the part of the mother as to affect in so wonderful a manner organic functions." This case was reported in a medical journal at that time.

Dr. Cox, of Williamsburg, Long Island, relates the following: "A lady was in constant attendance upon her dying father, his disease being cancer of the forehead, and required repeated daily dressings. This was done by the daughter. In a few months the father died. A little daughter came. A large tumor was also on its forehead; this tumor became an open sore,



in all respects similar to the one of which the child's grandparent had died. It resisted every application, and soon terminated the child's life."

Now, was this child's tumor a cancer? What is a cancer? No man can tell. It is true, the microscopist discourses learnedly on the "peculiar cancer cells." But what are they? and how do they come to be produced by the action produced from the mother's mind upon her unborn child?

What poisons the milk in the mother's breast after a violent fit of anger? No one for certain knows. Yet it becomes poison, and under the care-fullest scrutiny yet given is apparently unchanged.

Now, if the mind is capable of producing such a powerful influence, and of affecting the body, especially that of the unborn child, as we have seen, is it not true that its power is almost limitless? And as we have also seen, its power may be directed so as to produce good as well as bad results, is it not abundantly clear that the key of the future generation's welfare and happiness is in the hands of the women of to-day.

## CHAPTER IX.

RECAPITULATION — PRACTICAL  
OBSERVATIONS.

“Let us hear the conclusion of the whole matter.”

—*Solomon.*

There is an eastern fable that tells how, when Paradise faded from earth, a single rose was saved and treasured by an angel, who gives to every mortal, sooner or later in life, one breath of fragrance from the immortal flower—one alone.

“The proper study,” says Pope, “of mankind, is man.” And of all the subjects for human contemplation, which is greater or of wider import than that which relates to the happiness and well being of mankind here, and perhaps hereafter. For ages have the world’s sages sought for the “Elixir of Life” and the “Philosopher’s Stone,” never dreaming that it would be easier to seek for the seeds of death, and destroy them, and the causes of folly and unhappiness in this life.

When we look out upon the broad field of thought, and contemplate the fact how small a portion has been under proper cultivation for the rich harvests it could yield, we feel as if no effort could be too great to induce laborers to enter who would be men of valor, as were the warriors of old.

On entering into the vast subject of Hereditary Descent, I was not insensible of the difficulties in the way, both in gathering proof and evidence for the statements it would be necessary to make, and in presenting dry science in such a manner as to make it attractive and readable. There has been one encouraging hope throughout, and that is, that a person suffering with the pains of disease is generally quite willing to take the remedy, even if its taste is sometimes somewhat nauseous. The sufferings of the unfortunate class in the world will make them only too willing to grasp at any straw of hope, even if not so much for themselves, yet, like Dives of old, for those who are still to follow them.

When the "Laws of Heredity" first appeared, it was at the urgent request of a number of friends,



who were greatly interested in the subject, and was given as a serial in a monthly magazine of fair circulation.

There were, however, certain pessimists, who claimed "that these laws were all right and true, no doubt, but that women would not pause, amidst their fashions and pleasures to study so grave a subject, nor make the effort to understand matters of scientific research." I replied: "That is just the trouble. Women have ever been considered, by a certain class of men, as but little better than fools and idiots, whereas they are, as a class, the very brightest of all God's creatures, and just as capable of understanding what is of interest or use to them as are men; and if I understand woman's nature at all, she is generally willing to labor, if need be, or suffer any inconvenience, if the reward for her sacrifices be that which will enhance her own or her children's personal appearance, or better their intellectual, moral or social natures. Moreover, these laws are true, and the facts related in these pages have been verified in multitudes of instances everywhere,

and as there is no other way by which human genesis can be accomplished, or character formed, it becomes no longer a question of what will be pleasant or entirely convenient for woman to do, but one of *necessity* in the time to come. Many women have studied and obeyed these laws to the letter, and with the most satisfactory results to the offspring; and many more will continue to obey them as soon as thoroughly understood, while the fruits resulting from this knowledge and obedience will be such that the skeptical or heedless neighbor will be obliged to follow the same course, or be left behind as progress marches onward.

If one woman, with a full knowledge of human genesis, can produce at will, as she assuredly may, beautiful, intelligent and moral children, is it reasonable to suppose that her neighbor will, for a want of such knowledge, run the risk of offspring of an opposite character?

Moreover, the good effect of "serial" teaching is already manifest, and the above reply being verified, the proof of which is seen in the numer-

ous letters received from ladies all over the states, expressing their unbounded interest in the subject as presented, as well as their fixed determination to study these laws carefully, and put them in actual practice.

