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THE MORAL ORDER OF SEX.¹

There are two great conceptions very generally altogether overlooked, which it is all important to hold in full view in our efforts to understand and interpret the mighty problem of human life. In the first place, this life, while it culminates and becomes complete only in the form of morality or spirit, has its root always in the sphere of nature, and can never disengage itself entirely from its power; in the second place, while it reveals itself perpetually through single individuals, it is nevertheless throughout an organic process, which necessarily includes the universal race, as a living whole, from its origin to its end.

Nature, of course, can never be truly and strictly the mother of mind. The theory of an actual inward development of man's life, out of the life of the world below him, as presented for instance in the little work entitled the "Vestiges of Creation," is entitled to no sort of attention or respect. The plant can by no possibility creep upwards into the region of sensation, and just as little may we conceive of a transition on the part of the mere animal, over into the world of self-conscious intelli-

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gence and will. The sundering gulph is just as deep and impassable in one case as it is in the other. But we must not so understand this, as to lose sight at the same time of the mysterious life union which holds notwithstanding between nature and mind. The world in its lower view, is not simply the outward theatre or stage on which man is to act his part, as a candidate for heaven. In the midst of all its different forms of existence, it is pervaded throughout with the power of a single life, which comes ultimately to its full sense and force only in the human person. This should be plain to the most common observation. Nature is constructed, or we should say rather exists, on the plan of a vast pyramid; which starts in the mass of inorganic matter, and rises steadily through successive stages of organization, first vegetable then animal, till at length it gains in man the summit and crown, towards which it has been evidently reaching and tending from the start. So, in the first chapter of Genesis, we have the process of creation described in this very order, and all conducted to its majestic conclusion finally, only towards the close of the sixth day, in that oracle of infinite majesty and love: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth and over every moving thing that moveth upon the earth." Man is the centre of nature, without which it could not be in any of its parts the living constitution which it is in fact; for the parts in this case subsist not, by themselves or for themselves simply, but in virtue only of their organic comprehension in the whole. Nature of course then rests in man as her own universal sense and end, and can never be disjoined from his life. The union is not outward simply, but inward and vital. Man carries in himself the full mystery of the material world and remains from first to last the organ of its power. He is indeed, in another view, far more than nature. Reason and freedom, as they meet together in the idea of personality, belong to a wholly different order of existence; in virtue of which, he towers high above the whole surrounding world, as the immediate representative and vicegerent of God in its midst; made in the image, and after the likeness of his glorious Maker, as we are told, and for this reason clothed with supremacy over the entire inferior creation. But still, in all this dignity, his native affinity with this creation is not in the least impaired or broken. Nature clings to him still, as the noblest fruit of her own womb, in whose mysterious presence is fulfilled the last prophetic sense of her whole previous life, while at the same time this is made to pass away in

something quite beyond itself. His personality, with all his world-transcending, heaven-climbing powers, remains rooted to the earth, conditioned at every point by the material soil from which it has sprung, and reflecting in clear image the outward life which has become etherealized in its constitution. The process of nature is thus rising upwards perpetually into the process of morality, by which in the end the problem of the world is to become complete in the history of man. The first is the necessary basis and support of the second, as truly as the stock is made to carry the flower in which it passes away. Man is the efflorescence of nature, the full bursting forth of her inmost sense and endeavor, into the form of intelligence and will; and his whole thinking and working consequently can be sound and solid, only as they are in fact borne and carried by a growth that springs immediately from her womb.

There is no opposition then, as is sometimes dreamed, between the natural and the moral. They are indeed widely different, but not in such a way as to contradict each other. On the contrary, they can never be rightly sundered or disjoined. Nature, in order to be true to itself, *must* ascend into the sphere of morality; and morality, on the other hand, can have no truth or substance, except as it is found to embody in itself the life of nature, thus emancipated into a higher form. Daughters of heaven as they all are, there is still not a single virtue, which is not in this respect at the same time truly and fully earth-born; as much so, we may say, as its own sweet image, the natural flower, be it modest daisy or stately dahlia, that quietly blooms at its side. A morality that affects to be purely of the skies, can never be other than sickly and sentimental. The more of nature our virtues enshrine, the more vigorous will they be found to be and worthy of respect.

This is one universal law, in the constitution of our human life. Another presents itself, as already stated, in the conception of an organic process, in virtue of which the problem of every individual life is from the start involved in the problem that includes humanity as a whole.

Morality, by its very nature, is something social. It does not simply require the relations which society creates, as an outward field for its action, but stands also only in the sense of these relations as a part of its own being. The idea of man, which is of course originally one and single, in order that it may become actual, must resolve itself into an innumerable multitude of individual lives, whose perfection subsequently can be found again in no other form than that of their general union in a free way.

Provision is made for such a union in the natural constitution of humanity, bound together as it is by a common origin, and upheld by perpetual evolution from itself in the way of history. But mere nature here is not sufficient to secure all that is required. Humanity comes to its full sense only in the sphere of intelligence and freedom; and its proper wholeness therefore is something to be reached, only by the activity of the will, recognizing and embracing, with full consent, the relations in which it is required to move. This again supposes a process, growing forth continually from the law of natural evolution and growth just noticed, by which the individual life, in finding itself under its higher form of self-consciousness, may be still engaged to seek its true place in the integration of life as a whole, flowing into this by the spontaneous force of love, and resting in it as the proper and necessary perfection of its own being. The unity of the race can be fully accomplished thus, only through the free action of the living elements into which it is resolved for this purpose. The process of the union is moral, and in no sense physical, except as conditioned by a natural constitution, which adumbrates and supports the spiritual structure that springs from its presence. It is possible in such case, of course, that the freedom of the individual subject may be abused, and the law of love denied which he is bound by his nature to honor and obey. He may so cling to his own separate and single life, through selfishness and sin, as to wrong perpetually the claims of the general life in which this should become complete. But in all this he wrongs at the same time the inmost sense and meaning also of his own individual being. Whether he choose to make account of it or not, he is formed for morality, that is for free inward union with his race, through the social relations in which he stands; and his life can come to no right development in itself, but must suffer rather perpetual violence in its nature, if it be not allowed to unfold itself in this its only normal and legitimate form. Morality, including as it does the conception of personality, or the self-conscious and self-acting force of reason and will, is something general and universal by its very nature. It implies throughout the idea of fellowship and union, the organic marriage of reciprocally necessary and mutually supplemental parts, working into each other and conspiring towards a common whole. In the power of this universal, omnipotent and irreversible law, the life of every man stands from the beginning, in virtue of its spiritual and moral constitution. He can never be true to himself at a single point, he can never exercise a single moral function, a single act of intelligence or

