Mind and its Higher Functions

Defined According to

The New Theomonistic Reductive Method

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Motto:

Explain not the things of this Earth from below!
The low cannot prove what is higher.
But learn of the steps to which all here may grow,
Directed by minds which aspire!
Sensations, environments, nerve cells, and brains
Are means that we grow; but the Mental
Is reigning supreme; and on spiritual planes
It grows to the life most essential.

—Author.

“Who knows the mind, has the key to all things else.”
—(A. B. Alcott, "Table Talk.")

“It is the mind that makes the man, and our vigor is in our immortal
soul.”—(Ovid, "Metamorphoses," xiii.)

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INTRODUCTION.

The relative value of any definition is to be judged by the method which is employed to arrive at such a definition. Usually, science laborates by the inductive method, and philosophy, by the deductive method, while the old-time theology uses blind faith in traditions.

The inductive method simply gathers facts, without properly relating them one to another to an extent to explain life as a whole. The deductive method reasons from cause to effect and tries to give the meaning of the facts gathered by induction. The traditional method is unprogressive and, therefore, looked upon with righteous contempt by most of the scientists and the philosophers, but it is a stabilizing and conservative method to which some of them return from the chaos of conflicting isms and theories, albeit, it is also fossilizing, and it easily becomes fruitless and lifeless.

Evolutionary Psychism, known as Theomonism, is using a method of research which is different from any other. It is called the reductive method, because it reduces or brings back the illumination which the higher evolved individuals accumulated by aspiration, for the purpose of enlightening the less evolved individuals. This idea is expressed in the Theomoriistic Bible, edited by me, in the following passages:

(a) As to method of definition:

"Let men not any longer try to explain the higher things by the lower, but let them interpret the lower by the higher." (III, 8:6, Message of Jesus.)

(b) As to ethics or practical application:

"Seek the light from heaven: all other things cannot help you. Walk as the children of light, and then the whole world must lie at your feet. Food and drink you find at your side, and you will not hurt your foot knocking against a stone; rather will you use the stone to kill the serpent on your path." (III, 8:8, Message of Jesus.)

Let us contrast, now, the various methods of definitions, to make clear our own new method.

(1) The Inductive Method, having gathered a goodly number of human bipeds, will come to the conclusion that they are evidently animals, of the order of vertebrate, two-handed, mammals, most closely related to the anthropoid apes, but showing a more or less superior brain power or organizing life impulse. As to a definition of the mind, this method gives no result. Questions pertaining to things which cannot be seen, felt, smelled, or tasted, or which cannot be weighed and measured, it must leave alone, because having no means whereby to solve them.

(2) The Deductive Method, having taken into consideration the latest and most trustworthy findings from many minor sciences, and listening also to the dogmas of the traditionalists, will consider the human species as the crown of creation because of the ability of mental abstraction and because of achievements proving superiority over all
other known beings. As to a definition of the mind, this method is entirely dependent upon the all too meagre results of the common physiological psychology. The endeavor of dividing the mind activities according to cranial bumps, in the manner of phrenologists, seems to be the utmost to be looked for, according to this method. This method does, indeed, laborate very much, and often almost exclusively, with so-called metaphysical or non-material things—yea, with ideas by themselves even, as Plato did, or are speaking with Kant of the "Ding-an-sich" or the ultimate reality; but thousands of years of metaphysics have not produced a single workable definition of the mind that will bear the test of higher psychism and of the greatest phenomena and events such as sacrificial love, absolute loyalty to truth and justice, telepathy, materialization, mediumistic healing, etc.