It seems proper, now, to devote our remaining space to a brief *résumé* of the subject already presented, giving the reader a "bird's eye" view of the principal points sought to be fixed within the mind, together with a few practical observations, such as may be necessary to a clear elucidation of those points not so easily comprehended.

It certainly must greatly simplify a complex subject like this, to consider but two forms of existence in the universe,—mind and matter; or, if we choose, force and matter. These were first introduced, to be followed by the influence in the human being the one had over the other. The mental forces, being dependent upon material substance for their manifestation, it followed that peculiar conditions of matter must exert an influence over mind; that is, by exalting or restraining the action of mind.



Mental force, as we examined it, seemed in itself almost limitless: for when there was a large amount of organized matter, through which it might be manifested, as in the human brain, the phenomenon of mind was exhibited in a correspondingly powerful manner, and if the physical medium was small, or deranged, the mental manifestation was correspondingly weak, etc.

It was not surprising, then, to find that when this peculiar force, known as mind, was concentrated in so complete an arrangement of matter as the human brain possessed, it could exercise a powerful influence over other portions of the body that were dependent and less perfectly organized. Hence we observed, in the following chapter, that the mental forces did possess, in an almost unlimited degree, the power over the physical body.

A chapter was then devoted to the distinctive female organization, and an effort made to show why just such an organization was necessary in the reproduction of our species. With man the construction was such that impressions could not be received or transmitted to any considerable

extent, while with woman, possessing a fine, sensitive brain and nervous system, impressions could be received and conveyed, not only to her own body proper, but to that of her offspring also in the highest degree. Hence, with that fine adaptation displayed by nature everywhere, woman was the chosen vessel for the performance of the most wonderful of all functions — that of reproduction.

Having thus gained an insight into the designs of nature in human construction, and the capabilities of the being thus constructed, we were brought to consider certain irregularities among most persons, certain differences in physical construction and mental manifestation, although all apparently organized upon precisely the same plan. A further inquiry revealed the fact, that if the material atoms constituting the muscles, nerves and brain of an individual were changed from any cause, be the change great or small, the individual was in just that proportion made to vary from some other individual of his kind, and that the mental forces would manifest themselves through one kind of an organization just as well as through

another, be it one constructed for good or bad. So the inevitable conclusions reached were, that if from any cause there was an interruption of the usual method of construction when a being was organizing, we would have a different manifestation of mind in that individual if in the brain, or a difference in appearance if in the muscles and of the body. We also observed that certain convolutions of the brain presided over certain faculties of the mind and organs of the body, and if a disturbance was made among the atoms composing those convolutions so as to change their structure, it produced also a change of function in the part it governed, so that a good man could be changed into a bad one by a change in the atoms composing certain portions of his brain. Then, contemplating these facts, we were led to inquire what force or power is capable of thus producing such wonderful changes as is often observed, and is there any method by which this power may be regulated? Pushing the investigation still further, we discovered that the mind, or mental forces, was the grand architect, and matter the



building material for every human being; and but for the great force acting on organized matter during its formation into a being, every individual since the time of Adam would have been mentally and morally just alike. For we know that nature does the same thing in the same manner, always, unless some opposing force intervenes to prevent it. We have also seen, that when an individual is once formed and born, all the possibilities of the future are those within him, and that nothing therefore can be added to the individual or taken away from him. That what is already there may be developed by proper and persistent training, or hindered from developing; but what is created is the result of original construction and must be completed then if at all. In view of the facts, then, it becomes of the most vital importance to have the individual constructed aright in the first place. It is a fatal error to talk of "changing men's hearts;" it cannot be done, and the sooner men become convinced of the fact, the sooner will they begin to search for the truth and light in the right direction.

The conversion of St. Paul is cited as an example of such a radical change in an adult. Let us examine it impartially by the light of science and common sense. Now, St. Paul had an immense brain, and a weak, deformed body. His brain was originally so constructed that the mind, in manifesting itself through it, appeared as that of a fiery fanatic. He was greatly excited because of his mission to Damascus, and under the burning Syrian sun was stricken to the earth with what any modern physician of intelligence, had he been consulted, would have considered a severe *coup de soleil*, or sunstroke. Or it might have been a thunder bolt—literally “struck by lightning.” Scientific writers are found in abundance to argue both theories; the weight, however, seems to be in favor of the “strike of the sun.” Practically it matters little which it was, or whether God took that method for his conversion, or did not. In either case the effects would have been the same—viz., to produce such a change in the arrangement of his brain atoms that the mind thereafter manifested itself in many respects in an exactly

opposite manner, as both accidents have done since more than once.