will, in a free way, without going beyond his own person, and mingling, with conscious coalescence, in the sea of life with which he is surrounded. ✓

By one of the greatest discoveries in modern science, placing the name of Schleiermacher in the sphere of ethics on the same high level with that of Kepler in the sphere of physics, the general moral function, as it may be styled, in man, is found to resolve itself, by a process of analysis which we have no time here to follow, into four cardinal forms of action, two lying on the side of the understanding and two on the side of the will. Each of these can hold properly only under a social character, by which the individual in order that he may be at all complete in himself, is forced to enter into fellowship with his race. Thus arise four great spheres of moral union, in the proper constitution of the world's life. The first is exhibited to us predominantly in the idea of *Art*; the second, in the idea of *Science*; the third, in the idea of *Sociality*, (*Geselligkeit*.) corresponding very much with the conception of *Play*, in its widest and most dignified sense; the fourth and last in the idea of *Business*. These four orders of life are not to be regarded, indeed, as standing wholly out of each other in the way of external distinction; the case requires, on the contrary, that they should grow into one another with inward reciprocal embrace, and it is only their complete concretion in this way at last, as the power of a single life, that can bring the moral process to its rightful conclusion. Still they are for the most part, as the world now stands, more or less out of each other in fact; and each has a nature also of its own, which it must always be important to understand and cultivate under such separate view. They are the four grand departments of humanity, each an organism of universal power within itself, in whose organic conjunction alone we have revealed to us the full idea of morality, as the proper life of man.

Not as co-ordinate in any sense with these, but as above them all, and as constituting indeed the only form in which they can become complete, stands the idea of Religion, as fully actualized in the glorious union of the One Holy Catholic Church. In one aspect, we may style such a moral whole, the *State*. But in a perfect state of society, this idea itself must become merged, in the broader and deeper idea of the Church, in which alone we reach the final and adequate expression for our universal human life. Religion of course then stands in no opposition to any of the great divisions of this life, as they have just been named; for this would imply an original contrariety between it and the actual constitution of the world, which the nature of the

case must be held to exclude. On the contrary, it must have power finally to lift them all into its own sphere. Art, science, social and civil life, must all be capable of being sanctified by its transforming presence. It belongs to the very conception of Christianity and the Church thus, that they should take full possession of the world at last, not extensively alone in its outward population, but intensively also in the entire range of its inward life; and it is only in proportion as we find their actual form commensurate with the idea of such catholicity, that this can be said to have reached in any given stadium of their history, its true significance and design. ✓

Underneath this whole magnificent superstructure, on the other side, appears the primitive fundamental form of society, in the constitution of the *Family*. As the four-fold organism of morality terminates in the idea of the Church, so it takes its start here from an organization, that may be regarded as the root of its whole process, rising into view immediately from the mysterious life of nature itself. The domestic constitution stands in no way parallel simply, with the four forms of society that make up the union of humanity as a whole; it includes them all rather in its single nature, in the way of beginning and germ. It is the rich well-spring, out of which flows the river of Eden, that is parted from thence into four heads, and carried forward with fruitful irrigation over the fair garden of life, till all its streams become one again in the deep bosom of the sea.

All society rests on distinction and difference. So the primary form of fellowship now mentioned, lying as it does at the ground of our universal life, is at once provided for and secured, by a radical disruption of the entire race into two great sections or halves, in the form of *sex*. Of all distinctions that exist in our nature, this must be held to be the most significant and profound, as entering before all others into its universal constitution, and forming the basis on the ground of which only all other relations belonging to it become possible and real. It comes into view accordingly in the first mention of man's creation; where we are told that he was made in the image and likeness of God, and at the same time under the two-fold character of male and female, as the necessary form of his perfection. His nature became complete, only when woman was taken from his side, and he was permitted to hail her bone of his bone, and flesh of his flesh, in the new consciousness to which he first woke by her presence.

Thus radical and original in the constitution of our nature, the sexual difference must necessarily pervade, not simply a part

