

The New Psychology

PSYCHO-ANALYSIS

METAPHYSICS

PHILOSOPHY

SCIENCE

By

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He has achieved success who has lived well, laughed often and loved much; who has gained the trust of pure women and the love of little children; who has filled his niche and accomplished his tasks; who has left the world better than he found it; who has never lacked appreciation of earth's beauties or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration, whose memory a benediction.—B. A. STANLEY.

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Psycho-Analysis
Part Nineteen

PSYCHO-ANALYSIS

“**C**ANST thou not minister to a mind diseased,” asked *Macbeth* of the *Doctor*—but the passage is so strikingly fitting, so prophetically explanatory of psycho-analysis, that it must be given in full:

Macbeth: Canst thou not minister to a mind diseased,

Pluck from the memory a rooted sorrow,

Raze out the written troubles of the brain,

And with some sweet oblivious antidote

Cleanse the stuff'd bosom of that perilous stuff

Which weighs upon the heart?

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Doctor: Therein the patient must minister to himself.

There is hardly a person today exempt from some form of phobia, or fear, whose origin may date so far back as to be lost among the shadows of childhood; hardly a person is free from some aversion, or "complex," whose effects are a matter of daily occurrence, despite the will of the victim. In a sense, the subconsciousness has never forgotten the incident, and still harbors the unpleasant memory of it; the consciousness, however, in an attempt to protect our dignity, or vanity, whichever you prefer, may evolve some apparent, better reason than the original one. Thus complexes are formed. Brontophobia, or fear of thunder, was brought about in the case of one patient by hearing a cannon go off very near her when she

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was a child; a fact which had been "forgotten" for years; to confess to such a fear, even to one's self, would have been childish—and fear to the somewhat more dignified cause of thunder. Needless to say, it is such disguises of the memories which make difficult the labor of the psycho-analyst to pluck from the memory a rooted sorrow, to raze out the written troubles of the brain, its "traumas" or the original shocks. And when we remember that *Psyche* in Greek means not only the mind, but the soul, we can better understand Shakespeare's amazing grasp of psychology when he speaks not only of the "mind diseased," but of "that perilous stuff which weighs upon the heart."

We all have these complexes, in forms ranging from the mild to the severe: sitophobia, the aversion to certain foods;

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claustrophobia, the fear of locked doors—to which the fear of open spaces forms a striking contrast; stage-fright; touching wood and other superstitions—a thorough list would indeed be a very long one.

For the greater part, the patient must minister to himself—with the help of the skilled psycho-analyst. In some cases elaborate processes are needed, and the use of psychometers and other delicate registering devices enlisted; but usually, the procedure is a simple one. The subject of investigation is made comfortable physically, and put in a quiet mood; he is then told to utter whatever may come into his mind in connection with his complex—with occasional promptings and questions from the psycho-analyst. Sooner or later the association of ideas will bring to the surface the original

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cause or experience, which had become "rooted," submerged; very often the mere explanation will suffice to eradicate the obsession.

But there is another group of disorders, hysteria, which may partake both of the physical and the psychical, or where either state may induce the other. Richard Ingalese in his "History and Power of Mind," has summed up the matter very clearly: "Disease may be divided into two classes, the imaginary and the real. Imaginary disease is a picture held firmly by the objective mind, which causes more or less physical correspondence. This kind of disease is often created in total disregard of the laws governing anatomy or physiology; and is the hardest to cure, because persons possessed of it hold to it so persistently that an entire revision of their

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mode of thought must be made before it can be cured. It is not at all infrequent to have a patient complain of kidney disease, locating the pain and the organs several inches below the waist line. The spleen is often supposed to be in the right side of the body, and phantom tumors appear and disappear. But all these mental pictures, if held long enough, create matrices or vortices, and draw into them the elements that will bring finally the actual disease that was at first purely imaginary."

Psycho-analysis proceeds upon the assumption that a very large number of cases of disease are caused by repression of normal desires, or by disturbances that have occurred in the past life of the individual. In such cases the root of the disease is so concealed, sometimes

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through years and years, that it must be searched for.

The psycho-analyst is enabled to locate such difficulties, through dreams, or rather through the interpretation of dreams, or by questioning the patient concerning his past life. The well trained analyst must of necessity secure the friendly confidence of the patient to such an extent that the latter will not hesitate to reveal any experience, no matter how intimate.

As soon as the patient has been led to remember a particular experience, he is encouraged to talk about it in detail and thus it is brought up from subconsciousness. The analyst then shows him what has been causing the difficulty and when the cause is eradicated it can do no more harm.

It is exactly parallel to a foreign sub-

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stance in the flesh; there is a horrible swelling, with inflammation, pain, and suffering; the surgeon is called, removes the difficulty, and nature does the rest. The psychological law follows the same procedure. If there has been any abnormal activity, any festering sore in the subconscious mind, going on for years and years, if it can be located by a process of mental analysis and put out of the mental complex and shown to the patient, the catharsis is complete.

Dr. Hugh T. Patrick, clinical professor of nerves and mental disease in Northwestern University Medical School, mentions several interesting cases.

"In many cases of functional nervous disorders the factor of fear is quite obvious. But in many cases, though equally important, it is not at once apparent.

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Of the latter there are numerous varieties which may be divided into groups. One group embraces patients known to have physical courage. A few years ago there was referred to me one of the most noted as well as fearless men in the ring, a man who was peculiarly carefree, if not careless. He was suffering with what were considered rather vague and baffling nervous symptoms, principally insomnia, lack of interest, and moodiness. A careful analysis soon revealed that some trifling symptoms, due to high living and domestic friction, had served to put the idea into his head that he was losing his mind. This phobia was sickness, and the fear so possessed his soul that he was good for nothing until he got rid of it. Needless to say, the patient himself was quite unconscious of the

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nature of his trouble, and his physician had overlooked it."

So they could not cure the trouble from a physical standpoint. The situation had to be mentally analyzed, and the cause of the fear dragged out from subconsciousness and exposed to the man. When he had a look at it, why, it had exactly the same effect as pulling an eyelash out from an inflamed eye and letting you see it. Your troubles are all over right away, because you are very sure the disturbing cause has been removed, and you forget about it then.

"A sheep rancher of Wyoming complained of insomnia, loss of appetite, abdominal distress, general nervousness and inability to look after his ranch. What really was the matter with him was fear of cancer of the stomach. This phobia completely unnerved him and caused

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him to enormously magnify every bodily sensation. But was he a nerveless coward? Decidedly not. There was a time when the cattlemen of the Far West made sheep raising a hazardous occupation. Through these dangerous years he lived without a tremor, though he never went to sleep without a rifle by his side. Once he was informed that three cattlemen had started out to 'get him,' and the information was correct. He mounted his horse and, properly armed, rode out to meet them. As he expressed it, he 'talked them out of it,' and the three would-be assassins turned and rode away. In this encounter he was not in the least apprehensive or uncomfortable, and I learned of the incident only in a conversation about his business."

He had plenty of physical courage, but when something in the inner organ-

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ism seemed to be wrong, he was scared. As soon as this doctor discovered what the fear was, he probably produced an X-ray or something of that nature to show the patient that there was nothing the matter. Then drawing the patient's attention to the groundless fear, the doctor was able to convince the patient of the groundlessness of his fears.