Prof. Syme, of Edinburgh, in his excellent work on "Surgery," speaking of injuries to the brain, says, "Sometimes the character or disposition of the individual is observed to be changed." Prof. Gross, already referred to, in his work on "Surgery" (Vol. II.) makes a similar statement, and gives a case in point. Thus showing clearly that the character, disposition, etc., is due to the manner in which the brain is constructed, and in order to change the character, etc., sufficient power from some source must be brought to bear upon the brain mass itself, which by no means could be done at will.

It is true, that we frequently see men possessing a strong disposition toward wrong doing dissuaded from such a course, and persuaded to follow one of right; but such persons have a will-power stronger than the passion that impelled them toward the wrong, or they don't succeed. Now, when the will is stronger than the tendency to do wrong, if sufficient inducement be held out, while it lasts the individual will stand guard over



the appetite or passion, and keep it in subjection; but if the inducement be removed from any cause, the will ceases its vigilance, and the man straightway loses his grip and "backslides." The will exercises its power under inducements, while appetite, the result of natural construction, requires no such stimulant.

This fact is apparent in the cases of many so-called reformed men, who, as an inducement to abandon some vice,—say, strong drink,—are offered some lucrative public office. Here the inducement is strong enough to keep the will constantly on guard, and being fortunately stronger than the appetite, will succeed.

But a vast number do not, and cannot, succeed; they will fall, sooner or later, let the inducement be what it may, and in the end miserably perish.

Of the three classes into which I divided men in a former chapter, only one requires our watchful care. Those who were born absolutely free from appetites or passions are positively safe, come what may. They cannot be made drunkards any more than they can be made lovers of carbon

oil as a drink. The class styled moderate drinkers will remain so until the end; so the last class, or those whose appetites exceed their wills, can only be helped to rise as often as they fall. But for the future generations there is no excuse, as they *need not be born with appetites that cannot be controlled*. Let the doomed ones of to-day be held up as a warning to the coming ones of to-morrow.

We have been taught, from our youth up, a doctrine which surely has been a hindrance to any true or permanent advancement in the elevation and salvation of man from his sins. We have been taught that sin and evil, and all the misfortunes of life, were due to the fact that some six thousand years ago the father of the human race was created a perfect being from the Almighty's hand, but being sorely tempted, fell, and thereby brought upon all who have since followed him, all the evils and misfortunes of life. In the name of science and common sense we can repudiate such a doctrine to-day, and exonerate "Father Adam" from such cruel injustice.

As before mentioned, the doctrine of Calvinism no doubt had its origin in the observation of hereditary descent, as seen by that keen observer, John Calvin. Knowing nothing of science, or of the laws governing natural phenomena, he still saw a vast multitude born into the world who, from their very cradles, were full of all manner of wickedness, which was a part of their very being, while a few apparently came as angels, so naturally good did they appear. Now, there was observed by him to be those who were sinners and saints before they had arrived at an age when such might have been learned from contact with the world; and knowing no other reason, still wishing as a religious teacher to account for it in some way, came to the conclusion that God had chosen or elected them before they were conceived; yea, "before the foundation of the world,"—some to life and happiness, and some to death and misery. Or who (according to the "Westminster Confession of Faith") has, for the manifestation of His glory, predestined some men and angels unto everlasting life, and foreordained others to ever-



lasting death, to the praise of his glorious justice."

That such a doctrine, bearing upon its face the manifest stamp of cruel injustice, unworthy a human tyrant, much less that of a God and father of all men, should lead to egotism and self-righteousness on the one hand, or fatalism or despair on the other, need surprise no one; for the person who felt no inclination to do serious wrong was assured of his "election to everlasting life," come what would, while the poor unfortunate to whom it was easier to do evil than good, was equally assured that he was "elected to everlasting damnation," "according to the unchangeable decrees of God." This perplexing question has ever been a mystery until science came forward with a rational explanation.

Still, long before, it was recognized as a horrible libel upon the "Father of Mercies," and was rejected by every generous heart, except those hopelessly ensnared in the meshes of creed and dogmas.

We have seen the opinion the church entertains concerning this great matter of evil in the world.

Let us look for a moment at the opinion science has formed.