(3) The Traditional Method, having gathered discriminately weighed evidences transmitted from others by others who are looked upon as perfectly trustworthy, comfortably settles down to define life according to a hard-and-fast system of dogmas or creeds. It will admit so much of science and philosophy as is in accord with these traditional creeds and dogmas; but beyond that, all other things are taboo. It is not much bothered by problems of logic. What it cannot define intelligibly, it simply takes in blind belief, and undefinable mysteries become hobbies with it, wherefore such illogical dogmas as that of the fabled divine Trinity are tenaciously adhered to. This method is employed by no means only by theologians, but by many scientists and philosophers as well. As to a definition of the human mind, this method is wavering betwixt light contained in the revelations of a superterrestrial higher evolutionary life as shown forth in the more or less symbolical and only partly understood sayings of bright seers of the past, on the one hand, and the materialistic definitions of modern scientists, on the other hand, leaving all greater problems of life (necessarily subject to a correct definition and use of the mind) without any answer at all, or, with an answer which must be called immature, if not truly childish, as compared with the proofs furnished by advanced sciences and explained by modern philosophy.
DEFINITION OF THE HUMAN MIND AND ITS HIGHER FUNCTIONS FROM AN EXAMINATION OF THE ANGELIC MIND.

Would you know the human mind,  
Study souls of heavenly kind.  
They who rose may show the height  
Where our souls may take their flight.

—Author.

ANGELS. The question of what angels really are cannot be solved without theomonistic psychism. It needs genuine mediumship to get into conscious contact and intercommunication with these angels, which contact is not established by irresponsible, aimless, and often even godless, if not actually satanic lower spiritism, no matter how nearly physical the phases of mediumship found with such low spirits may be. In fact, the physical phases of mediumship are by no means the most helpful. Reading the common spiritualistic literature, we are overwhelmed by the varied and contradictory assertions made, including even such ridiculous teachings as that of a general reincarnation, or an assertion that Jesus Christ never existed, or that the only God there is is our own conscience, which they fail to define, or that any mercy of God and saving objective work is to be discounted, as we must lift ourselves up, so to say, by our own bootstraps, etc., etc., not to speak of the arrant nonsense that there is no hell at all; for such low spiritualists’ own mental darkness is proof of real hell, indeed.

On the other hand, the Theomonists, having no dogmas, but being not without sure guides for deeper inquiry, know for certain that Monism, and not Dualism, is the correct definition of the expression of universal life activity, which means that, although there be much darkness in the world, it is certain that the ultimate governing power is light, and that darkness appears merely as a contrast to the light, or, in other words, that every appearance of evil is thrown into relief because of the advance of the good, or, theologically and more definitely speaking, that Eloah, the personal Almighty God, dwelling in the center of the Universe, is supreme over all and rules not only over the advanced worlds and their heaven spheres, but that also the lowest worlds and their hell spheres are entirely subject to him.

No really important life question could ever be settled with certainty, except theomonistic psychism proceeds on the evolutionary, or rather avolutionary, basis of life in its perception of it as a grand whole centered in God.

By avolutionistic inquiry, under the well founded assumption of Monistic Theism, the Theomonist learns much about angels that is most enlightening also for our own terrestrial and mortal condition; for, he learns that the angels who usually help men on our earth are elevated human beings who formerly lived here in the flesh body, exactly as we are doing now. They may have lived here thus from a
very short time to 200,000 or more years ago. He learns that by no means have all ancient men become bright angels since they passed out from this life; but that not a few have become very devils of hell planning our mental, moral, and physical destruction. But, a Theomonist knows also that not only are all worlds inhabited (except those that are too primitive, or already dead), but that the inhabitants of one world can freely communicate and get in close touch with the inhabitants of other worlds; and that men on earth are influenced by no means only by earth-born spirits, but also by many spirits or minds from other planets of our own solar system, and even from large worlds far outside of our solar system.

**HIGHER FUNCTIONS OF THE MIND.** To know what are the possibilities of the higher functions of the mind, we must necessarily study them from functions of the minds of advanced angels having attained superior avolution, especially the earth-born angels, of whom Jesus Christ is one of the very highest. Every truth ever proclaimed by the Lord Jesus is a truth which can be grasped by every advanced psychic Theomonist. Every miraculous deed ever performed by him can be performed, under the proper conditions which were needed also for Jesus, by advanced psychic Theomonists. Evidently, even if we did not know certainly that Jesus is truly the son of man (originally born of a human father, 200,000 years ago, namely, the Adam or progenitor of the first line of psychic men on earth, i.e., of men who have a truly human soul as distinguished from the common animal soul by its psychic faculty enabling it to get into mental contact with the spirit world, or with the whole outside mental world), we would certainly perceive that the mentality shown by Jesus is a mentality which may be ours in every respect, if we keep on, as we should, developing higher and higher.