"A policeman, 49 years old, suffered from intractable insomnia, head pressure, general nervousness and loss of weight. He was not a man to suspect of fear. For many years he had been in active service in one of the worst precincts of Chicago, and on account of his familiarity with criminals was frequently sent after the worst types. He had been in numerous 'gun' fights. Once a notorious 'gunman' standing beside him fired point blank at his head. All this disturbed his

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equanimity not a whit. And yet his illness was the result of fear pure and simple. It came about in this way; a malicious person had preferred against him charges of misconduct, and he was cited to appear before the trial board. This worried him greatly. Innocent, he keenly felt the disgrace of the accusation and feared that he might be suspended or even discharged. He trembled for his well-earned good name and for his home, on which there was a mortgage. Naturally he began to sleep poorly, to have queer feelings in his head, and then to feel uncertain of himself. At this juncture some friends sympathetically told him that one could go insane from worry. These were the steps: Fear of disgrace, fear of financial collapse, fear of insanity. But did the patient know all this? Not he. He knew only that

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he was nervous, and that he suffered, that he did not feel sure of himself."

When that was dragged out of his consciousness and shown to him as a root of his trouble, and a physician was able to assure him that fear was all in the world that was the matter with him, he made up his mind that he had better give that up. Then he was healed.

The subconscious mentality is sick in a chronic way; it has been made sick by some kind of a mental experience—usually of many years' standing—and the sickness is a result of its continuing to cherish that experience and keeping it before itself. This constitutes what is technically called a "running sore" in the subconsciousness—that is, mentally not physically.

A woman had suffered from general debility for a number of years, and had

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been unable to secure relief; the psychologist began to probe, to see what the trouble was. He began to pronounce words—just anything that came into his thoughts: “desk, book, rug, Chinaman.” When he pronounced the word “Chinaman” the woman appeared startled, and he asked her what the word “Chinaman” suggested to her and why it startled her. The woman said that when she was a little girl, she, with a playmate, used to play around a Chinese laundry, that they used to plague the Chinaman by throwing pebbles at him through the open door; that one day the Chinaman chased them with a big knife, and that they were nearly scared to death. “Yes,” said the psychologist, “that is one of the things that I wanted to know.” Then he began to pronounce more words, presently the word “water,”

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and again the woman was startled. It developed then that one time when she was a very little girl, she and her brother were playing on the wharf and that accidentally she pushed him into the water and he was drowned. She said it was many years ago, when she was a mere child. He said: "Do you think of these things very often?" She said: "No, I do not know that I have thought of them before in fifteen or twenty years." "Well," he said, "I will tell you what I want you to do." (She was at that time in a sanitarium, under the care of a nurse.) "I want you to tell the nurse every day that experience about the Chinaman and also the experience about your brother, and I want you to keep telling it until you have told it so many times that you do not feel bad about it any more; then, see me again in

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two or three weeks." She did as he directed, and at the end of sixty days she was well. The effect of telling it so often was its becoming commonplace to the conscious mentality, without touching the feelings. So the suggestion then went down to the subconsciousness that it did not feel badly about the incident any more, and the conditions of fear which had persisted for twenty or twenty-five years were erased, and the complex in the subconsciousness was no longer in evidence.

The subconscious mind has perfect memory and is fully equipped at birth. Every child inherits certain characteristics from its ancestors. These are carried in the subconscious mind and brought into play when the life or health of the individual requires them.

It is natural to be born without pain,

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to develop without pain, to live without pain, and to die without pain. This is as natural as it is for a tree to blossom and bear fruit, which at the proper time drops off without distress. The subconscious will take care of every situation; even when it is interfered with it has a remedy available for every situation. Again, you forget something, but the subconscious mind has not forgotten; as soon as the conscious mind dismisses the matter, it comes to us.

Every engineer knows what it is to sleep over a problem; while he is asleep the subconscious is working it out; or he may lose an article, get excited and anxious about it, and not be able to find it; yet as soon as the conscious mind gives it up and lets go, the sense of where it is comes without effort.

Again there is a difficult situation in

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your affairs, if you can only persuade your conscious mind to let go, to cease its anxiety, dismiss its fear, give up the tenseness and struggle, the subconscious will ordinarily bring about prosperity. The tendency of the subconscious is always toward health and harmonious conditions. To illustrate, you are in the water over your depth, you cannot swim, you are sinking. If the moment the life guard approaches, you grab him around the neck and impede the action of his arms and limbs, he may be unable to do anything with you, but if you will simply trust yourself in his hands, he will get you out. And so it is absolutely certain that subconscious will be present in every difficult situation and that it will tend to play life guard in your favor, if you can but persuade your consciousness to cease its anxiety, to dismiss its

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fears, to give up the tenseness of the struggle.

Suppose the conscious mind suffers itself to become angry over every trifle. Every time it gets angry the impulse is transferred to the subconscious. The impulse is repeated again and again, each time it is stirred up. The second record of anger is added to the first, the third to the second, and the fourth to the third. Soon the subconscious has acquired the habit, and before long it will be difficult to stop. When this situation develops the conscious mind will be subject to the irritating influence from without and the habitual impulse from within. There will be action and reaction. It will be easier to be angry and more difficult to prevent it. Yet every time the conscious mind gets angry an additional impulse will be given to the

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subconscious, and that impulse will be an additional incentive to get angry again.

Now then, anger is an abnormal condition, and any abnormal condition contains within itself the penalty, and this penalty will be promptly reflected in that part of the body which has the least resistance. For instance, if the person has a weak stomach, there will be acute attacks of indigestion, and eventually these will become chronic. In other persons, Bright's Disease may develop; in another, rheumatism; and so on.

It is evident, therefore, that these conditions are effects, but if the cause be removed the effect will vanish. If the individual knows that thoughts are causes, and conditions are effects, he will promptly decide to control his thoughts. This will tend to erase anger and other

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bad mental habits; and as the light of truth gradually becomes clear and perfect, the habit and everything connected with it will be erased, and the accumulated distress destroyed.

What is true of anger, is true of jealousy, of fear, of lust, of greed, of dishonesty, each of these may become subconscious and each of them eventually result in some diseased condition of the body, and the nature of the disease indicates to the trained analyst the nature of the cause which was responsible for the condition.

Frederic Pierce tells us in "Our Unconscious Mind":

"It is a matter of common observation that everyone is in greater or less degree suggestible. The reaction to suggestion may be either positive or negative, either an acceptance or heightened resistance.

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In this we see a censorship. An epidemic of a certain type of crime shows, on the part of the perpetrators, imitative response to suggestion implanted both by the elaborate descriptive accounts in the newspapers, and by the great amount of discussion of the outrages, heard on all sides.

"Primitive effects of great intensity are aroused; they break through the primary cultural censorship (which is weak in the criminally disposed person), accumulate energy by being dwelt on in consciousness, and finally become sufficiently strong to surmount all fear of punishment and to control the conduct.