Science, standing on the tower of observation, looks for the causes of effects witnessed, declares that there is a certain arrangement of material atoms constituting the human brain, which, when the mind manifests itself through this arrangement, appears to the external world in various ways. This wonderful arrangement, the encephalon or brain, has been found to be divided into a number of great compartments, and these subdivided again into numerous waves or convolutions. Now, in one convolution or brain wave the arrangement is such that when the atoms are made to vibrate by this force called the mind, the result of the vibration, or mental manifestation, through this special convolution is—say, reason. Through another convolution the arrangement of atoms is such that a similar vibration, or mental manifestation, appears as memory; through another, fear is excited; another, anger; another, mirth is provoked; another, sorrow is displayed; another, sensual thoughts and desires are pro-

duced; another, desire for food, or drink, etc., etc.; and so on, through the entire list, every faculty, organ, etc., having a convolution or brain wave so arranged that when the mental forces act upon it the effects witnessed are such as above indicated.

A wave of light falling upon the tympanum, or ear drum, has no effect upon the sense of hearing, or a second wave upon the eye, no effect upon the sense of sight. So, the force that would act upon the convolution where memory resides, excites it alone to produce the phenomena of memory, without affecting at all the arrangement for reason, will, or any other.

As before noted, there is no doubt whatever, that every trait, faculty, characteristic, appetite or passion, whether for good or bad, but has a special arrangement of its own, and resides in one of the brain convolutions. It is unnecessary here to repeat the proof of this fact, already enlarged upon in a former chapter. So, then, as science sees it, the different convolutions of the brain represent what has been known as the good and evil in man, and



according to their arrangement is he fortunate or unfortunate in this life. It is clear, then, that evil is as natural an element as good, as the one can be changed into the other by simply altering the arrangement of the portion of the brain from which the propensity arises. For example: St. Paul's bad nature was changed by the accident, perhaps, of a sunstroke into a good one; while in the case mentioned by Prof. Gross a tumor changed a good and virtuous man into a licentious one.

We have also seen that the strength of a given faculty bears a constant relation to the size of the brain convolution from which it arises, and also that the relative size of the convolutions are determined at birth, when the die for the future is cast.

Now, as there is a cause for everything, there must be a cause for these convolutions appearing as they do in the first place, as well as some appearing small and weak, while others are powerful and large. We have seen, also, that in the original construction of a child, the material atoms are deposited in their proper places to form each

organ of the body, just as the same matter exists already in the maternal body, and that when any deviation occurs, it is the result of the action of that powerful force,—the maternal mind. For example: In the case of Charles Kingsley, already mentioned, the mother of this gifted man, during the period of his fœtal nascency, for some reason became a perfect enthusiast about the scenery surrounding her home, and constituted herself an artist, in order to reproduce it upon canvas. Now, the excitement from that particular portion or convolution of her brain, through the nerve communicating with the corresponding one in the forming fœtus, caused an increased amount of matter to be deposited there, which produced, as a permanent, organic faculty in the child, what was only a temporary one with the mother. And thus it is with any other faculty, appetite or passion, either good or bad.

The body is now pretty generally regarded by physiologists as being made up of units, each separate, distinct, and, in a measure, independent of the other, which accounts for the large develop-

ment of some portions of it to the exclusion of others, and, also, for certain convolutions of the brain, in which reside certain faculties, etc.

It has been shown, beyond a reasonable doubt, that if a powerful impression be made upon the maternal mind, in any special direction, during the period of original construction of an infant, and that impression retained sufficiently long, the same kind of impression, precisely, would be made upon the child (in the manner already described), which would be permanent, and last throughout its life.

Suppose a mother, at this period, seeks low, base, unworthy society, reads sensual literature, and delights in voluptuous scenes and licentious practices; the child she bears will as surely be a libertine, if a male, or a wanton, if a female, as it is sure to be born. But suppose the thoughts and aspirations are pure, holy, and altogether good, then will be born, as surely, a Philip Henry,—a saint.

There are all kinds of maternal minds. Minds that can have produced upon them every kind of



impression, from the most criminal to the most heavenly; and thus it is that we observe so wide a range of characters in this world.

It is now clear, that every variation or change in the human being, be it mental, moral or physical, is due simply to the kind and arrangement of the material substance out of which the body is constructed. If the deviation from the normal standard be in the brain, we see a mental or moral difference produced, but if in the body elsewhere, a physical defect, deficiency or monstrosity is the result.

Attention was also directed to the liability to transmission of hideous physical impressions upon the mind of a mother, resulting in deformity and monstrosity in the offspring.

If *enciente* women, knowing the danger to their offspring which may arise from the sight of repulsive objects, such as are so often placed on exhibition in various shows, etc., will willingly invite such danger by visiting at such periods museums and kindred places, then the blame can only rest with themselves for their folly. But all street ex-

hibitions of deformities and monstrosities, or other places where the sight of them cannot be avoided, should be promptly prohibited by law. Women, as a rule, can avoid such dangers; but when suddenly and unavoidably brought into the presence of hideous objects, she should neither let the eyes nor mind dwell upon them for a moment. A powerful exercise of the will then will often produce a most salutary effect.

