

PERSONIFIED UNTHINKABLES,

AN ARGUMENT AGAINST PHYSICAL CAUSATION.

BY

SARAH STANLEY GORMER, Ph. D.

AND A BIRD.

PHILOSOPHY AND PUBLISHING HOUSE,  
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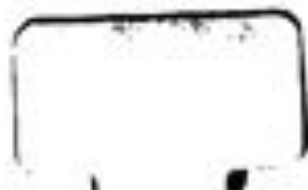


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# Personified Unthinkables.

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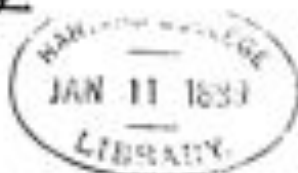






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## PREFACE.

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THE object of the following Argument is to establish what is commonly regarded as purely physical health upon a purely *psychical* basis; to show that Health is knowledge, wisdom, insight; that men suffer from so-called purely *corporeal* diseases only because they form *erroneous* judgments; also, to show that the *fundamental* erroneous judgment is, that there is any such thing in the Universe as *PHYSICAL CAUSATION*, a belief in which leads both directly and indirectly to disease. Often directly in the case of the individual, but more commonly indirectly as a race-belief held throughout the known history of mankind.

The practical outcome of such a doctrine of Health would be its *teachableness*. Health would then be something universally human, something every one could acquire through instruction and practice.

This was the Socratic doctrine of Virtue. Socrates



taught: "Men act wrongly only because they form erroneous judgments." He thus "Laid the foundation stone for a scientific treatment of Ethics, a treatment which must be dated from him."

In attempting to establish this doctrine of Health, our aim has been to show that it is a direct implication and strict logical deduction of Theistic or Spiritual Philosophy. And the principal authorities consulted upon this Philosophy have been: PROF. BORDEN P. BOWNE: "*Psychology, Metaphysics, Studies in Theism, etc.*" PROF. B. F. COCKER: "*Psychology.*" SCHWEGLER: "*History of Philosophy.*" BERKELEY: "*Dialogues between Hylas and Philonous, Treatise concerning the Principles of Human knowledge, Alciphron, Siris.*" PLATO: "*Apology, Crilo, Phædo.*" COCHRAN: "*True, Beautiful and Good.*"

References have also been made to: MAUDSLEY, "*Body and Will;*" J. S. MILL, "*Logic;*" FRECHTERSEN, "*Medical Psychology;*" DE MEDICI, "*Commensuration.*"

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\*Schwegler's History of Philosophy, page 76.

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## PERSONIFIED UNTHINKABLES.

### INTRODUCTION.

It is certainly a self-evident proposition that actions can have *moral* quality only on a supposition of freedom.

It is also equally certain (though perhaps not so self-evident) that \*freedom is an absolutely necessary postulate of intelligence; for without the power of choosing an end or law and governing one's self accordingly, there could be no intellectual life.

But that health—so called physical health—is possible *only* through the fact of freedom, will, *probably*, appear to most minds as a *self-evident absurdity*.

The connection between Body, Intellect and Morals, no one denies. But it has been generally accepted on the authority of materialistic science.

Physiology measures out our intellectual life for us, and even goes so far as to decide the extent of *moral responsibility* from the structure of the brain. While the thorough-going Materialist affirms that the Mechanism is sufficient to explain all the phenomena of *Will*, even going so far as to calmly suggest as a recent writer does, that desires for suicide, for immor-

\* Bowne's *Metaphysics* pages 158 and 169.

† Mandley's "*Body and Will*," page 82.

ality, annihilation, etc., are severally the necessary result of the state of the body in which the individual had no choosing.

This pushes the whole subject to an issue on the question of free-will.

The moralist and intellectualist can no longer assert Freedom, while they leave *Health* to be explained by the mechanism; for they are thus still at the mercy of the materialist.

Philosophy, both Ethical and Theistic, in defending themselves against materialism, have quite overlooked this fact.

*Health* has been recognized only as an important conditioning *physical* fact. But a spiritual philosophy, (whether it be Idealism or Phenomenalism,) which regards physical manifestations as entirely, or in any degree a product or effect of *Mind*, must no longer *theoretically or practically* exempt *Body*.

*Body* in all its varying manifestations must be *effect or result of Thought*.

The basis of *Health* must be wholly mental, and it follows directly from this that the basis of *Disease* must likewise be wholly mental.

*Disease* and *Evil* must both be the direct and indirect results of an erroneous judgment. Here the materialist would stoutly affirm that the *erroneous judgment* was the necessary result of the state of the *body*, in which the individual had no choosing.

And here the spiritual philosopher must as stoutly affirm that all so-called diseases of *Body* are simply

effects of a mental cause, the necessary result of an *error of reason*, and that mind does have the power of correcting its own mistakes of judgment.

But the possibility of forming an erroneous judgment, and the power of correcting it, *both* imply Freedom.

The fact of Freedom does not by any manner of means make an ignorant man learned by the simple choosing.