"The remainder of the social group, having a higher cultural censorship, reacts to the same suggestion negatively, and discharges the energy of whatever primitive effects have been aroused, in

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the form of wrath and the desire for punishment of the criminals.”

In this connection, it is interesting to note that one often hears the desire for vengeance expressed in terms of much greater primitive violence than the crime itself actually showed. Psycho-analysts hold that this is a method by which the individual is reinforcing his own none too strong censorship of his Unconscious.

Mind in itself is believed to be a subtle form of static energy, from which rises the activities called “thought,” which is the dynamic phase of mind. Mind is static energy, thought is dynamic energy—the two phases of the same thing.

—Walker.

Tradition whispers that in the sky is a bird, blue as the sky itself, which brings to its finders happiness. But everyone cannot see it; for mortal eyes are prone to be blinded by the glitter of wealth, fame, and position, and deceived by the mocking Will-o'-the-Wisp of empty honors. But for the fortunate ones who seek with open eyes and hearts, with the artlessness, simplicity and faith, which are richest in childhood, there is an undying promise; and to them the Blue Bird lives and carols, a rejoicing symbol of Happiness and Contentment unto the end.

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Part Twenty

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CREATION consists in the art of combining forces which have an affinity for each other, in the proper proportion, thus oxygen and hydrogen combined in the proper proportions produce water. Oxygen and hydrogen are both invisible gases but water is visible.

Germes, however, have life; they must therefore be the product of something which has life or intelligence. Spirit is the only Creative Principle in the Universe, and Thought is the only activity which spirit possesses. Therefore, germes must be the result of a mental process.

A thought goes forth from the thinker, it meets other thoughts for which it has an affinity, they coalesce and form a nu-

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cleus for other similar thoughts; this nucleus sends out calls into the formless energy, wherein all thoughts and all things are held in solution, and soon the thought is clothed in a form in accordance with the character given to it by the thinker.

A million men in the agony of death and torture on the battlefield send out thoughts of hatred and distress; soon another million men die from the effect of a microbe called "the influenza germ." None but the experienced metaphysician knows when and how the deadly germ came into existence.

As there are an infinite variety of thoughts, so there are an infinite variety of germs, constructive as well as destructive, but neither the constructive nor the destructive germ will germinate

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and flourish until it finds congenial soil in which to take root.

All thoughts and all things are held in solution in the Universal Mind. The individual may open his mental gates and thereby become receptive to thoughts of any kind or description. If he thinks that there are magicians, witches or wizards who are desirous of injuring him, he is thereby opening the door for the entrance of such thoughts, and he will be able to say with Job, "The things I feared have come upon me." If, on the contrary, he thinks that there are those who are desirous of helping him, he thereby opens the door for such help, and he will find that "as thy faith is, so be it unto thee" is as true today as it was two thousand years ago.

Tolstoi said: "Ever more and more clearly does the voice of reason become

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audible to man. Formerly men said: 'Do not think, but believe. Reason will deceive you; faith alone will open to you the true happiness of life.' And man tried to believe, but his relations with other people soon showed him that other men believed in something entirely different, so that soon it became inevitable that he must decide which faith out of many he would believe, reason alone can decide this."

Attempts in our day to instill spiritual matters into man by faith, while ignoring his reason, are precisely the same as attempts to feed a man and ignore his mouth. Men's common nature has proven to them that they all have a common knowledge, and men will never more return to their former errors.

The voice of the people is the voice of God. It is impossible to drown that

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voice, because that voice is not the single voice of any one person, but the voice of all rational consciousness of mankind, which is expressed in every separate man.

Reason tells man that the Universe is a Cosmos, and is therefore governed by law, so that when we see that some persons secure extraordinary results by mental or spiritual methods, reason tells us that we can all do exactly the same thing, because the law is no respecter of persons, and that this is being done every day all the time, everywhere, is apparent to everyone who has taken the trouble to ascertain the facts.

All manifestations are governed by principles which we recognize as universal laws, and in the manifestation of those laws we recognize system, order and harmony.

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If the Infinite is omnipresent it must encompass and interfiltrate all that seems to be matter and be one with it and inseparable from it.

Science teaches that so-called matter exists in a diversity of grades from its crudest visible form to the most refined and invisible state in an inseparable relationship with spirit, from which it can never be disassociated.

The latent, or electric, power in the gaseous condition of the elements acts through vibration upon all matter in the combinations lower than the gases by induction, raising them also to a fluidic or gaseous condition and enabling them to form new combinations on a higher plane.

By the same principle is the mineral raised to the sphere of electricity, magnetism, or light, which of themselves are

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nothing more than ether in different velocities of vibration.

Radio activity consists in setting in motion certain electric vibrations, which after passing through the ether, record themselves on a distant receiver. The whole system depends on the intangible substance known as ether. It is a substance invisible, colorless, odorless, inconceivably rarefied, which fills all space. It fills the space between the earth and the sun and the stars, and it also fills the minute space between the atoms of the densest substance, such as steel. Even when electricity passes through a wire it is merely a vibration of the ether which circulates between the atoms composing the copper wire.

In turn we have abundant proof of the subjugation of Ethereal Matter by the still more rarefied sphere of force

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which we recognize as Psychic Force or Mind Force.

Matter thus refined becomes the plastic associate of the mind for the transmission of its forces in the manifestation of its power.

That mind does transmit its forces through, or by, its vibrations, we have proof of in the expression of its power of mind over mind, as in the manifestation of the mind of the hypnotist over his subject through mental suggestion, by which he is enabled to control the entire organism of his subject to such an extent as to suspend the functions of the organs of the body at will.

Thus we see that the subtle or refined elements of matter at the disposal of the mind are subject to his control. Matter in itself has no consciousness or feeling, and is active only when controlled by

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spirit or mind in accordance with the laws that govern its action, and when active gives forth the manifestation and power of the spirit, mind, or intelligence behind it, and acting upon it; and in its varied manifestations symbolizes the wisdom or intelligence of the mind of man, or of the Infinite Mind itself.

As the Infinite Mind rules and governs the Universe, so it is ordained for man to rule and govern his living Universe which he has created or evolved, known as "The Temple of the Living God," an abridgement or Microcosm of the Universe of the Infinite.

Wisdom is the proper use of knowledge to bring about harmony, happiness, ease and health. Ignorance is the darkness which the light of truth disperses, which light alone can enable us to under-

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stand the priority of mind in the control of matter.

The office of metaphysics is to bring man into a true comprehension of his relationship with the world, in which he lives, moves, and has his being, and an understanding of how to gain dominion over all which is his rightful heritage.

The metaphysician gives the patient nothing which he can see, nothing which he can hear, nothing which he can taste, nothing which he can smell and nothing which he can feel. It is therefore absolutely impossible for the practitioner to reach the objective brain of the patient in any way whatever.

It will be said that he may give a mental suggestion; he may send him a thought. This might be possible if it were not for the fact that we do not consciously receive the thoughts of

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others except through the medium of the senses.

Again, admitting that it might be possible to reach the conscious mind without the aid of any material agency, the conscious or objective mind would not receive it because the objective mind is the mind with which we reason, plan, decide, will, and act. The practitioner invariably suggests perfection, and such a thought would be instantly dismissed by the objective mind as contrary to reason and therefore unacceptable, so that no result would be accomplished.