What, then, is the rational remedy, and how may evil and unfortunate lives be excluded, and only good and fortunate ones born?

After what has been already said, a few practical suggestions will suffice. As licentiousness, intemperance and avarice have been mentioned as the chief curses of humanity, and the producers of ninety-nine hundredths of all the miseries and wretchedness of life, what may be said in regard to the cause and remedy for these, will also apply to all that do or can exist.

Let us first examine intemperance, either in alcoholic stimulants or in narcotics, as both arise from the same kind of inherited desire proceed-

ing from the maternal parent, no matter what may have been the originating cause of that desire in her.

As all are aware, there is a class of women who ought never to assume the duties of maternity, but nevertheless do. This class are afflicted with diseases which are known to be transmitted to offspring, such as consumption, scrofula, syphilis, etc. Such mothers, or parents, commit a crime, and one which I believe the wisdom and experience of the future will make a punishable offense. Indeed, I can see no reason why helpless offspring ought not to be protected by law against the ignorance and cupidity of diseased parents.

There is also a large class of women whose physical frames are merely "delicate," insufficiently nourished, who, while in this condition, ought to be exempt from so important a duty as that of maternity. The nutrition of their bodies is not sufficient for their own proper support, how much less to meet the demand of the pre-natal offspring.

The consequences to offspring of such mothers



are, a general feebleness too often, which lessens their chances in the "struggle for existence," all other things being equal. But there is another point, too often overlooked in this class, of great importance; that is, that during the period of gestation, when the maternal system is suffering an extra drain, there is engendered, from the lack of support, a feeling of want and depression, a sensation of debility, with a constant craving (although not strong) for some vitalizing agent or stimulant, failing to receive which to satiation, if at all, the same kind of sensation of debility and craving will be transmitted to the nascent offspring, and there becomes a permanent organic constituent throughout life. The offspring of such mothers most naturally commence early the use of convenient stimulants, such as wine and beer, which they soon find relieves them of the unpleasant sensation, the result of hereditary transmission. Although physically well and ordinarily strong in many instances, still the mental sensation is as powerful and annoying as if they were actually debilitated. This class never become

intoxicated, nor do they have any desire for more stimulant than just sufficient to relieve the sensation spoken of. They look with considerable dread upon the inebriate who has a passion for drink, and consider themselves really temperate, and inform the world that "liquor never hurts them."

The actual debility of the mother produces in her mind a sensation of debility, which sensation is transmitted to the offspring, and remains, whether the offspring afterwards remains debilitated and weak, or becomes strong and well. As often as the sensation of debility occurred in the after life of the offspring, it was found expedient to satisfy it with a stimulant, until, unconsciously, a train of symptoms was set up which caused the individual to seek medical advice, when it was found that a fatty degeneration of the liver or kidneys has occurred, which has undermined the entire structure. All victims of rum do not die of *delirium tremens*, and go shrieking and cursing down to death. Nay, a vast multitude perish by disease, that insidious destroyer of our race,

which rum fastens on the vitals, and with a slow but relentless grasp drags them down to the end.

Now, if debilitated women do bear children at all, they should thoroughly understand this fact, and during gestation use every means possible to relieve those unfortunate sensations. Wine and tonics should be freely used by them, which alone will relieve the sensation, as well as invite an appetite for food, which should consist of milk, rich broths, meat, food containing plenty of the phosphates, fish, game, fruit, etc., etc. By thus sustaining the system by extra feeding and a judicious stimulation, the sensation will be removed from the mother, and, ceasing to exist, cannot be transmitted to the offspring.

The other class of intemperate persons, technically called *vinomaniacs*, or those who remain free from the desire for drink for a variable period, and then, all at once, are seized with a furious passion which they have no power to restrain; it is a desire for drink, which can only be relieved by a debauch, lasting from a day, in some cases, to several weeks in others; when they



“sober up” again, and are free from the desire for a certain length of time, when it again returns as furious and irresistible as before, and must be satisfied by another debauch.

These are truly pitiable cases, and need to be carefully watched, as they do not always depend upon debility in the mother, as do the class previously mentioned, but are the result of sudden and powerful impulses, inexplicable moods, having a physical basis not clearly understood at present, for they occur, alike, in both strong and weakly mothers; still, desire is desire, no matter under what conditions it may be excited, and is to be treated upon the same principles wherever found.

As we have constantly seen, all these human appetites, passions, etc., are a part of our physical natures, and cannot be altered or changed, unless the physical construction upon which they depend can be changed, which never can be, unless by the merest accident, in this life. The only remedy is to prevent, in the first place, any such appetites being born in the individual, which, happily, may be done.