It does not make an evil man virtuous, without some effort on his part; nor does it lift the sick man from his bed, to simply choose to be well.

But when reason tells me that  $2+2=4$ , if I choose to turn round and say perhaps after all  $2+2=5$ , I exercise my freedom in the matter. I do not alter the *Truth*, but as far as the *moral* or *physical* effects upon myself are concerned I can change *results*. I can realize the *Truth*, or I can realize the effects of a denial of the *Truth*.

By Freedom, either for the individual, or the race, is simply meant a power to choose some *Truth* or its *Contradictory*; some *Reality* or its opposite *Nothingness*, and to regulate one's self accordingly.

If any one should affirm that effects could exist without any cause whatsoever, he would but illustrate the possibility of saying a thing was so, when it was NOT so.

Further, if any one should accept this statement as so, which was not so, and should regulate his actions accordingly he would certainly realize results in accordance with his erroneous judgment.

Now the *Reality of a feeling* consists in being *felt*. Yet the foundation of the feeling may be perfectly false. The feeling may be wholly the *result* of the possibility of saying a thing is so when it is not so.

Thus persons have been known to lose the power of speech and motion, to fall fainting and *lifeless* even, upon a *false* alarm of fire in a building.

No fire at all; still the feeling of fear and its results upon the body were *REAL* enough while they lasted.

All these *results* were from a belief in a *lie*.

But if mind is endowed with trustworthy faculties for ascertaining the truth or falsity of a *report*, and mind does not *choose* to exercise them, is not that mind in a measure responsible for its own sufferings?

A different state of mind would certainly change results completely.

The same person who falls imbecile or lifeless, upon a false alarm of fire, if inspired by perfect *fearlessness*, or a touch of heroism, could pass unharmed through *raging flames*.

Now if a person chooses to believe a false alarm of fire, *that does not make a fire, when there is none*. It does not make a *Reality* out of *Nothing*. Such persons only *change results* as far as they themselves are concerned.

If then all the *Reality*, commonly called *purely corporeal diseases*, possess, can be shown to be the *result* of the possibility of saying, or believing a thing is so when it is not so, that would establish *Disease* to be the result of an erroneous judgment;

and since the possibility of forming an erroneous judgment implies\* (1) Freedom; (2) that there is *absolute truth of Reason*,—that would also at the same time establish HEALTH to be *wisdom, knowledge, insight*. Thus would our new Doctrine of Health be demonstrated. For Health would be *Wisdom* if Disease was lack of Wisdom.

Now if *Physical Causation* is as false as a false alarm of fire, any one who affirms Physical Causation but illustrates the possibility of *saying* a thing is so when it is not so.

If the *individual* or the *race* accept Physical Causation as true and regulate themselves accordingly, they are certain to realize *Results* in accordance with the erroneous judgment of Physical Causation.

In logic the Law of Contradictories is called a *fundamental Law of thought*. According to this Law, "One of two contradictories *must* be affirmed." It would, for example, be a violation of this Law to affirm, that *all* right angles are equal, and at the same time assert that *some* right angles were larger than others.

Our aim is to deduce this doctrine of Health from Theistic or Spiritual Philosophy; and to point out that Theistic Philosophy cannot affirm Physical Causation, even in the case of so-called purely corporeal diseases, without a self-evident violation of the Law of Contradictories.

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\* Bowen's Metaphysics, page 168.



## PART I.--REALITY.

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### AN OUTLINE STATEMENT OF HOW ALL REALITY IS TO BE REGARDED.

The Absolute; the Unknowable; the Infinite Essence; First Cause, etc., are some of the fashionable terms employed to denote our concept of the Supreme Reality of the Universe.

They have the praiseworthy quality of being quite unpicturable; but their unpicturability results rather more from their lack of meaning than anything else.

The terms *Being*, *Reality*, *Infinite*, etc., are logical abstractions in themselves, and have no *real* meaning apart from some *notion agent*. But in that connection they *do* have meaning.

Our highest conception of an *active agent* is the *conscious ego*, or *Mind*.

Now there is certainly nothing in the Universe so utterly unpicturable as *Mind*. What possible picture can one form of the part of him which reasons, reflects, gives judgments, forms decisions, etc?

Besides being unpicturable, the term *Mind* stands for the most definite, vivid and self-evident fact of consciousness.

Therefore *Mind*, our highest, most real, definite and *inseparable* term for a *Unitary Active Agent*, we adopt for the present purpose, as the *Source* of all *Reality* in the Universe. *INFINITE MIND!*

It is impossible to conceive of a *Mind* without thoughts.

On the other hand, thoughts have no independent existence by themselves. They are not a community loafing around waiting for some *Mind* to think them. Neither are thoughts, mind, nor mind, thoughts. There is an ultimate dualism between the two. They never can lose their identity and change, the one to the other.

Yet mind implies thoughts. They cannot exist apart. They are therefore what may be called *REAL* or *POLAR OPPOSITES*. They mutually imply each other.