Common physiological psychology of our materialistic universities has divided the functions of the mind according to five senses, and their sensibilities. Such a "divida et imperea" rule is O.K. in most cases, but not in all. We do not always learn to understand the whole by examining its parts, for we very often lose sight of the whole over the considerations given to the parts.

This is exactly what has happened with regard to the science of the soul, by which is meant here the mind. According to the limitations shown by either sight, hearing, smelling, etc., we speak in common psychology of the limitations of the mind, assuming that the mind is subject to the five senses; while the truth, as seen by Theomonists, is that the senses are subject to the mind in all things that are of vital importance.

In my former years, I, too, being still influenced by the old psychology, tried to define the mind according to so-called psychic senses—and, for the sake of clearness to those not educated in psychism, it is, indeed, necessary to refer to such distinction again and again—but of late I have discarded for myself such division of functions according to various distinct senses.

I have come to the conclusion that the mind cannot be subdivided, nor can its higher functions be distinguished in most cases. The mind is the whole of the ego, as far as it gets into touch with the intelligible
world, and as far as it thinks of itself. Speaking of the conscious, the sub-conscious and the super-conscious mind, does not define the mind as such at all; nor do the names clairvoyance, clairaudience, clair-odorance, clairsavourance, and clairtouchance really give a perfectly satisfactory explanation of the mind and of all its higher functions; and as to the various phases of mediumship, it may be said that among a hundred or more mediums there are not two alike in mental receptivity or in the effectiveness of the functions of the mind, nor in the number of functions used. If the five senses were the only ones possible to the mind, there should be only five different kinds of mental mediumship, although there might be found a few different kinds of physical phases of mediumship in addition to them. But long experience of investigators, such as Dr. Peebles, myself, and others, in various countries, and also the history of mediumship, reaching over thousands of years, prove that there are innumerable more or less distinct phases of mediumship, almost as many as there are individual mediums, guessed also by Emerson, when he said: “Each mind has its own method” (“Intelligence”), and which indicates, no doubt, that the mind is far above the few senses known in the mortal life; wherefore I have come to the conclusion that the mind can operate or function, if need be, or when desired, as if what we might call “senselessly,” and this is why the materialists call every function of the mind not related to outer sense “insanity,” but, in fact, this insanity is by no means equal to nonsense or illusion, for it most frequently expresses the superior and universal sense, to which the materialistic perception of “common sense” is mere “babbling of babes.”

When we wish to know great facts and truths, we are not apt to waste our time in asking a primary scholar for them, but we ask the highly learned savant. Why should, then, the Theomonists or advanced monistic universalists, knowing of divine universal avolution, ask the stupid materialistic and one-sided agnostics and learned ignoramuses of the old traditional, inductive, and deductive schools for what cannot possibly be known to them, except by divine revelation, which is not understood by them as to the “modus operandi”? Revelation means far more to the mediumistically developed Theomonists than to the ignorant orthodox non-mediumistic people of the accepted colleges; for they do not only wait for divine revelations to come, but they rise into the realms of spirituality, to investigate for themselves. Anyone who, like myself, has not only seen and heard innumerable highly developed angels, belonging to our own earth, our wider solar system, or to far-away greatly developed worlds superior even to the very best found on all planets of our own solar system; and who has critically examined all that he saw and heard—yea, who has not only been transported to the spheres surrounding our earth, but who has travelled in great and far-away worlds to some extent and has been transported through vast spaces of the Universe—has had indeed ample opportunities to reduce from his experiences of the higher mind at work the following facts:

1. Intelligence, emotion, and volition are not only closely related functions of the mind, but they are identical, in the last definition. To the higher mind of a superior angel, knowing what to do, feeling why
to do, and willing the accomplishment seems to be one and the same general function of the individual mentality. Apparently there is no time spent in weighing by the one or the other faculty of the mind, to come to a conclusion or to carry out an act by volition, for—as far as I have been able to observe, and I do not know of anyone who had better chances to observe the minds of angels functioning—everything goes with lightning-like rapidity.