of its being, but the whole. The life of man is indeed always a complex fact, made up of widely different forms and spheres of existence; but it is always nevertheless, in the midst of all these, a single undivided unity within itself, bound together and ruled throughout by the presence of a common principle or law. The life of the body is ever in strict union with the life of the soul, and this, on the other hand, stands wedded again to that continually, as its own proper self under an outward material form. No less intimate and necessary, in the next place, is the connection that holds between the individual natural constitution, thus inward and outward, and the proper personality of the subject to whom it belongs. It lies in the very conception of personality, it is true, being as it is the life of the spirit, in the form of intelligence and will, that it should not be ruled blindly by the force of mere nature, as comprehended in the individual organization. It is a principle and fountain of action for itself, and is required to act back upon the natural life with such independent force, as may serve to mould and fashion this continually more and more into its own image. But still, this original and independent action, however free it may be in its own nature, can never escape from the particular organization in which it has its basis, and which it is called to fill with its presence. In other words, the inmost life of man, his personal spirit, though absolutely universal in its own character, is made to individualize itself by union with the inferior part of his nature, while at the same time it seeks to lift this into its own sphere. Reason and will accordingly are not the same thing exactly in all men. Personality is conditioned and complexioned, all the world over, by the individual physical nature, somatic and psychic; out of which, and by means of which, it comes to its historical development. It is not possible then of course, that it should not participate in the force of a distinction so broad and deep as that which is involved in the idea of sex. It results necessarily from the organic unity of every single life as a whole, that the order which thus severs the human world into the two grand sections of male and female, should extend to the most spiritual part of our nature as well as to that which is simply corporeal. There is a sex of the mind or soul, just as there is a sex of the body, an inward difference of structure in the one case, including the whole economy of the spirit, fancy and feeling, thought and volition, as broadly marked and strikingly significant, to say the least, as any outward difference of structure which may show itself in the other.

It is altogether preposterous, to think of resolving this differ-

ence into the influence of education or mere social position ; as though nothing more were needed to convert men into women, or women into men, so far as character and spirit are concerned, than simply to make them change places for a time in the order of society, confining the male sex to the employments of the nursery and the kitchen, and throwing open to the female sex the active walks of business, politics and trade. The difference as we may all easily see, is original and constitutional, and in this view co-extensive in full with the entire range of our common life. It shows itself even in the character of the infant, as soon as it begins to discover any signs of character whatever. The tastes and tendencies of the boyish nature are peculiar to it as such, from the first hour of its activity in the nursery, clearly distinguishing it from the nature of the girl. The distinction reigns through all the sports of childhood, and accompanies the entire subsequent development of the spirit onward and upward to mature age. It prevails in full force over the whole broad range of middle life, imparting to it its highest interest and value in a moral view. Finally it ceases not with the decay of bodily vigor and beauty induced by old age itself, but reaches forward still, with a radiant light that grows only more mellow as it is less tinged with the coloring of sense, far down into the vale of years ; covering thus in truth the universal tract of our existence, from the mystery of the womb to the still more impenetrable and solemn mystery of the grave.

Nor can the distinction possibly terminate here. It has been made a question indeed, whether the difference of sex extends to the other world ; and it is characteristic of the Hegelian way of thinking in particular, that it allows but little room for any such supposition, having the tendency always to merge the individual in the general, and to make men mere passing exemplifications of humanity. But this view overthrows in the end the doctrine of a future state altogether ; since without the distinctions of individual nature, as something continued over from the present life, there can be no sense of personal identity, no true resurrection, or other-world consciousness, in any form. It lies in the very conception of our being as we have here described it, that its individual distinctions should reach throughout the whole man in a permanent and enduring way. Personality cannot be evolved at all, except in such union with a particular natural organization, as to have wrought into it from first to last the same particularity, as a necessary part of its own constitution. It is one of the great merits of Schleiermacher again, to have perceived and asserted, with proper force, the claims of the indi-

vidual over against the authority of the universal and absolute, as a permanent element in the constitution of man. The question before us then, according to this view, is already answered. The multiplication of the race will not extend, it is true, over into the other world, and with this must come to an end also the present significance of the sexual relation as concerned in that object; our whole present physical state indeed being but the transient process, by which our being is destined to emerge hereafter into a higher order of existence. In that higher state, we are told, they shall neither marry nor be given in marriage, but resemble in this respect the angels in heaven. The family constitution, in its strict sense, though it be the basis of all morality in its process of revelation, belongs only to the present order of things, and will not be continued in the complete kingdom of God. But we may not suppose that the vast and mighty distinction in our nature, out of which this radical constitution now springs, will come to an end in the same way. Entering as it does into the life of the entire person, it cannot be overthrown by the simple elevation of our mortal individuality into the undying sphere of the spirit. On the contrary it may be expected rather to appear now under its most purely ethical, and for that reason its highest also and richest form. In Christ Jesus there is neither male nor female, as there is also neither Jew nor Greek; not however by the full obliteration of all such differences, but only through their free harmonious comprehension in a form of consciousness that is deeper than their opposition, and able thus to reconcile them in an organic way. It is on the back ground of such universal unity precisely, that the differences stand out after all in the clearest delineation which their nature admits. There will be races and nationalities and temperaments, strongly marked, in heaven, no doubt, as we find them here in course of sanctification upon the earth. And so there will be, not in the flesh but in the spirit, the difference of sex there too. Humanity made forever complete in the new creation will comprise in itself still, as the deep ground-tone of its universal organic harmony, the two great forms of existence in which it was comprehended at the beginning, when God created man, we are told, male and female after his own image. In this view, it involves no extravagance to extend the idea of sex even to the angels themselves, although they neither marry nor are given in marriage.

We are now prepared to notice more particularly, though of course still only in the most general way, the constitutional character of the two sexes in a comparative view. The case requires

of course, as already intimated, a glance at the simply physical side of our nature, in the first place, and then at its moral or spiritual side, in which only the first comes finally to its full human significance and force. So intimately interwoven however, are these two spheres of existence, that no full view can be had of one apart from the other, and it is only in their union at last that we are enabled to complete properly the comparison we have in hand.