Thought, or product of mind, regarded by itself is quite as unpicturable as mind. However, in connection with thought, occurs a phenomenon, the importance and significance of which, in all its bearings, perhaps, has not been sufficiently regarded by philosophy and psychology, viz:—

For every thought there is an accompanying mental picture of some kind. If the thing itself cannot be pictured, there will still be an accompanying mental picture of some manifestation or appearance of the thing.

If the idea triangle is called to mind, one cannot think of it without seeing in his "mind's eye" a fig-

ure with three sides. One cannot reflect upon so called general ideas without a mental picture. Take e. g. the general term *Animal*. We find at once an accompanying mental picture of some individual included under the class, animal; e. g., a dog or lion, etc.

Neither can one consider ideas regarded abstractly, such as, Life, Love or Virtue, without some object possessing Life, Love or Virtue, picturing itself to the mind.

Furthermore these mental pictures either, (1.) correspond to previous sensations derived from phenomena or visible universe, or (2.) they are original constructions made up out of previous sensations by means of association, comparison, etc.

Mental pictures are therefore, [1.] the mind's symbols for objective phenomena, and [2.] they are representations of the activities- the working over processes of intellect.

The first class, the finite ego, refers to some other agent than itself as cause, but the end it claims as its own construction.

Its images, or ideals, the finite mind is instinctively impelled to put in some form recognizable to the senses.

To the Artist, the Poet, the Author, we accord our highest praise and admiration in proportion as they succeed in creating the most perfect form or expression for their ideals.

Mental images are then the mediation between un-

picturable thought, and a representation to the senses, of thought.

They are the purely mental expression for the thoughts which the Artist puts on canvas, the Poet and the Author into form for eye and ear.

The creative faculty we regard as the highest mark of genius is finite mind.

But in the real, the ontological sense of the word INFINITE MIND, is the only CREATOR. It is also, in the true sense of the word the ONLY MIND in the Universe.

The finite mind stands in the relation of Thought to this One Great Mind.

[1.] Thoughts can never be the mind which thinks them. [2.] Again the sum of all the thoughts of INFINITE MIND can never equal the One Mind. [3.] Again thought has no independent existence apart from mind. Therefore: [1.] Man can never be God. [2.] All mankind together can never equal God. [3.] Man is an utter unthinkability apart from God.

For every thought of Infinite Mind, there exists, so to speak, an accompanying mental picture, type or ideal. These types or ideals, the Idealist regards as the reality of Phenomena, or visible Universe.

Here the Idealists divide into two classes. Neither class denies that there is objective reality.

\*Berkley affirmed an objective and spiritual ground of our sensations as an absolute necessity of thought.

\*Bowe's *Metaphysics*, page 451.

He questioned only the external existence of the object in perception, and reduced it to an effect in us."

The other class regards the mental ideal or type as the reality of phenomena but also hold as Leibnitz did, that visible universe is a creative act. It is the ideal of thought realized in act.

Since whichever class may have the truth of the matter does not to any extent effect the present argument, visible universe is regarded as a Creation for the realization of a purpose; also as an expression of an ideal, just as an artist seeks to represent his ideals of thought.

But for all that, phenomenon is only an appearance. It has no more substance in it than the vivid reflections thrown upon a screen or wall by the magic lantern, which presents to the eye a perfect, beautiful and certainly a most real appearance.

Just as every minutest detail of the brilliant picture on the wall corresponds to a small transparency within the lantern, just so phenomenon is the reflection of an Ideal of Infinite Mind.

The reflection of a thought has no substance, (the words substance and matter ought to be annihilated) but it has reality.

Just as all the reality the reflection on the screen possesses is derived from the magic lantern, just so all the Reality of visible universe is derived from Infinite Mind and consists in its purely mental quality.

Therefore as an act of Infinite Mind the reflection of a thought is real. For all the Divine doing is Real.

Wm  
Jackson

And all the Divine doing is perfect, beautiful, harmonious; perfect in Order, Health and Happiness. Whatever other appearance man may imagine he sees there is an entirely gratuitous contribution on his part. An example of the exercise of his freedom to form erroneous judgments, whereby he does not alter Truth or Reality; but merely as far as he himself is concerned, changes results.

All the Reality, then, in the Universe, is to be regarded as in a direct line from *One Source*. Also in a regular grade of order which cannot be reversed or worked backwards any more than, in the case of the magic lantern, the reflection can be the cause of the transparencies, or lenses—or again the transparencies or lenses can be the cause of the light in the lantern.

#### LINE OF REALITY.

1. INFINITE MIND.
2. INFINITE THOUGHTS.
3. INFINITE IDEALS OF INFINITE THOUGHTS.
4. INFINITE EXPRESSIONS, OR IDEALS REALIZED IN ACT;—VISIBLE UNIVERSE.

