

**THE LAW OF VITAL TRANSFUSION AND THE
PHENOMENON OF CONSCIOUSNESS: AN
ACCOUNT OF THE NECESSITY
FOR AND PROBABLE ORIGIN OF THE
DEVELOPMENT OF SEX AND OF THE
DEVELOPMENT OF THE CONSCIOUS STATE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649354610

The Law of Vital Transfusion and the Phenomenon of Consciousness: An Account of the Necessity for and Probable Origin of the Development of Sex and of the Development of the Conscious State by Charles J. Reed

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

CHARLES J. REED

**THE LAW OF VITAL TRANSFUSION AND THE
PHENOMENON OF CONSCIOUSNESS: AN
ACCOUNT OF THE NECESSITY
FOR AND PROBABLE ORIGIN OF THE
DEVELOPMENT OF SEX AND OF THE
DEVELOPMENT OF THE CONSCIOUS STATE**

THE LAW OF
VITAL TRANSFUSION
AND THE
PHENOMENON OF
CONSCIOUSNESS;

AN ACCOUNT OF THE NECESSITY FOR AND PROBABLE
ORIGIN OF THE DEVELOPMENT OF

SEX

AND OF THE DEVELOPMENT OF THE
CONSCIOUS STATE .

IN THE EVOLUTION OF THE ORGANIC WORLD, WITH
A PRELIMINARY STATEMENT OF FUNDAMENTAL
COSMICAL PRINCIPLES

By
CHARLES J./REED

"No event ever happens more than once."—*Maxwell.*

OCCIDENTAL PUBLISHING COMPANY
SAN FRANCISCO, CAL.
U. S. A.

LANE LIBRARY. STANFORD UNIVERSITY

Copyright 1921
By
CHARLES J. REED

CONTENTS

I. Introduction	1
II. Cosmical Principles	5
III. The Physical Elements	8
IV. Axioms	11
V. Force	11
VI. The Province of Mathematics	17
VII. Bodies	19
VIII. Living and Lifeless Bodies	21
IX. The Involuntary Vital Function	27
X. The Power of Reproduction	29
XI. Parasitic Reproduction	31
XII. The Evolution of Sex	33
XIII. The Evolution of the Power of Cognition	34
XIV. Dissolution	37
XV. Consciousness	37
XVI. The Nervous System	41
XVII. Brain Activity and the Conscious State	42
XVIII. Maintenance of the Conscious State	58
XIX. The Genesis of the Conscious State	64
XX. The Exodus of the Conscious State	73

PREFACE

It was intended to add a section on the *abiogenic evolution of protoplasmic irritability*, but the subject is complicated and difficult, though there appears to be a solution of the problem in endothermic chemical reaction, which it is hoped may be ready for publication within another year.

The author acknowledges with pleasure his appreciation of corrections by Dr. Geo. H. Boskowitz of San Francisco.

C. J. REED.

San Mateo, Cal., Sept. 7, 1921.

THE
LAW OF VITAL TRANSFUSION
AND THE
PHENOMENON OF
CONSCIOUSNESS

I.

INTRODUCTION

TWO MEN stand with their faces toward the setting sun. One has the ordinary power of vision, the other is blind. To the one there appears a beautiful *phenomenon*, to the other, *nothing*. Both are facing the same juxtaposition of elements,—energy, matter, space and time, which constitutes the sunset sky. To the one there is a transfer of external relations through the organs of *vision* into correlative internal relations within the brain and the production within the brain of a *cognition* or *knowledge* of the external relations, which he is able to contemplate. He contemplates with wonder and admiration this cognition of changing color and form, and he calls it a beautiful phenomenon. His companion, facing the same juxtaposition of elements, receives no cognition, no knowledge of anything to admire or contemplate. The phenomenon is, therefore, not the combination of elements, but the *cognition* of this combination, the cognition produced within the brain of the individual through the organs of vision. To him who has no organs of vision there is no phenomenon, though the juxtaposition of elements is the same in both cases.

But if the blind man has only recently become blind and has previously had the vision of a sunset sky, then the words, "sunset sky," if mentioned by his companion, are transferred as an external relation through the organs of *hearing* into correlative internal relations within the brain, and there is then the production of a cognition, not of the external relations in this case, but a *cognition of a previous cognition*, that is, a re-cognition, recollection or memory of the cognition of a previous juxtaposition of elements of the same general nature, and he is able to contemplate anew the cognition of a former sunset.

If, however, this blind man has always been blind, has never had the cognition of a sunset sky, then there is no avenue through which the present external relations may transfer correlative internal relations, and there can be no previous cognitions of vision and, hence, no re-cognition. Such a person can have no conception of a sunset sky.

So with two persons seated in the auditorium of a grand opera, one having the ordinary power of hearing, the other being entirely deaf. There is on the stage another juxtaposition of elements, energy, matter, space and time. To the person who hears there is a transfer of external relations through the organs of hearing into correlative internal relations within the brain and the production within the brain of a cognition or knowledge of melody,—of external relations, which may be contemplated. To the other person there is no transfer of external into correlative internal relations and no sound, no phenomenon.

The word "phenomenon" is usually defined as an *appearance*, but it includes anything which appears or becomes known, not only through vision, but in any way. A thought or any cerebral act or state capable of cognition, capable of becoming known, is a phenomenon. The word is very often used to designate appearances, visual or otherwise, which are unusual or not well understood. The word, phenomenon, may perhaps be applied to a greater variety of subjects or objects, material and immaterial, than any other word in the language. But the *thing*, which we call the phenomenon, is not the real phenomenon. The real phenomenon is the cognition of the thing, not the thing itself—not the juxtaposition of elements. The elements themselves cannot reach the brain. Only the transferred relations of the elements reach the brain, and the brain can take cognizance only of what reaches it. When we speak of a gorgeously colored sunset sky as a beautiful phenomenon, we mean the cognition of this juxtaposition of elements. But we are obliged to use the same word to mean both the cognition and the cause of the cognition.

We place a telephone to the ear and recognize the voice of a friend, who is a thousand miles away. Though we have not heard that voice for years, there is no doubt as to the recognition. We recognize the voice, yet we do not hear the words spoken by our friend. The words are spoken in Denver and the voice is recognized in San Francisco, but the wire connecting these cities carries no sound. That long line of metal from end to end is as silent as the tomb of Pharaoh. It

transmits only impulses of electrical energy. The voice, the words which are recognized, originate in the brain of the one who hears in San Francisco. That voice is only a cognition produced in the brain of the hearer—a cognition of certain relations caused by energy transmitted from Denver to the brain of the hearer in San Francisco. And this transmission of energy and production of relations in the brain of the hearer is caused by correlative relations existing at Denver. The same is true of words spoken in the same room with the hearer, even spoken directly into the ear.

No external word, no external sound, ever reaches the brain. There is no *external* sound. The only sounds ever heard in any brain are cognitions originating and existing only in the brain—cognitions of internal relations in the brain produced by correlative external relations through energy transmitted to the brain through the ear and auditory nerve fibers. The ear and the auditory nerve fibers reaching from it to the brain are the counterpart, mechanically and functionally, of the telephone and the wire reaching from Denver to San Francisco.

This is also true of vision. We may truly say that what the eye sees is *not* what the eye sees, but what the brain takes cognition of within itself. All vision is cognition originating and existing only in the brain, cognition of internal relations produced in the brain by correlative external relations transmitting energy to the brain through the visual tract, that is, the eye and optic nerve-fibers. All sensations are purely physiological phenomena, cognitions produced by external relations transmitting energy to the brain through sensory tracts.

Our cognitions of the relations of physical elements constitute the sum of human knowledge. There are undoubtedly many relations and combinations, of which we have no cognitions, no knowledge. When some new instrument extends the range of our senses, so that we become cognizant of these combinations, we call them phenomena.

We appear to have no power of dealing with, of considering, discussing or even contemplating anything but cognitions. In a physical sense we may *handle* portions of the Universe. We may impress upon portions of the Universe the power of intelligence and will to produce or prevent changes of condition, but intellectually we are able to deal only with cognitions of successive states of the Universe or portions of it, not with the actual physical elements themselves. For example, through the exercise of intelligence and will we may cause the human