The Mind which the metaphysician calls into action is the Universal, not the individual. Their formula is: "Divine Mind always has met and always will meet every human need." This Divine Mind is the creative principle of the Universe. It is the "Father" which

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the Nazarene had in mind when he said :
"It is not I that doeth the work, but the
Father that dwelleth within me. He
doeth the work."

It will at once become apparent that
this power which the metaphysician uti-
lizes is spiritual, not material; subjec-
tive, not objective. For this reason it
becomes necessary to reach the subcon-
scious mind instead of the conscious
mind. Here then is the secret of the
efficacy of the method. The sympa-
thetic nervous system is the organ of the
subconscious mind. This system of
nerves governs all of the vital processes
of the body—the circulation of the
blood, the digestion of food, the build-
ing of tissues, the manufacture and dis-
tribution of the various secretions; in
fact the sympathetic nervous system
reaches every part of the body. All

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vital processes are carried on subconsciously. They seem to have been purposely taken out of the realm of the conscious and placed under the control of a power which would be subject to no change or caprice.

The subjective mind, the subconscious mind, the Divine Mind, are therefore simply different terms of indicating the "One mind in which we live and move and have our being." We contact this mind by will or intention. Mind is Omnipresent, we may therefore contact it anywhere and everywhere, neither time nor space require consideration.

As spirit is the Creative Principle of the Universe, a subjective realization of this spiritual nature of man, and his consequent perfection, is taken up by the Divine Mind and eventually manifested in the life and experiences of the patient.

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Some will say that this ideal state of perfection is never realized. To be sure, the Great Teacher anticipated this criticism, for did He not say: "In my Father's house are many mansions"?—indicating that there are many degrees of perfection; that although the law operates with immutable precision, the operator may be uninformed or inexperienced. The ability to throw the thought up and beyond the evidence of the senses into the realm of the uncreated, where all that ever was or ever will be is waiting to be brought forth, to be organized, developed, and crystallized into tangible form, is not the work of the enthusiast who has just come into the knowledge of his spiritual inheritance. It is rather the work of one who has become responsive to the most subtle vibrations, he who can hear the Voice of the Silence, he

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who has come into the terrible realization that the oasis he saw as he passed over the desert was but a mirage, and as he approached, it receded; he who is no longer astonished or amazed to find that after all, real power is impersonal, that it may make a super-beast of one and a super-man of another.

A great many do not understand the Principle of Metaphysics and the method of applying it so as to work intelligently in their own behalf. Under such conditions they can only expect to rely on some one else, and when that is done continually or at frequent intervals, it tends to weaken rather than strengthen the spiritual factor in consciousness.

It is, therefore, desirable and necessary to secure an understanding of the nature of Truth. Most persons who have become interested in Metaphysics

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have had some wonderful experience or they know of some one who has had such an experience.

It has been declared by philosophers, religionists, and scientists, again and again, that no proof of the existence of the absolute Truth is possible, in other words that the only way in which a man can be convinced of the creative power of Truth is by demonstration, or by assuming that Truth is all powerful and then on the basis of this assumption make the demonstration. This is *proof*, this is freedom, this is why it has been said: "Ye shall know the truth and the truth shall make you free."

Observation of the characteristic manifestations of anything and deductions based upon such observation, constitute knowledge of that thing; it will readily be seen, therefore, that, if you have ob-

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served and have become aware of the fact of certain characteristic manifestations of Truth, you will have knowledge. If it should come to pass that you had observed and carefully noted *all* the characteristic manifestations of Truth, and then in addition perceived the uniformities that run through those manifestations, especially if they are complex, and see the laws or system upon which their characteristics are based, then your knowledge of Truth would be complete.

Through the mental and spiritual awakening of a century ago, which was responsible for modern progressive thought, certain higher forces and principles were discovered in the mind of man; and in the same way new realms of thought and spiritual reality were opened to consciousness—revelations, lit-

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erally, that gave life a changed and marvelous meaning, and that caused the cosmos to extend into infinity, seemingly, in every direction. And therefore a two-fold purpose appeared at the very beginning of this movement—to know the Real Man, and to know the Real Cosmos; an ancient desire, but which was reborn at this time, and with so much life and virility that it has become today a soul passion in the minds of millions.

What then are the characteristics of Truth? All agree that in the philosophical sense Truth is that which is absolute and changeless. Truth must then be a fact; what then is a fact? Well, three times three equals nine. That is a fact, always was a fact, always will be a fact; there can be no evasion, no argument, no equivocation. It is truth in the United States, in China, in Japan; it is

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true everywhere; all the time. A fact exists in the nature of things without beginning, without end, without limitation, it governs our actions and our commercial operations. Those who would undertake to disregard it would do so at their peril. It is, however, a fact which you cannot see, you cannot hear, you cannot taste, nor can you smell or feel it, it is inapprehensible to any of the physical senses; is it therefore any less a fact? It is without color, size or form; is it for this reason any less true? It is without years; is it for that reason not the same yesterday, today, and forever?

You may use this fact as long as you live, millions of other persons may use it as often as they like, that will not destroy it. Use does not change it; from everlasting to everlasting—three times

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three equals nine. This is therefore a fact or the Truth.

Truth is the only possible knowledge which man can possess, because knowledge which is not based upon truth would be false, and would therefore not be knowledge at all.

Counterfeit money is not true money, it is false, however much it may pass for true. The Truth is, therefore, all that any one can know, for what is not true does not exist, therefore we cannot know it. We all think we know much that is not so, but what is not so does not exist, therefore we cannot know it.

Therefore, the Truth or absolute knowledge is the only possible knowledge and any other use of the word is not scientific or exact.

The metaphysicians of the East will not give out spiritual knowledge miscel-

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laneously. They will not give it to children or young people except under conditions when they have them directly under control and directly under instruction as definitely as we have our children under instruction in the intellectual life in our schools.

In India when a young man is to be initiated into things spiritual, a definite seven years' course is provided for him under a master, and he is given first the things that he first ought to know along these lines. He is forewarned with regard to dangers that may arise, and the whole course of his journey is guarded by his master with the greatest care, so as to prevent his stumbling during the early stages.

If spiritual metaphysics becomes popular in our Western world, the same thing will develop here. People will not

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take up the most advanced work, before becoming acquainted with the simpler forms of knowledge. Attainment implies obligation, if you are somewhere up the ladder of culture, if you have entered the school of understanding, if you have seen the light of spiritual Truth, you are supposed by that very fact to know more than the one who has not yet arrived. Your nervous system will automatically organize itself on a higher plane, and because of this you must live closer to the law of your being or experience suffering more quickly; there are no exceptions to the law.

The resurrection from the dead is not a process of getting corpses out of the grave, it is the elevation of mentalities from the plane of the material to the plane of the spiritual, it is crossing the river Jordan and entering the "Promised

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Land." It is not until one becomes acquainted with the laws governing in the spiritual world that he really begins to "live," consequently those who are still functioning in the material world are "dead," they have not yet been resurrected. "Eyes have they but they see not, ears have they but they hear not."