Now, whatever may be the cause, the fact remains the same, that, during the important period of gestation, some women are suddenly seized with unaccountable, and often overmastering, desires for certain things. They long for them as they long for nothing else, and they find it impossible to rid the mind for scarcely a moment of this burning want, whatever it may be.

Suppose this strong, longing desire be for some stimulant,—say wine, or brandy, as such calls are frequently formulated,—if this desire is unheeded, it will be, perhaps, repeated at intervals for a season, and then pass off for good, and the mother thinks no more about it. Her child is born. The same desire as was present in the mother, with all its force has been transferred to it, and only awaits an opportunity to be fully developed, which is easily done in this world of myriad temptations; and behold the *vinomaniac*. It is too late now to apply a remedy. There is none but the grave. But had that mother known, and when the first powerful feelings for a stimulant began to be experienced by her made haste

to obey nature's demand by gratifying it without question, and continued to do so as often as the call was repeated, it would have stopped at once the desire, turned her thoughts away from the subject, and, my word for it, backed by the established laws of science, the child would have been ever after a teetotaller.

I have read, time and again, in temperance tracts scattered abroad throughout the country, "that the poor sot who paid the penalty for his crime on the gallows yesterday was made a drunkard by having drunken parents;" or that he fell into bad company, and "learned to drink," and "found an appetite" which proved his destruction. Now, it is just because of such erroneous teachings that there has been so little real advancement made in the "temperance question."

It surely requires no effort to recall numerous examples of men of the strongest temperance principles, whose parents were, one, or even both, drunkards; neither will it be difficult to find many persons who are the most hopeless inebriates, even sots, whose parents were teetotallers. Now,



nature does not do the same thing in two different ways; that is, make an inebriate in one case from temperate, and in another from drunken parents. Besides, every woman who has ever been a mother, and thought intelligently on this matter at all, knows full well that the views here set forth are correct and true. What woman does not know that if a mother longs for a certain kind of food prior to her child's birth, the child will also long in the same manner ever after for the same article, and if it can be obtained will gorge themselves until the stomach refuses more.

Now, what is true of intemperance in spirituous liquors is also true of intemperance in the sexual desires; or, in fact, with any desires that a mother can have, and all admit of the same remedy, viz., a full and sufficient gratification of the desire, whatever it may be, while it is in the mother, so as to prevent it from being reproduced in the offspring.

In view, then, of this knowledge concerning all the evil passions, and especially licentiousness, let no regrets ever darken a mother's life when she

sees her son a libertine, or her daughter an amorosa. She can prevent such disasters if she will; and if she will not, great will be her responsibility.

Are these facts worth knowing and heeding by those upon whom the responsibility of the next generation rests? Is the happiness or misery of a people matters of small consequence? Reader, this generation will soon pass away. Forty years, at most, will be its limit, and another, and numerically greater, will take its place to fill more drunkards' and wantons' graves than this one will do, unless *now* prevented. To-day there are thousands of God's creatures who are filling such unfortunate tombs. To-morrow there will be thousands more as surely doomed as were they who have just opened their eyes for the first time to God's sunlight. The time to commence the education of a child for earth and eternity, is the time when the corner-stone of life is laid.

But little reference has been made in these pages to the *male* parent, the father, and for the very obvious reason that his share in the genesis

of the human being is infinitely small when compared with that of the mother. It has not been from a desire to shift any responsibility from the father, and make the mother bear it, but from that justice in science which seeks only the truth. This life is too short, and the question involved in its span too serious, to admit of any other than square, honest, truthful dealings.

It certainly is no detriment to woman to know that upon her devolves almost the entire responsibility for the future of her race; and even if, through her, evil has entered the world, so, equally through her, must it depart. If sorrow and misfortune has by her darkened one life, joy and gladness has lightened many another.

It is clear that the being which bears the close relationship to the wife the husband does, possesses, or should possess, a greater influence over her than any other, and the descent from him of anything will be in an exact proportion to the impression he is able to make on her mind; but it must be borne in mind, that any one else possessing an equal or greater influence, would transfer



personal traits, characteristics, etc., as well; for no matter how much might descend naturally from the father, the great power of the maternal mind is capable of altering or changing it entirely.

Hence, we often see members of the same family, having the same father and mother, differ greatly, both in their personal appearance and character.