The *physical* difference of the sexes, is not limited by any means, in the first place, to ~~any particular organs and functions~~ of our simply corporeal structure, but extends to the body as a whole. This is in no sense a mechanical composition merely of various parts outwardly fitted together, but a living whole pervaded throughout with the presence of a common principle and constitution. It is not possible accordingly, that a peculiarity so broad and deep as that of sex should appear as something adventitious and accidental only, in some particular parts of the general organization, without affecting the rest. It must impress itself, more or less clearly, upon the whole. This we find accordingly to be the case in fact. Both anatomically and physiologically considered, the whole body is made to participate in the sexual character. Man and woman are so completely different in their whole organization, that as it has been remarked no single part of the one could be properly substituted for the corresponding part of the other. Bones and muscles, the turn of the limbs, general height and bulk, the conformation of the head and breast, the show of the skin, the expression of the face, the tones of the voice, the bearing and carriage of the person, all are comprehended in the same universal distinction. So also in the case of the several great systems of which life is composed; the action of liver, lungs and brain, is subjected to corresponding modification. In man the arterial and cerebral systems prevail; in woman, the venous and ganglionic; creating a preponderance of irritability in the first case, and in the second a similar preponderance of sensibility, conditioning thus throughout their different capabilities and tendencies, and indicating with sure necessity the different spheres in which they are appointed to move.—In the next place with the purely corporeal or somatic difference now stated, corresponds also the inward or psychical region of what must still be denominated our physical nature. This includes the whole natural consciousness, the product directly of our animal organization as such, which the true spirit within us is required to raise into its own native sphere of freedom, that it may become the vesture, subsequently, of its own

life. Such consciousness from the start is not the same thing in man that it is found to be in woman. Sensation and perception, feeling and affection, appetite and tendency, inclination and desire, are all modified by the power of sex. The whole inward and outward nature, harmoniously constructed in each case within itself, is comprehended in the same distinction, and carried always in the same direction. Man is characterized by superior strength and activity, while woman is more delicately tender and passive. Thought predominates in man, in woman taste and feeling. All goes to indicate that man is formed to exercise authority and protection, and to wrestle both physically and spiritually with the surrounding world; while woman is led by her whole nature rather, to cultivate a spirit of submission and dependence, and finds her proper sphere in the retirement of the house and family. We are in this way, however, conducted over to a still higher apprehension of the difference under consideration. It is only as nature passes upwards, as its constitution here requires it to do, into the sphere of the spirit, that the full sense and force of the distinction, thus sublimated by the ethical process, is brought finally into full view. ✓

In this character, the difference is no longer natural simply, but in the fullest sense *moral*. Personality unites in itself the presence of a spiritual universal life, which is strictly and truly the fountain of its own activity in the form of intelligence and will, and a material organization as the necessary medium and basis of its revelation. In this relation, the spirit, while it must remain always the centre of the whole person with power to assert its own proper primacy, is notwithstanding capable of being acted upon and influenced in various measures by the power of nature, as brought to bear upon it through the organism of the body. ✓
In proportion, at the same time, to the independence it may be urged and enabled to assert in its own sphere, will be the strength and force of the personality thus brought into view. ✓
Now it results from the whole peculiarity of her organization, as already described, and so of course lies also in the proper purpose and destiny of her sex, that woman should possess less of this independence than man. Her life springs more immediately and directly from nature, even under its true ethical form. There is a specific difference, in this view, between the personality of the sexes, taking up into itself and completing the sense of all differences in a lower sphere. It resolves itself ultimately, we may say, into this, that the universal side of our common humanity prevails in man, and its individual side in woman. Self consciousness in man runs readily into the general form of

thought, disposing him for comprehensive observation, speculation and science; in woman it takes more the character of feeling, which is always something single, closely coupled with fancy and art; her thoughts are her own inward states and impressions mainly, and the product immediately of the outward occasions from which they grow. So again self-activity in man takes naturally the broad character of will, carrying him forth into the open world, involving him in business and conflict on the arena of public life; while in woman it is exercised more in the form of impulse and desire, falls more fully within the flow of nature as embodied in her own particular organization, and for this very reason, at the same time, participates more largely in the character of passive necessity and dependence, as the law by which nature is ruled. The personality of man is more vigorous and concentrated, and if we may use the expression, more thoroughly and completely *personal*, than the personality of woman: showing him clearly thus to be the centre and bearer properly of the human nature as a whole. This implies no inferiority on the side of woman; she is just as complete and whole in her own sphere as man can possibly be in his; and this sphere is just as necessary also as the other to the true perfection of human life. It lies however in the nature of the case, that this life should be, not a dualism, but an inward unity; and that the distinction therefore in which it starts, reaching as it does into the personal consciousness itself, should be so ordered nevertheless as to return in upon itself again to a common personal ground. The relation of the sexes then requires, that their two-fold constitution, dividing as it does the proper wholeness of humanity, should be supported at last as a single personality from a common basis on the one side or the other. The general nature accordingly is made to centre in man; and woman taken in symbolic vision from his side, while she forms the necessary complement of his being, comes to her full spiritual development and gains her true native freedom and independence, only by seeking in him the central support which she lacks in herself, and by bringing her whole consciousness thus into profound union with his life, as the inmost and deepest ground of her own.

With such natural and personal differences, the sexes are designated from the start to different spheres of life, and have widely different missions to fulfil in the social system. Neither the duties of the man on the one hand, nor his virtues and perfections on the other, are the same in general that belong to woman; and so also the vices which most dishonor the one, are not always

same time true to nature. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." So again: "Let the women learn in silence with all subjection. I suffer not a woman to teach, nor to usurp authority over the man but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived, was in the transgression."

The order of society, springing as it does from the sexual relation first of all, imperiously requires that the opposition in which it holds should be sacredly regarded and preserved, throughout the whole economy of life. All that serves to neutralize it, or to thrust it out of sight, should be reprobated as an agency unfriendly to the best interests of the human race. Civilization and culture, morality and religion, while they call for the free intercourse of the sexes, as polar sides of one and the same social constitution, call no less clearly at the same time for their constant distinction and separation in all that pertains to inward character and outward life. They need a different education. The accomplishments which adorn the one, are not those which most become the other. It is not without reason that they are required to distinguish themselves in their outward dress. "Doth not even nature itself teach you," says the apostle, "that if a man have long hair, it is a shame unto him? but if a woman have long hair, it is a glory to her; for her hair is given her for a covering." All confusion of the sexes, all removal of the lines and land-marks that show the true and proper boundary between them, is a crime against society of the most serious order. For either sex to forsake its own sphere, and to intrude into that which belongs of right only to the other, though it should be even in the most trivial things merely, is ever something revolting to all reason and taste. To be unsexily, in costume, habit, spirit or occupation, is to be at the same time unnatural also and immoral.

This opposition and distinction however, as we have already seen, are intended only to make room for the more perfect union of the two interests thus flung asunder. It is because they are different in this way, and in proportion also as the difference is understood and respected, that the sexes are capable of entering into the intimate union, which lies at the ground of our whole human life. Physically, psychologically, and morally, man shows himself to be at all points what woman is not. The one

is the opposite of the other. But for this very reason, the relation is one of reciprocal want and supply. Neither section of the race is complete in its own nature, while the defect which exists on each side is met with its proper complement precisely in the comparative advantage of the other. Humanity is the unity of the two sexes; which as such accordingly can never rest in one apart from the other, but must seek continually the full conjunction of both, as original, necessary component sides of its proper constitution. In the nature of the case it can never be satisfied with such conjunction, except under the most inward and spiritual form, as the power ultimately of a single individual life. The sexes are made complete only in and through each other; and this necessarily by such a union only, as extends to their whole constitution, physical and spiritual, embracing thus the entire inward life full as much as that which is exhibited outwardly in the sphere of flesh and blood. Each is needed to fill out and complete the personality or moral nature of the other, no less than its material organization. The qualities of man's spirit require to be softened and refined by communion with the mild nature of woman; as she on the other hand needs the strength and firmness of his more universal life, on which to lean as the stable prop of her own. The personality of man is enriched and beautified, through woman, on the side of nature; the personality of woman is consolidated and perfected, through man, on the side of the idea.

In this view, of course, the union which the case demands, can not overthrow but must serve rather to establish in full force, the order we have already found to hold between the two sexes in their personal constitution. It is emphatically the fact of this order, involving as it does a certain primacy on the one side and a corresponding subordination on the other, that makes it possible for the union to take the vital, fundamental form, that is here required. Two strictly co-ordinate personalities could not be expected to flow thus into the power of a single life. It is because woman has her true and proper centre at last in man, and not in herself, that it is possible for the sexes to become, not simply one flesh, but one mind also and one soul. Her consciousness thus poised upon the personality of man, is brought to such harmony and freedom and active force within itself, as it could never be advanced to in any other way. All this implies no sort of dishonor or degradation. It is simply the necessary form of our general human life itself, whose perfection demands this distinction of sexes, as something which, to be real at all, must hold in such proportional relation and no other. It is precisely

the strength and glory of woman, to be thus dependently joined to the personality of man, as the vine is carried upwards by clinging to a trunk more vigorous and rough than its own, which it serves at the same time gracefully to ennoble and adorn. Marriage is indeed in this view, more significant and necessary, we may say, for woman, than it can be held to be for man. It is the appointed and regular process of her full emancipation from the power of sense and nature over into the sphere of a firm and enduring spiritual independence. She needs it to make her own personality, whether as intelligence or will, sufficiently central and deep to sustain itself as it should against the force of the surrounding world. It is by the mighty energy of love, in this form, that she comes at last fully to herself, and is enabled to bring into clear revelation the true wealth of her nature. In a deep sense thus we may apply to the case, that mystic word of the apostle "She shall be saved (*διὰ τεκνογονίας*) by childbearing." Connected as it is immediately with the thought of her moral weakness, as exemplified in the fall, (1. Tim. ii. 14, 15,) it seems to refer not obscurely to the like mystic word of the curse pronounced against her, Gen. iii. 16, in consequence of that catastrophe. The relation which is made the fountain of her deepest sorrows, under the iron reign of sin, becomes itself the well-spring of her salvation, through the law of "faith and charity and holiness" revealed in Jesus Christ. So profoundly true again is that other declaration: "The head of every man is Christ, and the head of the woman is the man;" or as we have it in another place: "The husband is the head of the wife even as Christ is the head of the Church" (1. Cor. xi. 3: Eph. v. 28). So intimately close is the union, for which the sexual distinction opens the way, and in which alone it comes finally to its true meaning.

On this union, the primitive and most fundamental form of human fellowship, depends not simply the perpetuation of the race, but the entire problem besides of its social and moral history. It is by means of it, in the first place, that the generic or universal life of man is brought to assert its proper authority, over against the life of the individual singly and separately considered. The individual is forced to feel that he is no complete whole in himself; that his nature can be true to its own constitution, only by passing beyond his single person and seeking its necessary complement in another; that, in one word, to be a true and full man at all, he must enter into communion with his race, and make himself tributary, in a free way, to the high ends for which it has been placed in the world. This subordination

of the single life to the general, is of such vast consequence to the entire plan and structure of the moral world, that it must be secured by an invincible guaranty in the constitution of the world itself. It is curious and instructive to see accordingly, how the law of society, lying as it does at the foundation of all ethics, is here made to take root, as it were, "in the lowest parts of the earth;" illustrating on a grand scale, the proposition affirmed in the beginning of this article, that all morality has its basis in nature, and is to be regarded as genuine only as it shows itself to be in very truth the efflorescence of this lower life, bursting upwards into the ethereal region of the spirit.