Those who have been raised to the spiritual plane find that there are many practices which they must drop. In most cases these practices leave the individual without difficulty, they drop away of their own accord, but when the individual persists in functioning in the old world, he usually finds that: "A house divided against itself cannot stand," and frequently must suffer severely before he learns that he cannot violate spiritual laws with impunity.

Mind in itself is believed to be a subtle form of static energy, from which arises the activities called "thought," which is the dynamic phase of mind. Mind is static energy, thought is dynamic energy—the two phases of the same thing.

—Walker.

Philosophy
Part Twenty-one

PHILOSOPHY

PHYSICAL Science has resolved matter into molecules, molecules into atoms, atoms into energy, and it has remained for Mr. J. A. Fleming, in an address before the Royal Institution, to resolve this energy into mind. He says: "In its ultimate essence, energy may be incomprehensible by us except as an exhibition of the direct operation of that which we call Mind or Will."

We find, therefore, that science and religion are not in conflict, but are in perfect agreement. Mr. Leland makes this quite plain, in an article on "World Making." He says: "First, there is wisdom that has planned, and so adjusted all the parts of the universe in

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such a perfect balance that there is no friction. And as the universe is infinite, the wisdom that has planned it must be infinite, too.

“Secondly, there is a will that has fixed and ordained the activities and forces of the universe, and bound them by laws inflexible and eternal. And everywhere this Omnipotent Will has established the limitations and directions of the energies and processes, and has fixed their everlasting stability and uniformity.

“And as the universe is Infinite this Will must be Infinite.

“And thirdly, there is a power that sustains and moves, a power that never wearies, a power which controls all forces; and, as the universe is Infinite, the Power must be Infinite, too. What shall we name this Infinite trinity, Wis-

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dom, Will and Power? Science knows no simpler name for it than God. This name is all embracing."

We can conceive something of its meaning, though we cannot comprehend its significance. And this Being is the indwelling and ultimate. He is imminent in matter as in spirit; and to Him all Law, Life, Force, must be referred. He is the sustaining, energizing, all-pervading Spirit of the universe.

Every living thing must be sustained by this Omnipotent Intelligence, and we find the difference in individual lives to be largely measured by the degree of this intelligence which they manifest. It is a greater intelligence that places the animal in a higher scale of being than the plant, the man higher than the animal; and we find this increased intelligence is again indicated by the power

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of the individual to control modes of action and thus to consciously adjust himself to his environment. It is this adjustment that occupies the attention of the greatest minds and this adjustment consists in nothing else than the recognition of an existing order in the Universal Mind, for it is well known that this mind will obey us precisely in proportion as we first obey it.

As we increase in experience and development, there is a corresponding increase in the exercise of the intellect, in the range and power of feeling, in the ability to choose, in the power to will, in all executive action, in all self-consciousness. That would mean that self-consciousness is increasing, expanding, growing, developing, and enlarging; it increases and develops because it is a spiritual activity; we multiply our pos-

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session of spiritual things in proportion to our use of them. All material things are consumed in the using. There is a diametrically opposite law governing the use of the spiritual and the material.

Life is that quality or principle of the Universal energy which manifests in so-called organic objects as growth and voluntary activity, and which is usually co-existent in some degree, with some manifestation of that same Universal Energy as the quality or principle termed intelligence. There is only one Supreme Principle, evading all comprehension of its essential nature. It is the Absolute. Man can think only in terms of the relative. Therefore, he sometimes defines it as the Universal Intelligence, the Universal Substance, as Ether, Life, Mind, Spirit, Energy, Truth, Love, etc. His particular definition at any moment

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is governed by the particular relationship of the phenomena of Being in which he thinks of this Principle at that moment.

Mind is present in the lowest forms of life, in the protoplasm, or cell. The protoplasm, or cell, perceives its environment, initiates motion and chooses its food. All these are evidences of mind. As an organism develops and becomes more complex, the cells begin to specialize, some doing one thing and some another, but all of them showing intelligence. By association their mind powers increase.

Whereas in the beginning each function of life and each action is the result of conscious thought, the habitual actions become automatic or subconscious, in order that the self-conscious mind may attend to other things. The new actions will, however, in their turn, become ha-

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bitual, then automatic, then subconscious in order that the mind again may be freed from this detail and advance to still other activities.

Until very recently, it was said that matter, in its ultimate nature was eternal, though all the forms thereof change. We were told that a building destroyed by fire with nothing but a few ashes left had gone up in smoke and gas, and that only the form of the manifestation had changed; that the essential substances were still in existence in different chemical formations.

We were told that all forms of matter exist in the form of molecules, that these molecules are resolvable into certain smaller elements called atoms. Until recently the atom was supposed to be the ultimate particle of matter, so until recently scientists supposed that matter

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could be resolved into atoms and that was final.

But with the discovery of radium, it was found that the atom is made up of a large number of smaller particles called electrons or ions, and these electrons vary according to the kind of atom that is under consideration. A hydrogen atom contains a different number of electrons than an oxygen atom, and so on.

The atoms within the molecule are separated from each other by very great distances as compared with their diameter, the electrons in turn are separated from each other by distances as compared to the diameter, as are the planets in the solar system. When we remember that the molecule which is the larger of the group is so small that it cannot be discovered by the most powerful micro-

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scope, so small that you could place many millions of them into an ordinary thimble, you can conceive how infinitesimal is the ultimate particle of matter called the electron or ion.

It has been discovered that the atoms of radium are constantly radiating their ions into space, producing what is called radio activity, that these particles are apparently lost, they simply vanish.

Finally it has been discovered that other forms of matter besides radium are throwing off their ions into space, and that these seem to be absolutely lost in the process, thus the atoms of matter are constantly wasting away, so that the modern physicist no longer claims that matter is indestructible; it is in a constant state of flux, it is forever changing in form.

What then is the director which con-

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trols the action of the ion, which indicates the form which it is to take? Mind is the director, and this direction is the process called creation.

It will therefore readily be seen that the basis upon which matter rests is mind or spirit. The spirit of a thing is, therefore, the thing itself, it is the spirit of a thing which attracts to itself the necessary electrons for its development from the ether, and which are gradually assembled by the law of growth; it is evident therefore, that the saying of St. Paul is true: "The things which are seen are temporal, but the things which are not seen are eternal."

Many years ago, John Bovee Dods wrote:

"We have mounted from lead up to electricity, and though as we rose, we found each successive substance more

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easily moved than the one below it, still we have not as yet found a single material that possesses inherent motion as its attribute. Lead, rock, earth, and water are moved by impulse. Air is moved by rarefaction, and electricity is moved by the positive and negative forces. True we have mounted up, as before remarked, to electricity, but even this cannot move, unless it is thrown out of balance in relation to quantity as to its positive and negative forces.

“Electricity is a fluid most inconceivably subtle, rarefied and fine. It is computed to require four million particles of our air to make a speck as large as the smallest visible grain of sand, and yet electricity is more than seven hundred thousand times finer than air! It is almost unparticled matter, and is not

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only invisible, but so far as we can judge, it is imponderable.

