

CHAPTER XIV.

MASCULINE REASON AND FEMININE INTUITION.

Neither physical science nor speculative philosophy accounts for the differing intellectual processes of men and women.

Both, however, agree that a difference exists. To man is universally credited the stronger rational powers, to woman the keener intuitions.

Just what Reason is, and just what Intuition is, are problems not, as yet, solved by materialistic science nor by speculative philosophies. Physical science does fairly well when it declares that physical effects have physical causes. When it enters the domain of pure intelligence it becomes speculative.

"All the laws of physical evolution can never explain the first genesis of mind." So declares the Encyclopedia Britannica in its summary of the Darwinian theory.

Physical science, after accepting the digestive organs as the cause of mental phenomena, proceeds tolerably well in its analysis of Reason. It traces fairly well the relation between certain physical causes and certain rational operations of the primitive mind, as relates to things tangible and visible to the physical senses.

For example: It traces a relation between the rigors of climate and the rational act of the savage who constructs a hut for shelter. It traces cause and rational effect when he converts the skins of animals into clothing. It traces cause and effect in the act of trapping an animal for food purposes. Here the relation between the physical necessity and the rational act is clear and unmistakable.

There are, however, other phenomena connected with physical acts which are not explainable on the same grounds. For

illustration, By what operation of intelligence, or for what rational cause does the same savage desire and seek a certain class of foods? In this case he acts by Intuition, since neither the savage himself nor physical science can rationally explain the law governing the selection of foods.

Those intelligent methods which are purely rational are intelligible to Reason. As yet, however, Reason has not satisfied itself as to the nature and meaning of those intelligent processes which we define as intuitive.

For example: Our rational judgment of an individual may directly contradict our intuitions concerning him. Though Reason may find no fault in him, Intuition may condemn him and we may feel the man to be false or vicious whose public life seems fair and honest. Or again, a jury pronounces a man guilty upon the circumstantial, or what we would term the rational evidence. At the same time, every member of that jury may have an "impression," or Intuition, of the prisoner's innocence. On the other hand, the accused may be acquitted upon the rational evidence, and yet, somehow, impress every jurymen with a feeling of his guilt.

Here we have the double process of intelligence, viz., Reason and Intuition. Here are rational and intuitive processes simultaneously moving the intelligent Ego to two diametrically opposite decisions. And this is one of the common experiences of daily life. At every turn, at every stage of development, human intelligence deals with the opposite phenomena of Reason and Intuition.

Each one of us recognizes in himself the play of these two principles. We continually alternate between acts governed by Reason and those governed by Intuition. The one act is rational, the other is what we define as an impulsive or emotional or intuitive act. We trace the effects of these dual processes in all acts that have been recorded as human history. We take note of them in all current affairs, in the lives of our neighbors and acquaintances, and in our own families.

The history of intellectual development is the history of Reason in apparent conflict with Intuition. The achievements of man are, however, the combined results of both activities. Human achievements, intellectually speaking, are measured by the proper exercise and balance as between the two. The prophecies (or impulses) of Intuition, practically carried out by Reason, constitute intellectual development. Intuition furnishes man his ideals of achievement and happiness. It is individual Reason, however, which equips him to realize those ideals.

Each one of us feels that he understands his own rational processes. We know why we reach such or such a rational opinion. Most of us, however, are wholly at sea when we attempt to analyze our own intuitions. Most of us are confounded when we would explain that subtle monitor which so often contradicts and overrides Reason and deflects us from our rational conclusions.

It is this "inexplicable" activity of the intelligent Ego which refutes every theory of a mechanical and physical basis of intelligence. It is this subtle monitor which keeps the individual man in touch with the spiritual plane, and fortifies even low grade intelligence against skepticism of spiritual things.

The intelligence of this age demands of science an explanation of these apparently conflicting phenomena. The intelligence of man demands explanation of its own activities which shall coincide with the universal experience of intelligence itself. It rejects those theories which separate human from animal intelligence by nothing except a matter of additional feeding, breeding and battle.

Physical science fails to demonstrate the missing link between animal and human minds, just as it does between animal and human organisms. Nature does not furnish either hybrid physical or mental types.

If the kingdoms of Nature were not separated by unlike life elements there would obtain infinite variations and experiments in the physical organism. As with the body so with intelligence. If the phenomena of intelligence were separated only by time

and experience, there would be mental types of infinite variation between animal and man. There would be no distinct line of demarcation between them.

This, however, is not the fact. An entity is distinctly an animal or a human. The intelligence of a living entity is conditioned to a rational and moral development, or it is not. No animal infant has human capacities of mind or of conscience. No normal human infant lacks those capacities.