The bond by which the sexes are thus drawn together is lodged, in the first instance, deep in the physical constitution of those who are under its power. In this form it is the sexual appetite or instinct, a purely natural tendency, which has for its object the preservation of the race, as the instinct of hunger is designed to secure the preservation of the single individual. It is the power of the general nature over its own constituent factors or parts, by which these are urged to seek, each in the other the full sense of their proper being, and thus to constitute, in the way of reciprocal appropriation, a living union that may fairly represent both.

But nature here as elsewhere is required to lose itself always in the power of a higher life, in which its action shall no longer be blind and unfree, but the product of the spirit itself in its own true form. As the sexual relation extends to the whole person, the union for which it calls can never be complete except as it is made to embrace this in its full totality, under a strictly central and universal form. It must be a union of mind and will, a process of mutual apprehension and reciprocal personal appropriation, in the farthest depths of the soul. In no other form can it be truly normal, and answerable to the high purposes it is designed to serve. The sexual tendency *ethicised* in this way, and sublimated into the sphere of personality, becomes *love*. This is always in its very nature something moral and spiritual, springing from the will, and having regard to the inmost person. Still in the case before us, it is in the fullest sense also sexual. It rests throughout on the distinction of sex, and regards the spirit only as beheld and apprehended under such modification. Hence the legitimate power of beauty, as constituting on the side of either sex to the eye of the other, the outward image and expression of the inward life in its sexual form. All true beauty, of course, in this view, falls back upon the spirit, while at the same time its proper revelation is to be sought in the out-

ward person. A sexual interest that includes no regard to beauty, must necessarily be immoral, as falling short of the high spiritual region in which only *love* finds its suitable home. The merely animal nature, in such case, is suffered to prevail over the human. It belongs to love, not to overthrow absolutely indeed the power of mere sense, but still so to cover it at every point with its own superior presence, that it shall not be permitted to come into separate view.

Love, as now described, includes in itself always a regard to the sexual character as such; and so far there is truth and force in the observation of Sterne, that no man ever loves any one woman as he should, who has not at the same time a love for her whole sex. This however is only one side of the subject. Love, to be complete, must be also strictly and distinctly individual, determined towards its object as a single person to the exclusion of all others.

The single plant is only a specimen of its kind, the particular animal a copy of the tribe to which it belongs. But it is not thus in the human sphere. The individual man is vastly more than a passing exemplification simply of the generic life that flows through his person. He comprehends in himself an independent specific nature, that can be properly represented by no other. His individuality is always at the same time personal, and as such something universal and constant; as on the other hand his personality is always individual, taking its special complexion from the living material nature out of which it springs. Every such individual personality is a world within itself, existing under given relations to other worlds of corresponding nature around it. No two of these are exactly alike, and all by these differences fall short of the measure that belongs to humanity as a whole. This is constituted only by the society and union of the individual personalities into which it falls, joined together morally, not with indiscriminate conjunction, but according to specific reciprocal correspondence, in the way of inward want and supply. The general law of moral association then being such, it must extend of course in full power to the primary and fundamental union which we have now under consideration. It lies in the very conception of love, as already explained, that it should concentrate itself upon the spirit, as revealed under a sexual form; but to do this fully, it must be carried by inward elective affinity towards its object as a particular person. It is not simply the general attraction of sex, that can satisfy its demands; it requires besides that this attraction shall lodge itself in the presence of a specific personal life, which is felt to be as

such the necessary complement of its own nature. Under no other form can the union here in question, be regarded as moral. It is not every woman that is adapted, physically or spiritually, to be a help-meet for every man; but as the sexes are formed for each other in a general way, so each individual of either sex may be said to be formed for some corresponding individual of the other, and it is of the highest consequence of course, for themselves and for the race also, that they should be able to find and know each other in the confused wilderness of the world's life.

We may go so far as to say, perhaps, that in a perfectly normal state of the world, this pairing and matching of individual natures would be so complete as to exclude, in every case, all possibility of different choice. Each would be for each, by absolute singularity of mutual suitableness and want, in such a way as to shut out the whole world besides. Of course our actual life, disordered as it is by sin, cannot be expected or required to conform strictly to this rule of ideal perfection. But still it should include at least an approximation towards it; and it must be regarded as defective, in proportion precisely as it is found to fall short of such high measure. In a state of barbarism, but small account comparatively is made of individual personality, in the commerce of the sexes; which however is simply itself an expression of the barbarous life to which it belongs, showing it to border close on the merely animal existence below it, in which as there is no personality so there is no room also for the idea of love in any form. The savage takes his wife, very much as a specimen simply of her sex, just as he selects his dog, in the same view, to accompany him in the chase. It is remarkable too, that in such low stage of moral development, the individual nature itself stands out to view for the most part, only under dim and indistinct lines. It is the sense of personality in the end, that advances the single life to its legitimate rights and claims, investing it with clearly marked distinction under its own form, and challenging towards it in this way the attention and respect it is entitled to receive. We are furnished here accordingly with an unerring standard of civilization and social culture, which in the case before us especially is always of plain and easy application.

The sexual union, representing thus the general relation of the sexes to each other on the one hand, and involving the elective personal affinity of individual natures on the other, mediated throughout by the sacred power of love, comes to its proper expression in the idea of *marriage*; whose nature at the same time is defined and explained, by the whole analysis through

which we have now passed. This is simply the true and normal power of that commerce and communion, in which the distinction of sex comes at last to its full sense, as the necessary completion of humanity, and the primitive basis of all history and society. The attributes that belong of right to this union, are the true and proper attributes also of marriage; which is not therefore something joined to our nature, as it were, from abroad, and in the way of outward order or device, whether human or divine; but should be considered rather as part of our nature itself, a simple fact in its organic constitution, without whose presence it must cease to exist altogether.