“It cannot be seen—it cannot be weighed! A thousand empty Leyden jars, capable of containing a gallon each, may be placed upon the nicest scale, and most accurately weighed. Then let these be filled with electricity, and, so far as human sagacity can determine they will weigh no more. Hence to our perception a thousand gallons weigh nothing.

“As electricity, in regard to motion stands upon the poise, being completely balanced by the positive and negative forces that equalize each other, so it is easily perceived, that if we mount one step higher, we must come to that substance whose nature is to move, and the result of that motion is thought and power. It is MIND. Hence it will be

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distinctly perceived, in view of the argument now offered, that we cannot, as philosophers, stop short of motion in the highest and most sublime substance in being. This conclusion, as the result of argument, is absolutely and positively irresistible, and challenges refutation.

“When we mount up in our contemplations through the various grades of matter, and see it continually brightening—as we press onward in our delightful career of rapture, until we arrive at that sublimated substance which can neither be seen nor weighed; which moves with a velocity of twelve million miles per minute, and can travel around this globe in the eighth part of a second,—we are struck with astonishment and awe! But as this is not the last link in the immeasurable chain, we are forced to proceed onward till we arrive

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at the finest, most sublime, and brilliant substance in being—a substance that possesses the attributes of inherent or self-motion and living power, and from which all other motion and power throughout the immeasurable universe are derived. This is the Infinite Mind, and possesses embodied form. It is a living being. This Infinite Mind comes in contact with electricity, gives to it motion, arms it with power, and through this mighty unseen agent, moves the universe, and carries on all the multifarious operations of nature.

“Hence, there is not a motion that transpires amidst the immensity of His works, from rolling globes to the falling leaf, but what originates in the Eternal Mind, and by Him is performed, through electricity as His agent. Mind is, therefore, the absolute perfection of

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all substances in being; and as it possesses self-motion as its grand attribute, so it is, in this respect, exactly the reverse of all other substances, which are, of themselves, motionless. Mind, or spirit, is above all, and absolutely disposes and controls all. Hence, Mind is imponderable—invisible, and eternal.”

SILENCE

In silence was the Universe conceived,
In silence doth the heart of man seek out
That other heart to rest on; Nature's soul
Yearns ceaselessly to give its speechless calm
 Unto her restless children as they roam
 Far from that central place which is their
 home.

Wouldst know thy Mother Nature face to face?
Wouldst hear her silent heartbeats? Close thine
ears

And still thy senses; wouldst thou feel her arms
Enfold thy being? Thou must give thyself
 In uttermost abandon to her will
 That she may teach thee the one truth—be
 still!

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Be still—and from the Silence shall arise
A mem'ry of forgotten mysteries.
A healing peace descending on thy soul
Shall bear it up to regions beyond words
 Where thou shalt learn the secrets of the
 earth,
 Of wind and flame and how the stars have
 birth.

Then shalt thou know thy heritage of joy;
Borne on the pinions of the Bird of Life,
Tuned to the rhythm of revolving spheres,
Feeling with all that breathes, with all that
 strives

 For union with its prototype above,
 The silent comforter whose name is—Love.

—Frances Poile.

Science

Part Twenty-two

SCIENCE

SCIENCE is not idealistic, nor spiritualistic, nor materialistic, but simply natural; she seeks to learn everywhere facts and their logical corollaries, without doing homage in advance to a system in this or in that direction. "Science," says Grove, "should have neither desires nor prejudices; truth should be her sole aim."

Huxley says, "Modern science has made its way into the works of our best poets, and even the man of letters is unconsciously impregnated with her spirit, and indebted for his best products to her methods. I believe that the greatest intellectual revolution mankind has yet seen is now slowly taking place by her agency. She is teaching the world

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that the ultimate course of appeal is observation and experiment, and not authority; she is teaching it to estimate the value of evidence; she is creating a firm and living faith in the existence of immutable moral and physical laws, perfect obedience to which is the highest possible aim of an intelligent being."

Redi did not trouble himself much with speculative considerations, but attacked particular cases of what was supposed to be "spontaneous generation" experimentally. "Here are dead animals, or pieces of meat," he says; "I expose them to the air in hot weather, and in a few days they swarm with maggots. You tell me these are generated in the dead flesh; but if I put similar bodies, while quite fresh, in a jar, and tie some fine gauze over the top of the jar, not a maggot makes its appearance, while the

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dead substances, nevertheless, putrefy in the same way as before. It is obvious, therefore, that the maggots are not generated by the corruption of the meat; and that the cause of their formation must be a something which is kept away by gauze. But gauze will not keep away aeriform bodies or fluids. This something must, therefore, exist in the form of solid particles too big to get through the gauze. Nor is one long left in doubt what these solid particles are; for the blow-flies, attracted by the odor of the meat, swarm round the vessel, and, urged by powerful but in each case misleading instinct, lay eggs out of which the maggots are immediately hatched upon the gauze. The conclusion, therefore, is unavoidable; the maggots are not generated by the meat, but the eggs which

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give rise to them are brought through the air by the flies."

These experiments seem almost childishly simple, and one wonders how it was that no one ever thought of them before. Simple as they are, however, they are worthy of the most careful study, for every piece of experimental work done, in regard to this subject, has been shaped upon the model furnished by the Italian philosopher. As the results of his experiments were the same, however varied the nature of the materials he used, it is not wonderful that there arises in Redi's mind a presumption that, in all such cases of the seeming production of life from dead matter, the real explanation was the introduction of living germs from without into that dead matter. And thus the hypothesis that living matter always arises by the agency

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of pre-existing living matter took definite shape; and had, henceforward, a right to be considered and a claim to be refuted, in each particular case, before the production of living matter in any other way could be admitted by careful reasoners.

That which endures is not one or another association of living forms, but the process of which the cosmos is the product, and of which these are among the transitory expressions. And in the living world, one of the most characteristic features of this cosmic process is the struggle for existence, the competition of each with all, the result of which is the selection, that is to say, the survival of those forms which, on the whole, are best adapted to the conditions which at any period obtain; and which are therefore, in that respect, and only in that respect,

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the fittest. The acme reached by the cosmic process in the vegetation of the downs is seen in the turf, with its weed and gorse. Under the conditions, they have come out of the struggle victorious; and, by surviving, have proved that they are the fittest to survive.

In the life of the mind, there must eventually be some features of absolute unity, despite the diversity that may exist in its organization. The laws of thinking are no doubt the same throughout the universe.

Just as it is possible to show in the physical development of the organ of thought an uninterrupted scale of gradual development from the lowest animal to the highest human being, so a similar ascent of psychical and mental properties in every rising development may be found in him. Neither morphology, nor

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chemistry, nor macroscopy, nor microscopy is capable of discovering an essential difference between human and animal brains; great though the differences may be, they are after all but differences of degree. This accounts for the absolute failure that has attended all the attempts made by some scientists, even down to our own time, to discover any such characteristic or essential differences, and on the strength of these to assign to man a special place and classification in natural history.

Prof. William McDougall, the distinguished professor of psychology at Harvard, in a session of the British Association for the Advancement of Science at Toronto, made this very significant announcement.