It may be frequently noticed that the first child, or children, resemble the father more than subsequent ones do. When a young couple are married, if love has instigated the union, the husband is an object of worship, a hero, to the wife, and his personal appearance and characteristics will be transmitted to the offspring. Later in life, cares arise, and distractions, or the former idol melts into common clay; the woman becomes vain, and admires herself, and the children now resemble her. Sometimes, an uncle or aunt has invited the woman to her house to visit a month or two; they are very kind, and for the time being their image alone is before her, and is reproduced in her next child; and so on, through every

shade or grade, no matter who it is, if the impression on the maternal mind be strong enough, it is sure to be reproduced in the offspring. But I need not enlarge further, as it surely must be clear to all.

Now, as it is wholly within every mother's power to produce just such children as she will, and as it is just as easy to produce the good traits and comely physiques as the opposite ones, why need parents let the unfortunate characters and lives appear at all?

It is evident, then, that there is a great responsibility resting with every father, as he is more constantly in the wife's presence, as a rule, than are others; besides, the sacred obligations of marriage brings him more constantly into the mother's thoughts. Let both equally understand these grave matters, and do their duty as becomes those who have the honors and responsibilities of parents.

In regard to avarice, that curse which is growing so rapidly in this country at present, it descends in the same manner as previously explained.

Education alone can remedy it. Women must be taught, as well as men, the consequences of yielding to avaricious and covetous thoughts and desires, and that the end will be crime in a large portion of the generations to come. Here is a great field for clergymen to teach lessons of real importance. If they fear God, they ought not to fear speaking the truth, even if it does strike some in tender places; and if there is an account to give of their stewardship in the "great beyond," as they preach, will they themselves not have one, and a large one, too, to render if they neglect this their opportunity, and their duty?

There is a matter of vast importance to the subject of heredity, which, in conclusion, deserves a passing notice,—not so much for what is absolutely known concerning it at present, as to stimulate further research and investigation,—and that is, the determination of sex in offspring at an early period of foetal nascency.

Were the sex of a child from the period of conception definitely known, it would prove of incalculable value in the pre-natal education of offspring.



Now, there is some cause for sex in offspring, some determining force which operates in exactly the same manner each time either sex is produced. As we, with our present knowledge, do not understand the nature of this force, nor how it operates to produce such results, let us see what practical facts can be gleaned from the experience and observation of those who have given the matter intelligent thought.

There have been various theories propounded from time to time to account for sex, only to be overthrown again for want of evidence; but the theorists were not discouraged, as no true scientist is discouraged at repeated failures. "Still the churning goes on, and the Amreeta must come" bye and bye.

Passing over the various theories advanced from time to time by different authorities, and which are irrelevant here, we come to notice two which appear worthy of consideration. Certain large breeders of stock, from a long and careful observation of effects, have found theories which they claim are entitled to respect.

One of these theories is, that male and female offspring occur alternately after each "heat" or menstrual period of the mother. That is, if a male is now born, the next menstrual period of the same animal, if followed by conception, the result will be a female. Hence, a careful watching and record is all the information needed for practical results.

The other theory advanced by many, nay, most intelligent breeders of stock, and the one I believe to be correct, is, that if the animal conceive at the *beginning* of the "heat" or menses, a female is the result. But if conception don't occur until the *close* of the period, a male is the result. There is a law which governs such matters, if known; but these theories are based entirely upon observation and inquiry.

After a most careful observation and inquiry among intelligent human beings, I am convinced of this fact: That if a human female conceives within four or five days from the close of her catamenia, her offspring will invariably be a female. But if she don't conceive until from six to ten

days thereafter, the offspring will be certainly a male. I have verified this assertion in several hundred instances, without one single failure, where the facts have been known.

It has been strongly insisted upon by certain authorities, that "the sex of a child depended upon the vigor of the parent; that is, a vigorous father and weakly mother produced sons, and *vice versa*." A moment's thought will correct this error, as every observer has seen strong, vigorous men, with delicate, "sickly" wives, rear a family of daughters almost exclusively. I have an opinion of the real cause of sex, and the true law underlying it. But it is not ripe enough as yet for promulgation.

The hypothesis already mentioned is of easy verification, and should become a matter of serious inquiry, as the matter of sex is of the greatest importance, because the real ground work of a child's education is accomplished before its birth, when, if the sex be thus early known to the mother, she can plan accordingly the child's future, as regards its vocation, traits, characteristics,—in



fact, everything she may wish it to possess in after life. Suppose it were certainly known to a mother that her future child was to be a girl, what course would the intelligent mother map out for her? She would want her daughter to be virtuous, comely, intelligent,—in fine, a grand woman, and would bend all the energies of her nature to produce them, and, as we have seen, would produce them for her; and if a boy, she would map out a course of honor and glory that would crown her declining years with the laurels of peace.

The world, with all its needs and glories, is before us, and the great Book of Nature open for every one's perusal. The door of the Temple of Fame is opened by the golden key of knowledge, and swings on easy hinges to the diligent student of truth and right. Let us see to it, then, that our talent is not "bound up in a napkin," but that it gain for us "ten other talents." Let us go on, fearlessly and honestly, with the study of nature and natural laws; for in them there is not only knowledge which is useful and discipline that is

needful, but it is through them that we are brought into communion with the Infinite mind, the Creative agency of all things. It is through these great and harmonious laws that earth is connected with heaven, and man made conscious of that essence of divinity possessed by every soul.

THE END.



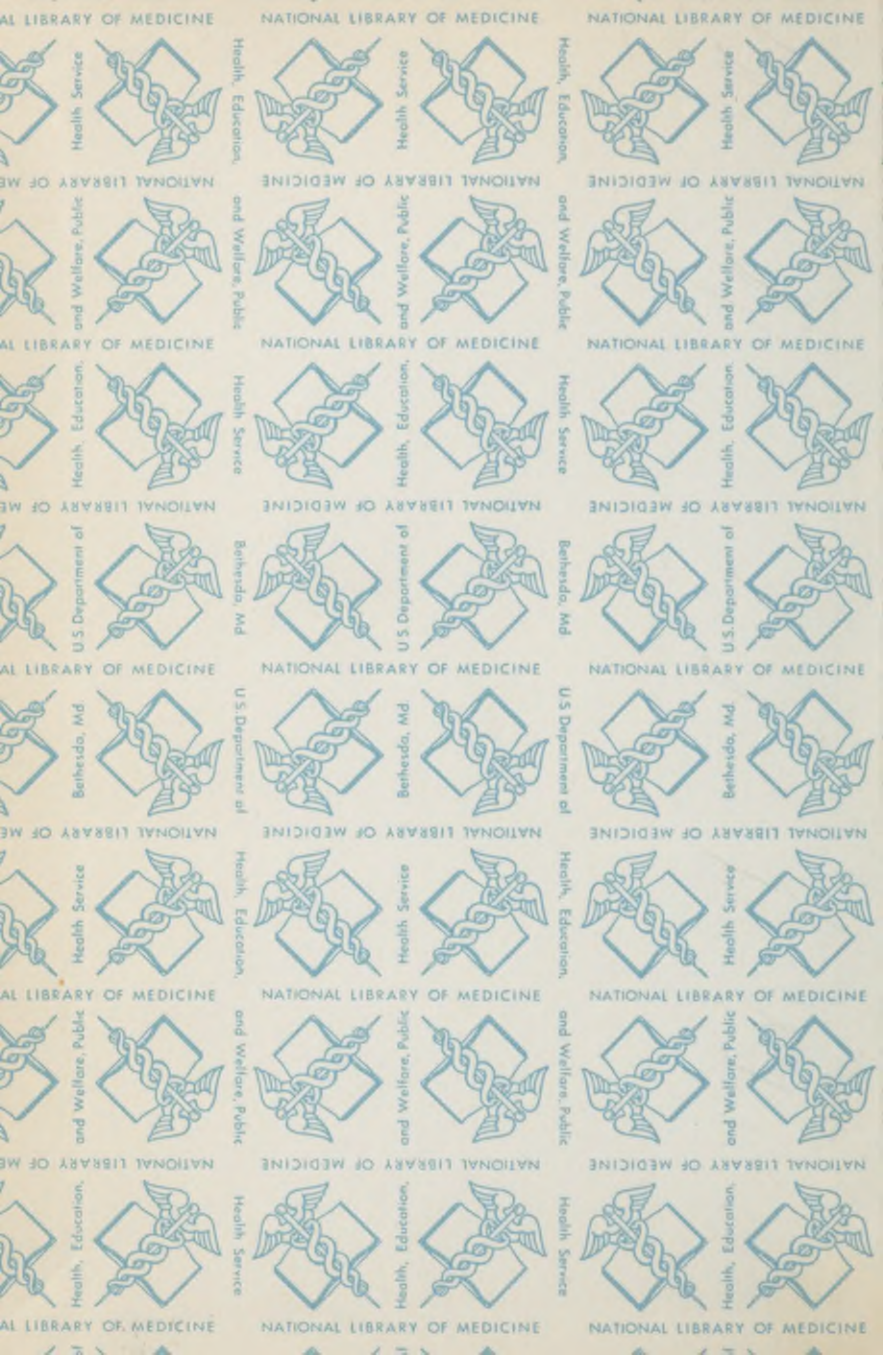














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