(2) The brain should be defined as the part of the nervous system which co-ordinates the sensory-motor and sympathetic systems of nerves; but the brain and all nerves are posterior as to time, and subjective as to functioning, to the prior independent mind, and the higher developed brain of a superior angel is not spatially limited, as far as its telepathic effectiveness is concerned. It is ridiculous to believe, with the materialists, that the mind dies with the fleshly brain; for the mind, after decay of the gross nervous matter, is never without any nervous system. Within the fleshly body is a spiritual body, as St. Paul correctly stated (1 Corinthians 15:44), and this spiritual body supplies means for perception and reasoning. This psychic or spiritual body becomes more and more exclusively brain, so to say, i. e., that body, whenever more highly developed under the superior heavenly conditions, becomes the ever more perfect and powerful means of expression of the real and complete self or ego, so as to become ever more really identical with it as a whole.

(3) The spiritual directiveness of the superior angel, i. e., of the more highly developed mind, becomes so powerful that I have seen millions of low minds quailing before one such mind, and actually becoming defeated by it; and I have often had the conviction that the higher minds become really divine in wisdom and in power.

(4) The higher mind has a creative power, developing everything of an invisible spiritual or visible material intro-convertible nature, and itself growing by well-directed commonly useful activity. (See Theomonistic Bible, IV, 4:4, 5: “The earth's evolution has grown from the outward to the inward, from elements which were quite simple to great organizations; and although they are physical, they really do show forth also the spiritual or psychic guidance; for, without such guidance, the physical could not organize. The spirit is working outward. It starts as knowledge, and develops into nourishing force, which is new for this earth here. The spiritual force which we are introducing is far more than mere thought and teaching: it is a power from the heavenly source” (Message of the World Angel Counsel). We Theomonists assert that God, indeed, creates everything; for it is His psychic power, usually called the Holy Spirit (which is a power and not a person separated from Him, for it is His own soul power) which is the source of all other power; also that Eloah creates through agencies, and these agencies are the superior minds in the highest spheres, who, again, carry out their work through related and not yet so highly or not so generally developed minds. We must, therefore, assert that the higher mind is truly creative—not in the old wrong sense as if bringing something into existence out of negative nothingness, for “ex nihilo nihil fit,” but evolving everything in a manner which is bringing into a new and ever better existence that which formerly
existed only in unorganized parts.

The whole universal evolution, as we see it, is a grand universal co-operation of minds. But, besides evolution, there is also devolution. As soon as minds become only negative, and retrogressive, they hasten their own destruction, and no one should delude himself with the idea that souls, egos, or minds cannot be annihilated entirely. The most satanic beings, as I have seen, are entirely crushed out forever, by own folly, as, for instance, the utterly wicked and blaspheming so-called “Comet” spirits, and the utterly useless children of Satans called “Automatons,” named in the Theomonistic Bible, just as a suicide takes his own mortal life. On the other hand, from the divine standpoint, i.e., from the standpoint of higher evolution, it is equally well known to us that all souls, no matter how heavily laden with sins and however weak they may be, can, by this universal co-operation of minds of a creative nature, turn in true repentance and become recreated into better manhood and later enter even into angelhood. But a vicarious atonement, except as a strengthening of a real self-sustained reconciliation with God and angels, does not help anyone. Mere remorse or self-pity without repentance is useless, as far as a higher development is concerned.

(5) By means of telepathic contact and universal co-operative activity, the superior mind of angels reaches into things eternal, i.e., they have a more or less wonderful and comprehensive pre-vision. It may be explained as a reasoning of the angel by means of a superior standpoint from cause to effect, but this pre-vision appears as so surprisingly perfect to us mortals, that we often have the impression that a conscious reasoning is not at all necessary. In this, we strike at a hidden mysterium not yet fully understood even by advanced Theomones. Of course, the mediums are enabled to foretell events because of the information imparted to them by their superior guides. But how the angel-guides know is not fully explained. We know very well that the vision of the medium can be extended also in space, as I have seen many events of the great war in Europe, although I never left the United States during the war. We know also that the stones of human individual lives to some extent may be read by psychometry from the “aura” or magnetic fluid left on the apparel worn by the individual whose story we wish to know. We know, likewise, of material transmutations which baffle the scientists who are not very highly developed. But for the purpose of understanding what is the means of bringing about such effects we must delve more deeply into a real science of mind and ether-vibrations.