"Thirty to forty years ago, when I began to study science, considerable

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moral courage would have been required to insist upon the purposive nature of man. For at that time the great wave of scientific materialism was still but little past its climax. It was the day of Spencer and Huxley, of Clifford and Tyndal, of Lange and Weismann; of Verworm and Bain. The world and all the living things in it were presented to us with so much prestige and confidence, as one vast system of mechanistic determination that one seemed to be placed before two acutely opposed alternatives.

“On the one hand, science and universal mechanism; on the other hand, humanism, religion, mysticism and superstition.

“But the physical universe of eternal hard atoms and universal elastic ether, the realm of pure mechanics, has become a welter of entities and activities

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which change in development and disappear like the figures of the kaleidoscope. The atoms are gone; matter has resolved itself into energy; and what energy is no man can tell, beyond saying it is the possibility of change, of further evolution.

"In psychology the mechanistic confidence of the nineteenth century is fading away, as the complexity of the living organism is more fully realized, as its powers of compensation, self-regulation, reproduction and repair are more fully explored.

"In general biology the mechanistic neo-Darwinism is bankrupt before the problems of evolution, the origin of variations and mutations, the predominance of mind in the later stages of the evolutionary process, the indications of purposive striving at even the lowest levels,

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the combination of marvelous persistency of type with indefinite plasticity which pervades the realm of life and which finds its only analog in the steadfast purposive adaptive striving of a resolute personality."

Sir Oliver Lodge says, among scientific men the ether has only been studied by physicists, and not by all of them. It has been ignored by chemists, and has probably never entered the thought of physiologists, or biologists of any kind, at all. And yet if it is a reality in the universe it may have chemical and biological functions to perform, as well as its well-known functions in the science of physics. We know it familiarly in the phenomena of light, of electricity, of magnetism. We are beginning to associate it also, rather definitely, with elasticity, cohesion and gravitation. And

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we are gradually learning that the greater part of the energy in the universe, and certainly all potential energy, belongs to it, and not to matter at all. Atomic matter is one thing; the ether is another. They may be related. The link between them is electricity. But if it is possible ever to unify them, and to regard them as different manifestations of one thing, there is no doubt which is the more fundamental of the two. The ether is the fundamental thing. Matter is a derived and secondary thing. And the electric charges which constitute matter are probably composed of modifications of the ether.

And it is because they lack the clue that biologists in general feel so hostile and are conscious of such repugnance to the facts themselves. To the honor of Professor Richet, in spite of his repug-

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nance, he is ready to accept the facts. But it seems to me that he raises unnecessary difficulties about them by his insistence on matter alone. He will never understand them in terms of "matter" alone. Strictly speaking, we cannot understand anything fully and completely in terms of matter alone. By concentrating on matter we eliminate from our thoughts the greater part of the universe. The universe contains many things besides matter. It contains magnetism and electricity and light and ether; it also contains life and thought and mind and consciousness and memory and personality and character. None of these things are material, and yet, strangely enough, some of them have come into association with matter through the curious biological process of incarnation.

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Albert Edward Wiggam says, "And now, today, in the electron of the atom and in the germ cell of living protoplasm, we have at last come upon God in His own workshop. The mechanist has looked about this workshop and exclaimed, 'It is all machinery.' The spiritualist has said, 'Behind it is the breath of God.' One has found a universe that works, the other a universe that is significant. One has found the tools; the other the workman. But whether he be mechanist or vitalist, materialist or spiritualist, both are agreed that co-operation with natural law—the will of God—is the only righteousness. This alone is organic morality. This alone is progress."

I do not know what philosophy is true. I only know that unfettered philosophic thought is the only thing that can lead

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us to the things that are true. And I am pleading for the importance and influence of truth, and that it may be in our time bravely lifted up for all men.

However, if I am to trust my extremely diffident interpretation of Prof. John Dewey, science and the critical speculation that has come into the world with it have given two great new trends to philosophy, all of which, I think, are of great importance to the statecraft.

First, philosophy has changed as to its theory of knowledge—the very nature of the knowing processes of the mind; biology has made this contribution. From the old notion that knowledge was built up out of independent sensations, that is, that the senses were the gateways to knowledge, biology has contributed the new conception that knowledge is behavior, the reaction, the “hitting back”

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of a living organism upon its environment. Knowledge thus becomes the active, operative experience of an organism carrying out the rich possibilities of the inherent structure. Not to go into technical jargon, all the old psychology that underlaid both the rationalism of the rationalist and the empiricism of the empiricist is thus completely exploded so that we can hardly realize what has become of it.

Second, this change as to the nature of knowledge has brought enormous changes in our conceptions as to the nature of truth, as to what truth is and what is true. We find that truth and the way we gain knowledge are quite bound together. The old notion of a realm of unchangeable truth out in the sky somewhere, has become transformed into a conception of truth as a working,

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find that Science and Religion are not practical, verifiable experience. Thus the old battle between the real and ideal, subject and object, experience and reason, noumenon and phenomenon, have become strangely obsolete because they are seen to have no practical consequence.

For society is suffering primarily not from unbalanced budgets and disrupted ententes but from wrong mental processes. Many of these processes have become institutions; for institutions, as Martin says, are simply stereotyped social habits. Consequently, the way men think is the thing that makes right or wrong, wise or foolish institutions. And there are great wrong mental processes—some of them age-old institutions—which prevent the inner life from expanding to meet the new needs, and prevent them

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from breathing the spacious airs of a new spiritual morning with which science is ready to light the world. These mental habits are not called evils because they lie so far behind our obvious evils that they are not discerned. They do not make good newspaper headlines. Juries and investigating committees never list them as the "causes" of social breakdown because the juries and committees are themselves caught up in the same network of habit. But until they are observed and corrected, society can never become intelligent. And until society becomes intelligent it can never be happy or free.

In "An Unorthodox Conception of Being" William Ellsworth Hermance says: "We are forced to view matter as of two planes: the material and the spiritual. The single atom is not material,

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it is spiritual; that is, it is simply a definite amount of Power, and the Power alone would be absolutely immaterial."

Premising that the atoms are conscious is totally different from stating that the material is conscious. The inorganic atoms (the atoms unorganized) are not conscious on the material plane.

One of the errors of Materialism is in assuming that matter under certain forms may be conscious, as in the brain. They assume that as we are conscious, it must be some material portion of the person that is conscious. There is absolutely no proof that consciousness is created either as a result of motion or form, which is the Monistic idea; or that it is a physical product due to a peculiar combination of matter, which is the idea of some Materialists.

Is it illogical or unreasonable to say

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the motion must primarily be carried back to the molecule and the atom? If it is so carried, then the atom or the individual is where the consciousness lies.

It takes more to constitute what we mean by an army than even all the persons which compose the army. The personal constituents of a mob might be exactly the same as those of the army. The difference is that one is organized and the other is not.

My hypothesis is that the Universal Power is conscious and intelligent; that each part is conscious and intelligent, but as parts cannot each be equal to the whole, so no atom or ego is equal in intelligence to the whole. On the other hand, I believe the whole is no greater than all of its parts collectively and organically, and each part is as essential

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to the whole, proportionately, as the whole is to the part.