## PART II.--POLAR OPPOSITES.

### REAL OR POLAR OPPOSITES.

{ Infinite Mind.	
{ Infinite Thoughts.	
{ Thought	—Symbol.
{ Unity	—Multiplicity.
{ Identity	—Diversity.
{ Being.	
{ Attributes.	

REAL or Polar Opposites are necessarily reciprocal. They do not exclude, but mutually imply each other. \*They are utterly meaningless apart. One cannot exist without the other.

[1.] Thought and symbol are Polar Opposites just as much as Mind and Thoughts. They have no existence apart. Mind cannot think a thought without sign or symbol of some kind. The Thought for which mind has no mental conception, is perfectly meaningless. Mind has not thought it. If the senses have never given the symbol which mind has translated into the idea *Triangle*, or if Mind has never constructed it out of its previous sensation of lines and angles, that mind has never thought the idea *Triangle*.

\*Cocker's Handbook of Philosophy, Division, 1. p. 177.

[2.] The same thought may be expressed in a multiplicity of ways, as e. g. the idea Castle may be expressed by a word spoken or written,—by the architect on paper, by the mechanic in brick or stone or by the artist on canvas etc.

The Thought never loses its *Unity*, no matter how numerous the forms which represent it.

[3.] Again the idea Cube never changes to the idea Cylinder; nor the idea Cylinder to the idea Sphere. Yet the form which expresses the idea cube assumes the exact appearance of the form cylinder by simply revolving the cube (suspended at the centre of one of its sides), and a perfect sphere is produced as far as the senses of sight can inform us by rotating the cylinder (suspended at the centre by its round side.\*)

Throughout the phenomenal universe, the idea remains forever the same. The idea solid does not change to the idea liquid nor the idea liquid into the idea vapor. Yet the appearance, or expression for the idea may change from one to the other right before our eyes, as in the case of water.

We cannot therefore affirm identity of phenomena. When we change ice into steam and then back into ice again, we cannot affirm that we have the same piece of ice with which we started. But thought can never lose its identity nor its unity, nor cease to exist as long as mind exists to think it. Therefore this

\*Froebel's Kinder-garten System,—The Second Gift.



Thought of Infinite Mind which you and I represent cannot cease to exist, nor lose its unity nor its identity any more than Infinite Mind can cease to exist, since Mind and Thoughts imply each other. Further, since Thought and Symbol are likewise polar opposites which imply each other, we shall always have expression or body of some kind or other.

Phenomenal universe of some kind must always exist, as long as Infinite Mind exists. We cannot blot out one and leave the other any more than by rubbing the vivid reflections thrown upon the wall by the magic lantern, we can erase the picture while the lantern continues to burn. Or any more than we can put the lantern out and still have our picture left on the wall.

[4.] Pure or Absolute Being apart from Attributes is quite as unthinkable as Mind without Thoughts. Life, Truth, Virtue, in the abstract, are quite as meaningless and absurd as it would be to talk about a smile or a grin in the abstract, floating round in the air, or which no one had ever smiled or grinned.

\*Abstraction, however, is the first act or condition in knowledge. It is the withdrawal of attention to a part.

We have seen that all REALITY was to be regarded as in a direct line and order from the same Source. But the whole process of knowledge, however, follows along the reversed line; and thus (as we shall see)

\*Cocker's Handbook of Philosophy.—Division I, p. 269.

with *Abstraction*, or the first step in knowledge, has occurred *Personification*, or the fundamental error.

Attention [*abstraction*] is first directed to Phenomena. Sensations are mental translations of Phenomena. Sensations, again, are not entities. They are only Sensations as they are thought by mind; only as they are an act of the conscious ego. There are two ways, however, of regarding this one act. At the same time the ego recognizes its sensations, as its own, it also recognizes that the sensations stand for something not its own; and thus arrives at phenomena. Here it observes most wonderful manifestations of power, law, truth, life, etc., etc. and is impressed with overwhelming Reality. Thus it is led to personify Nature, or endow Phenomena with independent Reality, not realizing the fact that *Flâûte Chânerie* is purely a mental expression of Thought, that if Infinite Mind could cease to exist, all the appearances which seem so real and everlasting, would vanish like a bubble without leaving the shadow of a dream behind.

The ego having personified Nature, when it arrives at some knowledge of Infinite Mind has two opposing Realities in the universe—Mind and Matter—or if it has personified the various Laws, Forces, etc. which it abstracted on its way, it already has a host of Divinities.

Personification, then is the fundamental lie, which has attended abstraction,—the first step in knowledge.

Personification is from *persona*, the Latin word for

a mask; and obtained its present significance from the fact that Actors were in the habit of wearing masks in the plays. That is, by means of masks they assumed to be personages they were not.

So the ego is turning its attention to phenomena, endowed the manifestations of Reality, with an independent existence and Reality which they do not possess. And thus created the mask, [the appearance,] for One, as well as the Actor, One, quite overlooking the fact that the Actor, and the character he personates, cannot count as Two distinct individuals.