This last point, as to the hidden means, I wish now to emphasize and elaborate, as its consideration is the most instructive for an understanding of mentality.

The materialistic scientists have come to the conclusion that the material phenomena cannot be understood without the supposition of the electrons and a universal ether, without imagining graded radiations and vibrations, without certain subdivisions of elements in regular order of relationship, nor without radioactive powers. I may truthfully say that the psychists who amount to anything have all, likewise, come to the conclusion that the mind and its functions, or
what we should call mentality, cannot possibly be understood without supposing the existence of intelligent actions upon etheric waves; for, otherwise, telepathy becomes non-intelligible.

The question is now, what is this ether and how can the power of the mind act upon it? The following explanations, all wrong, have sometimes been given: (1) Mental actions are identical with purely etheric actions. (2) Mental actions are purely biologic actions (so Darget). (3) The higher universal ether is filled with what Prof. Lucien Larkin, of California, calls “mentoids,” just as the lower ether is filled with electrons, and which mentoids cause the mental actions.

These explanations cannot be correct for the following reasons: (1) If mental actions were identical with etheric actions, all electrons were what we might call mentoids; and all atomic matter would necessarily imply mentality, while we rightly ascribe mentality only to the animal kingdom. (2) If all mental actions were purely biologic actions, as biologic action is commonly understood, then all mentality would cease with the disintegration of visible life forms, including men, which, as we know by revelation and psychic mediumship, is not a fact. (3) If mental actions were identical with the actions of so-called “mentoids” of the higher ether, provided such existed, which we deny, then were the mental actions really dis-individualized or the mentoid-actions would be separate from the actions of individual minds.

To avoid these difficulties, I have developed a theory which I announced some years ago in my articles in the “Washington Sunday Post,” namely, my theory of the “Psychons” and the “Psychic Rays.” It would almost fill a good-sized book to give the details upon which I base that theory, of the correctness of which I am today more convinced than ever, for I have since tested it in various ways.

Shortly, my theory is this. There is, indeed, an all-pervading universal ether. The universal ether, as far as we know, is uniform throughout the Universe. It is nothing but the base of all existence, including power and motion. There is most probably no higher or lower, but only one kind of ether. What appears as a different kind of ether itself, is but the action upon ether, whether by mind or by matter. The psychic rays, as I conceive them, are not, strictly speaking, rays of a different ether, but rays differently formed in the same ether, namely, by mind-activity; and without this mind-activity, they do not appear, and really do not exist as such. The psychons, on the other hand, are really electrons, but they are electrons put in motion, for more or less organizing activity or formation, by the psychic rays, which, as we have seen, are impelled by mind-activity only.

To understand my theory correctly, it must be understood also that we do not acknowledge a blind impetus in nature, but we think that all biologic growths are caused by mental directions from such minds as have charge over them. With this, we certainly do not deny that it is God’s spirit force that animates nature; no, we rather affirm this fact, although saying that He does such animation by His servants, namely, those minds whom He entrusts with such work, being sufficiently gifted with wisdom founded upon experience in higher evolution and being duly supplied from His own psychic store-house. In this sense, then, we may admit psychonic action upon all biologic growths.
But when I speak of psychons, I would rather limit their definition to those mentally impelled electrons which by such mental directions are furthering the growth of mentality itself and which themselves evolve into brain-matter, such as is found with great souls, whether incarnated or in the higher psychic or heavenly body.