I do not conceive of any density whatever of the atoms. Density is an attribute of the material and one atom is not material, it is spirit, and has no material attributes. This is a typical point of difference between my conception and the materialistic conception. If the atom of hydrogen does not penetrate the parchment as readily as the atom of oxygen does, why? Unless the oxygen atom is smaller, why does it penetrate better?

There is, therefore, in the living organism something besides mere physical forces, or the chemistry of dead nature, something that ceases to be when life ceases. There is a vital condition, in which molecules have powers that lead to resulting seed-bearing structures widely different from those of inorganic

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nature, and standing on altogether a higher level. There is a power of evolution, an architectural power, that not only exalts chemical results, but evolves a diversity of parts and structures and a heritage of ancestral qualities, of which the laws of material nature give no explanation.

August Comte says that "The positive spirit consists in keeping oneself equally distant from two dangers, mysticism and empiricism." By mysticism he understands the recourse to nonverifiable explanations and to transcendent hypotheses. Men's imagination finds pleasure in these things, but we must be able to bring all "real" knowledge back to a general or particular fact. Positive science therefore abstains from searching after substances, ends, and even causes.

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It only bears upon phenomena and their relations.

When, by means of observation or deduction, he has arrived at a knowledge of their laws he remains satisfied. For the knowledge of these laws allows him in certain cases to intervene in the phenomena, and to substitute to the natural order an artificial order better suited to his requirements. It is thus that mechanical, astronomical, physical, chemical and even biological phenomena are objects of relative and positive science for him today.

But, as soon as the question is one of facts which originate in the human conscience, or which are connected with social life and with history, an opposite tendency becomes predominant. Instead of solely seeking for the laws of phenomena, our mind desires to explain

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them. It wants to find the essence and the cause.

The confused disturbing movements which fill the world with trouble and agitation, and which, unless rational harmony be at last established, threaten its destruction are not due merely to political causes. They proceed from moral disorder. And this in turn proceeds from intellectual disorder, that is to say, from a lack of principles common to all minds, and from the absence of universally admitted conceptions and beliefs. For in order that a human society may subsist, a certain harmony of sentiment or even common interests among its members will not suffice. Above all things, intellectual concord which finds expression in a body of common beliefs is necessary.

The number of men with sufficient

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leisure and enough culture to examine these conclusions and to go into their proofs will always be small. The attitude of the others must be one of submission and respect. But, differing on this point from the religious dogmas which humanity has known until now, the new faith will be "demonstrated." It will contain nothing which has not been established and controlled by scientific methods, nothing which goes beyond the domain of the relative, nothing which at any moment cannot be proved to a mind capable of following the demonstration.

This form of "faith" already exists in the case of a great number of scientific truths. Thus all men today believe in the theory of the solar system which we owe to Copernicus, to Galileo and to Newton. Yet how many are in a posi-

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tion to understand the demonstrations upon which this theory rests? They know, however, that what here is a matter of faith to them, is a matter of science to others, and would be so equally for themselves had they gone through the necessary studies.

The faith which is born of knowledge finds its object in an eternal order, bringing forth ceaseless change, through endless time, in endless space; the manifestation of the cosmic energy alternating between phases of potentiality and phases of explication.

The Deity and the Universe are but one substance, at the same time both spirit and matter, thought and extension, which are the only known attributes of the Deity.

And if, as there is not the least reason to doubt, more highly organized liv-

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ing begins to exist in remote worlds, these would yet, in their superior development as rational beings, undoubtedly resemble the earth-man in regard to intellect, since in the whole universe only one intelligence can be imagined which is the same everywhere—an intelligence which makes all physical laws appear as intellectual laws.

Alexander Thomas Ormond, professor of philosophy, Princeton University, says:

“There is a kind of popular knowledge that is not science, and this has its own value as the plain man’s case goes to show, but this species soon reaches its limit, and, as a whole, it is found to be unreliable except for the roughest kind of approximation. There is, then, a threatened breakdown of the whole business of experience which is only averted

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by the rise of science and its exact methods. Whatever may have been true of the ancients, it is certainly the case that modern life would have been impossible without the aid of science. This help has not been merely practical. Modern science has given us a new heaven and a new earth. It has enlarged our conceptions, revolutionized our methods and immeasurably extended the scope of our ideas of reality. It is not too much to say that the world in which we moderns live, if it had been dreamed by an ancient, would have been regarded as too extravagant for even the kind of credence that was then attached to dreams.

"The truth is, when we begin to apprehend the vast function modern science has performed in the drama of modern experience the danger is, not that science will not obtain due recognition,

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but that it will claim a monopoly. This tendency can be redressed only by combining with a generous recognition of the place which science holds in the philosophical synthesis, an insight into the fact that there is another point of view from which consciousness becomes primate and leads to the concepts and methods of another discipline. The philosophical synthesis begins with science but it reaches its conclusion in metaphysics.

“Suppose that we have grounds for asserting the existence of an absolute in the world, have we any resources in our experience that will enable us to render this absolute in any sense intelligible?

“It will be clear that the reality of the idea of God will be measured by its ability to harmonize with, and in a true sense to unify, all the other real inter-

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ests and ideals of life. We are in a bad predicament when our culture points east, our science north, and our religion south. To one the elements of whose experience are in such chaos as this, the idea of God cannot, in the nature of the case, have much significance. But let us suppose that our culture and our science are at one in the line of truth and that our practical ideals all center in the line of good. If, then, our idea of God be that of a being in whose experience the true and the good are unified so that there can be no conflict, our religion then becomes the principle which unifies all the elements of our life and the idea of God becomes the central force in our experience. Now it is clear that the normal function of such an idea as that of God is one of unification. God stands as the ideally

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complete realization of all we may aspire to. He is simply the soul writ, not in large, but in transcendent terms, and the idea of Him is one that ideally comprehends and completes all the elements of our experience. Naturally, then, the idea of God ought to bear to our experience and all its elements the relation of a unifying principle. The reality of the idea of God depends, therefore, on the degree to which it vitally relates itself to our experience. Were it a mere abstraction without any close connection with the life of man it could lay little claim to reality. But that has the highest claim to reality which not only touches experience vitally at every point but is also necessary to it as its ideal and its unifying principle."

We find, therefore, in the statements of many of the greatest living scientists

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that pure science and pure religion are in absolute harmony, and Prof. J. S. Haldane, the eminent British scientist, goes on to say: "It is only when science is dogmatic that it assumes an attitude which seems to deny the existence of spiritual reality. But, there is very little of this dogmatism in the writings of the great men of science though very much in the desiccated science of text books and popular expositions."

THE THINKER

Back of the beating hammer,
By which the steel is wrought,
Back of the workshop's clamor,
The seeker may find the Thought;
The thought that is ever master
Of iron and steam and steel,
That rises above disaster
And tramples it under heel!
—Berton Braley.

'Tis not in Time but in man's thought
That aught of good or ill is wrought;
His word is law, his thought is fate,
Time is his servant and must wait.
To bring whate'er he may decree,
Each mortal holds "The Master-Key,"
O'er Time and Fate and Destiny.
—Henry Victor Morgan.