Science, therefore, is called upon to analyze human intelligence in terms of human nature rather than in those of animal nature. It is asked to give an intelligible explanation of what we term "Reason" and what we know as "Intuition."

This it does in accordance with its knowledge of two material organisms and two material planes of vibratory action.

As already explained, every individual earthly Ego inhabits and operates two material bodies, the one physical and the other spiritual. As already explained, each body is provided with sensory organs adapted to the vibrations of matter upon its own plane. It is through these two material instruments that the third and highest entity, the intelligent soul, operates for the acquirement of knowledge and the attainment of happiness.

When the Ego operates upon the physical plane it must be guided by the physical organs of sensation. It must depend upon the reports which are conveyed to it through the medium of the physical nerves and the physical brain. When operating upon the spiritual plane the intelligent Ego employs the spiritual organs of sense and depends upon the reports conveyed through the spiritual nerves and spiritual brain.

When the physically embodied man uses the knowledge he has independently acquired by physical means as a basis of action, he is said to exercise Reason. When he uses the knowledge acquired (unconsciously) by spiritual means he is said to employ Intuition.

Thus, Reason has to do with the conscious acquirement and exercise of knowledge upon the physical plane, while Intuition

has to do with the unconscious acquirement of knowledge upon the spiritual plane.

Intuition is the universal spiritual faculty of all physically embodied intelligent entities. Reason, however, is an individual power which distinguishes the intelligent activities of man alone. Rational Intelligence is the peculiar capacity of the soul endowed human.

The activities of man are, therefore, based upon both Reason and Intuition. It is man alone who operates intelligently through both the physical and spiritual organs of sensation. Only the human physical brain registers the vibrations of physical matter with sufficient exactness and nicety to enable the Ego to form independent (or rational) judgments concerning those vibrations, and to shape his course accordingly.

All men and all women have these double capacities of Reason and Intuition. That is to say, both men and women may enjoy spiritual intuitions and may form independent rational concepts. This returns us to that fundamental principle of sex which conditions man to develop the rational powers of intelligence more forcefully, and conditions woman to greater reliance upon her spiritual faculties.

The coarser the physical body, the coarser the spiritual body. The finer the physical body the finer the spiritual body. The coarser the physical body the less freely do the spiritual sensory organs receive and register the vibrations of spiritual material. This means that coarse physical conditions interfere with the operations of the spiritual faculties.

A physically refined man experiences keener intuitions than the man who is physically gross. This general law aids the ascetic to achieve spiritual powers, such as clairvoyance and clair-audience. By this same general law women, as a class, are naturally more "spiritual" or intuitive than men.

Certain of our modern writers have erroneously explained this operation of the Ego through its spiritual sensory organs, as the operations of a "sub-conscious self." This gives an erroneous

impression. There is but one intelligent Ego, one "I," one "Self," operating through two sets of sensory organs. This spiritual process of intelligence is, to the untrained, a super-conscious act; to the trained student, however, the use of the spiritual senses constitutes a perfectly conscious and rational act.

It follows, therefore, that the finer the physical organism of a man or woman, the more nearly it approaches the spiritual plane of vibrations, or, as we say, the more intuitional the individual becomes. We have a common (and correct) habit of referring to persons long ill and to the ascetic and to very delicate persons, as "spiritual." Even the skeptic knows what is meant when we say that such or such a person is "spiritual" in appearance, or in manner, or in character. He could not, however, satisfactorily explain wherein this "spirituality" consists.

Men and women may, at will, cultivate either the rational or the intuitional faculties or both. They may, at will, neglect both. Cultivation of the rational powers to the neglect of the intuitive, sharpens the intelligence in its activities upon the physical plane. It exercises the physical brain and strengthens it in the acquirement of knowledge. Cultivation of the rational powers to the exclusion of the intuitive inclines the individual intelligence to materialism. Dependence upon the intuitive faculties to the neglect of the rational powers sharpens the spiritual faculties, but leaves the physical brain power undeveloped. Dependence upon Intuition alone, promotes superstition. The neglect of both processes of intelligence means savagery and stupidity.

Darwin, himself, furnishes the best possible illustration of rational intelligence, or of intelligence focused upon the physical plane, in pursuit of knowledge of physical things. Here is intelligence operating through the physical senses and the physical only, and refusing all aid and testimony of the intuitions. Here is rational intelligence alone. As a result we have only bald facts of physical Nature, and materialistic dogmas to account for those facts.

Joan D'Arc, on the contrary, represents (during her prophetic

life) Intuition. She represents intelligence receiving its impressions and drawing its conclusions from the spiritual side of life only. Here is intelligence wholly unaided by the rational and independent processes of the physical brain. The Maid of Orleans perfectly illustrates the principle of spiritual mediumship.

We have also another and a higher expression of intelligence. Plato, Shakespeare, Emerson and, in fact, all great intelligences who have won the greatest earthly fame as poets, philosophers and divines, have been those who exercised both Reason and Intuition. Such men illustrate the conscious exercise of the rational powers and a super-conscious exercise of the intuitive powers. Intelligence so balanced in its activities, inclines to the higher poetic and philosophic thought.

There is still another and higher order of intelligence possible to the earth plane. This, however, is a distinction very difficult to explain. It is needless to say more than that by a purely scientific course of training (already referred to) a man may exercise his intelligence rationally upon both planes of existence. That is to say, the intelligence of a physically embodied man may self-develop to the point where its processes upon both planes are self-conscious and rational. This illustrates the highest possible development of a physically embodied intelligence. A Buddha or a Christ illustrates such development.

Reason and Intuition represent the struggle of an individualized intelligence which is seeking knowledge of itself and individual happiness upon the physical plane of existence.

Masculine intelligence tends to rational development, while feminine intelligence more generally employs intuitive methods.

These are facts which are noted, but not explained, by modern physical science, nor by any of the modern philosophies. The higher science solves this problem by the same law of polarity which constitutes the text of this work.

As far as finite science penetrates, it finds matter undergoing transformations along intelligent lines. It finds that intelligence is universally positive to matter. That is, matter is universally

acted upon by a general intelligence. What is true of universal intelligence is also true of individual intelligence. While general intelligence governs the unconscious operations of man's physical body, it is the individual or psychical intelligence of man which coarsens or refines or strengthens or weakens its material instruments accordingly as its individual methods conform to or contravene general laws.

This brings us to a consideration of that principle which impels masculine intelligence to seek rational development, and conditions feminine intelligence to follow intuitive methods.

It is the intelligent soul of man, rather than the physical body, which is seeking to know itself and to realize its ideals upon the physical plane. It is the positive masculine soul and the receptive feminine soul which are seeking individual and ethical content in accordance with their differing elements and energies.

The Ego in seeking this happiness is continually governed by that law of polarity which conditions it either to aggressiveness or to non-resistance.

All activities are, primarily, activities of the soul. It is, therefore, the soul itself which, acting through its physical and spiritual instruments, gives rise to Reason and Intuition.

Man is the positive and aggressive will force of the human family. He directs his intelligence toward the gratification of that imperious will. He concentrates his powers of intelligence along lines which are to gratify the spirit of conquest. By reason of this he becomes the positive intellectual as well as the positive physical factor in the evolution of man. Everything on the masculine side of Nature exhibits this positive and aggressive energy. Positive masculine force governs generation on the physical plane and also what we term organization and creation upon the intellectual plane. Everything on the masculine side is arrayed for that struggle for supremacy which results in intellectual as well as physical contests.

Moved and inspired by this innate force of will, the intelligent soul of man self-develops naturally along the path of acquirement

by force. In fact, the masculine intelligence appears to seek the lines of the greatest resistance. From the beginning masculine intelligence has sought to gratify itself through obtaining supremacy, power and control as among other intelligences.

Acquisition, whether of material things or of power and control, necessitates definite knowledge of that which is to be conquered, acquired or governed.

Necessity for knowledge stimulates the intelligence to an acquirement of knowledge. This necessity for knowledge and the effort to gain it compel concentration of the intelligence. Knowledge so acquired, for immediate material uses, is always practically applied. It is this concentration of intelligence, this acquirement of knowledge and this practical application of knowledge which together constitute the rational process.

Masculine intelligence accepts this physical world and this physical life as his field of conquest. To this end man concentrates all energies of will and intelligence for the achievement of success among his fellow men. Such conquest and acquirement seem possible only to the masculine half of humanity.

By reason of this forceful pursuit and practical application of knowledge, man has been well named "The Hunter for Truth."

On the other side of Nature, woman represents the principle of intelligent desire. From the beginning, she has directed her intelligence toward the gratification of her pacific nature. She exercises her intelligence along the lines of least resistance. That is, she exercises it through the spiritual faculties and super-conscious processes, rather than by those rational methods which necessitate greater concentration. As a result, the intelligence of woman is more affected by spiritual than by physical vibrations, and by spiritual rather than physical influences, conditions and relations. She centers her intelligence where it enjoys the greater harmonies. This means that she centers her intelligence upon the love relations which are personal to herself.

Thus, she becomes the pacific intellectual, as well as the non-resistant physical factor in the evolution of man. Everything on

the feminine side of Nature exhibits this pacific quality in relation to its masculine complement. Everything on the feminine side is conditioned to self-surrender. The feminine half of humanity is not merely dominated physically by masculine physical force, but by the masculine will and force of intelligence. On the feminine side there is no such thing as a struggle for supremacy through force of will. As between women themselves there is no exhibition of that spirit of conquest which men display among themselves and towards women. Feminine nature does not naturally nor voluntarily incline to physical contest. Women are roused to forceful combat only where their personal or love relations are threatened.

By reason of these facts the feminine mind is stimulated to forceful activity mainly in defense of the spiritual or the love relations of life. Her desire for knowledge is not to gain a supremacy among other women. It is rather that she may enjoy the love relations and find self-content in spiritually harmonious conditions. If man is named "The Hunter for Truth," woman may well be characterized as "The Searcher for Love."

From the beginning, feminine intelligence has exercised itself toward the gratification of an absorbing love nature. This object does not compel the same exact knowledge of physical things and physical conditions that man must acquire to accomplish masculine ends and ambitions.

Feminine ambition does not look (primarily) for its satisfactions to material possession nor to temporal power or fame. Seeking love as the first object of life, the individual woman is not induced to acquire practical knowledge as a means to this end. She lacks that stimulating ambition which first calls for, and then maintains, a concentration of intelligence upon the physical side of life.

For this reason woman has not kept pace with man intellectually, but has depended more largely upon the easier (and super-conscious) exercise of the spiritual faculties. She therefore maintains a closer touch with spiritual things and acts from her

intuitions from that plane, rather than from rational judgments as to conditions upon the physical plane.

She relies, therefore, upon knowledge gained by the least effort of will. This, in effect, retards rational development and gives to masculine intelligence the greater control of the physical and practical side of life, through his greater knowledge and stronger will.

Spiritual intuitions translate themselves to intelligence as unaccountable impulses and emotions, so that one who acts from Intuition instead of Reason is termed impulsive and emotional. Such an individual is quick to love, to hate, to hope or to fear, but is slow in framing reasons for such impulses and such emotions.

Because of this relative difference in the intelligence, woman comes to be regarded as the emotional factor in the home and in society, and man acquires the distinction of being the more rational element in social development.

Thus, women are looked upon as "sentimental," while men pride themselves as being thoroughly "practical."

Thus, it becomes apparent that this problem of masculine and feminine intelligence is not one of inferiority or superiority. It is merely a question as to difference in kind of intelligence. The distinction between masculine and feminine intelligence is no more an invidious distinction as to woman, than is the difference in their physical organisms. In fact, the difference in the intellectual activities of the sexes rests upon the same principle which differentiates their physical bodies, viz., force of will on one side and desire without will on the other.

This question of woman's mental inferiority is fairly tested in our advanced coeducational system. Women may well turn with pride to their record in such colleges and universities as have been opened to them by the improved masculine intelligence. These institutions do not report woman as the mental inferior of her masculine class-mate. They do not show her as inferior in the

acquisition of knowledge. On the contrary, she challenges the young men and frequently wins in the race for honors.

This, however, has to do with woman as an absorber of knowledge, and not as the pioneer in an independent acquisition of hitherto unknown facts. Women as learners and teachers have fully demonstrated their intellectual equality. It remains for them, however, to prove their strength in original acquisition. It remains for woman to show that positive force of intelligence which governs the organization and classification of new facts into definite systems of law, science, art, philosophy and mechanics.

Thus far, it must be admitted, the masculine intelligence almost entirely represents what we define as the creative power in the intellectual world.

It is, therefore, not in degree, but in kind that masculine and feminine intelligence differ. It is not in value, but in force that they are unequal. Though different in kind, they must be reckoned as equal in value in the intellectual progress of the world; for when we take into account the ethical value of woman's intuitive intelligence, it appears that the scheme of Nature is to improve the individual man and woman through a mutual exchange of intellectual powers. This continual exchange must be taken as the prophecy of a final perfect balance or completion.

The especial errors of masculine and feminine nature are also referable to the inherent principles of aggression and non-resistance. The sins of masculine intelligence are mainly the sins of *commission*, while those of woman are mainly the sins of *omission*. Masculine will inclines to the tyrannic use of force. Feminine desire inclines to inertia and self-surrender. One is the error of strength, the other that of weakness.

The misuse and misdirection of masculine force are nowhere better illustrated than in his treatment of woman. He seeks to control her not only physically by physical force, but he seeks to control her intelligence by his own force of will. This tyrannic