An endeavor has been made by people who can never get enough of abstractions to think of such psychic rays and psychons as pertaining to the purely psychic or spiritual, namely, to the mind or rather to thought, as such, exclusively, understanding the mind as only a part of the personal being more or less developed. But this definition does not suit me at all. What thought is in itself, aside from its impression upon the ether as psychiconic radiation, if not a mere effect of sensation and avolutional power, we know not, nor is it important, except that we know that thought is the activity of the mind, including also impressions from outside not yet fully converted into own conscious reasoning.

I am sure that we are not far wrong in conceiving the mind as a whole as identical with the ego or self. And grasping so much, we will not any longer speak of real limitations of the mind. We may speak of obstacles in the way of mental growth, such as are caused by idleness, lack of experience, hindrances to higher education, etc., but to assume that the mind is really limited, would denote pessimism as to higher evolution of everything; for everything in the world is dependent upon the mind.

The study of the mind and of mind-activity is the greatest and most important study, and it were far better if all libraries were destroyed while men had learned to study the mind by the only profitable reductive method, as indicated by me, than to multiply books based upon mere inductive, deductive, and traditional reasoning and to do away with psychism or the themonistic reductive researches, for by the latter alone would it be possible to produce far more valuable books again.

A sure criterion for the mental or psychic development of a so-called thinker is his grasp or lack of understanding of themonistic psychism. "Gignosko se auton," i.e., know thyself, or—know nothing! Knowing thyself, improve thyself psychically, which includes also the moral improvement, for immorality shuts the door to all higher and divine evolution. By immorality I do not refer only to the sins of the flesh, but especially also to the grave sins of the mind, namely, dishonesty toward oneself, and others (hypocrisy), pride and selfishness, greed, hatred, jealousies and envies, etc., which are terrible obstacles to divine evolution, greater ones than those of the flesh; for the flesh is soon stripped off, but the mind remains, and if we have harmed ourselves or others mentally, then the wounds are most serious.

It is a common experience that people who pass from this life to the spirit existence are much astonished that they do not find themselves in heavenly conditions, although they were such prominent and law-abiding people here on earth, never punished for any crime or fault. But they did not realize before they passed out that they had mentally caused grave errors to arise or to be perpetuated and that great disasters happened because of their mental or psychic obliquity.
CONCLUSION.

I have given here only a few general conclusions from preliminary investigations carried on by me, not with an opinion as if I had delved very deeply into this matter, but rather with the wish to start a line of investigation to be carried on by many to follow, which shall become of far greater benefit to all than the almost fruitless metaphysical thoughts of the past. At least, I have tried to lay down the basis of a new method of research, which, I think, is strong enough to bear all future efforts for real success.

This new reductive method was suggested to me several years ago by the Lord Jesus Christ, and, since I have here for the first time announced it, I shall give a clear definition of it and indicate also briefly what results such new method of investigation may be expected to bring.

DEFINITION OF THE REDUCTIVE METHOD OF INVESTIGATION. The reductive method explains the lower things by the higher. It reduces or brings back illumination from higher evolved minds for the purpose of explanation of possibilities for minds not yet thus developed. This method is to supplant all other methods, such as the inductive, the deductive, and the traditional methods, for it works in all spheres of life.

SOME RESULTS OF INVESTIGATIONS BY THIS METHOD. To see what results may be achieved by this method, many illustrations might be made; but I give here only a few indications regarding fields governed until now by the three old methods just named.

1. In the field of material science, the fact of organic revolutionary mutation has always been a puzzle to the scientists. There seems to be some great power at work which appears to disregard the orderly evolution of species and causes a great forward jump, as it were, in the development of a life form. What Prof. J. de Vries has found in the vegetable kingdom, many others have found in the animal kingdom, and I have found in the mental kingdom. The pithecoid man or missing link between the anthropoid ape and the lowest type of man has not yet been found, and most probably never will be found, because of a great mutation from the one to the other. While the close relationship of the one to the other has been seen by the inductive method, a reduction from the development of the higher to the lower could have shown long ago, as it now may be shown by this new method, that the nervous system and, in fact, also all organs of the lower life forms must slowly, but surely, develop toward the organism of higher life forms, and we find in man, indeed, all the stages of former developments, both physical and mental, illustrated. We find also that we may assist nature very much by cultivation of the lower life forms in the direction of the higher ones. The famous Elberfeld horses trained in mathematics illustrate this. The mutation from the natural mind to the angelic mind is, likewise, no dividing gap, but a wonderful bridge.