Marriage, of course then, is the process of reciprocal appropriation, by which the sexes according to their original destination, become one, and so complete themselves each, in the power of a single personal life. In the nature of the case, this double appropriation is required to extend to the entire being of the parties concerned in the transaction: for the sexual difference is such, as we have already seen, that each side of the relation requires the opposite, not in part only but in full, to make itself complete. This implies, at the same time, a corresponding act of self-abandonment, on each side, in favor of the other, as the necessary condition of full mutual appropriation in return. Each yields itself up to be the property of the other, in the very act of embracing this again as its own property. So as regards the merely outward and natural life. The parties are made "one flesh." This of right, however, only in virtue of the inward spiritual embrace, by which the personality of each is brought to rest in that of the other, by the deep mysterious power which belongs to love. The case, in its own nature admits of no compromise or reserve. Marriage calls solemnly for the gift of the whole being, on the altar of love, and can never be satisfied with any sacrifice that is less full and entire. In proportion as the relation comes short of such inward, central, community of soul and life, it must be regarded as an imperfect approximation only to its own true idea.

There is a difference indeed in the form of this mutual self-surrendry on the part of the two sexes, corresponding with the order of their general relation as already noticed. As the united person constituted by marriage is required to centre ultimately in man, it follows that the union calls for the largest measure of such free sacrifice on the side of woman. For this also she is happily disposed by her whole constitution. Love is emphatically the element of her life. She needs the opportunity of going fully out of herself in this way, in order that she may do

full justice to her own nature. There is nothing in life accordingly more deep, and beautiful, and full of moral power, than the devotion of woman's love. It goes beyond all that is possible, under the same form, on the side of the other sex. The perfection of marriage so far as she is concerned, turns on the measure in which she is prepared to make herself over, in body, mind, and outward estate, without limit or reserve, to him whom she has chosen to be her head. The husband is not required to quit himself, exactly to the same extent and in the same way. He may not resign the sense of his more central and universal character, by which precisely he is qualified to become the personal bearer of the united life involved in the marriage bond. All this however gives him no right to exercise his independence in a selfish way. It lays him under obligation only, to make himself over, in this character, to the possession of his wife, answering thus with full unbounded fidelity and truth, the full unbounded measure of her confidence and trust. "So ought men to love their wives as their own bodies: he that loveth his wife loveth himself."

The idea of marriage, as now presented, clearly excludes, not only all promiscuous concubinage, but all polygamy also and divorce. In its very nature it is the full and enduring union of one man with one woman, according to the law of sexual difference and correspondence. Many outward reasons may be urged against the irregularities now mentioned; but the grand argument in the case at last is just this, that they contradict the true conception of the sexual union itself. This can never take place normally, except in the way of mutual self-surrendry and *whole* appropriation of each other, on the part of those who are its subjects, that is in the way of marriage. Polygamy necessarily violates this law, and the same is true also of divorce, which is tolerated by Christianity accordingly only where the marriage bond has been already nullified, in fact, by the crime of adultery.

We cannot bring the whole subject to a conclusion better perhaps, than by making use of it to expose, in a direct way, as has been done in some measure indirectly already, the entire theory of what is sometimes styled *the emancipation of woman*, as held with various modification, by our modern Fourierites and Socialists of every description. Of all forms of agrarianism, this is to be counted, as it is in some respects the most plausible, so also the most mischievous and false. No maxim universally taken, can be more impudently untrue, than that which asserts the general liberty and equality of the human race, in the sense

of this disorganizing school. The freedom and independence of all, not only outwardly but inwardly also, is conditioned always by the position assigned to them of God in the social organism to which they belong. All are free only as comprehended in given social relations, and in the measure of their correspondence as parts with the idea of the whole. The proper unity of life, as an organic system, involves of necessity the conception, not simply of manifold distinction, but of relative dependence also and subordination. Of this we have a broad, perpetual exemplification, in the constitution of the sexes. The school which we have now in view, affects to vindicate what it calls the rights of woman against the authority of the stronger sex, as though this had taken advantage of its accidental physical superiority in this view, to assert a primacy and lordship here, which is in full violation of the original and proper equality of the race. The savage, it is said, turns his wife into a slave, the instrument of his own pleasure and convenience; and it is only a higher order of the same barbarism, by which in the reigning structure of our present civilization, the whole sex is shorn of its political and public rights and forced to devote itself to the service of man in the nursery and kitchen. We need in this respect, we are told, a reconstruction of society in such a way, as that among other abuses this Mohammedan prejudice also may be fully abolished, admitting woman thus to a free participation in all public counsels and transactions, so far as she may show ability for the purpose, and placing her on full level with the opposite sex both at home and abroad. So runs the theory. It has the universal custom of the world against it, and also what would seem to be the most explicit testimony of the bible. But of this we speak not at present. We meet it here with the moral geology, if we may so term it, of our human nature itself, drawn forth with overwhelming evidence, from the everlasting mountains of its original constitution. The theory in question is just as unphilosophical, as it is unbiblical and contrary to all history. It violates morality and nature alike.

It is by no accident, or violent wrong merely, that woman is made to occupy a secondary rank in the economy of human society. Her outward weakness makes it necessary, to some extent; but this itself is only the index of a still deeper necessity for it in her spiritual constitution. All the purposes of her being, all the conditions of her welfare and peace, all the laws of her interior organization require this subordination to the other sex, and urge her towards it as the only possible way in which her personality can be made complete. This relation of

dependence needs to be well fortified indeed against abuse; as it may run easily otherwise into vast tyranny and wrong; but still it remains forever indispensable in itself to woman's proper life, and under its normal character constitutes emphatically her spiritual salvation. It is not in her physical nature merely that she is formed to lean on man as her necessary prop and stay. He is the ultimate centre also of her personality, through which alone she can stand in right organic communication with the general world, and so attain to true and solid freedom in her own position. No agrarian radicalism can ever change the moral order of humanity here; for we may say of it, precisely, as the Psalmist does of the constitution of the planets: "Forever, O Lord, thy word is settled in heaven!" The emancipation of these heavenly bodies from their appointed orbits, were just as rational an object of reforming zeal, as to set woman free from her natural subordination to the headship of man. All such freedom is monstrous in its very nature; and the wrong which it involves can never fail to avenge itself, with terrible moral retribution on all concerned in it, wherever it may be allowed. Most disastrous will be its action on woman herself, if she can be tempted thus to forsake her own character and sphere. She must unsex herself more or less in the very step; and by doing so, she is necessarily shorn, to the same extent, of all her native dignity and strength. The more thoroughly masculine she may prove herself to be in this way, the more fully and certainly will it be at the cost of all true respect whether public or private. The process of such unnatural self-dereliction exerts unavoidably, at the same time, a demoralizing influence on her own spirit. She becomes in reality coarse, and the fine gold of her nature is turned into what must be counted at best but common brass. Society too is made to suffer necessarily, by the perversion. It requires a certain amount of moral fanaticism, in the first place, to endure at all any such aberration of the sex from its proper sphere, and the thing itself can never fail subsequently to aggravate the evil out of which it thus springs. The influence of woman exercised in this form, is not at all to refine the face of life, but to render it vulgar and harsh. Such an "emancipation," made general in any community, would involve the overthrow ultimately of all taste and refinement, the downfall of all morality and civilization.

It deserves to be well considered, at the same time, that this doctrine of the full co-ordination of the sexes in the social system, strikes necessarily at last at the sanctity of the marriage relation itself. It is the subordination of the female nature to

that of man precisely, which makes room for that peculiar union of the two, in which the true idea of marriage consists. The possibility of such an inward personal oneness as it requires in the case of husband and wife, turns not simply on their difference of sex, but on the order also in which this relation is found actually to hold. The common personality which is thus created, must have a real centre on which to rest; and the correspondence between the sexes is such, that this is fully and necessarily determined to the one side only, and not to the other. The help which each needs here in the other, is not at all, in this respect, of parallel character. The whole nature of woman urges her towards man, as the necessary centre of her own being; her personality is so constituted, that it can be perfected only by falling over upon the deeper and broader consciousness of man, as its ultimate support. The personality of man on the contrary, is constitutionally formed to take this central position, and is made complete by woman, not as the basis of his being, but as the necessary integration simply of its proper compass and volume. So related the two are suited to flow together in the power of one and the same life, and may be expected to do so when the proper conditions are present, by the mysterious union of marriage; which, in such view, is no outward temporary contract of merely civil nature, no simply moral partnership, however high and solemn, for purposes beyond itself; but a mystical sacramental bond rather that reaches into the inmost sanctuary of life, and is thus of indissoluble force by its very nature. All this however is made to assume a different aspect, as soon as we lose sight of the order which holds in the original interior economy of the sexes, and under the pretence of restoring woman to her inborn rights, admit such a view of her nature, as sets it in full parallel with the opposite nature of man. There is no room then for the idea of marriage, as the organic comprehension of two lives in the power of a single personal root. It is impossible to withstand the fatal error, by which it is resolved into the conception of a simply outward compact, between independent parties, for mutual convenience and profit. Then of course its inviolable sanctity is gone, and no good reason can be assigned why it should not become as free finally as social partnerships of any other kind. So it is that all Socialism, having no sense of the true nature of the sexual union, as the basis of all morality and society under a settled and necessary form, shows a tendency always in fact, whether it be owned or not, to run into that worst form of agrarian disorder, by which the marriage tie itself is proclaimed a mere social abuse. In its pretended

regard for the freedom and dignity of woman, it robs her of the entire glory of her sex and takes away the last bulwark of her independence and strength.

J. W. N.

THE NEW TESTAMENT MIRACLES.

Notes on the Miracles of our Lord. By RICHARD CHENEVIX TRENCH, M. A., Professor of Divinity, King's College, London; Author of "*Notes on the Parables of our Lord,*" &c., &c. From the last London edition. New-York: D. Appleton & Co. Phila.: G. S. Appleton. 1850. Pp. 375, 8 vo.

This is a work which it is a pleasure to read, and a privilege to recommend. We are glad to find too that it has been favorably noticed by our religious press in general; though we feel very sure that a good deal in it, if fully understood, could hardly pass muster with the principles of censorship, to which this tribunal is to a large extent mechanically committed. Trench is a favorite with us among living English writers. We became acquainted with him first, through his work on the Parables; which we are glad to see has come lately to a second American edition. The present volume on the Miracles is fully in the same strain. As a writer, his style is considerably defective; the neglect of rhetorical composition amounting at times to downright carelessness and disorder. But there is a continual freshness and richness in the matter of his thoughts, which causes the intelligent reader to lose sight of this fault, and carries him forward in spite of it with enduring interest and attention. There is nothing dull or heavy in what he writes. On the contrary, his pen is always full of vivacity and spirit, as well as replete with the most sound and wholesome instruction. There is a truly felicitous combination besides, in all his works, of learning and popularity. The results of the finest scholarship are brought into view continually, in a form to reach and affect the most common reader; provided only some proper *spiritual* susceptibility be at hand, to make room for the impression. A deep vein of piety runs through every page, of the most truly *evangelical* order; not after the flat prosy style of much that affects to carry away the whole honor of this title, and which turns out