When the ego comes to explain Body and Soul as the union of mind and matter, it has two irreconcilable forces. In proportion as matter is allowed dominion, Intellect and Morals are SLAVES, until in a final struggle for consistency, Matter is declared Omnipotent! Mind is but reflection, expression of MATTER. MECHANISM is fully competent to explain all appearance or phenomena of mind.

Sensations are all.

John Stuart Mills asserts that, "In the language of philosophy, feelings and states of consciousness are synonymous; everything is a feeling of which the mind is conscious."

Although Mr. Mill establishes a scale of rank in feelings, yet such statements reduced to their lowest terms degrade Philosophy to some such gibberish as the following:—*ἔχω πῦρ ἐπὶ τῆς κεφαλῆς*; ergo sum.—I have a headache; therefore I exist. The Greek and Lat-

"Logic" ch. III. § 3.

in give an appearance of learning, but looking behind the *Mask*, at the contents of the sentence every healthy mind is instinctively impelled in the name of Philosophy, to sledge-hammer it as a lie, and then start out once more with that lousy assertion of Des Cartes, "I think therefore I exist." And I exist, because Infinite Mind THINKS. And I have no existence apart from Infinite Mind. In that sense, "I and the Father are One."

The Law of Polar Opposites is the most fundamental law in the universe; and Personification is a direct, and stupid violation of that law. Personification is Idolatry.\*

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\*Book of Exodus. Chap. XX. verses 3 to 7

### PART III.--CONTRADICTORIES.

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TRUTH.	FALSITY.
VIRTUE.	EVIL.
HEALTH.	DISEASE.
LIFE.	DEATH.

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The Law of CONTRADICTORIES is a fundamental Law of Thought. According to this law, ONE of two contradictories must be affirmed."

All Contradictories of universal, necessary and absolute TRUTH are impossible,\* and UNTHINKABLES.

On the opposite side of the great principles of Truth, Virtue, Health, Life, etc., the ego beholds another set of appearances which it also at once proceeds to personify, to establish as realities, viz: Falsity, Evil, Disease and Death, until, however, gradually coming to comprehend there can be no such thing as attributes apart from Being, that Truth, Virtue, Health and Life etc. are meaningless abstractions by themselves, it is confronted by the monstrous paradoxism of affirming that if Falsity, Disease, Evil and Death are also Attributes of Being, are Realities, just as much as Truth, Virtue, Health and Life are Realities,

\*Cocker's Handbook of Philosophy. Division I. p. I.

then *Falsity, Evil, Disease and Death*, and *Being* are necessarily reciprocal. They do not exclude, but mutually imply each other.

Infinite Mind, and *Falsity, Evil, Disease and Death* are utterly meaningless apart; one cannot exist without the other! And thus to avoid the revolting necessity of making the Infinite the *Father of Lies*, another [Personage] mask is introduced into the Universe to father this new set of Realities. A necessity which might have been wholly obviated by the correction of the very simple blunder in the premises, viz.—that *Falsity, Evil, Disease and Death* are not polar opposites of *Being* at all, they are the purely Verbal Opposites, or Contradictories of the ATTRIBUTES of *Being*.

What rational ground is there then, for affirming them to be Realities, or the Attributes of *Being*? Is it not on the other hand, a direct violation of the law of Contradictories, to do so?

If we affirm the proposition; some right angles are larger than others, to be equally true with the proposition, all right-angles are equal, we at once introduce confusion and chaos not only into mathematics, but also into Astronomy, Physics, or, in short all the Arts and Sciences depending on mathematics. So long as we maintain that single *Falsity* to be a Reality just so long would we remain in the densest ignorance on all these subjects. We would not alter the Truth, but only as far as we ourselves are concerned, we would change results.

Whether we will or no, we cannot POSSIBLY affirm both of two Contradictories. If we hold fast to one, we lose the other. And we must affirm TRUTH and deny its verbal opposite as an absolute UNTHINKABLE in order to make the slightest advance in knowledge.

Now since all the Contradictories of universal, necessary and absolute Truth are impossible, are *Unthinkable*, we must either affirm Truth, Virtue, Health [from anglo-saxon *hæl*, *WISDOM*], Life, Love, etc. to be universal, necessary and absolute Truths, and their contradictories unthinkable, or else we must affirm Falsity, Evil, Disease, Death, Hate, etc., to be universal, necessary and absolute truths and their contradictories unthinkable. A conclusion which the consistent Materialist accepts either openly or else practically. But a conclusion the Spiritual Philosopher cannot accept without a most flagrant violation of the Law of Contradictories.

But here the ego immediately inquires: How then come these appearances which seem so real, take, e. g., the manifestations of Evil, the contradictory of Virtue?

Here, however, a moment's reflection convinces us, this class of manifestations we universally regard as *results*. Moral quality is never affirmed of results, but of the thought which actuated the results. To remove the results in no way affects the guilt of the Thought.

But again the ego questions: Why is not the erroneous judgment back of the results of Evil, as evidently

unthinkable as the statement, some right angles are larger than others?

The answer is plain enough. It is purely a matter of insight, of Education.

There are thousands of people to-day in these enlightened United States, to whom if one should make the statement backed by the authority of a college diploma, *some right angles are larger than others*, they would be believed implicitly, without any doubt of its truth and reality.

It is an *erroneous judgment* that self interest or happiness ever in any way conflict with Virtue.

On the *Contrary*, the welfare and happiness of the individual, and of the race depend unconditionally upon Virtue.

It is just as untrue that a man is the slave of his senses, as that some right angles are larger than others. But, just as surely as a man comes to the conclusion that his senses rule him, or were given for personal gratification, just as surely the physical, or phenomenal results of such a decision begin to manifest themselves. And since *Intellect* and the *Senses* meet through the *imaging faculty*, Intellect having accepted the unthinkable, the impossible for Truth, for Reality, IMAGINATION proceeds to portray these Unthinkables to the senses. And all the acts of that man thereafter are results of that one mental error.

But, right here must be noticed an important and undeniable fact, viz.: The whole *physical organization* also responds to the mental error. A momentary



thought of sensuality, avarice, or revenge, distorts the face, impairs respiration, retards or quickens the circulation, and goes tingling through every nerve and fibre of the body. But if long enough continued it results in either Disease of some form, or permanent deformity of the *featura*, if not of the whole body, or both.

Very many forms of Disease are well known to be the results of immorality, and consequently purely mental origin. Yet it never seems to strike one as at all absurd to physic a man for Avarice, or Revenge. On the contrary it is taken for granted as the proper thing to do. Still the person who should undertake to remove an ugly image reflected on a wall by a magic lantern, with a coat of whitewash, would in all probability be regarded, either as *non compos mentis*, or, as a very great ignoramus. No matter how much one may try to ignore the fact, or cheat the senses, by hanging a dark curtain over the ugly picture, yet Reason will insist that the reflection is still there as long as the lantern remains intact; and that you have only to lift the dark curtain to be again confronted by the unseemly reflection. There is but one way to remove it from the wall, and that must be done by a change inside the *Lantern*.

In like manner as long as the mental image for an unthinkable is held in the mind, just so long will the immoral results continue to manifest themselves.

But, just as surely as the erroneous judgment is corrected, all the results of the personified unthinkable

will be replaced by manifestations of Truth, Pure living, and High thinking.

The complete reformation of an immoral man would not then be the miracle it now is, if physical causation were seen to be as utterly unthinkable, as for the Reflections of the magic lantern to be the Cause of the image they reflect.

But such results are impossible on a basis of physical necessity, and, moreover, as long as physical causation is allowed in the slightest degree, Morals are at mercy of Chance. For a man may be free one moment but necessitated the next. Or again one man might be entirely free under circumstances which would render another wholly necessitated.

The fundamental lie, then, which opens the door to evil and which continues to hold it open is physical causation, or allowing the senses dictatorship. The office of the Senses is solely to report phenomena. Reason translates it into Knowledge. The Senses should neither give us pleasure nor pain. Either pleasure or pain denotes perversion of their use. In their office they should be as sensationless and unconscious as perfect digestion. The pleasure derived from the harmony of color, or sound, or proportion should be wholly intellectual. Pain should be the revolt of the intellect against an untruth. For discord and disharmony are but expressions for a lie!

Pleasure and Pain are both results of the erroneous judgment of Physical Causation, for Physical Causation is as absolutely unthinkable as it would be for the re-

sections of the magic lantern to be the Cause of the Reality they reflect; or, for Thoughts to be the Cause of the Ego or Mind which thinks them.

This conclusion, however, being thoroughly contrary to established belief will not be readily accepted in the case of so called purely physical Disease. For although mental and moral causation is generally conceded for a large class of bodily maladies, yet physical causation is insisted upon for a large proportion.

Feuchtersleben says: "The operations of body and mind meet in the fancy (or imagination) as in a *punctum saluta*; it is only through the imagination that they act and re-act together. Thought without an image cannot become diseased; nor our sensations without imagination become psychically diseased. Below imagination we find affections of the sensor and motor nerves which remain purely corporeal diseases so long as they do not encroach upon her domain."<sup>\*</sup>

But how can they become diseased and not encroach upon her domain? For all our knowledge and experience of sensor and motor nerves is derived wholly from their diseased condition. No one would ever have known of nerves from their healthy condition. They never report themselves. But having become disordered they do report themselves; and the report must of necessity be made through the imaging faculty. There is no other way. The only point which remains then, to consider, is whether sensor and motor nerves get out of order themselves, or by some misuse

<sup>\*</sup>Medical Psychology, pp. 247-248.

on the part of the ego. If then, diseased conditions of sensor and motor nerves can be shown to be results of erroneous judgment, there certainly need no longer be any reason for the Spiritualistic Philosopher to violate the Law of Contradictories, even to the extent of affirming Physical Causation in the solitary case of sensor and motor nerves.

The true definition of CAUSE is: "Whatever WILL, does or DID DO."\* Throughout the phenomenal Universe we observe only an orderly succession of events, never CAUSE. Our only experience of cause is when phenomena is modified through human agency or design. Thus man can combine Hydrogen and Oxygen in the proportion of two volumes of H to one of O and produce the result  $H_2O$ , or Water, through his own design and agency. But at the same time he is conscious that he is not the author of the immutable principle necessary to the combination, and instinctively concludes to a Supreme CAUSE or WILL as an ultimate ground of all the orderly succession of events observable in the Universe. The finite ego is the immediate or efficient cause of change or modification of phenomena observable about us in human life. While the Infinite is the ultimate Cause of the immutable principles back of Visible Universe. Reason can never be satisfied with any causation apart from WILL. Especially since it must necessarily result so disastrously to Intellect and Morals.

Simply because the senses report certain appearances

\*Chas. De Melel, Commensuration, p. 22.

followed by suffering and disorder of the Organism, which interfere with the functions of body and mind is not sufficient reason for affirming Physical Causation in the case of purely corporeal Diseases. For, why should Reason allow the Senses to be competent to furnish the truth in this one case, while in every other the Senses but furnish the data which Reason alone is competent to work over into knowledge? The Senses would at this very moment, (if they alone were consulted), insist that the Earth is stationary; and deny point blank the fact that the Earth is whirling through Space, in its Orbit, at the rate of 68,188 miles an hour.

If then a perfectly satisfactory explanation of all so-called purely corporeal diseases can be given by assuming physical causation to be the erroneous judgment which results, either directly or indirectly in corporeal diseases, Reason is bound to accept it, since it would thus forever dispose of both *Physical Causation* and *Corporeal Disease* by effectually knocking their heads together.

(1.) A belief in physical causation produces Fear, and Fear acts both directly and indirectly upon the body. Often immediately upon the sensor and motor nerves in like manner as was seen in the illustration of the immediate results of Avarice and Revenge upon sensor and motor nerves; or in the case of the results observed upon a belief in a false alarm of fire. It would be impossible to dismay that mind which was in conscious possession of its perfect ability to sub-

due the fire, or else to escape from the flames uninjured. Especially if the consciousness of perfect ability was based upon the knowledge that the only conceivable danger would result from *Fear*. Just so perfect fearlessness has carried many untouched through the most violent contagions of cholera, small-pox, yellow fever, etc.

(1.) *Fear* is also the remote, or (latent) cause of disease, as a race belief held throughout the whole history of mankind. It is the open door through which the Enemy can at any moment rush in and blind the strong man. It is co-existent with the first Personified Abstraction, or the lie of an independent Reality apart from and hostile to Mind. Observe the "*Faust* history" to be seen in the formation of the two words Health and Disease. Dis-ease is the lack of ease immediately resulting from the erroneous conception of an independent Health (anglo-saxon *Häl*, *Whole*!) Whole-ness apart from Infinite Mind.

This one lie lurks behind a million different *Masks*, which pass for so many different entities and Realities. Every scientifically labelled Disease with its various attending symptoms minutely and vividly pictured out to the senses is a *Mask*. The *Lie* and its masks are Personified Unthinkables. The "*Dramatis Personæ*" of a *Stupendous Masquerade* under the auspices of Materialism, and the stage management of Physical Causation. An High Carnival which might be sufficiently entertaining but for the fact that its swift and inevitable termination is that woeful TRAGEDY OF

**ERRORS**—the Errors of Falsity, Evil, Disease and Death, touches a chord which vibrates in every human heart.

Here the ego insists upon an answer to the question: *How* is it possible for a lie or an unthinkable to be expressed upon the body? But one answer is possible. It is manifested on the same Principle as all Thought in the Universe; that grand principle according to which all REALITY is manifested; the immutable principle of which the finite is not the author and which it cannot alter, although it may deny. But if it denies, it reaps the results of the denial worked out on the very principle which it denies.

One can write out on a black-board the statement for the unthinkable  $2+2=5$ ; he, there, has a manifestation of a lie. If he affirm the lie to be true and on the strength of the affirmation gets \$5 (dollars), out of his neighbor instead of \$4 (dollars), there are immediately, immoral results from the lie.

Now, Rheumatism or Pneumonia, etc., are Verbal expressions for unthinkables just as  $2+2=5$  is a verbal expression for a lie. By means of the picturing faculty, both of the individual and of those about him, the outward manifestation of the unthinkable will express itself upon the body just as surely as the magic lantern will reflect the picture inserted between the light and the lenses when the proper conditions are met.

This explanation reduces all physical phenomena in the Universe to the manifestation of Thought and

removes the contradictory from the philosophy which affirms man to be the union of mind and matter, and the erroneous judgment that Soul and body interact. Will is the only CAUSE in the Universe of which we have any knowledge or experience. That Will modifies, changes and controls the physical is our hourly and daily experience. But how matter, even in the form of sensor and motor nerves can change itself into sensations transcends all experience. On the other hand, mind can locate sensations in any part of the body at will. Thus cases are common (quite too common) where from the simple trimming of the finger nails some persons actually suffer more than others would from cutting into the skin. Again others pride themselves upon such an acute sense of digestion that they can tell the exact ingredients of their food even when the palate is deceived.

Soul and body cannot interact any more than the *Reflexion* and the *Magic Lantern* inter-act.

Quinine nor Physic never made a sick man well, any more than a dead man could double up his fist and strike a blow. Faith in the knowledge and skill of the doctor who prescribed the medicine; hopefulness in those about the sick man changes the mental image until the appearance of disease, like *Dissolving View*, fades into the glorious *Reality* of Health.

The problem of Health, then, would be how to cultivate and keep clean and healthy pictures in the mind. Health would then be an essential part of the ego.



Man would be a strict unity not a trinity of Intellect, Body and Morals.

And the absolutely necessary postulates of this Unity would be INFINITE MIND, FREEDOM and ETERNAL LIFE.

One more Contradictory remains to be considered, viz.: The contradictory of Life. If we affirm Life to be a universal, necessary and absolute Truth, then Death is impossible and unthinkable.

The appearance called death is therefore only the last stage of the Lie of Physical Cessation in which the lie and its mask are swallowed up in the victory of Truth, in which the Personified Unthinkable is erased from off the boards of Reality.

Heaven is not a PLACE where there is no more sinning, suffering and dying. It is a state of Intellectual development. And when the finite reaches that stage of Insight by which the contradictories of all attributes of Infinite Mind are seen to be self-evident Un-thinkables—then there will be no more death, no matter whether that degree of WISDOM is attained upon this Earth or in some other Sideral System.

## CONCLUSION.

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A few more words remain to be said in regard to the use of the Verbal Opposite, or Contradictories. Since there is such a thing as Verbal Opposite, what is its office in our mental activities? Reason insists that nothing is useless or meaningless in the Universe. Why, then, is it possible to say or to believe a thing is *x* when it is not so?

Consider, then, for a moment, the proposition that two straight lines cannot inclose space. Nothing can make the truth of the proposition so manifest, as the attempt to think its contradictory,—(two straight lines can inclose a space.) In fact, Truth cannot be established or proved in any other way. A truth is only accepted nominally or on trial, as it were, until its contradictory is seen to be a self-evident *UNREASONABLE*. This principle of Contradictories is, then, our Touchstone for truth.

And this is the part *Attributes* and their *Contradictories* play in our knowledge of Reality. Attributes are the lights, and Contradictories the shades, which together work out some magnificent truth of Being; just as an artist represents the idea, Tree, on paper, by means of black dots, and lines,—and light

spaces. The idea, tree, is made manifest by means of the LAW OF CONTRADICTIONS, and cannot be done in any other way. Why? Because the artist is imitating Nature, and in Nature, the idea is worked out on the principle of Contradictions; for phenomena are but mental pictures for the ideas of Infinite Mind.

In like manner all the great truths of Health, Virtue and Life are worked out on this same principle of Contradictions; But mankind, at present, as it were, accept them only nominally, or on trial. There is but one way to establish them as grand Realities. When the appearances called Evil, Disease and Death, are seen to be results of personifying self-evident unthinkableables; then Health, Virtue and Eternal Life will be as absolutely certain as the fact that all right-angles are equal.

If a man is looking at the drawing of the tree on paper, should see only a meaningless collection of black lines and dots, and should devote himself to a minute analysis and enumeration of dots, angles, and straggling and crooked lines, he might display a very profound erudition on the whole subject of lines and dots; but he would forever miss the idea Tree in the artist's mind.

If on the other hand, another man should devote himself to the study of the phenomena of light spaces, he might work out some very marvelous theories involving laws of Optics and Mathematics; but he would also forever miss the idea, tree, in the artist's mind.

But if, finally, some one should, in looking at the sketch, arrive instantaneously and unconsciously at the idea, tree, lights and shades would be quite meaningless, in themselves, and never interest him beyond the fact that they represented the principle by means of which the idea was expressed.

Like Socrates of old, he would claim no wisdom for himself, simply because he had recognised the design of the artist, but would feel more than ever impelled to affirm that he knew nothing, in view of the fact that he was neither the Author of the idea, nor the sketch, nor the principle by which it was executed. If the Oracle pronounced him the wisest of men, he would maintain that it was simply because he knew nothing, while the EXOTICUS of the Dark Lines and Light Spaces did not even know they knew nothing.

So if the ego could, with the humility of a little child, or of the Wisdom of Socrates, starting out once more from the Threshold of Knowledge, arrive instantaneously and unconsciously at the sublime ideas of Life and Love, contradictories would be quite meaningless in themselves and never more be of interest, save as they had together manifested the Ideas of Life and Love and furnished the Principle whereby other ideas of INFINITE MIND could be comprehended by the Finite.

THE END.





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