2. In the field of philosophy or metaphysics, general reviews and phantasies have been numerous, but nothing was known beyond what
had been learned from the sciences and from old revelations. The
deductive method may be likened to a broiling down of various hetero-
geneous accumulations. No philosopher has ever, by pure deduction,
without inspiration through mediumship, conceived a truth of truly
universal and eternal application; for nature may be an open book to
scientists and philosophers, but its lessons are of the earth, earthly.
The universal and eternal facts and truths cannot be learned by mere
deduction; they must be reduced from angelic minds of much higher
evolutions not yet found on our earth. Often have philosophers, like
Leibnitz and others, admonished: "Know thyself!" But the common
psychology of today is still practically without any real definition of
the psyche or soul that can stand the test of psychism. It is interesting
and even charming to read the ideas of Spinoza and Leibnitz. The
monism of many philosophers, including also Spinoza and Haeckel,
is, however, really either pantheism or it is pan-naturalism, which both
really amount to materialism and are both wrong, for the one makes
nature "God" and the other makes God "nature." Occasionally, a
philosopher (because he is sometimes sporadically inspired from the
angelic world) speaks better than he knows, as when Leibnitz says
that "God is the primary, supreme, perfect monad; and that from Him
all others proceed as 'fulgurations' or radiations." In this saying, the
idea of relationship by light is correct, also that of distinction between
the self-illumination of the supreme Evolver and the dependent radia-
tion of the evolved; but such relationship as an avolution or an on-
drawing rather than a mere evolving or out-throwing process was
probably not understood by Leibnitz. This can be learned only by the
reductive method of investigation, not by the deductive method.

(3) In the field of theology and all other orthodox systems of knowl-
edge using the traditional method of investigation, the very fact of
stagnation and sectarianism on account of dogmatism is a clear proof
of inefficiency. How even some scientists and philosophers can cling
to this method is more than I can understand. However, as to higher
theology, we must acknowledge that the reductive method has been
unwittingly accepted for ages; for, in all religions, the wisest and
most inspired seers and leaders have been examined and all religions
have called for a close imitation of such heroes. The greatest of all
men in the history of the Earth is Jesus Christ. Since missionaries
have gone to all countries and have brought the story of the life, teach-
ings and deeds of Jesus to the so-called "heathen," practically all na-
tions and all races have avowedly or secretly come to the conclusion
that the life of Jesus, even according to the very imperfect picture
which we can gain of it from the more or less corrupted texts of the
New Testament, is superior to anything else ever found on Earth. I
have, indeed, on the mission field of India among Hindus and Moham-
medans, and when, elsewhere, talking with Chinese, Japanese, and
others, found that certain heroes of those nations were compared to
Jesus, but I have never heard anyone assert that their own heroes were
really equal to Jesus. I found that these people of other religions
were most pleased when it could be established that some great truth
enunciated by Jesus was also found to some extent in their own holy
books, proving thereby that they regarded Jesus as the best interpreter
of the superior divine universal life.

But now, suppose the theologians of all nations to leave the purely traditional method of investigation and to adopt the reductive method advised by the Lord Jesus in our days, what will happen? I think the ultimate, if not the immediate, result will be that there will be only two classes of people, namely, those who may be called the Children of Light, namely, the truly progressive people, and those correctly named the Children of Darkness, or the retrogressive people. The illumination coming through higher mediumship will be so grand and so unifying that neither different sects, nor different religions will be continued any longer. Furthermore, I believe that the unnecessary, if not foolish, difference between science, philosophy and religion will also finally disappear, and, instead, we shall have a reductive investigation of life as a whole in the universal and eternal light. What that will mean for the beatification of mankind can readily be imagined.

The things bound to earth and the life here below
Confuse many minds which are little.
But minds which have grown, see beyond, and they know
Great union by heavenly transmittal.

—Author.
Notes to be made by the Students: